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The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, MAY 15, 1920

NO. 3

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VOL. LXIII

MILWAUKEE, WISCONSIN, MAY 15, 1920

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EDITORIALS AND COMMENTS

Approaches Toward Unity

ANOTHER point that may not be quite clear to the members of the Congregationalist commission is that, though Anglicans are prone to lay great stress upon the historic episcopate, we really do recognize that a valid ministry (as we understand it) does not necessarily create unity. The Eastern Churches have for centuries been confronted with a considerable number of heretical bodies, in communion with nothing beyond their own members, whose orders are entirely beyond question. In our own Church some "bishop" or other is constantly bobbing up whose orders trace tactually to an undoubtedly Catholic source two or three removes back. Each of these men gathers a small following about him, but as factors in the reunion of the Catholic Church they are absolutely negligible, if not worse; the various offshoots from Mathew, in England, and Vilatte, in this country, are examples in point.

To ordain priests who would be amenable to no canon law but only to the personal authority of a particular bishop—and presumably of his successors in office—would be very much of an experiment. We do not say that it would be impossible on Catholic grounds; but we may point out that bishops are quite fallible, and not many of our own clergy would care to put themselves outside the protection of our canon law. This law works both ways. It creates obligations and involves limitations on the clergy, but it also defines and guarantees their rights. If for this body of canon law is substituted a personal (in place of a canonical) obedience to the bishop, and an amenability to his discipline in person with no protection or rights that the bishop is bound to respect, and no recourse to ecclesiastical courts, a priest so placed will occupy anything but an enviable position. Once again we must praise the humility and magnanimity of those Congregational divines who have shown such faith in our bishops as to contemplate the possibility of accepting that condition; but we, who know our own limitations and foibles better than anyone outside can know them, are bound to present the condition very frankly. Even with all the protection of the canons, there have been clergy in our communion who have felt that particular bishops have not always exemplified the pastoral ideal set forth in the ordinal. We have undoubtedly had bishops who confused canonical with personal authority and whose hand laid upon their clergy through this confusion has borne rather heavily.

If such is the case as between bishop and priest who have been bred to the bone in the Anglican system and who have an ample canon law and an abundance of precedent to guide the actions of both of them, would not the mutual relations be much more difficult where the education and the traditions of the two parties had been entirely different, and where the priests had not the protection of the canons? Ministers sub-

ject *both* to their Congregational authority, the congregation, and to the Episcopal authority, the bishop, and amenable to both, would be in a much more precarious position than are any of our clergy. To us it would seem a very difficult, not to say intolerable, position. We, on our part, would violate no principle by which we are bound if we should become parties to such a contract, but we should be less than frank if we did not point out to our friends how difficult would be the situation in which they would find themselves. In England the nonconformists who conferred with the Archbishops' committee seem to have taken exactly opposite ground to that of the American Congregationalists in the conferences of last year, for in their second interim statement the Anglican and Nonconformist conferees, after agreeing "that continuity with the historic Episcopate should be preserved", proceeded at once to declare:

"That in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, *the Episcopate should redassume a constitutional form*, both as regards the method of the election of the bishop, as by clergy and laity, and the method of government after election" (*Approaches*, etc., p. 156).

Congregationalists, it would seem to us, are exactly reversing that procedure. Where the American Episcopal Church has a thoroughly constitutional form of episcopal government, the proposals of the late Concordat wipe out that constitutional form altogether in relation to the proposed Congregational priests. Episcopal absolutism could not be more complete than it was made by the terms of the Concordat.

WE COME, THEN, to the crucial question: Is there, really, an opportunity for an approach toward unity in the *substance* of the unofficial agreements of last year, plus or minus changes of any character whatsoever?

All of us must keep an open mind as to this question, for the two commissions are trying earnestly and honestly to answer it, and by no word of ours shall the answer be made more difficult. If a relationship is to become possible, it is certain that *the people*, as well as the minister, must become active parties to it; that it must be made perfectly clear to them that the sacrament that will be administered to them by their priests will be different *in kind* from what they have been accustomed to. They must show by their changed attitude toward it that in that sacrament they truly "discern the Lord's Body". They must prepare for it, as the devout of all ages have prepared. We should suppose that the confirmation of the entire congregation by the Bishop (so far as they were baptized and desired to become communicants) would be the step, in which both parties would agree, by

which the congregation would give evidence of its acceptance of the new relationship.

We believe, too, that the provisions as to the celebration of Holy Communion noted in the resolutions of General Convention can only become effective by means of a form for such celebration. This need not be our own Order for Holy Communion, but any form submitted should be passed on not only by the bishop of the diocese but by a commission of experts representing the national Church.

And finally, we believe that for the protection of the Congregational priest he must be brought within the purview of at least a considerable part of our canon law, or its equivalent.

These three observations seem to us to cover the chief essentials, other than those that have already been made clear, if such a relationship as is proposed shall be worked out. And if that form of relationship be desirable at all, we cannot believe that the eminent Congregationalists will take exception to any of the propositions. Without these the plan would certainly fail. On our own side, the relationship, though anomalous, and only an "approach" to unity, would not be absolutely without precedent, for the early connection of the Swedish Churches in Pennsylvania and Delaware with the American Church presented somewhat similar anomalies. And strict logic is a poor guide in things spiritual.

Yet as we read over again the pages in *The Approaches Towards Church Unity* in which Dr. Smyth shows so clear an appreciation of the Catholic norm in history and in which Dr. Calkins presents the Catholic and the Protestant ideas so accurately, in order, as he says, that the Catholic and the Protestant may each appreciate the other, "and together they must mount to the higher Truth which includes them both" (p. 88), we feel that a still closer approach to unity might be possible if these eminent scholars, with our own, would try to work out that larger synthesis. We quite agree that "some such synthesis" (as Dr. Calkins presents) "in spiritual perception, and appreciation of religious value, is an absolute prerequisite to what we call Church unity" (p. 85). Perhaps, if everything that has gone before be wholly discarded, and the attempt to find that synthesis, the "absolute prerequisite", be made the chief work of the two commissions, even though they reach conclusions very slowly indeed, they may ultimately present even a greater contribution to Church unity. And Dr. Smyth's application of the principle of biology presents a tangible method of approach.

As a matter of fact, we who stand frankly upon what Dr. Calkins rightly identifies as the Catholic position are sympathetic with pretty much everything that he presents as of the Protestant position. He will find us exceedingly sympathetic in attempting the synthesis. Not only would most of us be willing and glad to fix by rubric upon an opportunity for extempore prayer in our service, but the principle has already been accepted in that portion of the proposed revision of the Prayer Book that is completed, in the rubric before the Bidding Prayer which provides "that the Minister in his discretion may omit any of the clauses in the foregoing Bidding Prayer or may add others, as occasion may require." For our part we should be not only willing but glad that an extempore prayer immediately before the sermon should become a part of the regular practice of Churchmen. We agree that the priestly and the prophetic ideas of the ministry must be correlated; we do not stand for the one to the exclusion of the other. We are entirely ready, in the most sympathetic manner, to work out that synthesis, the poles of which Dr. Calkins so plainly states from the bottom of page 84 through pages 85-90 inclusive. We should be glad if the two commissions might feel at liberty to take these as the basis for their study, not satisfied with a plan (which, after all is said, seems unworkable in fact) whereby the Catholic priesthood and Catholic sacraments shall be carried to Congregationalist congregations *in bulk*, while yet they remain avowedly Congregationalists. And we should be glad if this little book, *Approaches towards Church Unity*, might be carefully read by Churchmen.

In the meantime the conferences between the two commissions continue. We have already asked for them the deep sympathy and the prayers of all Churchmen. This we do again. The work they are engaged in is God's work. It is sin against the Holy Spirit to say that the conferences must fail.

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

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

124. Rev. M. Bowyer Stewart, Nashotah, Wis.....	\$ 36.50
164. St. John's Church, Yonkers, N. Y.....	36.50
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180. Mrs. W. Frank Holsapple, Hudson, N. Y.....	36.50
360. Advent Sunday School Offering of diocese of New Hampshire †.....	6.79
388. Emily and Louis Schwab, New York City.....	36.50
578. Vale Honor Guard, Vale, Oregon.....	36.50

Total for the week.....\$ 225.79
Previously acknowledged ‡.....61,187.18

\$61,412.97

† The remittance of \$36.50 acknowledged in THE LIVING CHURCH of May 1st as for No. 360, Advent Sunday School Offerings of Diocese of New Hampshire, has been transferred to a new adoption under No. 674.

‡ In THE LIVING CHURCH of April 24th a total of \$60,735.93 for amount previously acknowledged was incorrectly brought forward. The amount should have read \$60,845.43, which will make up the difference in the present amount carried forward.

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Holy Trinity Church, Spokane, Wash.....	30.00

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In memory of Edgar A. Burpee.....	5.00

\$ 19.50

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\$ 11.00

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Mrs. C. C. Meugel, Louisville, Ky.....	25.00

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Mrs. Wingfield Brown, Phillipsburg, Mont.....	\$ 1.00
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In memory of E. L. F.....	\$ 5.00
In memory of E. L. F. (For St. Luke's Chapel).....	5.00

* For relief of children.

ANSWERS TO CORRESPONDENTS

E. S. K.—(1) Intinction has been authorized, we understand, by the bishop in some few dioceses.—(2) Bishop Kinsman has been suspended by the Presiding Bishop. Formal deposition must await the next session of the House of Bishops.—(3) The General Thanksgiving may now lawfully be said by the congregation with the minister. The new use is optional only.—(4) There is an office and also a litany for the dying in the *Book of Offices* set forth by the House of Bishops. Prayers for the dying are also contained in most of the current books of devotions.—(5) Conviction of a priest by a criminal court does not necessarily involve his deposition, which latter is within the sole discretion of the bishop unless sentence has been pronounced by an ecclesiastical court. The priest named is canonically subject to the Bishop of New York.—(6) He is the same.

WHATEVER MAY be the attitude of individuals, clergy and laity, the position occupied by the Church is sound and definite. It stands for Justice and for Right. It plays no favorites. Its concern is for the world and for mankind. It exists to inculcate the principles of Christ, not theoretically, but practically; to foster the sense of brotherhood; to extend the reign of Love and Righteousness. That it may fulfil its mission, its ministers must, as they value their own souls and their self-respect, speak without fear or favor on the moral principles which should govern in the discussion and settlement of issues as they arise. We miss the purpose of our calling, if we fail to do so. The crisis is upon us; and alongside of it, hand in hand with it, is our great opportunity.—*The Bishop of Indianapolis.*

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(The Sunday after the Ascension)

SOME AGENCIES OF THE REDEEMING POWER OF OUR RELIGION

A Divinely-human Saviour

Sunday: Acts 2: 22-36

"Approved of God by mighty works, wonders, and signs"

WHY do we believe no other religion compares with ours in its redeeming power? When the best in all systems of religion is so correlated as to simplify comparative study what is there in ours which compels the belief it is the best in all the world, not only for ourselves, but the motive for Missions? Because it is built around the career of One whose earthly life, teaching, deeds are so certified by events subsequent to His death as to justify implicit trust that He came out from God. What He was, did, and taught are the essentials of His power through the Christian centuries. The greatest uplift to the human heart is contact with a great Personality. In so far as Jesus is to you living and real He becomes the supreme redeeming power to influence your character.

A Living Lord

Monday: 1 Corinthians 15: 1-20

"If Christ hath not been raised, your faith is vain"

The crowning proof that Jesus is alive forevermore is in the Resurrection. The Son of Mary who is also the Son of God is sitting at the right hand of the Father in heaven now as you are reading these lines. Potentially the Redeemer of mankind, He becomes actually so only to those whose hearts are open to His redeeming power. Our faith in Him is based upon our reliance that He rose from the dead. Without that fact we could neither understand why Christianity originated nor interpret its progress. Behind the message is the living Teacher, behind our life the risen Lord, behind our weakness the ascended Saviour.

An Ascended Redeemer

Tuesday: Hebrews 4: 14 to 5: 10

"He became unto all them that obey Him the Author of eternal salvation"

The redeeming power of our religion is found once more in the fitting close to our Saviour's earthly life. The last view of Jesus to human eyes is not on the Cross, but going home in glory. Christian worship centers around a living Lord, and from heaven He guides His followers through the indwelling of His Holy Spirit. Thus we visualize His divinity without surrendering His humanity. The hope which this event produces in the heart of man gives life a profound significance, placing before us the Ideal which helps more and more to fashion our lives according to the divine Pattern.

A Divine Commission

Wednesday: St. Luke 24: 44-53

"I send forth the promise of my Father upon you"

The promise of which the Master here speaks is called "The Promise", for it finds frequent expression in the Prophets and includes all promises about the coming of the Kingdom of God, the reign of the King, and the governing laws of its citizens. To appropriate that promise God influences the lives of men through the lives of others. For that influence He specially commissions some to do a specific work, and all to be fellow-laborers with Him in the Kingdom.

God in men is the Means by which the Redeeming Power of our Religion transforms human life.

A Promise to Return

Thursday: 2 St. Peter 3

"What manner of persons ought ye be in all holy living"

One of the strongest impulses to right living, the means of redeeming power in our religious consciousness, is the thought that "This same Jesus shall so come again". The second Advent will be that of our privilege, as the day of His triumph is the assurance of our reward. As our conscience whispers approval of our daily conduct, and the heart rests in the comfort that we are trying to live as becometh the saints in light, the thought of His second Coming to judgment will bring only confidence and hope to us.

An Appropriation of the Promise

Friday: Joel 2: 21-32

"I will pour out my Spirit upon all flesh"

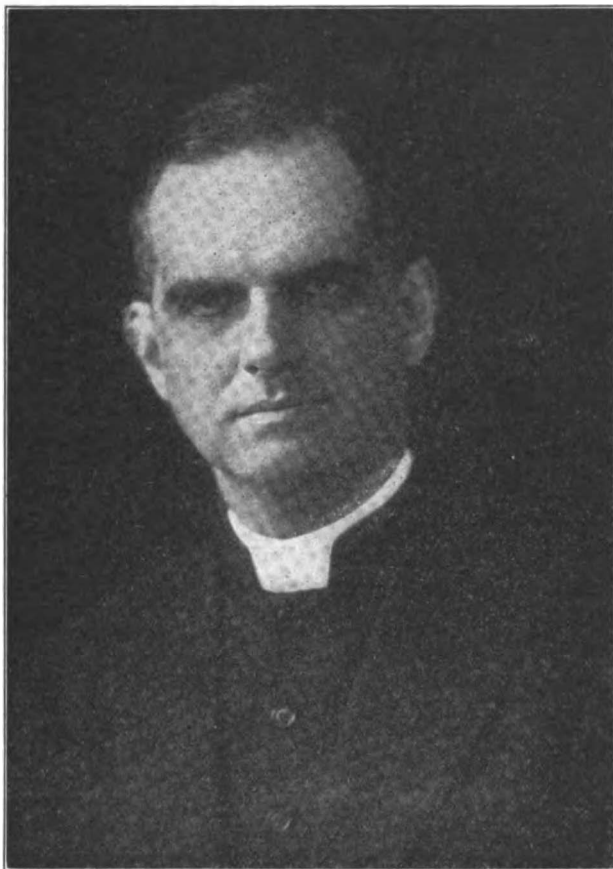
Renewed by the Master in intercourse with the disciples and quoted in the Acts, this promise becomes "the promise of the Father". The effect upon us of a promise depends upon who makes it. This is God's promise in the capacity of our Father, buttressed by omnipotence, and motivated by infinite love. Because He is willing and able to fulfil the promise we trust. Every life that is Christ-like is a living example of its truth. Are you looking for Him or beyond Him?

The Upward Look

Saturday: Acts 1: 10-26

"Why stand ye looking into heaven?"

I suppose this question is more frequently taken as a rebuke than otherwise. To me it has both commendation and direction. Some of our daily life must be spent in looking up or our looking out upon the world will be with a loss of power. There are obscuring mists on the horizon, the clear sky is in the zenith. That upward look is one of the means of our redemption. Cultivate it, by daily effort, only do not stand too long. Let the vision issue in practice, the glory of heaven illuminate the gloom of earth.



REV. W. B. STEVENS, PH.D.
Bishop Coadjutor-elect of Los Angeles

AGAINST EXTRAVAGANCE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF HARRISBURG]

I SHOULD not be true did I not remind you at this time of the absolute necessity of setting a good example to all other citizens in the personal practice of thrift and saving. Just now with the needless high cost of most all the necessities of life Christians should set their faces strongly against the unprecedented extravagance that is prevailing. We all know the saying, "Waste not, want not", but some of us have forgotten that economy is the foe of profligacy and selfish ostentation, and that Churchmen should be lowly minded, and walk humbly before their God. I think it was that eminent Pennsylvanian, Benjamin Franklin, who said: "To live modestly within one's income is peace and self-respect; to be compelled to borrow because of spending more than one earns, means disaster and final ruin." Let us tithe the money we receive, and see that God is paid His tenth, before we pamper ourselves with harmful luxuries.

The anarchists and communists, who have announced their intention to destroy our republican form of government, use the ostentation of wealthy citizens as an argument for the destruction of all wealth. In these times of unrest we should obey Holy Scripture, and as Churchmen all occasion of censure. As Holy Scripture says: "Let not your good be evil spoken of." Some to-day in this land, who do not properly appreciate the gravity of present dangers, seem determined to rock the ship of state until it capsizes.

NOTES ON THE NEW HYMNAL—XXI

BY THE REV. WINFRED DOUGLAS

HYMN 181. "O Jesus, crowned with all renown". This new hymn for Rogation Days, the best known poetic work of Dr. Benson, was written in 1860 for the use of Wellington College, of which the future Archbishop of Canterbury was then head master. Three of the original six stanzas are omitted; and the alterations made by Dr. Benjamin Hall Kennedy in 1863 for his *Hymnologia Christiana* are here retained.

HYMN 191. "Hail, thou one-despised Jesus".

John Blakewell's familiar hymn, as amended by his friends, Madan and Toplady, is here given two superb settings, of which the second is entirely new to our Hymnal. They are both preëminently suited to congregational use, being simple, strong, flowing melodies, not exceeding an octave in range. The setting by William H. Monk, editor of the first *Hymns Ancient and Modern*, has long been known to those who used the old Hymnal in the musical editions of Parker, Stubbs, and Helfenstein.

Many persons who are unable to rid themselves of the erroneous notion that the minor mode is necessarily melancholy will prefer the second tune, a famous ancient melody of the Netherlands. It is easily learned, as three of the four musical phrases are identical. With the congregation and choir singing the tune in unison, Mr. Noble's flowing organ harmonies produce an effect of great dignity. They should not be attempted on a cabinet organ; upon which the simple setting of the same tune as No. 522 can readily be played. This second harmonization is suitable for part-singing by the choir, if that be desired.

HYMN 192. "All hail the power of Jesus' Name".

The second tune was the original setting of these words, and was published with the first stanza only, in the *Gospel Magazine* for November 1779. The composer, William Shrubsole, who had been a chorister at Canterbury, was then nineteen years old. Choirs which already know this tune should observe the restoration of the original picturesque phrase at "Let angels prostrate fall."

HYMN 194. "Majestic sweetness sits enthroned".

The classic beauty of the first stanza will gain a welcome for this old hymn newly introduced. Its connection with Ascension Day not being very strong, it will be a most useful hymn at other times. The tune *Horsley* might have been made for it, so well does it correspond in feeling. This is fortunate, since the words long associated with this melody ("There is a green hill far away") are now frequently sung to the very beautiful Meditation by Dr. Gower. The organist will do well to let his rhythm yield a little at the end of the third line.

HYMN 522. "See the Conqueror mounts in triumph".

This ecstatic poem of Bishop Wordsworth, just half of which is included in our Hymnal, has been described as "the nearest approach in style and treatment to a Greek ode known to us in the English language." Of course the reference is to the odes of the Greek liturgical poets, and not to the classical odes. Of the two tunes, so similar in feeling, the first is better suited to the choir, the second to the congregation. The slower speed, the lower range of the melody, and the great simplicity of form, together with the majestic march of the tune, make this one of the most practical of congregational melodies, as it is certainly one of the most glorious. Some of the stanzas may well be sung in unison with Mr. Noble's elaborate organ accompaniment, printed at No. 191.

HYMN 195. "Hail, festal day!"

This is not, like Hymns 168 and 184, the work of Venantius Fortunatus, but is one of the many imitations of his poem current in mediaeval times. This particular one is taken from the *Processionale* of York Minster, to which it was added in the fourteenth century. The organ accompaniment may be obtained from the H. W. Gray Company, New York, agents for the Hymnal. As has been previously mentioned, the second tune may be used for either of these three hymns: and therefore the congregational refrains of the two previous ones are printed for convenience' sake under the music of this.

THE CHURCH IN THE NEAR EAST

[Translated from the *Ecclesiastical Herald*, Athens, March 4, 1920.]

A TELEGRAM from the Archbishop of Canterbury was read to the Holy Synod, which suspended business and offered prayer for the rebirth of the Christian Church, for its chief Bishop, and for the Church of the English nation.

It was decided to express thanks to the Archbishop of Canterbury, and to report the contents of the telegram to the autocephalous Churches under the yoke. The emotion which was felt was wholly justified, and will be shared by the other Churches which are waiting for the dawn of liberty.

[Ibid., March 11, 1920.]

Telegram to the Locum Tenens, Constantinople, from the Archbishop of Canterbury. Translation:

"In thanking you for your telegram, I wish to assure you of my sincere desire to contribute to the end that the Christian population, the Holy Orthodox Church of the East, may be freed forever from the yoke. We have made an appeal to that end, with other bishops and leaders, to the British government. You may be sure that the Church of England will do whatever is possible to help Your Holiness and the Orthodox Bishops in the work of liberating the enslaved nations, for the restoration of Christianity in the near East."

IS THERE A CAUSE?

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF PENNSYLVANIA]

THE NATION-WIDE CAMPAIGN is built upon a "cause". If the cause be not real, the whole campaign is vain. Failure, just and inevitable, is awaiting it. If there be a cause, and if the Church have grace to see it, then failure is the one thing that cannot happen.

But is there a cause? Surely I need not argue it. Here is a quotation of recent date, taken almost at random, from the local press. It is not wholly Christian in its implications. But this does not make its point less sharp as Christians read it. "We (as a nation) have turned from the religion of the Carpenter's Son and His retinue of fishermen, to precisely those religions of luxury, not always without lewdness, which the Carpenter's Son came to destroy." "The religion of the Carpenter's Son" is a wholly inadequate account of Christianity. But the statement bears witness to an indisputable fact. We as a nation have turned away from Christ. . . .

What makes the situation so infinitely tragic is the fact that the worst of it has happened since the war. Fighting stopped, and reconstruction is supposed to have begun, eighteen months ago. We won the war, but seemingly we lost all that we were fighting for. Since the armistice it is universally agreed that there has been a loosening of moral fiber, a determined, almost defiant, turning away from work and discipline and sacrifice; a draining off of our scanty spiritual supplies till there is little left save animal selfishness and crude materialism. "Bolshevism", reduced to simplest terms, means reversion to type. It is an outlandish and new-fangled name for the most ancient and most dreadfully familiar fact in human history. When men revert to type, when they turn bolshevist, the ape and the tiger in them comes to the surface and assumes control. That is what is happening in these days of peace. Dr. Sturgis, from the Department of Missions in New York, at a memorable meeting here in Philadelphia the other night, prophesied that as the result of a careful and impartial survey, a book would be written shortly entitled "Pagan America". The phrase sticks in my mind. I commend it to you because it puts the whole matter in two words. *Pagan America*; that is the cause of the Nation-wide Campaign.

Does the Church see it? See it not as a passing spectacle but as a vision of truth which lays hold of and possesses those who see? Is the Church prepared to become a genuinely missionary body, an army on campaign, driven by the single impulse to make Christ known and loved throughout the length and breadth of our land, to bring America into God's Kingdom?

Speaking humanly (and I want to speak humanly, at least at first), nothing seems more improbable. The facts, past and present, of our history do not warrant the belief that we are ready for a spiritual revolution. For it would mean just that. Call it "revival" if you will. "Revolution" seems to me a better because a more dynamic word. It suggests more sharply that an inward change is impotent and futile without corresponding outward action. It reminds us that the verbal acknowledgment of Jesus Christ as Lord and King is sheer hypocrisy unless He really has the government of us and our goods. And, in addition, "revolution" is a timely word. It is in the air. It is the threat which those we call our enemies are holding over us. It is always good strategy to out-guess and anticipate the enemy. A spiritual revolution in the Church might be the sure and certain way to remove all danger of a political revolution by the soviets.

BLUE MONDAY MUSINGS

By *Presbyter Ignotus*



I HAVE just had a letter from one of the clergy in the diocese of Centropolis, which, as you doubtless remember, is in Antarctica, not very far from the South Pole; and perhaps a part of it may interest you. Of course Antarctic problems and puzzles differ much from

our own; and yet there may be some parallels which can arouse your sympathy. So I venture to copy a portion of it:

"Rectory of St. Antipas', Lady Day.

"My dear *Presbyter Ignotus*:

"We have just survived our annual diocesan council—a day's session of rubber-stamping, without a single flame of illumination or wave of encouragement. The time not spent in accepting reports was devoted almost wholly to talking about money. Of course the services held in church were helpful; but, for the rest, the Amalgamated Association of Pawnbrokers could hardly have held more closely to the routine of this earthly plane. Five or six 'regular speakers' set the house right five or six times apiece; and as to the other members, it seemed as if 'they knew not wherefore they were come together'. Nothing could well be more fatally depressing. Your great Protestant bodies in America, when they meet for such deliberations, are not unmindful of psychological factors. The good works wrought under their direction are featured; outstanding personalities from elsewhere are invited to bring messages of encouragement; social gatherings emphasize brotherhood. I dare say it is so with your diocesan assemblies, too, in the United States; but alas for Centropolis!

"Our Bishop, set in his apostolic chair for the defence of the faith once for all delivered, and pledged (as your bishops are, too, I believe) to banish and drive away all erroneous and strange doctrine, puzzled us not a little by what seemed a panegyric on heresy. It was as if he declared that only heretics were mentally promising or physically sound; for he assured us that he preferred a fine, strong, vigorous young man who was heterodox to a poor, weak, anaemic pattern of orthodoxy! It sounded rather like the antitheses which anarchists are so proud of using, about 'the honest man with the dirty shirt, and the lily-handed parasite'. Here in Centropolis, to the ordinary observer, anaemia both physical and intellectual is not unknown among the ultra-heretical; and for myself I have never been able to see what special intellectual force is required to say 'I don't believe': any average parrot can learn that phrase over night. There came to my mind a letter written by Alexander, Patriarch of Alexandria, in those days when Arius and his faction were struggling to revive polytheism. Commenting upon the rector of Baucalis and his followers, the successor of St. Mark wrote: 'They will not admit that any of our fellow-ministers possess even mediocrity of intelligence. The true doctrines, they say, have never entered the minds of any but themselves.'

"Seriously, there were searchings of heart after his lordship's address, since it seemed to justify and deepen the divisions of Reuben. Many of us were glad that at most it was *obiter dictum*, not a formal allocution; and, in any case, our rejection of papal infallibility has an even wider application.

"But one cannot but question whether there is any grave peril to-day of an excessive emphasis upon rigid uniformity of theological thought. We have in Centropolis two sects, derived historically from the first settlers of our province: one worships Jesus as Incarnate God, the other formally denies His Godhead, and admits to its ministry those who do not believe in any personal God at all, or in personal immortality. Yet a movement is on foot to fuse these two sects; and the chief pundit of those who deny our Lord affirms that 'unity will come through common purposes, a common desire to be of service to mankind' and exults that 'objectionable dogmas are gradually being removed from the rituals of the Churches'. Of course such 'unity' will include Jews and Moslems and Babists and Theosophists, and Mormons and Confucians; so that to call it 'Christian Unity' is rather absurd. But with the miasma of such intellectual disintegration pervading many circles, it really does seem as if we Churchmen had better hold us fast by the truth as it is in Jesus, nor barter away lightly, for the sake of 'the world's good word', what the Holy Spirit,

indwelling the Church, has bestowed upon us, 'the clear light and true knowledge of God, and of His Son Jesus Christ'.

"To be of service to mankind' is a vague phrase. 'To do the will of Jesus' is more definite; but one must be ready with an explanation why it is *His* will, rather than the will of Hamurabi, or Lao-tze, or Gautama, or Mrs. Besant, that we are trying to do. And the only explanation that explains is the Catholic Faith.

"Then there is the ethical question: whether it is honest to encourage an honest man to undertake responsibilities which he cannot *ex animo* fulfil. The old Irish members of Parliament who took the oath of allegiance to the King of Great Britain and Ireland were debarred thereby from alleging that the British Crown had not and never had had any legitimate authority in Ireland; or, if they so alleged, were self-convicted perjurers. A man who denies that our Lord was 'conceived by the Holy Ghost, born of the Virgin Mary', and yet observes the feasts of the Annunciation and the Nativity as the official head of a congregation; who denies the bodily resurrection of our Lord on the third day after His death, and yet keeps Easter and every Sunday; who evens the Son of God with other human teachers, and yet rehearses the Nicene Creed; such a man, if he pursued a like course in connection with any other society, or with a business corporation, would be called dishonorable. Does the Church take a lower stand?

"No; though icy words of disfavor blow from the south pole, some of us will continue to hold fast the traditions of the Apostles, to believe what the saints believed, and to echo St. John's judgment against the spirit of error. Are you like-minded?"

EXETER CATHEDRAL has just been enriched by a splendid thank-offering which recalls the spirit of old times. A Church dignitary, in gratitude for the safe return of his two sons from the war, has adorned the north porch with statues of patron saints of the allied nations: St. Methodius of Roumania, St. Cyril of Serbia, St. Denys of France, St. George of England, St. Joseph of Belgium, St. Vladimir of Russia, and St. Ambrose of Italy. It seems a pity that St. Andrew, St. David, and St. Patrick were left out; and how sad that we have no definitely recognized American saint whom all could agree to honor! They used to jest about St. Tammany. Why not St. Martin, whose Translation occurred on July 4th?

THAT MUST HAVE BEEN a wonderful service in Southwark Cathedral last month, when the Armenian Patriarch of Constantinople, the Archbishop of Trebizond, and the Orthodox Archbishop of Antioch were received by the Archbishop of Canterbury and the Bishop of Southwark, and special intercessions were made for the victims, living and dead, of the accursed Turkish tyranny. The preacher recalled Gladstone's words: "Let the Turks govern themselves, they shall govern Christians no longer." Would that Lloyd George had something of Gladstone's vision and loyalty to principle.

DON MARQUIS has done good service to the cause of sanity and truth. I am glad to reprint this new contribution of his with regard to the preposterous rubbish offered us from "spiritistic" sources:

"THE GHOST FAD

"Fashion, this year, is scouting o'er the Styx
For likely Spooks to tame for Parlor Tricks—
Young Ghosts, Old Ghosts, Smart Ghosts, and Spirit Hicks.
Such swarms return from those trans-Styglan shores
That Charon murmurs to his weary oars:
'Another flock of darned Round Trippers loose!
By Heck, I'm gonna take this up with Zeus—
'I'm tired of playing Medium! What's the use?'
The Disembodied Boob's the one best bet . . .
Yes, Boob, for all the Ghosts I ever met,
Though they were Aristotles ere they died,
Lost sense and syntax on the Other Side.
Some siltthy, long Spook-Mistress, white and lank,
Whose gimlet mind has tapped the Psychic Tank,
Will siphon soul as bottlers draw off stout—
Turns on a spigot and . . . Bunk dribbles out!
How strange that men once strong and wise as Norns
Come back to prattle piffle through tin horns!"

Present Conditions in Germany

By the Ven. Wm. E. Nies

Rector of the American Church, Munich

THE war is long since ended but the distress everywhere among the defeated is great. One has to live in the midst of it to appreciate it; and more particularly, to appreciate the fact that the prime sufferers of war are the helpless children whom we can in no way blame for the war. I have had time to grow accustomed to the sight of the maimed and the dying in the lazarets, and to minister to them without shock; but when I see large numbers of emaciated children looking prematurely old and exhausted, with serious stomach troubles and rachitic tendencies, and know from physicians that the death rate among them is alarming, it keeps me awake at night. I cannot grow accustomed to it.

Of course, much is being done from America, in the way of relief for Central Europe, but considered in comparison to the need it seems little, and is woefully inadequate. The reason is, that the extent and depth of the need cannot be appreciated from a distance. Neither can we distinguish, unless by close contact, between the kinds of need—the need of adults and the need of children. In countries and sections where organization is backward, the danger of starvation and disease is greatest, and the distress appeal greatest, for the *general* distress is greatest; but in more highly organized countries, like Germany, for example, the *general* distress may be much less, and the general appeal correspondingly less, but the distress of the *children* may be as great, or even greater, than in sections where general conditions are much worse. Why? Because with much more food for the population in general, the food adapted to children, like milk, farina, wheat flour, etc., may be almost unprocurable, or only at such prices as are beyond the reach of any but the moneyed classes.

It is children's food that makes the problem. For example, I can still go to one of the higher priced pensions or restaurants and get something fairly satisfactory to eat at prices from four to six times as high as before the war; but only the other day, I met a quiet little woman whose husband had been killed in the war in 1917; she was working to support three little children, the oldest about six. Since her husband's departure for the front the children have lived on the coarse war bread and on potatoes. For many weeks, this winter, there were no potatoes to be bought in Munich, and to-day only a sixth of the ration of last year. The bread was never so poor as now, and the ration has had to be cut one fourth. What chance have those children for normal health? An adult finds the bread very hard to digest; what must it be to very young children as a steady and almost exclusive diet for years? Now this is the condition of the poor in German cities; and among the poor I include the middle classes, people on very small salaries, with rent and decent clothes a necessary expense, and no way of saving except on food.

It is my conviction, from observation and a careful study of the matter, that the children of the poor and middle classes in Germany are as badly off as any children in the worst districts to which food is being sent. The general food condition is better than some others, owing to better organizing ability, but no organization can procure for the children what does not exist in the country except in very limited quantities, or can only be procured at too high a cost. It must come from outside. The German money cannot buy it; then it must be given by merciful people if the children are to be saved.

The Society of Friends were the first to send help into the country. They sent their investigating committees, soon after the signing of the armistice. The American Methodists had been carrying on a rescue work in Switzerland during the war under their Bishop Neulson, taking the worst cases of starving children out of German cities and feeding them on proper food till restored to health, and then returning them for others. Their committee came to Germany after that of the Friends and sent a telegram home saying that conditions could not be exaggerated. Then help began to

arrive; first from the Friends and Methodists, and then from the German Americans at home, from philanthropic secular societies, and from individuals.

Bishop Burt, the head of the Methodist committee, asked me, when he was here, if there was any movement in our Church to send help into Germany. I told him that there was not, as yet, and that I thought the feeling against Germany among the large majority of Churchmen was still too strong to make it wise, just at present, to make a large appeal. What help they were willing to send to Central Europe had better be allowed to go to Austria for a time, whose general conditions were still worse than here. But I thought that when our Church realized the plain fact that the worst sufferers from the war were the children, and that the war is still raging against them in its deadly effects, there would come a change in the very natural mass feeling that included all the individuals of a nation, men, women, and children, in one class, as enemies. As Dr. van Allen very well said in THE LIVING CHURCH when he started a fund for German and Austrian women and children, with a private donation: "Children cannot be enemies."

I remember, as far back as 1917, when our country first entered the war and the German nation became enemies, seeing a procession of some forty orphaned tots of from four to six years of age. Their fathers had fallen in the war, and they were being taken out for a common meal. Their clothes were shabby, their shoes coming to pieces, and their faces sallow. As I looked at them a text came into my head and would not be driven out: "If thine enemy hunger, feed him!" These "enemies" that were the real victims!

A mistaken impression seems to have gotten abroad that food conditions are so much better in Bavaria (largely a farming country) than in Prussia, that it needs comparatively little help. This is, to a certain extent, true of the country districts, but it is emphatically not true of the cities, especially of the larger ones. The problem of relieving the semi-starvation among the poor here is not a problem of the country districts (they need no relief) but of the cities. And, even in the cities, the main problem within the other problem is how to prevent the starvation of the children. The particular food on which they can live, like milk and the better grains, is the one thing most difficult to procure in anything like sufficient quantities. The little children sicken and die on the coarse war bread (the worst, and the smallest ration, since 1916) on which older children and adults can at least exist. I know, as a member of the Red Cross Relief Distributing Committee of Munich, that there is only enough fresh milk sent into Munich from the country districts to supply the children of one year and under and women soon to become mothers. In other South German cities, I understand, milk conditions are even worse.

Now, why is it that if the farming districts of Bavaria are better off than the cities as regards food, they do not do more to help? The answer is, they have helped, and do help. They send the proportion of their produce fixed by the state, to the large cities at the minimum prices fixed by the authorities. They claim that they cannot do more without impoverishing themselves. The cost of fertilizers, fodder, poultry feed, tools, and implements, is enormous. Wages are exceedingly high. The cost of transport is 100 per cent. higher than a year ago, beside being very irregular and uncertain. A certain quantity of their produce, therefore, must be left to them to sell at market prices, which are very high, or they would be faced with ruin.

The Bavarian peasant is as keen as our Yankee, but not ungenerous. When the condition of the starving children of the mountain districts of Austria became known to the Bavarian farmers, they took up great numbers of them and fed them up on their farms. For about one dollar and fifty cents of our American money, numbers of them will take up

half famished Munich children and feed them back to health.

The American Church, Munich, has organized a relief work which is well under way in this direction. Beside an appeal for condensed milk, rice, cereals for young children, cod liver oil, sewing cotton (it is 24 marks a spool here), children's clothing and shoes, etc., it is soliciting funds to send at least a thousand little children a month for five months to the farmers who will feed them back to health for the little sum mentioned above. We have seen the splendid results which they have obtained with the poor little starvelings of the Austrian mountain districts, and we feel that our work is in the right direction. To the people who can give either cash or food, we are giving the information that it is more advantageous to us and our work, to have them give money (American checks or cash, not exchange bought in America), and we expect good results.

Last Christmas eve I happened to be passing a well lit up toy-shop window in Munich. The streets were wet with sleet, and snow was falling. In front of the window, which was filled with things which go to make up a child's paradise, stood four little shabby children. They had their heads to-

gether and were very much excited, and were pointing with animation to the various wonders of their choice. They had some plan which they were discussing. One of them, with bare feet wrapped in rags which were bound on with cord and serving for shoes, had a tiny Christmas tree under his arm. It had nothing on it, but the four were planning to put something on it and have a gorgeous Christmas eve celebration, with a warm room and lights and the usual hymn which every little one in Germany knows: "Silent night, Holy night". Oh, it was all very marvelous in front of the toy window in the wet snow; and it would be still more marvelous when the toys of their choice were on the little Christmas tree, soon after, to be taken off and given to them. This was the wonder plan that excited them. The reality would probably be that they would go home to their crust of war bread, and finally go to sleep and forget that it was Christmas Eve.

This in a land whose children gave to America's children the inestimable gift of the Christmas tree! In the light of this, cannot we separate, in our hearts, the children from their former rulers?

Books on the Labor Problem

By Clinton Rogers Woodruff

WHO a generation ago, or even a decade, would have prophesied that Samuel Gompers would be regarded as a conservative? And yet that is just what has come to pass partly as a result of the war; more largely, however, as a result of the wave of radicalism which has swept over the country as an aftermath of the war and as an incident of the readjustment period. Moreover, Gompers is growing old—a fact which usually makes for moderation. Then again, his philosophy in its main essentials is a conservative one. For years he has had to bear the brunt of the opposition of the socialists in the American Federation of Labor because they realized that his views and theirs on fundamentals were poles asunder. Those who are concerned about the relations of capital and labor, and this should include every reader of *THE LIVING CHURCH*, will find *Labor and the Common Welfare** an interesting volume. In it we find, brought together by Hayes Robbins, a review of American and social problems as Mr. Gompers has intimately known them during the last thirty-five years and as he views them in these crucial days of world reconstruction. It bears the marks of industrial statesmanship. They are of immediate and permanent educational importance to thoughtful and loyal Americans. Of the value of such books, put forth in a time of storm and stress, William B. Wilson, secretary of labor, has written: "They induce deliberate thought, and this has always been the most potent factor of right reason in the progress of mankind." Gompers does impel thought, and whether one agrees with him or not his views are certainly worthy of careful attention. This volume is practically a source book. It is made up of excerpts from annual reports, speeches, letters, and telegrams and other published volumes. "To crystallize in this way the intellectual output of a lifetime necessarily sacrifices much of value," Mr. Robbins points out, "in the full discussion of questions from which only the net conclusions can be drawn. On the other hand the gain lies in the focussing of Gompers' best thought upon many of the problems a hard pressed public opinion must solve, almost in the moment it attempts to study them."

One of the big sobering influences in Gompers' career has been his close affiliation with the National Civic Federation, which was the earliest organization to bring together representatives of labor, capital, and "the public". He and Easley, the secretary of the Federation, have been close friends, and in this way a big section of the employees have been brought to a better understanding of each other's position, their needs and demands.

A commission of the Federation spent four months of 1919 in Great Britain, with a side trip to France of three

weeks' duration, to study the after-war problems. The members of the commission read diligently, and did their best to get general impressions of conditions and such an insight into the trend of events as might suggest measures for the direction and control of affairs. The commission was composed of representative citizens, including Charles Meyer (shipping), chairman; Charles S. Barrett (farmer); Albert F. Bemis (textile manufacturer); J. Grant Forbes (contracting engineer); James W. Sullivan (typographical trade unionist); Andrew Parker Nevin (attorney at law); E. A. Quarles secretary. The report is in three parts: the first, by Mr. Nevin, deals with the point of view of the public; the second, by Mr. Sullivan, as a representative of the American Federation of Labor; the third, by Mr. Bemis, from an employer's point of view, the historic three sections which the Federation has always sought to keep in close contact with each other.

In this volume† Mr. Nevin emphasizes the complex network of labor organization in Great Britain, the difficulty of ascertaining the character, scope, and purpose of the various groupings, and "the elusive reactions of public opinion to their proposals and activities. However, he distinguishes two main groups: Those who favor maintaining the existing system with a minimum of state intervention, and those who would gradually substitute national control and administration of industry in place of the present capitalistic system. Bolshevism scarcely exists in Great Britain, and socialism of the school of Webb, McDonald, and Snowden is at a discount, but labor demands a new status, not merely improvement in regard to wages and conditions, but recognition such as it received during the war, when the "classes" felt their dependence upon the "masses" and it was generally understood that Britons of every rank and station must stand or fall together. Yet the employers point out the fact that every right involves a correlative obligation, and they insist that labor must set its face against sabotage and every other restriction of production, and work for the speedy rehabilitation of industry. In this attitude they are strongly supported by the Government; and, as J. E. LeRossignol points out in the *Review*, when, in last summer's coal troubles, the more radical labor leaders struck at the foundation of the nation's prosperity, they found the public dead against them. Even the "Triple Alliance", on which they had counted, could not be brought into action.

In connection with labor's attitude in Great Britain as disclosed by this commission and other observers, it is interesting to quote the following from Hayes Robbins' introduction to Gompers' book. "The men and women who work for wages will largely shape the fortunes of America during the

* E. P. Dutton and Company, New York.

† Published by E. P. Dutton & Company, New York.

next generation. No other one fact stands out so sharply in the aftermath of the world war." Lord Leverhulme says:

"To-day's programme must go deeper than mere attempt to prevent strikes and disputes; it must include the placing of employer and employee on the footing of equal opportunities, and of sharing the profits of trade and commerce between all the three elements necessary for production, viz., capital, management, and labor. The tool-user must become joint owner of the tools he wields."

Speaking of Lord Leverhulme brings to mind his book on *The Six-Hour Day*,[‡] and other industrial questions, to which numerous references were made in the former Department of Social Service. Of all the great captains of industry none is perhaps better known to the general European public than Lord Leverhulme. Before the war it was impossible to travel in any part of Europe without seeing a sign-board in a field with the word "Sunlight" followed by the Dutch, German, or Italian for soap. Sunlight soap is made in Port Sunlight, a modern industrial city where Lord Leverhulme has actually tried the experiments and arrived at the conclusions set forth in his book. Lately he has been the British pioneer in all departments of "welfare work". The views of such a man on the relations of capital and labor have interest and authority. To these questions the author brings acute intelligence and vast experience. His most original contribution is his plea for an individual working day of six hours, which I have already set forth in these pages.

Another important contribution to this whole discussion is a paper-bound volume entitled *Quakerism and Industry*, being the full record of a conference of employers, chiefly members of the Society of Friends, held at Woodbrook near Birmingham in the spring of 1918, together with the report of the conference. In his introductory note the editor of the volume says:

"A justifiable criticism of the final report is that it deals primarily with the problems of the large and highly organized business. One reason for this is that several of the chief promoters of the conference were closely connected with large scale undertakings. Another might be found in the fact that in the smaller businesses, where personal relationship between employer and employed are more possible, and happily quite common, the need for change is not so apparent, and probably not so pressing. However this may be, the smaller employers, including those connected with agriculture, the retail trade, and even householders with domestic servants, have difficulties which were not touched upon at the conference, and which call for coöperative effort towards their solution. It is hoped therefore that further conferences may be held to deal with such questions as the Agricultural Problem, Craftsmanship, the Apprentice System, 'Living In', the Commercial Traveller, Village Industries, Coöperation amongst Small Producers, the Emancipation of the Domestic Servant, and others that may suggest themselves to different classes of employers."

This report is entitled to a place on the shelf along with the report of the Archbishops' Fifth Committee of Inquiry issued under the caption of *Christianity and Industrial Problems*, to which references editorial and otherwise have frequently appeared in THE LIVING CHURCH. It is easily one of the big contributions to the discussion and it deserves the close study, not only of Churchmen, but of all who are concerned as to our industrial and economic future. It is a striking answer to the carelessly and frequently made charge that the Church is indifferent to all such questions.

Father Ryan's book on *The Church and Socialism*[§] is another evidence to the same effect. That it has the imprimatur of Cardinal Gibbons is interesting and noteworthy. This volume is a reprint of papers that appeared in various places during the past decade. They all breathe a deep, intelligent, and sympathetic interest in the pressing problems of labor and social reform.

Professor Harry F. Ward's *The New Social Order: Principles and Programmes*, is an important contribution from the Protestant point of view. As its title indicates, it is based upon the conviction that a new order of living is both necessary and inevitable and that the beginnings of that new order are already with us, that here and there parts of it may be seen breaking through the shell of the old which has long been nourishing the embryo. This does not mean, in Pro-

fessor Ward's view, that the world is going bolshevik, or that state socialism is going to be universally adopted. Still less does it mean that the organization of a League of Nations will inaugurate the millennium. The signs are clear to him that we have arrived at one of those conjunctions of economic pressure and idealistic impulse, of material and spiritual reality, which occasion fundamental changes in the organization of life. Dr. Ward takes up those outstanding principles which have been emphasized in the social progress of the western world, considers how they are being changed to meet present needs and aspirations, and in the light of them examines the significant features of various programmes for the new order. The viewpoint is that of a teacher of Christian ethics.

The book* is full of quotable sentences of which the following are good samples:

"Compare the social living of to-day and the social living of the period of the great Hebrew prophets and the great Greek philosophers and it is plain that, though we produce no better individuals now than their best, there has been pronounced betterment in the standards of social living and in the great average of personality."

"It follows that the new order must seek for its chosen end and goal an unprecedented development of personality in the rank and file."

"The idea of the comradeship of all men with each other and with the Great Companion is the culmination of the social exposition of religion."

"This idea of a world fellowship has constituted the heart of the missionary ideal of modern Christianity."

"Just as soon as the workers either as individuals or as classes begin to seek to possess the things that they create more than they seek to create those things, they will be divided among themselves."

"It is apparent that the various programmes which we have examined all endeavor by some form of regulation or ownership to extend the control of the state over the economic process."

"The determination grows to make the social machinery an efficient means to the highest ends of human living."

"The deliberative and organizing ability of mankind has expanded rapidly in the modern period."

"The hope of the future lies in the great developed capacities at the bottom of society."

"Coercion cannot bring the new order any more than coercion can prevent it."

* Published by the Macmillan Company, New York.

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

THE CATHOLIC HERITAGE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF ALBANY]

WE SHALL FAIL in our "mission" to the present age if we proceed upon the assumption that the Episcopal Church is merely a survival of Anglicanism. If it is no more than that its day is over and it has no real "mission" to the American people of the present and the future.

What have we then that lies back of and under the Anglicanism of our Church life? What have we which antedates the traditions which are so dear to people of Scotch or Dutch descent? What have we which gives us a point of sympathetic contact with those who are pouring into our land from countries where an ancient Christianity is rising to a new consciousness of freedom after centuries of Moslem oppression? What have we in common with all the historic Churches of Europe, Asia, and Africa?

The answer to these questions is simple. We have the Catholic heritage which is theirs as well as ours, and which bound all of our forefathers in a unity which it is our "mission" to restore.

The original meaning of words may, like worship, become a "lost art", and this is true of the word "Catholic", which we claim as our own whenever we recite the articles of our belief, but which we are apt to disown in ordinary conversation as if it were no part of our inheritance. To some the word stands for a system in which they do not believe at all, while others use it as connoting any and every vague generality. It should mean to us and be used by us as descriptive of the Church whose "mission" is to all mankind, and in which we and all men may find the life by which we become the children of God and heirs of eternal salvation.

DEGREES INFINITE of luster there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift, also, to his race forever.—*John Ruskin*.

‡ Published by Henry Holt and Company, New York.

§ Published by the University Press, Washington.

The Element of Conciliation: A Sermon

By the Rt. Rev. Roscow George Shedden

Bishop of Nassau

"Take Mark, and bring him with thee: for he is profitable to me for the ministry."—2 Tim. 4:11.

MOST of us, I fancy, feel rather glad that St. Paul penned those words. We owe an unutterable debt to the writer of that earliest record of the life of our Lord which formed the basis of the other two Synoptic Gospels. We should not have liked the final impression of the second Evangelist left upon our mind to have been that of an unstable man who started on a missionary journey and turned back faint-hearted. But I believe that there is more to be found in this brief instruction to Timothy than a rehabilitation of the character of St. Mark. It indicates the finale of a very critical chapter in the history of the Apostolic Church.

It is easy to lay too strong an emphasis upon the differences between St. Paul and the original Twelve. A whole theological system has been built up on the incident between St. Peter and St. Paul related in the Epistle to the Galatians. Bauer and his German followers of the Tübingen school have exploited these alleged differences in order to rewrite the whole history of early Christianity from a humanitarian standpoint. Stoutly as we shall challenge the Tübingen premises and deny the Tübingen conclusions, I think we shall be bound to admit, if we study the records of the Apostolic age impartially, that there really was an important *divergence of outlook* between St. Paul and those who followed St. Peter and St. James. That divergence of outlook sprang in a large measure from the very different character of their religious experience. The acceptance of Jesus Christ as Lord had involved a very much more violent break with the past in the case of St. Paul than in the case of the Twelve. He had never "known Christ after the flesh" as they had. It had not been possible for him to pass with a gradual transition, by easy stages, along the line of the old religious ideas into the new. They had been able to graft the Person and work of Jesus Christ upon the old trunk of the Mosaic Law. To Paul the vision of the Jesus whom he had persecuted, upon the road to Damascus, was a peremptory call, not only to adore what he would have burned, but to burn what he had adored. Nothing short of a complete breach with the Law of Moses could finally satisfy his conception of the place of Jesus Christ in the divine revelation.

If any of the Twelve had been faced with the stern dilemma, "Which do you really place first, Moses or Christ?" he would certainly have made the same reply as St. Paul. But the Twelve had not yet reached the point of seeing clearly that Christianity could never remain a special cult within the confines of Judaism. They had yet to reconcile themselves on the idea of its taking an independent stand as on a new religion, substituted by God's revelation for the old, and in some sense antagonistic to the old. It is obvious how this divergence of view concerning their relationship to the Law of Moses would be likely to color their respective ideals as to the development of the Christian Church. In St. Paul's view the Jewish nation had had their chance, and, since the Gospel of Christ's Kingdom was to be offered on equal terms to all nations of the world, it seemed that the Church's energies should be directed to expansion among the Gentiles. The Twelve also recognized that the Gentiles could claim a place in the Church of the future. St. Peter himself had received a special revelation to that effect in the house of Simon the tanner. Yet old prejudices and instincts remained strong in them; behind them was the traditional Jewish attitude toward Gentile proselytes; it was difficult for them to allow the possibility of the uncircumcised mixing in the Church on an exactly equal footing with those of the circumcision. Their yearnings were towards their own fellow Israelites; surely they, the chosen people of God's covenant, must be rallied first to the standard of Jesus Christ! It

would be with great unwillingness, then, that they would make any concessions to Gentile converts likely to outrage Jewish sentiment, or make it more difficult to win Jewish adherents.

We know from St. Paul's own words what his ideal for the Church was: a Church that should really be what we call

Catholic; a Church transcending all national and racial lines of division; a Church of "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free"; a Church finding her basis of unity, not in a common race or speech, but in a common faith.

Against that stood the other ideal, an ideal which was very attractive: the ideal of a great national Church which should fulfil the predictions of the Jewish prophets, linking all parties and sects among the Jews together, and finally establishing Jerusalem as a centre to which all nations of the world should come to offer their worship to Jehovah. To those who would have chosen this latter ideal, an ideal which found expression in intensive rather than extensive work, the teaching and methods of St. Paul seemed dangerous in the extreme. By running counter to national sentiment he seemed to be flinging away what might well be within reach of speedy realization in favor of a dim and shadowy vision on the far horizon.

The infant Church was perhaps much nearer a complete schism than we commonly realize.

I want you to see just where St. Mark stood in relation to these two parties: for so we must call them. His upbringing would naturally have made him belong to the party of the Twelve. He was the son of the house where the Twelve were accustomed to meet: that house to which St. Peter went as his home when the angel released him from Herod's prison. We shall probably be right in regarding him as St. Peter's spiritual son. At home, then, he would have heard of all the fears and distrust which, as we learn from the Acts, were expressed by the disciples in Jerusalem on the news that "Saul the persecutor" had returned as a convert. He would have been familiar with all their anxiety as to the progressive elements in St. Paul's teaching. Not unnaturally that would stimulate the young man's interest in the object of these criticisms. I think very likely that, so far from prejudicing him against St. Paul, they would have caused a little reaction in his favor, in the same kind of way that the influences of a home of one religious persuasion to-day so frequently turn out children of a directly opposite type. At any rate I can imagine how much young John Mark would have wanted to meet Saul of Tarsus; and that meeting came about through his uncle St. Barnabas, that great, splendid, generous man who had made himself Paul's champion and sponsor in Jerusalem, and who probably did more than any one else to hold the early Church together. Thus the friendship began which resulted in Paul and Barnabas taking John Mark with them when they went on their first missionary journey, St. Peter having by this time left Jerusalem, possibly on his first visit to Rome.

Of course it is quite possible that the cause which made St. Mark desert the party at Perga was merely something so

simple as an acute attack of homesickness, or a fear of unknown difficulties ahead, or failure to stand the hardships and discomforts involved in traveling as the Apostles traveled. If it was the last I can sympathize. Any one who has traveled about my diocese in one of those small schooners which form the only means of communication between the islands can form a very tolerable idea of the conditions under which the Apostles made their journeys. I can picture St. Mark feeling very much what a young priest new to the Bahamas felt the other day when he saw the boat on which he would

St. Paul and the Twelve

The Rival Ideals

John Mark's Position

have to sail to one of the out-island parishes. And, as I say, I sympathize, and I don't think we ought to blame poor St. Mark too severely, if he felt he couldn't stand the overcrowding, or the seasickness, or the filthy food, or the cockroaches, much longer.

Yet my own impression is that there was a deeper reason underlying St. Mark's defection, and it was that which caused St. Paul's sharp refusal to take him with them a second time. I think St. Mark really stumbled at the difficulty of translating ideas into practice. He could accept the theories of his uncle and St. Paul with regard to the place of the Gentiles in the Church; but, when it came to the point of seeing those theories actually at work, his hereditary traditions proved too strong for him. I think you will best understand this if you bring yourselves to realize that the feeling between Jew and Gentile was exactly what the feeling is between white and colored people in your own Southern States. The attitude of the Jew towards any kind of association with the Gentile was precisely the attitude which requires the Jim Crow car and the Jim Crow waiting room on the Southern railroads to-day. So John Mark was in the same position that a young priest from Florida would be if I took him on a tour round my diocese. The totally different attitude towards colored people from that in which he had been born and bred, however ready he might be to accept it in theory, could hardly fail to jar upon him in practice. He would be able to stand Nassau and even Harbour Island, where he would find plenty of white people to consort with; but if I took him on to Eleuthera and San Salvador he would find things going more and more against the grain, until by the time he reached Exuma—like St. Mark, he would want to be getting home. And it would not astonish me.

St. Mark wanted time to think out his position a little more; but, when Paul and Barnabas were again about to start on a missionary journey, Mark's mind was clear and he was eager to accompany them once more. This time, however, St. Paul said No! quite flatly, and so sharp a contention ensued between him and Barnabas that they were compelled to separate, Barnabas taking Mark, and Paul going off with Silas.

At what date St. Mark made his way to Rome, we do not know; but he appears there later on as the companion of St. Peter. He acted as St. Peter's secretary, and his Gospel is the record of St. Peter's sermons to Roman converts on the life of our Lord. It must have been in this capacity that he again came into touch with St. Paul. St. Peter's residence in Rome was in the Ghetto or Jewish quarter, and it was primarily to Jews that his Gospel there was preached. St. Paul, on the other hand, when he arrived in Rome found the same suspicion of himself existing among the Jews which he had had to encounter elsewhere; but he had little difficulty in attracting large numbers of Gentiles to his teaching. Once more, then, there was the danger of a schism, the growth of two Churches, a Jewish Christianity under St. Peter and a Gentile under St. Paul. This danger was averted; the Roman Church at this early stage succeeded in preserving her unity and still traces her foundation to the great Twin-brethren, the Martyr-Apostles Peter and Paul. Competent scholars are of the opinion that this result may have been largely induced by the presence of St. Mark to serve as a connecting link between the two. At any rate, it was as St. Peter's confidential friend that he regained the confidence of St. Paul; and now in his last imprisonment it is Mark whom the aged Apostle commissions Timothy to bring back to him.

Looking back upon the Apostolic period from the distance which lends a true perspective, all Christians recognize that St. Paul was right. The Church followed a sound instinct in accepting his ideal of the Catholic rather than the national as her true line of development.

And these considerations are of great moment to us in the Anglican Communion to-day. The Anglican Communion stands at the parting of the ways, and this Lambeth Conference, to which I am now on my way, may in all likelihood prove one of the gravest turning points in our history. For on both sides of the Atlantic a similar alternative is being presented to the bishops of our communion. Is our line of advance to be towards an ideal that is national or an ideal

that is Catholic? Both in England and America sets of proposals are being made, which suggest that we should minimize our faith, and lay on one side some differences of principle, in order to bring into a semblance of union with ourselves those other Christian bodies who share our own speech and blood. Undoubtedly a union of all English-speaking Christians would be a tremendous force for righteousness. We cannot question either the attractiveness or the nobility of such an ideal.

Yet ranged on the other side are the two largest Christian communions, the Roman Catholics and the Orthodox Churches of the East. It is these, and not the Protestant Separatist bodies of our own race and speech, who share with us the Apostolic ministry, who unite with us in guardianship of the ancient Catholic Faith, who find their union with our Lord in the same sacramental worship. True that Rome still stands apart, wrapped in her mantle of splendid isolation. She can not and will not always so stand. But meanwhile the Eastern Orthodox are stretching out eager hands to us; no differences of fundamental principle separate us from them; intercommunion with them has already begun. It will be a grave unfaithfulness to the Pauline ideal if we advance one step in a direction which cannot fail to widen the gulf between us and them. We believe—at least I trust we all believe—that there are certain things in which Rome is wrong and we are right. There is a contribution to be made to the Christianity of the future which Rome can hardly make and which we ought to be able to make. If we will only be patient we shall make it. Yet one thing at least Rome has ever faithfully upheld, and that is that in the Church of Jesus Christ unity of faith and worship must always transcend distinctions of nationality and color.

I wish we could learn and appropriate this idea for ourselves. I cannot help thinking of a tendency to emphasize national lines of distinction in the Episcopal Church of America. That has been illustrated recently in the Province of the West Indies. We are an independent province, in full communion with the Church of America, as well as with the Province of Canterbury. Yet, when the Virgin Islands came under the American flag, the Bishop of Antigua was peremptorily forbidden to continue his ministrations in that part of his diocese except under a temporary authorization from the Presiding Bishop of the American Church. I hardly think St. Paul would have encouraged the idea of a "Stars and Stripes" Church as against a "Union Jack" Church or *vice versa*. I am sure we have to try to destroy all notions of that kind.

I do not wish it to be thought that I am making this topic a mere peg on which to hang a plea for my own diocese, but in the diocese of Nassau British and American life are brought into very close relations. Circumstances have made us almost part and parcel of American economic life except in the matter of support from the American Church. We are there under the British flag at your very doors, but the whole of our little handful of trade is with you, and the result of your prosperity has been to create economic conditions which are causing not only debt but even starvation to our priests and people. Picture the condition of an out-island priest who has to live on a stipend equivalent to \$600 a year, while such commodities as he can purchase have to be bought at the American standard of prices! Never any meat; week after week two meals a day, bread and tea with an occasional relish of peas and rice! Can you wonder that the doctor has said to me of more than one, This man is simply suffering from mal-nutrition? Then again, these prohibition laws which might be said to have cleaned up your own yard at the expense of your next-door neighbors: can you doubt that they have enormously increased the problems with which the Church in my diocese has to grapple? I think in view of the grinding poverty which makes it impossible to pay my priests a living wage, or to build the churches, or fit out the schools we need, I might fairly plead for help from at any rate those Churches in America which stand for Catholic ideals; because there is no diocese in the Anglican Communion on a more uniformly Catholic level than Nassau.

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St. Mark's Usefulness at Rome

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Undue Nationalism

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to the Church's central missionary societies, to adopt particular dioceses which best reflect their own religious principles and concentrate their energies and enthusiasm upon them in study, alms giving, and prayer. I should deeply rejoice if I could get even a few churches, such as this, in the United States to adopt Nassau and start branches of our Association for Prayer and Work. There at any rate you would be certain of the teaching and practice which you were helping to propagate. It might well be a beginning of what I should like to see still more, the linking up of the Protestant Episcopal Church of America with our West Indian dioceses by a constant flow of priests backwards and forwards. I am sure it would be good for both sides. I desire it not only because it would enable us to develop work that is in such need of development, but also because it would emphasize the truth that in the Church of Jesus Christ dioceses are not American or English, whatever their flag, but Catholic and Apostolic. I believe, too, that we in the West Indies may have something to give as well as to gain.

We Catholics ought to be standing shoulder to shoulder; sympathy and encouragement are valuable things. We out there may be suffering from geographical isolation; that is not the only kind of isolation, nor even the worst kind. I know that some of you here are sometimes depressed by a sense of spiritual isolation. I am just in the middle of reading Bishop Kinsman's rather pathetic *Apologia*. That, as I read it, is the tragedy of a man for whom the sense of spiritual isolation proved too strong, so that he lost heart and threw up the sponge.

And now one final word on my main thought, the true line of development for the Anglican Communion, the Catholic ideal rather than the national. I said that this Lambeth Conference may prove to be the parting of the ways.

The Lambeth Conference

No fewer than seventy of your American bishops are coming over to it. It may be in their power to influence its action profoundly; they can hardly fail to be influenced by it in their action here. I would beg most earnestly of you that they, and indeed all of us, may have a mighty force of prayer to impel us where we need impelling—and restrain us where we need restraint. You can all take your part in this as thousands of Catholics in England are doing. Let every Catholic in this Church pledge himself or herself to pray for one quarter of an hour in each week, if possible in the Presence of the Most Holy Sacrament, for the guidance of the Holy Spirit in the deliberations of the bishops at Lambeth this summer. In this way each one of you will really be doing your bit, and of you it may truly be said

"Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On to the bound of the waste,
On to the City of God!"

WILLIAM CLEVELAND HICKS: AN APPRECIATION

BY THE REV. HORACE W. STOWELL,

Field Secretary for Missions in the Province of Washington

WILLIAM CLEVELAND HICKS was born at Summit, New Jersey, in 1866. His father, who bore the same Christian name, was an inventor of note; and his grandfather was the Rev. John Augustus Hicks. He was a graduate of St. Paul's School, Concord, Trinity College, and the General Theological Seminary. He was ordained to the priesthood in 1894 by Bishop Starkey. He began his ministry at Vineyard Haven, Mass., as a missionary of the Elizabeth Islands, where he worked five years. In 1898 he became a curate of St. Agnes' Chapel in Trinity parish, New York. During his seven years there, by carefully grading and coordinating the training of over seven hundred children in St. Agnes' Church school, he laid to a large extent the foundation for the present advance movement in the work of the General Board of Religious Education of which he was a member for several years. In 1906 he accepted a call to the rectorship of Emmanuel Church, Cumberland, Md., and during his ten years there he served at different times as Archdeacon of the Cumberland Archdeaconry, member of the

committee on cathedral plans, and deputy to the General Convention. He was elected secretary of the Province of Washington in 1916. As provincial secretary he has worked incessantly and with statesmanlike vision for all the bigger and better things in our provincial and national Church life. Contending against much opposition to the provincial idea, his faith and vision finally triumphed; and the province, now united in all its diocesan parts in support of the provincial system, is a testimonial to his effective leadership. He was married in 1897 to Jennie Margaret Hughes of Fredericton, New Brunswick; and she, with a daughter and a son (a sophomore in Trinity), survives him.

This brief summary gives the outline of a life and ministry which seem, to one who knew him well, to be of that surpassing quality which defies any kind of fitting description and tribute. I think the very mention of his name will long cause a hush wherever he was known, with the resolution that we must live better lives because we knew him. His was the kind of life that fits easily, with no thought of irreverence, into the scriptural phrases with which we are familiar. His consciousness of God's constant presence, and the ease with which he talked with Him and seemed to walk with Him, make it a natural thing to think of him as a "friend of God". He was as simple as a child in his faith; as lovable as a John in his devotion; as constant and unfailing as a Luke among those who needed him; and as fearless as a Paul against the enemies of God and against "spiritual wickedness in high places".

One recalls his physical courage, as one day in Cumberland he faced an angry mob, and pleaded with them over the prostrate body of a negro whom they were determined to lynch. One thinks of him again as he would rise in the midst of an interview in his study and say: "It is noon; let us pray for God's work." One recalls with what eagerness he would hasten to the sick and dying, with a faith like that of Mr. Hickson in the help and grace that go with prayer and sacrament. And then one remembers those never-to-be-forgotten moments, in times of intimate counsel, when he opened wide the door for the Master, and "Jesus Himself drew near and went with us". More than anyone else the writer has known, did he seem to "approach the measure of the fulness of the stature of Christ". Like the One whom he rejoiced to serve, he found opposition and even brutality; and, like Him, he bore the Cross, forgiving even as did the Master, and laying down his life at last—a real sacrifice for ideals, and an offering in service.

The quality most manifest in his life was spirituality. Because he was quick to grasp the spiritual aspect of things, and had a vision of spiritual outcomes in advance of most of us, he was thought by some to be visionary. Before any of the great nation-wide campaign movements in the different denominations had started, he had worked out a plan for such a movement at the very beginning of the war. Splendidly conceived and completely delineated and articulated, his plan for a great nation-wide movement of all the religious forces of America was in due time presented to the House of Bishops; but other things were thought of greater importance by the Church's leaders; and the opportunity for the Church's leadership in a great national movement for better things was lost. The Nation-wide Campaign was a tardy effort to do some of the things anticipated in his plan of three years before. His love for children and his hatred of narrow partisanship in the Church were natural expressions of his spirituality. The mystical side of religion appealed to him; and he was by nature a Catholic Churchman; but his catholicity was true to name, and he recognized as brethren "all who love our Lord Jesus Christ in sincerity". So he was looking forward hopefully and prayerfully to the World Conference on Faith and Order.

At sunset, on Saturday, April 17th, he entered into rest. But one thinks of his dying only as sinks the sun, whose brightness comes again with the morning. His life of service and sacrifice cannot be in vain. The light perpetual will surely shine in every thought of it, to guide and encourage us who are striving where his unselfish and Christlike spirit has led the way.

"May we with zeal as earnest
The Faith of Christ maintain."

Some Books That "Simply Had To Be Written"

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

Bishop Coadjutor of Central New York

IT is no uncommon thing to hear a puzzled layman (who feels that he ought to like sermons and yet is conscious, in the back of his head, that he is often bored by them) explain his failure to become interested in the preacher by saying: "He talks over our heads." It is an explanation, the kindness of which is wholly undeserved. The uninterested or unimpressed hearer has assumed that the preacher is very erudite and has great depth of thought, merely because nothing was said that came within his own range of practical usefulness. As plain matter of fact, the preacher had made no impression, not because he talked over people's heads, or in the richness of scholarly thought too fine and too high for their comprehension, but because he was not clear, definite, logical, clean-cut, and practical. What his sermon lacked was the human quality.

A great sermon is not discourse which is beyond our understanding. People often think so—like the farmer who was disappointed in Phillips Brooks because he could understand every word the preacher said. It is, rather, a sermon which brings the conviction that the preacher has something to say which he believes with all his heart, whose value he knows for life, whose importance and moral significance are so real for him that he simply has to say it; his message is something which he makes original because of the fire of his own reaction to a truth which he wants others to grasp.

The same thing is true of authors; it is especially true of authors who write about religion and theology. How often we read a book which we feel we ought to like—and it bores us to tears. It is eminently religious in tone, it has a splendid title that ought to guarantee its value, but it is dull as dish water. We cannot enthuse about it, to save our souls. We cannot quite see why the book was written or what it was intended to accomplish. The skilful critic may explain its dullness as due to the style or to lack of originality and individuality, but the unskilled (though conscientious) reader will probably modestly attribute its lack of interest to the fact that the author is very learned. The real explanation is that he lacks the human touch. He has no real appreciation of the modern man's doubts and difficulties. He does not know the truth in such a way that he makes it living truth. His thought is not really deep, it is muddy. Truth ought to be so clear that it can be made plain to the average intelligence. It ought to be made vital and practical, and the moment it is made so it becomes interesting.

Dr. R. J. Campbell is the latter kind of a writer. So is Bishop Gore. Both, however, are essentially scholars, who have lived in the scholastic atmosphere. The plain, every-day man likes Bishop Ingram better. He has translated into homely, simple, direct speech the thoughts of greater scholars. There is one man, however, who for the every-day person is "just right"—the Rev. W. J. Carey. His books ought to be in every parson's library; rather, they ought to be catalogued there, but never in, always loaned out and in circulation. Probably no author of to-day is quite his equal in the ability to write dogmatically for those who have had very little religious instruction. He has a genius for simplifying formula and revealing as plain duty what has hitherto seemed mere pious platitudes or nice sentiment. His books (with those of two or three American authors we could mention) make a fine library of practical theology. Almost all of them could be enumerated in a list of the best books on workable religion.

Three of them are before us now; two of them new, the other a new edition of a popular booklet of ninety pages which has already reached a sale of 31,000. This last is *Prayer and Some of Its Difficulties* (Mowbray; Morehouse Publishing Co., 10th edition). After four years the book is more valuable than ever. Father Carey does not deal with the intellectual difficulties of prayer—its reasonableness, its consistency with the reign of law, etc.—he merely takes up

some of the practical difficulties of devotion, and shows how we can learn to pray with reality and sincerity. Every sentence "rings true". The simple little treatise is genuine to the core. It catches and grips you by its manly sincerity and straightforwardness.

Next is a book, recently out, a companion to the one on prayer, called *Sacrifice and Some of Its Difficulties* (Mowbray; Morehouse Publishing Co.). Both books sprang out of Father Carey's war experiences in dealing directly with men of every type. If you want to know why Carey's books are what they are—and in case you are a priest and want to know why your teaching method is different!—read this bit of apologia in the preface:

"I wrote *Prayer and Some of Its Difficulties* because I felt it must be written; I saw, as in a kind of waking vision, the truth of the matter, and was only concerned to put it on paper as soon as I could . . . I always write thus; I refuse to write anything unless it is the expression of something I see spiritually; but if I do see something I always try to write it down, because it seems to me a sort of revelation which I must not keep to myself . . . Please God, I will never write for writing's sake. Certain principles keep coming to me as absolute truths, and there is a finality about them which makes me want to tell them to anyone who will care to hear them."

That is the reason Carey wrote his popular little book, *Have You Understood Christianity?* (Do you know it?) He wanted to establish the great truth that religion is a relation of person to Person. That is probably the reason he wrote *My Priesthood*. He wanted to show that the ministry was "a man's job", to be done in a manly fashion. And this book on *Sacrifice* is written because the author has had it burned into his soul that sadness and sorrow are inevitable when Truth and Goodness are lodging in an unfriendly and evil world.

So the little book takes up this world as a school of character; the right motive in life; the example of Christ, "who came, not to make life easy, but to make men great"; the rewards as well as the difficulties of service and sacrifice, and the way to make a start in the Christ-like life. "We are not fatalists. Ultimately Righteousness rules and will rule the universe; temporarily, the state of warfare, not yet accomplished, demands sacrifice." It is a wonderful little book. Buy it, read it, pass it on; get a half dozen copies to give to sorrowing souls who may be taught the splendor of uniting their sacrifices with the supreme sacrifice of the cross, and in the meanwhile to endure, till the morning breaks and the shadows flee away. *Anybody* can read the book; Carey has seen the truth so clearly that he compels others to see it.

The third volume is a larger book, *The Kingdom Which Must Be Built* (Macmillan, \$1.00). It lacks something of the vigorous simplicity and directness of the other works, but it is more than worth while. It reminds us a little of the author's *My Ideals in Religion*. We should call it, by all odds, the best of the score or more of books on religion which Macmillan is issuing at so reasonable a cost and in such excellent typography—books like those of Robert E. Speer, Lyman Abbott, and President Faunce, as well as our own Prof. Drown and Dr. Slattery. In this book Carey restates some of the pleas and claims which he gave us in different form in *The Life in Grace*. That was a book for Churchmen; this is for non-Churchmen and starts further back in fundamentals. It insists that "Christians are not kill-joys or temperamental pietists, but followers of Christ in a very definite warfare of good against evil, whereby the kingdom of Christ and of Righteousness is to be built among men." There are some fine things in the book; e. g., the brief paraphrase of the Ten Commandments in the light of Christian teaching. And there are some epigrammatic statements of great truths, as this, on page 17:

"Personally, I have found it no harder to believe in God in war-time than at any other time. For we cannot charge upon

God the responsibility for free men who deliberately refuse to act upon the rules and directions He has given . . . Besides, I do not think that God's principal wish is to keep us alive. To maintain in being the largest number of fat, cowardly, self-indulgent people does not seem a very divine task. . . . We can be a good deal prouder of Englishmen in 1918 than we were in 1913."

Bishop Gore resigned his diocese last year because of his ambition to write something more than "little books". We quite understand what he meant and we know he can do the larger task. Yet the man like Carey who has the talent for writing "little books", which thousands of people can be persuaded to read, makes us his debtor, no less than the man who writes more ambitiously. Would that more such books might be written! Would that more sermons were of this type! Would that more of the clergy had learned, as he has, "the value of accuracy in theological statement" and, still better, "the great happiness which springs from true brotherly loyalty and affection."

Every parish library should have a good sized shelf for books which plain people can understand, written (as Dean DeWitt expressed it in a recent review), "not in the language that never gets out of church and consequently never gets anyone into church," but in the spirit that shows it understands the needs and experiences of "the man who runs a grocery and boards at the restaurant."

When a man writes because he has something which "simply had to be written" we may be quite sure that what he writes ought to be and will be read.

In some of Carey's later booklets there is evidence that he is writing too much. For example, *What It Means to Be a Churchman* (New York: The Macmillan Co., 50 cents) is but a repetition and condensation of many things which he has said elsewhere more fully and effectively. However, every one has not read all the other books and such will find this useful, especially as a manual for confirmation. It is cheaply printed and bound, to bring it within the reach of the clergy for parish circulation. While not quite up to the author's other books, it has flashes of his old time snap and vigor. Witness this sentence in a plea for the social and corporate idea of religion: "The Spirit constitutes us members of a Body whose Head is Christ, and the members brothers and sisters in Christ. Beware of thinking that you can fulfil the mind and will of Christ by being individualists, carrying off your religion, as a dog does a bone, to enjoy it in isolation."

IN THE CLOISTER GARDEN

The choir through the moonlit cloister sings;
It is Ascensiontide—the apple trees,
So pink with blossoms scenting every breeze,
Hold happy birds that rest with folded wings.
Madonna lilies, snowy white and tall,
Like candles—at each heart a flame of gold—
Are shining with a light they cannot hold
Of moonbeams—growing by the chapel wall.
The organ softly plays, and standing there,
Among the petals floating to the ground,
One knows that angel wings are brushing by,
And feels the benediction after prayer;
Where God's own peace and beauty walk around
This garden underneath the moonlit sky.

LOUISE MARSHALL HAYNES.

SIN IN the Church must be duly recognized, and, in our prayers to God for unity, acknowledged as the origin of schism. It was partly Solomon's lapse into idolatry, and partly Rehoboam's intolerable arrogance, which brought about the secession of the Ten Tribes. And it was partly the deep degeneracy of the mediæval Church, its corruptions in faith and practice, . . . partly the insolent and arrogant pretensions of the Bishop of Rome, which alienated Continental Protestants from the Apostles' Fellowship. . . . And in our own communion, some half century ago, it was the secularity of the clergy, their pluralities and sinecures . . . which raised up in many a parish a meeting house, and organized a schism.—*E. M. Goulburn.*

JEHOVAH-NISSI

EXODUS 17: 15

The Chosen People camped in Rephidim,
The while with Amalek they struggled there;
And when their man of God, o'erlooking, bare
His rod on high, the victory was with him;
But when he weary grew, destruction grim
On Israel fell. Then Aaron came and Hur
To stay his hands: whereat the idolator,
Defeated, passed, his boasted glory dim.

The Hebrew fights no more with Amalek;
Yet in our day a man, God-summoned, stands
Where babbling voices prate of flaw and fleck.
To him would I be true! Midst carping bands
Beam-blinded, seeking ever mote and speck,
Grant thou me, Lord, to hold steadfast his hands.

ELMER JAMES BAILEY.

THE CONCORDAT

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA]

THERE ARE some things for us to remember in this connection. This is an effort on the part of our own Church and certain distinguished and godly members of Congregational Churches to find an approach toward Christian Unity. As such it merits our sympathetic, reverent, and prayerful consideration. If the Church has been sincere and honest in its efforts to promote such unity, if we meant what we said in the Chicago-Lambeth Declaration, we cannot reject or repudiate this effort without stultifying ourselves in the sight of God and of all honest men. If we say we are willing to confer with our Christian brethren on the basis of our declaration, but really mean to say that we intend to stand pat and require all men to repudiate their own past, humbly to offer themselves to us on our own terms alone and to become Protestant Episcopalians in every jot and tittle, we may be in our judgment most unimpeachable Catholic Churchmen, but we shall be mighty lonely in the world and deservedly so. Our attitude will be understood only at the Vatican, for it is precisely similar to its attitude. But the Vatican will not be drawn to us nevertheless, for it has its own opinion of what it calls our pretensions. It understands the stand-pat attitude but it reserves to itself the privilege of maintaining it as a basis of unity. In the meantime Christian Unity so far as we are concerned will be an iridescent dream.

There are indeed, principles of Catholic faith and order for which we are responsible and which it would be disloyalty not only to our historic heritage but to the Christian world to impair or surrender. But let us be sure that what we so denominate are really such principles. Nothing in the past has so promoted division as an obstinate temper, and a narrow misconception of what constitute principles. Unreasonable and narrow conscientiousness is one of the most fatal endowments of mankind. Ecclesiastical self-complacency and hauteur is not an attractive but a repellent force. There can be no unity or approach to unity without sweet reasonableness and without mutual friendliness and respect and without the spirit of reasonable and brotherly compromise. "In essentials, unity, in non-essentials, liberty, in all things charity."

THE WORLD'S GREATEST NEED

THE GREATEST need of America and of the world is a revival. The term itself has been abused and in some instances misunderstood. Man has used this material world in selfish and ungodly ways. And he needs to spiritualize the material world in order to keep it "good". If he does not do that, he helps make a world of conflict and greed and injustice and immorality. And that is just what this world will become unless our souls are "revived", and in the deepest and truest sense we are, as the Saviour said, "born again" or "born from above."

Prayer is the starting-point for a revival that will change the heart of the world—private prayer, prayer in the church life, and prayer in the family circle. The revival of the family altar all over America would lead to a revival of religion in business and education and amusement.

America has been very busy running around making money, getting power, chasing after amusement, and forgetting God. The time has come for the people to stop running around after things, and fall upon their knees in repentance for sins, and a seeking after God. Then will begin the greatest revival, and America will find her greatest need fully met when, on her knees in prayer, she lifts her hands to the Almighty.—*CHARLES M. SHELDON, in Christian Herald.*



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE DRAIN OF BOARDS AND COMMISSIONS

To the Editor of *The Living Church*:

TEN per cent. of the parochial clergy in Vermont have been taken from their parishes to fill administrative positions on general boards and commissions in the Church within a period of twelve months. These clergymen in their Vermont parishes were receiving, respectively, \$2,400, \$1,650, \$1,400, and \$1,200. Each one was offered in his new position more than double the salary he was receiving, with liberal allowances for office and traveling expenses. A fifth priest within three months has been offered a similar position at three times his present salary. With honor to himself he has chosen to stick by the hard place he now holds.

Such a proportionate drain upon a diocese, for example, like Massachusetts or Pennsylvania, would leave in such dioceses no less than thirty parishes vacant. Can any diocese stand such an inroad made upon its force of working clergy?

Vermont's experience may be exceptional. But such a record as this in the brief period of one year serves to illustrate the menace that threatens the whole Church in the present inordinate multiplication of commissions and general boards with their highly paid superintendents and traveling secretaries. If the church must have such administrative agencies, more laymen must be trained and fitted to take up such work. The clergy should be left to do what they were ordained to do, to preach the Word, administer the sacraments, and tend the sheep of Christ's flock, which after all is the great task for which the Church has been commissioned.

Vermont to-day needs seven priests to do such work in cures that have become vacant.

Burlington, Vt.,
May 10th.

GEORGE Y. BLISS,
Bishop Coadjutor of Vermont.

ADVOCATING A WEEK OF PRAYER

To the Editor of *The Living Church*:

WE are in the month of May, and, although the days are cold for the season, we are feeling—some of us—in a happier and more hopeful mood than for the past two months. What a lovely month it would be if all the warring and quarrelling factions of the world could be induced to determine among themselves that they will quit fights and strikes and hatreds of one another, and just give themselves for the month of May to work together in peace and friendship, healing, as far as they can, the wounds that the war has made.

Perhaps this is too much to hope for in the present psychological condition of the minds of men. We need help from a source outside ourselves to act upon mind and soul to enable us to *think* friendship before we can act friendly. Now this month of May, besides the appeal of nature to pleasant thoughts, is sanctified by three great festivals of our religion, which make it the holiest month of the year:

1. On May 13th we renew our contemplation of the Ascension of our blessed Lord to sit at the right hand of the Father, governing the world in the Mediatorial Kingdom.

2. On the 23rd of May, we have the Pentecostal Feast which we call Whitsunday, when the Holy Ghost the Comforter, whom our Lord had promised, came to the expectant Church and the waiting world.

3. On the 30th of May we have Trinity Sunday, when we confirm the faith in God who gives Himself in all His plenitude to us, Father, Son, and Holy Spirit, to be with us and abide with us forever.

Look at the state of the world outside, as it is to-day. No need to write or talk about it; the weight of it is upon all hearts—the hearts that suffer, and the hearts that hate. A change of heart is needed, and only God can work that miracle. What better service, then, can we Christians do in this holy and beautiful month of May, than to unite in fervent prayer that our God will at this time send His Holy Spirit upon the world, according to the promise that St. Peter quoted on that first Whitsunday, to put into the hearts of men love instead of hatred, and peace instead of discord into their lives?

I venture to suggest, Mr. Editor, that the bishops of the Church, each for his own diocese—or, perhaps better still, the

Presiding Bishop for the whole Church—appoint the week between Whitsunday and Trinity Sunday (May 23rd to May 30th) to be a time of special prayer for the grace of the Holy Spirit to heal the prevailing unrest and all the evil passions that grow out of it, and to implant friendliness in the heart, and wisdom in the mind, that those who bear the responsibility may "seek peace and ensue it".

Let the churches be open for daily service for that intention, and special prayers be provided; and let all of us who are able attend those services and offer fervent prayer, not only in the public congregation, but in our private devotion for the divine blessing on a repentant world.

JOHN H. EGAR.
644 Shepard avenue, Milwaukee.

ABOUT HEALING MISSIONS

To the Editor of *The Living Church*:

VERY little has been reported in the press about the actual healing work which may have resulted from Mr. Hickson's visit. But in a number of places our clergy have established clinics—whatever term may be used to describe services for the anointing or imposition of hands upon the sick. A vast number of others would be very glad to do the same except for a shrinking from notoriety, and a fear of being classed as quacks. Another objection is that the outrageous claims made by Christian Scientists and traveling impostors have given people generally an exaggerated and false idea of the healing office of faith and of the actual objective power that inheres in the grace of orders for the laying on of hands or anointing the sick.

We are passing through an era of jazz, ouija board and psycho-therapeutics, and it would seem to be a duty upon the part of the clergy to combat these morbid and unhealthy influences by the establishment of duly authorized services and offices for the anointing of the sick, the imposition of hands, and prayers for the diseased, afflicted, or sorrowing. This can be done without sensationalism, exaggerated claims, or imposture upon the credulous; but simply by drawing the attention of the people to the true office and power of the Church as the body of Christ and by building up the coöperation of subjective faith and objective power which cannot be without benefit.

Sincerely,
Greenville, Miss.,
April 30th.

PHILIP G. DAVIDSON,
Rector St. James' Church

"PUBLICITY"

[ABBRIEVED]

To the Editor of *The Living Church*:

AS I read the recent letters on the subject of Church Publicity it seems to me there is a very definite misunderstanding of the scope and purpose of newspaper advertising in connection with the Church. This misunderstanding is, perhaps, due to the newness of the whole matter as well as to the very crude and improper advertising which has been done, and is commonly being done.

Heretofore most of the advertising done has been either the advertising of the pastor's sermons in a rather sensational manner, or such circus methods as are suggested in the phrase "an advance agent for Mr. Hickson". These methods have no place in connection with the Church and its advertising.

Mr. Patterson is wrong when he says that the Church has no "market", that it must not be sold like chewing gum or a piece of bacon. It is exactly that way that the Church must be sold. It is the way people of the present day are first interested in a thing that they may try it and find it good.

When everyone is "sold" on religion, then the Church perhaps will have no market. At present there is a huge market. The Church is a standardized, invariable thing, "the faith once delivered to the saints"; the market is variable and fluctuating.

We in this parish have been advertising for many months. We have as an advertising manager of the parish that rare combination, a skillful advertising man and a devout and well informed Churchman. His advertisements, published every Saturday night in the local paper, consist of a quarter of a page setting forth some definite result which worship will accomplish in the private life of a man, or some definite thing which

the Church has to offer those who join in its worship, or some definite practice of the Church which tends to the "edification of man or the glorifying of God". We have run advertisements on the Summary of the Law, on Ritual, on the Meaning of Easter, Church Music, on Spiritism and the Church's doctrine of the Communion of Saints. These titles will give an idea of the character of the advertising—nothing sensational, nothing to "tease" men into the Church, but something which will attract and draw those who are interested in real Christianity as interpreted by the Catholic Church.

The result has been a largely increased attendance, two confirmation classes in one year, and a dominating position in the religious life of the community.

Church advertising of this character is not only legitimate but absolutely necessary if people are to be reached and made to listen to the message of the Church.

Niles, Mich., April 26th.

HAROLD HOLT.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

THIS subject obtrudes itself periodically, and will do so always, until certain principles are settled. I am writing from a purely American standpoint, and begin by saying that the Federal Constitution ought to be amended, so as to give the Congress power to enact uniform laws concerning marriage and divorce.

Now, as to marriage: I. Are the "Levitical degrees" binding on us? The Church of England adopted them, after a fashion, under royal pressure, which was exercised in order to facilitate the divorce of Henry VIII. from Catherine of Aragon; as to which Jeremy Taylor says that, though Christendom was then much divided, yet before then there was almost a general consent upon this proposition, that the Levitical degrees do not by any law of God bind Christians to their observation (*Ductor Dubitantium*, Book II., Ch. ii., Rule 3, Sec. 17). The fact that the Church existed for about fifteen centuries without adopting the Mosaic table of affinities and consanguinities at any time or in any province. But some rule is needed.

II. Do we, as Churchmen, recognize any essential difference between Church marriages, sectarian marriages, and marriages that are purely civil? If words have any meaning, persons duly wedded by a priest are joined together by the Almighty, according to our formula. But are those persons thus divinely joined together, who go through a marriage ceremony in the mode (let us say) of Quakers, Campbellites, Mennonites, or Mormons? (The latter, as regards a first marriage). And what sanctity has a union which takes place before a justice of the peace?

Next, as to divorce. III. Is there by the law of the Church, any place for a divorce *a vinculo*, dissolving utterly the bond of lawful wedlock? It may be contended with much probability that the State may dissolve a union which it itself has created. But ought the Church to countenance the separation, by any human power, of persons whom God has united? And what attitude should the Church take, as to divorces following upon sectarian marriages?

IV. If divorce is at all allowable, in the case of persons divinely joined, has the woman the same right to obtain it, as the man has? No doubt most of our canonists would say Yes. But she had no such right under the Mosaic law; for we read of the man putting away his wife, not of the wife putting away her husband. And if this right exists, when and how was it acquired? The Church has never defined its existence; yet the question is fundamental.

Further, as problems frequently arise, which might puzzle an expert, let alone an average clergyman, should there not be some tribunal of reference? I suppose, in our present chaos, a parish priest usually asks his bishop for advice. If this mere guess is correct, then one bishop may advise in one way, another in another, on a similar state of facts. Greater certainty than this is needed.

Lastly, if we ever arrive at anything like a finality, which seems about as remote as the Greek Kalends, there ought to be somewhere a power of dispensation, to grant relief in special cases.

Portland, Oregon, May 1920.

RICHARD H. THORNTON.

CHURCH MEMBERSHIP AND POPULATION

To the Editor of *The Living Church*:

THE San Francisco *Bulletin* of April 20th states "that less than 4 per cent. of the population of San Francisco are members of different Protestant Churches, according to figures that have just been made public by the Interchurch World Movement.

"The survey of San Francisco just completed by this organization shows that 18,609 men and women are regularly attached to one of the 129 Protestant churches in this city.

"These figures represent a growth since 1917 of 2,906, but do not show a gain in a period of 25 years."

An estimate of the population of San Francisco made in 1919 was 607,154—a growth of over 45% since 1910.

Father Cantwell, secretary to the Roman Catholic Archbishop, informs me that 50% (and possibly 60%) are Roman Catholics.

The followers of Mrs. Eddy do not publish particulars as to membership here.

Can the readers of *THE LIVING CHURCH* furnish any information regarding the situation in other large cities?

Very truly,

San Francisco, April 23rd.

NEWTON H. BARRY.

UNION AND COMMUNION

To the Editor of *The Living Church*:

THE world is in distress seeking remedies for our many social problems. The mightiest intellects of to-day are puzzled. When will the world be willing to answer the call of the only world's Redeemer, who is calling, calling, calling, tenderly: "Come to Me, all that labor and are heavy burdened, and I will refresh you"? Who is not burdened to-day? Who but the foolish and idiots does not feel the sins of the world? What a different world this would be if all received the bread of angels in the Holy Eucharist! Communion tables all over the world would soon make us one. Could individuals, races, nations hate each other after partaking together of the Body and Blood of Christ? What is needed to-day is the Communion. This should be brought to the front in these days when tremendous efforts are made for Unity. Communion would unite all.

Denton, Texas, April 13th.

RAYMOND VERNIMONT.

DID HE USE HIS TOOLS?

To the Editor of *The Living Church*:

TO me the most interesting feature of Dr. Kinsman's new book is one that is not mentioned in your excellent editorial review of the same. It is the complete absence of any mention of an effort on his part, as Bishop of Delaware, to correct the apparently many conditions which distressed him. Where is there recorded within his pages the account of any such attempt? Its absence suggests there was none. The great gains that have been made in our communion for the Catholic religion are entirely consistent with all that we claim for Anglican orders under Anglican conditions, and it is not disconcerting to learn that they have been discredited by one who failed to put them to that full use for which they were given him.

Buffalo, April 23rd.

HARRISON F. ROCKWELL.

"GIVING WOMEN THE VOTE"

To the Editor of *The Living Church*:

WHY not a woman's suffrage party in the Episcopal Church? Have I read aright in *THE LIVING CHURCH* of April 3rd? Can it possibly be a Christian suggesting a party in the Church? Am I of Paul and I of Apollos? Surely no one will heed a suggestion in these days of dividing the Church and bringing in party spirit. If there is no peace in the world, let us at least have peace in the Body of Christ.

Philadelphia, April 15th.

M. C. MARKOE.

A COLLEGE HYMN

Whene'er we come into these halls
To learning's purpose set apart,
Be Thou—from whom all knowledge falls—
Be Thou in every mind and heart.

In vain we read the sage's word,
And vain to us the poet's song,
If we in these have never heard
The voice that breathes the lines along.

What is all science but a stair
On which we climb, O Lord, to Thee!
And all our art a mirror fair
Wherein Thy gracious form we see.

O come, who art our need supreme;
That all our labor be not vain,
Reveal Thyself, the only theme
That merits human toil and pain.

IDA AHLBORN WEEKS.

Church Kalendar



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

CALENDAR COMING EVENTS

- May 16—Iowa Dioc. Conv., Grace Church, Cedar Rapids.
- " 16—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
- " 17—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
- " 18—Bethlehem Dioc. Conv., St. Luke's Church, Lebanon, Pa.
- " 18—Connecticut Dioc. Conv., St. Paul's Church, Norwalk.
- " 18—Newark Dioc. Conv.
- " 18—New Hampshire Dioc. Conv., Church of the Good Shepherd, Nashua.
- " 18—Rhode Island Dioc. Conv., St. Paul's Church, Pawtucket.
- " 18—South Carolina Dioc. Conv., Church of the Advent, Spartanburg.
- " 18—Western Michigan Dioc. Conv., St. Paul's Church, Muskegon.
- " 18—Western New York Dioc. Conv., St. James' Church, Batavia.
- " 19—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.
- " 19—Marquette Dioc. Conv., Sault Ste. Marie, Mich.
- " 19—Michigan Dioc. Conv., St. John's Church, Detroit.
- " 19—Utah Dist. Conv., St. Mark's Cathedral, Salt Lake City.
- " 19—Springfield Dioc. Conv., St. Paul's Church, Alton, Ill.
- " 19—Washington Dioc. Conv., Cathedral of SS. Peter and Paul.
- " 20—Easton Special Dioc. Conv., Trinity Cathedral.
- " 20—Florida Dioc. Conv., St. Mark's Church, Palatka.
- " 21—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
- " 25—Central New York Dioc. Conv., Grace Church, Syracuse.
- " 25—Southern Virginia Dioc. Conv., St. Andrew's Church, Norfolk.
- " 25—Southwestern Virginia Dioc. Conv., St. Paul's Church, Lynchburg.
- " 26—Minnesota Dioc. Conv.
- " 26—South Dakota Dist. Conv., Watertown.
- " 29—Idaho Dist. Conv., St. Michael's Cathedral, Boise.
- " —San Joaquin Dist. Conv.
- June 1—Duluth Dioc. Conv., Trinity Cathedral, Duluth.
- " 2—Maine Dioc. Conv., Christ Church, Gardiner.

Summer Addresses

THE Church of St. Lawrence, Alexandria Bay, N. Y., will be in the care of the Rev. A. E. RACE of Theresa for the summer.

Personal Mention

THE Rev. B. S. BERT, now rector of St. Peter's Church, should be addressed at 1148 Lovejoy street, Buffalo, N. Y.

THE Rev. MAURICE CLARKE, rector of St. Luke's Church, Marletta, Ohio, has gone to Arizona, suffering from lung trouble. His vestry granted him six months' leave with full salary and \$300 toward expenses.

THE Rev. ROLFE P. CRUM, rector of St. Mark's Church, Syracuse, N. Y., has received a call to Tulsa, Oklahoma, at a salary of \$6,500. The parish is planning a new \$300,000 church and community center.

THE Rev. CHARLES A. DOWDELL, who has served as minister in charge of St. Peter's Memorial Church, Dansville, N. Y., now accepts a call to become rector.

THE Rev. JAMES E. FREEMAN, D.D., rector of St. Mark's Church, Minneapolis, will preach the baccalaureate sermons at the University of Minnesota and the St. Cloud Normal School.

THE Rev. E. H. HAMILTON should now be addressed at St. Cyprian's Rectory, 129 Lincoln street, Hampton, Va.

THE Rev. EWALD HAUN should now be addressed at 810 S. Main street, Middletown, Ohio.

THE Rev. W. W. S. HOHENSCHILD has changed his address to 174 Hollywood avenue, East Orange, N. J.

ON account of impaired health, the Rev. Dr. C. L. HURCHINS in December last relinquished ownership and management of the *Parish Choir* (including its various publications), which he founded nearly fifty years ago, remaining however as musical adviser of the concern.

THE Rev. G. P. JUNG of Sistersville, W. Va., has accepted a call to Christ Church, Ironton, Ohio.

THE Rev. WILLIAM E. MCCORD, senior chaplain of the Twenty-seventh N. Y. Division, has recently accepted a call to the rectorship of the Church of our Saviour, Rock Hill, S. C., and enters upon his duties on the Fifth Sunday after Easter.

AFTER a rectorship of twenty-seven years, the Rev. JAMES K. PARKER has resigned charge of Grace Church, Waterville, N. Y., to take effect September 1st. The vestry have conferred upon him the title of rector emeritus.

THE Rev. JAMES D. SKEENE, rector for fifteen years of St. Andrew's Church, Stamford, Conn., has retired after forty-three years active ministry. Impaired health of the past year influenced his action. The Rev. HARLEY W. SMITH, curate, succeeds him as rector.

THE Rev. GEORGE G. WARD, rector of St. Luke's Church, Kearny, Neb., has removed to Trinity Church, Hoquiam, Wash., and should be so addressed.

THE Rev. ARCHIBALD S. WINSLOW, recently diocesan missionary in Western Massachusetts, has been appointed vicar of St. Helena's Chapel, New Lenox, with a curacy in Trinity parish, Lenox, Mass.

ORDINATION

DEACONS

NEWARK.—On St. Mark's Day, Sunday, April 25th, Bishop Lanes ordained to the diaconate Messrs. J. REGINALD and C. RUSSELL MOONEY, twin sons of Mr. Joseph R. Mooney, junior warden of the parish, in the Church of the Redeemer, Morristown. The Bishop preached and the candidates were presented by the rector, the Rev. Thomas W. Attridge.

CLASSIFIED NOTICES AND ADVERTISING

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

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

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

DIED

BUTCHER.—Entered into life eternal on May 2nd, from her home in Worthington, Ohio, ANNE ELIZA (Gilbert) BUTCHER, widow of the late Edward Butcher, in the ninety-second year of her age.

FISHER.—Entered into life eternal, Sunday, February 29, 1920, at Newburgh-on-the-Hudson,

ELLEN MARIA FISHER, beloved wife of the late John Henry Fisher, for many years resident of Brooklyn, New York.

"His servants shall serve Him, and they shall see His Face."

THOMAS.—At her home, Marlon, N. C., on February 29, 1920, in the 55th year of her age, Mrs. FLORENCE M. IRVIN THOMAS, for twenty-five years organist of St. John's Church of Marlon.

WANTED

POSITIONS WANTED—CLERICAL

PRIEST, AGED 40, SINGLE, ENERGETIC, thoroughly experienced in all phases of urban and rural work, desires parish, small group of good missions, curacy, or locum tenency. Location unessential. Excellent testimonials. Address G., 104-M, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF EXPERIENCE WANTS locum tenency during July and August. Prefer contact with seamen or institutional work. Do not care whether the point is high or low, wet or dry, hot or cold. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, YOUNG, AMBITIOUS; experienced, good preacher, faithful visitor; best of testimonials; desires parish or missionary work; East preferred. Address FAITHFUL VISITOR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST (34) EXPERIENCED IN CITY AND town parishes, now engaged in Church school, desires parish work for summer vacation (June 15th to September 15th.) Address CHAPLAIN, 101-M, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL CANON WILL ACCEPT supply work, July or August, or both. Location optional. Summer change sought more than income. Box 100-M, care LIVING CHURCH, Milwaukee, Wis.

COUNTRY PARISH (EAST OR SOUTH) wanted by single man, 57, adequate maintenance and house essential. CHAPLAIN X, 108, care LIVING CHURCH, Milwaukee, Wis.

SUMMER LOCUM TENENS. Priest, city rector, will supply five Sundays in August. Good preacher. Address AUGUST, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT PRIEST DESIRES CITY locum tenens work for July or August. Address MID-WEST, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC RECTOR DESIRES CITY locum tenency around August. Member standing committee. Address EXAMINING CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

PARISH BY THE SEA WANTED for July or August. Address 102-M, LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

REFINED CHURCHWOMAN, 35 to 45 years of age, wanted to act as superintendent of home for aged women and children under auspices of Episcopal Church. Applicant must have tact, strength of character, with pleasing personality. Institution has refined home atmosphere, situated in Eastern city, with pleasant surroundings. References required. Address W. E. M., care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN, as proof reader and assistant in department of Church News. MOREHOUSE PUBLISHING CO., 1801 Fond du Lac avenue, Milwaukee, Wis.

DEACONESS WITH BOOKKEEPING experience. Salary commensurate. Address Christ Church, Norfolk, Va.

ORGANIST WANTED, MALE PREFERRED. for St. Paul's Anglican Church, St. John. Apply to P. O. Box 550, St. John, N. B.

POSITIONS WANTED—MISCELLANEOUS

CHURCHWOMAN, MATURE, UNMARRIED, cultivated, wants position as companion and secretary to a lady. Country home in Middle West preferred. Salary not the first consideration. References. Address G. C. W., care LIVING CHURCH, Milwaukee, Wis.

NURSE WANTED FOR SMALL INFIRMARY in Institution for old people and children, on Long Island. Graduate preferred, but would take Nurse who has had some hospital experience. Address NURSE, 103-M, care LIVING CHURCH, Milwaukee, Wis.

YOUNG ORGANIST OF SCHOLARLY attainments; choir-trainer, recitallist, composer; wishes position in large parish which takes especial pride in its musical services. Address **SCHOLAR**, care **LIVING CHURCH**, Milwaukee, Wis.

SEXTON OF LARGE EASTERN CHURCH, experience of six years, desires change and superintendent's position in Church. All credentials. Interested parties communicate with 110-M, care **LIVING CHURCH**, Milwaukee, Wis.

DEACONESS; DESIRES PAROCHIAL work. Experienced, trained religious teacher (Catholic). Reference. Address with particulars, **DEACONESS**, 106, care **LIVING CHURCH**, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST choir-master of ability requires position. Good recitallist, salary \$1,500. Interview if desired. Address **PHONOS**, 107, care **LIVING CHURCH**, Milwaukee, Wis.

LAYMAN WITH SEVERAL YEARS experience in men and boys work in the Church seeks position with diocese or large parish. Address 109-M, care **LIVING CHURCH**, Milwaukee, Wis.

COMPANION OR CHAPERONE by cultured, experienced woman. Good amanuensis and reader, musical. Highest references. Address **C. N. W.**, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCHWOMAN, CATHOLIC, TWELVE years successful teacher, desires position as worker in Church school. Write 105-M, care **LIVING CHURCH**, Milwaukee, Wis.

HOUSEMOTHER IN SCHOOL, by experienced, refined woman. Highest references. Address **MATER**, 103, care **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER SEEKS change. Expert trainer all voices. Lifelong Churchman. High references. Address **CHOIRMASTER**, care **LIVING CHURCH**, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—An organ repairer of twenty-five years says that Austin organs stand the test of keeping in condition better than instruments of any other name he has encountered. Smallest maintenance expense, because these organs are built solidly and with only the best materials. **AUSTIN ORGAN CO.**, 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 PROFESSIONAL CROSSES: Alms basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY**, Port Washington, New York.

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

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 800 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the **SISTER IN CHARGE**.

BOARDING—VERMONT

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

FOR RENT—MICHIGAN

SUMMER HOME.—At Llewellyn Beach, on beautiful St. Mary's, near Soo. Furnished; wide porches; six sleeping rooms; large living room; sand beach; boating, fishing, bathing, unexcelled. Episcopal colony. Address **ARTHUR WILLIAMS**, 404 Unity Building, Bloomington, Ill.

TEA ROOM—NEW YORK

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

HOSPITALS—NEW YORK

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

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 a year. Application blanks sent on request.

YOUNG WOMEN WANTED to enter training school; the only hospital of its kind giving this special course. Address **TRAINING**, care **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES reduced from five and ten cents each to \$1.00 per 100. Can still send 200 without duplicating. Also cards of churches of other denominations at same price. This offer open for limited time only. Address **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

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

BOOKS.—I HAVE A LOT OF GOOD BOOKS to dispose of, genuine bargains. For list address **Rev. D. W. WISE**, 609 Belden avenue, Chicago, Ill.

CHURCH SERVICES

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official

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

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

LOANS, GIFTS, AND GRANTS

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

THE CHURCHMEN'S ALLIANCE

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

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

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

SISTERS OF THE HOLY NATIVITY

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

RETREATS

WEST PARK, N. Y.—The annual retreat for priests and candidates at Holy Cross will begin on the evening of September 20th and close after mass September 24th. Conductor, the Rev. C. S. Hutchinson, D.D. Address **GUESTMASTER**, Holy Cross, West Park, N. Y.

WEST PARK, N. Y.—The annual retreat for laymen at Holy Cross will begin on the evening of July 3rd and close after Sext on July 4th. Address **GUESTMASTER**, Holy Cross, West Park, N. Y.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of **THE LIVING CHURCH**.
Sunday School Commission, 73 Fifth avenue.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

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

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CHICAGO:

The Cathedral, 117 Peoria St.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA :
Grace Church.

PORTLAND, OREGON :
St. David's Church.

LONDON, ENGLAND :

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

INFORMATION BUREAU



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

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

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

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

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

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

BOOKS RECEIVED

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

The Macmillan Company. 66 Fifth avenue. New York City.

The New American Government and Its Work. By James T. Young.

Charles Scribner's Sons. 597 Fifth avenue. New York City.

The Theology of the Epistles. By H. A. A. Kennedy, D.D., D.Sc., Professor of New Testament Exegesis and Theology. New College. Edinburgh. (\$1.35 net.)

National Ideals in The Old Testament. By Henry J. Cadbury. (\$1.75 net.)

Is America Worth Saving? By Nicholas Murray Butler. (\$2.00 net.)

S. P. C. K., London, England.
The Macmillan Company. 66 Fifth avenue. New York City.

The Words of the Crucified. By W. J. L. Sheppard, M.A., Vicar of Holy Trinity, Ripon.

BULLETINS

American Waldensian Aid Society. 520 West End avenue. New York City.

Report of the American Waldensian Aid Society, 1919.

The Episcopal Theological School. Cambridge, Mass.

The Faculty to the Alumni. Official Bulletin No. 3, February, 1920.

American School of Oriental Research in Jerusalem. Philadelphia, Pa.

Bulletin of the American School of Oriental Research in Jerusalem. No. 2, February, 1920.

PAMPHLETS

Glad Tidings Publishing Co. 202 S. Clark street. Chicago, Ill.

Tributes to Christ. By Leading Jewish Scholars. Compiled by Rev. Elias Newman. (10 cts. each or \$6.00 per 100.)

Presbyterian Board of Publication and Sabbath School Work. Philadelphia, Pa.

The Shadow that Haunts the Jew. By Rev. M. Malbert, B.A. (6 cts. net.)

Christian Baptism. By Benjamin B. Warfield, D.D., LL.D. (Net 4 cts.)

From the Author.

The Mysterious Gates. An Easter Pageant.

The Church Literature Press. 2 Bible House. New York City.

Why Baptize Infants? New and Revised Edition. By Rev. T. Tracy Walsh. (10 cts. each or \$8.00 per 100.)

St. Andrew's Dramatic Society. St. Andrew's Church, Milwaukee, Wis.

All-of-a-Sudden Peggy. By Earnest Denny. Put on by the Choral Dramatic Society of St. Andrew's Church, Milwaukee, under the direction of Mrs. C. H. Hall. Given for the Benefit of St. John's Church.

Henry Holt and Company. 19 W. 44th street. New York City.

As to Sharing Fairly. By Everett P. Wheeler. Reprinted from *The Unpartizan Review* March-April, 1920.

PAPER COVERED BOOKS RECEIVED

S. P. C. K., London, England.
The Macmillan Company. 66 Fifth avenue. New York City. American Agents.

Christianity and Industrial Problems. Being the Report of the Archbishops' Fifth Committee of Inquiry. Part 1.

Department of Missions and Church Extension of the Episcopal Church. 281 Fourth avenue. New York City.

Foreign-Born Americans and Their Children. Our Duty and Opportunity for God and Country from the Standpoint of the Episcopal Church. By Thomas Burgess, Secretary for Work Among Foreign-Born Americans.

ACOLYTES' FESTIVAL AT MILWAUKEE

ON WEDNESDAY, May 5th, occurred the seventh annual acolytes' festival of the diocese of Milwaukee, at All Saints' Cathedral, with 116 acolytes from twenty-five parishes, and 31 clergy, in attendance. Milwaukee and its surrounding cities furnished most of the visitors, some few coming from the dioceses of Fond du Lac and Chicago, a delegation of the rector and five servers from St. Alban's School, Sycamore, Ill. At promptly 7:30 the visiting acolytes were escorted to their seats, reserved in the nave, by a delegation of Cathedral acolytes, headed by a crucifer. The visiting clergy were seated in the choir stalls. Solemn evensong began with the opening sentences read by the Very Rev. Charles N. Lathrop, Dean of the Cathedral. The officiating priest was the Rev. Louis H. Matheus, of Holy Innocents' Church, Racine, a one-time member of St. Lawrence's Guild, the senior guild of the Cathedral, from which six members have gone into the priesthood. His assistants were the Rev. William E. Berger and the Rev. Howard L. Smith, both of Nashotah House. The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, vested in cope and mitre, pontificated. The lessons were read by two Greek students for holy orders, who are taking their courses at Nashotah House. Psalm 147 was chanted in Gregorian; the *Magnificat* and *Nunc Dimittis* were in D, by Field. An appropriate sermon was preached by the Rev. Frank Gavin, S.S.J.E.

After the offertory hymn, the acolytes moved from the chancel in solemn procession, the visiting acolytes falling in as the procession moved up the center aisle. The procession divided into three sections, each headed by a thurifer and crossbearer, and completely circled the church. After the procession Sullivan's *Te Deum* in D was sung. The officiating priests and acolytes grouped about the foot of the altar, the Bishop of Milwaukee having ascended to the top step, from which he pronounced the benediction.

The service was unique in that the Rev. Simeon Mitatakis, D.D., of the Greek Orthodox Church, and the Rev. R. A. Kochmarsky, of the Russian Church of Milwaukee, were both in attendance. Father Mitatakis had with him five of his acolytes and these, dressed in their ornate vestments and entering fully into the service, gave a pleasing sense of the closeness of the Anglican and Eastern Communions.

A dinner preceding the service was served to the delegates by the Woman's Guild of the Cathedral.

This was undoubtedly the most successful of the annual services, and everyone was most enthusiastic. Already plans are on foot for next year's service, in which it is hoped that the cooperation of many more parishes will be secured.

MISSIONARY NOTES

SOME IDEA of the demands made on a man's time in the mission field may be gathered from the following note from our active missionary in the Isle of Pines, Cuba. The Rev. W. H. Decker, after speaking of the four chapels for which he cares, writes: "Aside from the purely Church responsibilities, I am first vice-president of the island Red Cross organization, which numbers about three hundred. I am also sadly mixed up in local commercial club and school affairs, and during the last year have written the editorials for our local paper, the *Isle of Pines Appeal*. Please do not think me vain; I mention these things to show what a variety of things one can find to do in a frontier place like this."

The people of Liberia do all that they can to educate the children of the outlying districts. Each family takes some children from the country into their homes to support them while at school. One of our missionaries, writing from Monrovia, says: "The practice interested me, and I investigated it further. Selecting a street that seemed to be typical, I visited twenty houses in succession. In them I found forty-eight native children, more than two to a home. There are 311 homes of civilized people in Monrovia. If then the same proportion maintains throughout the city, and I believe it would run much above the figure I have given, there are approximately 650 native children in the city of Monrovia who are living under these desirable conditions."

The first Church school Lenten Offering for 1920 to be received at the Church Missions House was one of \$504 from the parish of St. James', Hendersonville, North Carolina, in the district of Asheville (Rev. A. W. Farnum, rector).

KEMPER HALL COMPLETES JUBILEE FUND

THE SATISFYING assurance comes from Kemper Hall, Kenosha, Wis., that the \$100,000 fund being raised in connection with its jubilee celebration is now fully provided for. A gift of \$40,000 was made contingent upon securing \$60,000 from other sources. More than the latter sum has now been raised, so that it remains only to arrange transfer of the contingent gift.

ANNUAL CONVENTIONS

SUMMARY

ALBANY considered increase of episcopal endowment and election of a bishop coadjutor.—**NEW JERSEY** adopted constitution and canons, with amendments, for final action next year. A diocesan minimum for clerical salaries was adopted.—**NORTH CAROLINA** urged upon the legislature proper censorship of moving pictures, and raised \$30,000 for the Edwin A. Osborne cottage of the Thompson Orphanage.—**PENNSYLVANIA** adopted canons providing for an Executive Council; made \$2,000 the minimum clerical stipend; established a board of examining chaplains; made the Suffragan Bishop the temporary ecclesiastical authority in case of the Bishop's absence, disability, or death.—In **TENNESSEE** Bishop Gailor defined his relationships to diocese and national Church. The Church Service League was inaugurated.—**OKLAHOMA**'s six-day session was attended by four times as many people as ever before. It was the first session following consolidation of the districts, and this involved much business. Numerous lengthy conferences made the meetings attractive.—**PUERTO RICO** welcomed delegates from the Virgin Islands. It considered revision of the canons and a new Hymnal in Spanish.

ALBANY

In **ALL SAINTS' GUILD HOUSE**, Albany, on Tuesday evening, May 3rd, after a few prayers and collects, Bishop Nelson called the convention to order. Only resolutions sure of arousing no debate were placed before the house, all others being referred to committee.

A resolution offered by the Rev. B. W. Rogers Tayler, D.D., on the subject of anti-British propaganda, aroused great enthusiasm, being passed unanimously by the laity, only one clerical vote being registered against it. The Bishop's address was then given precedence. He approved of either the election of a Coadjutor Bishop or a division of the diocese, leaving the matter in the hands of convention. The major portion of the address was occupied with the advisability of action at this convention and the manner in which additional episcopal support is to be raised. The Bishop said in conclusion that he did not think it wise to say more than to give consent to election of a Coadjutor, whenever his support shall be assured, and to assign him such duties as may accord with the best judgment of those involved.

Officers elected:

Secretary: The Rev. William C. Prout.

Assistant Secretary: The Rev. Thomas B. Fulcher, D.D.

Chancellor: Mr. Russell M. Johnston.

Registrar: The Rev. Wolcott W. Ellsworth.

Treasurer: Mr. L. M. Wilmarth.

The members of the Standing Committee were reelected.

Deputies to Provincial Synod: The Ven. Roelif H. Brooks, the Rev. Oliver S. Newell, the Rev. B. W. Rogers Tayler, D.D., the Rev. William J. Hamilton, the Very Rev. Albert C. Larned, the Ven. Guy H. Purdy; Messrs. Albert E. Cluett, Levi Hasbrouck, Russell M.

Johnston, Col. William G. Rice, Charles V. Hopkins, Louis S. Crandall.

A resolution offered by the Rev. Edgar A. Enos, D.D., on the death of the late Rev. Walton W. Battershall, D.D., was adopted and spread on the minutes.

On Wednesday morning the Very Rev. Albert C. Larned was installed as Dean of the Cathedral of All Saints, Bishop Nelson being in charge, assisted by the Cathedral staff, Archdeacon Brooks and the Rev. H. R. Freeman, D.D. At 10:30, there was a choral celebration, the Bishop being celebrant. There was no sermon.

At 11 o'clock the convention was again called to order in the guild house. The only spirited debate during the entire convention followed the presentation of a resolution by the Rev. Paul H. Birdsall, in which the goal for endowment of the episcopate through the Nation-wide Campaign was to be reduced from \$200,000 to \$120,000. If this resolution had carried it would have prevented election of a Bishop Coadjutor until the remaining \$80,000 could be raised. It was first divided with the consent of Mr. Birdsall, the first part passing without debate. The second part, which proposed a radical change in the scope of the Campaign, was defeated by an overwhelming majority.

The treasurer of the Board of Missions reported balance of over \$1,400. The treasurer of the diocesan fund also reported a balance, as did the Rev. W. W. Ellsworth for the Deaf Mute Commission.

Mr. Robert C. Pruyn, reporting for the diocesan finance committee, strongly arraigned those in charge of parishes, as vestrymen or finance committees, who failed to insure Church property at its replacement value. He reported that only a very few parishes even answered the letters of the committee and that investigation showed gross indifference to financial responsibility.

The convention reassembled for business in the afternoon. Bishop Nelson having cleared the calendar of much routine by his happy methods, the session was largely devoted to miscellaneous business in which the Nation-wide Campaign took a prominent part.

Nothing more was done in regard to electing a Coadjutor, save that a committee appointed some years ago to consider division of the diocese was discharged. In all probability, if the Campaign is a success in this diocese, and funds are secured for proper maintenance of the episcopate, a special convention will be called by Bishop Nelson and a Coadjutor elected.

NEW JERSEY

THE CONVENTION was held in St. John's Church, Elizabeth, on May 4th and 5th. At the opening service the Bishop as celebrant was assisted by Dean Baker, the Rev. Howard E. Thompson, and the Rev. L. E. Hubbard. In accordance with Canon XIII, the Bishop delivered his triennial charge to the clergy.

Following the service, the convention was organized for business. The Rev. H. E. Thompson was reelected secretary and the Rev. John Gommere was elected to assist him.

At 3 o'clock the Bishop made his annual address to the convention. Among important matters he brought to the attention of the convention were, first, the matter of constitutional revision; second, the right of dependent parishes and those not meeting the diocesan minimum for clerical salaries to send three lay deputies to the convention; third, the alteration of the present method of election of rectors by providing for a diocesan board of nominators to be elected by the convention and a parochial board of nominators to be elected by the congregation or by the vestry—such a board, with the Bishop as president, to sit together, consider local circumstances and conditions, and proceed to fill the vacancy; fourth, the importance of maintaining interest throughout the diocese in support of the Evergreens, the home for the aged at Bound Brook; fifth, the necessity for a fund to assist candidates for the ministry; sixth, the Provincial Summer School for lay workers and clergy to be held in Princeton.

The most important matter in the Bishop's address dealt with the creation of a department of finance. The burden of looking after material affairs in the diocese is at present borne by the Bishop and Archdeacon. With one hundred and seventy-five parishes and missions the Bishop pointed out the impossibility of his maintaining the necessary supervision of material affairs, and asked that an assistant be provided to relieve him. Such a department if created could also take charge of continuation of the Nation-wide Campaign, assist parishes in local matters, organize groups of laymen at strategic points to support all diocesan and parochial projects, and assist rectors in interesting and training local committees for all departments of Church work. If such a department were not created, the Bishop stated that he would immediately ask election of a Suffragan or Coadjutor.

Constitutional revision was the special order of business on the second day. The new constitution and canons printed in the Journal of 1919 were adopted with certain amendments and will come up for final action in 1921.

The diocesan minimum for clerical salaries was raised to \$1,500 and rectory for married men and \$1,200 for single men.

The report of the committee for the Nation-wide Campaign indicated largely increased gifts and pledges for missionary work as well as strengthening of the local parishes that prosecuted the Campaign with vigor.

The creation of a new department of finance was referred to the committee on constitution and canons and the committee of finance. They are to report at the next convention. The Cathedral chapter and the finance committee were empowered to accede to the Bishop's request for immediate assistance.

Reports were made on missionary work by the Archdeacon, on social service work by Canon Welles, on religious education by Canon Lewis. These reports and others were indicative of activity and general advancement in all department.

Elections:

Standing Committee—Clerical: The Rev. Alfred B. Baker, D.D., the Rev. Messrs. Charles S. Lewis, Charles M. Perkins, Win-

field S. Baer; Messrs. David G. Baird, Warren R. Dix, Charles Mecum, F. B. Kilmer.

Deputies to the Provincial Synod: The Rev. Messrs. Charles S. Lewis, Herbert Parrish, Ralph Urban, Thomas A. Conover, Samuel G. Welles, R. Bowden Shepherd; Messrs. Edward J. Merriam, Francis E. Vanderveer, George L. Babcock, William S. F. Pierce, William F. Stroud, F. M. P. Pearse.

Treasurer of the diocese: E. H. Levis.

The Bishop in his charge appealed to the clergy to magnify their office. He said the emphasis should be laid upon spiritual leadership. Their position as leaders in the material affairs of the parish was well recognized. That duty properly reposed in the vestry and their neglect was responsible for the clergy assuming financial loads that overburdened them as spiritual leaders. He emphasized the great need of teaching on the part of the clergy. There was also an appeal for candidates for the ministry.

On Tuesday evening a pageant, *The Vision of Victory*, was given in St. John's Church by St. Mary's Sunday school, Burlington. Following its presentation, a reception for the clergy and delegates was held at St. John's rectory.

NORTH CAROLINA

THE CONVENTION which met in St. Peter's Church, Charlotte, was in many respects the best the diocese has ever had. It was characterized by an excellent attendance, nearly every parish and larger mission being represented.

At the opening service in St. Peter's Church, the Bishop was celebrant, assisted by the Rev. Dr. A. B. Hunter and the Rev. E. A. Osborne. The Rev. W. W. Way preached on the call of present-day problems to the Church. At the evening session, the Bishop made his annual address, Suffragan Bishop Delany presented the report of the colored work, and the two Archdeacons, the Rev. W. H. Hardin and the Rev. N. C. Duncan, told of work in their convocations. The Bishop's address touched on plans for reorganization of the diocese.

All business sessions were held in the parish house. Routine business was rapidly disposed of, and more time than usual was given to consideration of diocesan institutions, and to future policy.

Early in the sessions a resolution was introduced to form the diocese on the lines of the Presiding Bishop and Council. This resolution was referred to a committee, which reported back at a later session. Their recommendation, that a committee make careful examination of diocesan activities, and, if necessary, draw up changes in the canons and report to the next convention, was accepted.

The Rev. L. G. Wood addressed the convention on the follow-up work of the Nation-wide Campaign. A committee of one representative from each of the ten distinct activities of the diocese, and five members chosen by the Bishop, was appointed to secure continuance of the Campaign. The diocesan treasurer of the Campaign, Mr. Joseph B. Cheshire, Jr., presented an admirable report, but felt compelled to resign, and Mr. J. Renwick Wilkes, of Charlotte, was chosen in his place.

Following the report of the diocesan Social Service Commission a resolution was adopted appointing a committee to appear before the state legislature to urge passage of a bill to secure proper censorship of moving pictures.

The work of the diocese, as represented by St. Mary's School and the Thompson Orphanage, came in for full consideration. St. Mary's is doing splendid work, and a considerable part of its desired endowment

has been secured, but it needs its debt removed, and further equipment in buildings to maintain its position as the best and largest Church boarding school for girls in the entire United States.

As a result of the Nation-wide Campaign the Thompson Orphanage is properly supported by the diocese. As a further indication of the desire of the laymen that this excellent institution be more fully equipped for its work, \$30,000 was raised on the floor of the convention to build a cottage for the very small children. In honor of the oldest member of the convention, who has labored for the orphanage ever since it was founded, the cottage is to be called the Edwin A. Osborne cottage. The last day of the convention was Mr. Osborne's 83rd birthday, and the convention honored itself by adopting a resolution of respect and love, and presenting him with a purse.

By rising vote, a resolution was adopted expressing hope that the Bishop would attend the Lambeth Conference, the convention pledging itself to facilitate that trip.

Elections:

Secretary: The Rev. Morrison Bethea.

Treasurer: Henry M. London, Raleigh.

Treasurer of the Nation-wide Campaign: J. Renwick Wilkes, Charlotte.

Standing Committee: The Rev. Messrs. M. A. Barber, S. S. Bost, I. W. Hughes; Messrs. R. H. Lewis, M.D., and Joseph B. Cheshire, Jr.

Delegates to the Provincial Synod—Clerical: The Rev. Messrs. C. A. Ashby, M. A. Barber, S. S. Bost, N. C. Duncan, W. H. Hardin, J. L. Jackson; Messrs. Thomas H. Battle, Albert L. Cox, W. A. Erwin, W. H. Ruffin, F. S. Spruill, T. H. Webb.

The next convention will meet in St. Philip's Church, Durham.

PENNSYLVANIA

THE IMPRESSIVE opening service commemorating the 225th anniversary of Old Christ Church, the presence of the venerable Presiding Bishop, the progressive spirit that characterized the legislation, the harmony and expedition which enabled the convention to transact an unusual amount of business in two days, conspired to make a memorable session.

The service in Old Christ Church was marked by dignity and simplicity. The body of the church was filled by clerical and lay deputies. The historic sermon by Bishop Tuttle was received with reverent attention as he called to mind great outstanding personalities who had been molded by the life of that ancient and noble parish.

At the conclusion of the service of Holy Communion Mr. John Cadwalader read a commemorative minute which, recounting the history of the parish, was later adopted by the convention and will be incorporated into the records.

The Rev. Louis C. Washburn, D.D., rector of Christ Church, had charge of the service. In the chancel were the Bishops of Pittsburgh, Harrisburg, Erie, the Suffragan Bishop of South Dakota, and the Bishop and Suffragan Bishop of Pennsylvania.

Immediately after the memorial service the convention met for organization in the Church of St. Luke and the Epiphany. The Bishop in his address said as follows:

The Bishop's Address

"The United States as a nation has turned away from Christ, as is evidenced in the general trend of school and college education, popular current literature, and favorite amusements."

The Bishop criticised the fabric of American religious structure in stressing the im-

portance of the Nation-wide Campaign of the Church for increased membership and interest in Church affairs. "As for amusements, immodesty in dress, looseness in sexual relations, bestiality and crime as the chief attractions in theatrical shows and photo plays; unbridled license and extravagance in all things," he said, "are so much the established order of the day that the most respectable among us have ceased even to shrug our shoulders.

"Apply these tests of literature, amusements and education to our world, that is, the world as we know it, and see how in each case there is evident a definitely anti-Christian drift, which seems to be increasing in rapidity of force and movement."

Bishop Rhinelander said: "A spiritual revolution might be the sure and certain way to remove all danger of a political revolution by the soviets. Prayer, and nothing else, will convert America."

The Executive Council of the diocese, formed at the last convention, was praised by Bishop Rhinelander. He said the delegates would "do well to entrust it with further power". He explained progress in connection with the proposed new cathedral, but did not believe the time ripe to present it to the convention for action.

The Suffragan Bishop also addressed the convention.

Executive Council

The convention adopted the canon providing for an Executive Council. This Council, tentatively formed last year, has established a precedent already widely followed. This year of experimentation has demonstrated its value. The new canon not only makes it a permanent part of the official organization but entrusts it with large powers for amazing usefulness.

The Executive Council derives its strength from its representative character, being composed of forty-one members, twenty-seven clergy and fourteen laity, chosen partly by convention, partly by the Bishop in conference with the Standing Committee, and partly by the convocations. Its constitution will be studied so widely throughout the Church that it may be wise to give a full summary:

In organization of the Council the Bishop shall be president, the Bishop Coadjutor and Suffragans—if any—vice-presidents, the treasurer and executive secretary of the diocese shall hold like office in the Council; and with these the assistant treasurer of the diocese and the deans of convocation shall be members *ex officio*. At its first meeting each convocation shall elect one clergyman and one layman to serve for one year. The Bishop shall annually appoint six—three clergy and three laymen—with advice and consent of the Standing Committee, to serve for one year.

The Bishop shall summon the Council annually as soon as possible after convention, when it shall organize and elect officers. It shall have power to make necessary rules and shall meet at appointed times or when called by the Bishop.

Subject to constitution and canons, the Council shall carry on the missionary, educational, social service, financial, and publicity work of the diocese. In addition to those thus indicated, the Council will organize from its membership departments of diocesan institutions, and clerical salaries and Church pensions, determining their powers and duties. It may organize other departments in case of need. Subject to confirmation by the Council, each department may appoint additional members—who may be women—with seats or votes in the Council.

The Bishop shall be *ex officio* chairman of

each department. A vice-chairman and other officers may be elected.

The Council shall organize and direct an executive office for the diocese, at a total expense not exceeding \$20,000 annually, to be paid from contributions for extra-parochial purposes and never assessed upon the parishes and missions. This office shall, under direction of the Council, handle all financial affairs of the diocese, and act in other business or executive capacity required of it by convention or Council.

The executive secretary shall, before December 1st, notify parishes and missions of all assessments and apportionments for the ensuing year.

The treasurer shall arrange for collection of all sums due under assessment, for receipt of contributions from parishes, missions, and individuals made through the executive office, and shall disburse same as donors or Executive Council shall indicate.

The Council shall submit to each annual convention a budget for the ensuing year, covering the diocesan work and its own expenses. It shall have power to expend sums provided for in the budget and adopted by convention; also sums received in any year for any work in amount beyond that required in the budget; also, to transfer unexpended balances.

As soon as practicable after the end of each calendar year the Council shall circulate a full report of its work, with statement of receipts and expenditures, property under its control, and salaries paid to its officers.

At the convention of 1920 and triennially thereafter, an executive secretary shall be elected, to remain in office until his successor is elected. His salary and duties shall be fixed by the Executive Council. Mr. Reynolds D. Brown, unanimously elected to this office, is, I believe, the first lay diocesan executive secretary in the American Church.

Increase of Clerical Salaries

Acting upon recommendation of a committee, the convention voted a large increase in the minimum salaries of rectors and missionaries and other clergymen in direct employ of the diocese, fixing the normal minimum at \$2,000, with rectory and pension fund premium. While this is established as a normal minimum, the resolution provides for a graded scale which allows less for younger and less experienced ministers. The principle here established is that of a steadily increasing remuneration for the clergy.

The full increase in salaries does not become effective until January 1, 1922. Meanwhile there will be an increase amounting to one-half the difference between present salaries and the minimum recommended. This action is costly, as the increased amounts necessary for one year will be for diocesan missionaries, \$19,403.75, and for rectors of parishes, \$37,617.48; the former falling wholly upon the diocesan budget, the latter partly upon the diocese (in case of parochial inability) and partly upon the individual parishes.

Provision was made for a sustentation fund sufficient to increase the salaries of rectors paid less than the minimum fixed. A special department of the Executive Council will have the whole matter in charge. This department will in the name of the convention bring pressure to bear upon vestrymen and advisory committees and all parishes and missions which are paying their priests less than the minimum recommended.

Other Features of Convention

A striking feature of the convention was the excellent report of the finance committee

of the Executive Council, dealing with the new financial obligations created by the Nation-wide Campaign—a clear and satisfactory presentation.

The report took the form of a missionary catechism dealing with financial obligations both general and diocesan. Pennsylvania has followed the example of Massachusetts in apportioning to the parishes less than the whole quota asked. This is done as a matter of expediency, but in the hope that the diocese will approach so soon as possible the full quota. The Executive Council will have power to increase the apportionments of parishes so rapidly as seems wise. The object of giving each parish both quota and apportionment is that the parish may feel obligated to raise the apportionment and ambitious to raise the quota.

The convention adopted the new canon providing for a board of examining chaplains, who will be no longer appointed by the Bishop but will be elected by the convention upon nomination of the Bishop. All examinations conducted by them will be reported to the Bishop, submitted by him to the Standing Committee, and reported annually to the convention. The newly elected board, of which Dean Bartlett of the Philadelphia Divinity School is chairman, outlined their policy.

A petition signed by more than 700 Church women was presented by the Rev. Louis C. Washburn, D.D., asking that the constitution of the diocese be amended to make women eligible as delegates.

"The Church needs the representation of women in its legislative councils and executive boards, not to displace men but to cooperate with them", declared the petition. It was referred without debate to the Executive Council for a report at the next convention.

It is worthy of comment in this connection that the new canon providing for an Executive Council makes women eligible as members of its various departments.

The Social Service Commission proposed legislation fixing the status of various charitable organizations, requiring that every organization for missions, education, or social service to be recognized as diocesan must first obtain approval of the Executive Council. Certain requirements are laid down for organizations accepting appropriations from the diocese and provision is made for a list of authorized organizations. No organization not on the list shall be recognized as having the endorsement of the diocese.

A canon was adopted providing that the Bishop Suffragan shall become the ecclesiastical authority of the diocese in case of the canonical absence or disability of the Bishop. Provision is made also that in case of the death of the Bishop if there be no Coadjutor the Suffragan Bishop shall become the temporary ecclesiastical authority.

The evening session was devoted to the Nation-wide Campaign. The Bishop presided and introduced the Rev. Philip Cook, D.D., Mrs. J. Willis Martin, Mr. Franklin Spencer Edmonds, and Mr. Reynolds D. Brown.

The Campaign was presented as the permanent policy of the Church. The diocese has every intention of assuming its full share of responsibility for leadership in this great work. Pennsylvania, at present far behind some of the southern dioceses, within the three years will at least take a leading position among the great northern dioceses.

Elections

The Standing Committee was reelected. Deputies to the Provincial Synod: The Rev. G. G. Bartlett, D.D., the Rev. L. N. Caley, D.D., the Rev. H. M. Medary, the

Rev. J. De Wolf Perry, D.D.; Messrs. C. E. Beury, H. H. Bonnell, W. W. Frazier, Jr., and William White, Jr.

Executive Council: The Rev. G. G. Bartlett, D.D., the Rev. Robert Johnston, D.D., the Rev. Louis C. Washburn, D.D., the Rev. E. M. Jefferys, D.D., the Rev. John Mockridge, D.D.; Messrs. Franklin S. Edmonds, E. H. Bonsall, J. F. Fahnestock, G. W. Pepper, A. J. County, Morris Earle.

Treasurer of the diocese: Mr. Arthur E. Newbold; assistant treasurer, Mr. William P. Barba.

Secretary of the convention: Mr. Richard J. Morris; assistant secretary (appointed) Mr. Charles S. Lyons.

TENNESSEE

ST. JOHN'S CHURCH, Knoxville, entertained the convention on May 5th and 6th. In place of the sermon Bishop Gailor made his annual address, in which he incidentally discussed his relation to the diocese and to the Church at large.

"At the triennial convention in Detroit last October, it seemed good to my brethren to elect me by an overwhelming vote to become the first president of the Executive Council of the whole Church and to bear the responsibilities of perfecting the new organization. With a vigorous Coadjutor to take charge of the actual work of the diocese, I was left with absolutely no excuse for declining the high and laborious office for which I had been chosen, I may say, with such an emphatic expression of confidence; but I have not resigned my diocese. I am still Bishop of Tennessee and expect to resume my portion of the diocesan work just as soon as conditions seem to justify it. I venture to make this statement thus formally to the convention in order that there may be no misunderstanding."

In the Holy Communion Bishop Gailor was assisted by the Bishop Coadjutor.

Officers of the convention were reelected. Deputies to the Provincial Synod: The Rev. W. C. Whitaker, D.D., the Rev. Prentice A. Pugh, the Rev. W. J. Loaring Clark, D.D., the Rev. F. M. Duvall, the Rev. B. B. Rammage, the Rev. W. C. Robertson. Lay: Messrs. J. B. French, E. M. Ellsworth, Walter McCabe, John Shortridge, Walter Goodman, Dr. W. L. Hullen.

The Standing Committee was reelected.

The Board of Religious Education was elected and organized, the Rev. Prentice A. Pugh being elected chairman. One change in this board resulted in the election of three women to take the place of three laymen.

A committee was appointed to report on the advisability of a diocesan Executive Council. The Church Service League was inaugurated, providing for both men and women and also the Church school, officers for these having been elected.

It was decided to hold the next convention in Calvary Church, Memphis, on January 21, 1921.

The Bishop Coadjutor, in his address, made some pertinent suggestions which were adopted, one being the provision for recruiting and maintaining the ministry. The Board of Missions, at the request of Bishop Beatty, was authorized to provide three general missionaries.

Meetings were held in the interest of Religious Education, Nation-wide Campaign follow-up work, and Missions, addresses being made by Bishop Gailor, Bishop Beatty, Dr. R. W. Patton, Dr. M. P. Logan, Rev. W. A. Jonnard, Mrs. William Omberg, Mrs. A. Davis Taylor, and others. The Nation-wide Campaign director announced over \$44,000 pledged to the quota of the general

Church. This is over seven times any previous amount promised.

The meetings of the Woman's Auxiliary were held in the same church beginning Tuesday, May 4th. Mrs. John Shortridge was elected honorary president for life and Mrs. W. J. Loaring Clark acting president. The other officers were reelected.

OKLAHOMA

OKLAHOMA'S TWO missionary districts were again united in the convocation which assembled at Oklahoma City on the 25th and continued in session through the week. From the tonic note of the great challenge and its acceptance sounded in the Bishop's sermon-address at the opening sermon on Sunday morning until the end, the spirit of opportunity gripped and held all. Attendance was about four times that of the combined convocations of the past. Preparations had been carefully worked out—for if the people were to come something must be given them.

The Rev. Evan A. Edwards, the Rev. A. W. S. Garden, provincial secretary; Mr. H. C. Theopold of Minnesota and Mr. J. McE. Ames of Kansas came into the sessions to make thoughtful addresses. The Rev. Robert S. Chalmers spoke on the Outlook for Religious Education.

Several conferences were held dealing with woman's activities and the Church school. One on the Church School Service League was led by Miss Elizabeth Matthews; one on its devotional side by Mrs. H. C. Theopold; one on its educational side by Mrs. J. McE. Ames—all three of these ladies being members of the National Council. The Rev. Mr. Chalmers presented the Christian Nurture Series. These conferences were held with increasing interest for four hours on each day of the institute.

There was much business, especially with reference to consolidation of the two districts. Dispatch of business was such, however, that all was done in the sessions of a single day.

By resolution reorganization of the district after the plan of the general Church—that of Bishop and Council—was accomplished. Arrangements were made to finance convocation entertainment by prorating and assessment on all parishes and missions.

Most encouraging, perhaps, was the reported fact that Oklahoma to-day has more clergymen, and also more paid lay workers than ever before. The two institutions are thriving.

PORTO RICO

THE ANNUAL CONVOCATION met in San Juan, at St. John's Church, on April 13th and 14th. The Rev. F. A. Saylor was elected secretary.

The first meeting was held on the evening of the first day when the Bishop delivered his address. He called attention to the importance of the Nation-wide Campaign, of building up a better spirit of Churchmanship, and better support of the outward fabric of the Church. He was very much pleased over the outcome of the Nation-wide Campaign in Porto Rico, where the quota was much over subscribed and hearty co-operation was given by the laity.

Much interest was manifested at the presence of two clergy from the Virgin Islands, who brought much information and much inspiration. The only place in the district where there are independent parishes is in the Virgin Islands, and it was a great satisfaction to be told of the large congregations assembling Sunday after Sunday for worship.

Nothing in particular was done to assemble a suitable set of canons, because of the difficulty of entirely new conditions. A committee of six was appointed, three from the Virgin Islands and three from Porto Rico, to take up the entire question, with a year in which to report.

One of the most important questions was that of a Hymnal in Spanish. The *Himnario Provisional* is out of print and the *Himnario Evangelico* is very far from suitable. It is impossible to get more copies of our own Hymnal or of the Presbyterian Hymnal and those we have are almost entirely worn out. To remove this difficulty it was suggested that a "words only" edition be printed here in Porto Rico, to contain sufficient hymns for all Church services and also the revised form of morning and evening prayer with a short selection of Psalms.

A delegation was elected to the provincial

synod held in Buffalo this year, but it was found advisable to ask if it might be possible to have delegates not actually or canonically resident in the district.

The second day opened with the Holy Eucharist at the Mission of the Annunciation in Santurce. The Bishop acted as celebrant and the Rev. Camille Estornelle as assistant. After this service the visiting members were invited to breakfast with the new rector of St. John's, the Rev. H. C. Salmund, and immediately afterward resumed their meetings in St. John's School. At the end of the day's session a lantern lecture was given in St. John's School telling about work in the Hawaiian Islands, by the Rev. F. A. Saylor, for some six years a resident in those islands.

Convocation expects to meet in St. John's Church, Christianstead, Virgin Islands, in 1921.

DEAN OF DURHAM ON NEED FOR EPISCOPAL ORDINATION

In Conditions for Reunion—Would Fix Time of Easter—Taunton Trouble—Marriage and Divorce

The Living Church News Bureau }
London, April 23, 1920 }

THE Dean of Durham, in the *Times* this week, criticizes the "counterblast" of ninety leading Churchmen to the Mansfield College Manifesto the substance of which memorandum I gave in my last letter. Bishop Welldon's is practically the only comment of any importance which has yet appeared in the secular press. As one of the signatories of the Oxford Manifesto, he challenges the correctness of the assertion in the memorandum that the Mansfield Conference laid no stress upon the necessity of episcopal ordination, claiming that the "authorization" there stated to be required of every Nonconformist minister must of necessity be the laying on of hands by a bishop. The Dean says: "No other authorization is or can be known to the Church of England." The memorandum lies open he says, to the more serious criticism that it offers no remedy or suggestion of remedy for the present divided state of English-speaking Christendom. "It refers, indeed," he continues, "to the hope of reunion with the Church of Rome; yet the signatories of it must be aware that no such reunion is possible except upon the terms of absolute submission."

Dean Welldon believes that reunion with the Holy Orthodox Church of the East is not so hopeless, and says there are many indications that it may at some distant time become practicable; but a reunion of the Churches in Great Britain, if the principle of episcopacy is observed, can in his opinion only facilitate and cannot prevent or impair a future reunion with the Church of the East. He concludes by a challenge to the signatories of the memorandum to say (if they in their hearts desire reunion with the Nonconformist Churches at all) what it is that they propose to do now which has not been done by the Church of England, and done unsuccessfully, during the last two hundred and fifty years. The Dean evidently is still smarting from the severe criticisms bestowed upon his own well-meant action in the recent Durham Cathedral pulpit episode.

WOULD FIX TIME OF EASTER

Lord Desborough has given notice of a motion in the House of Lords to do away with the inconvenience of a movable Easter, and asks that the British Government take steps with this object in view in conjunction with the Dominions and foreign Governments. It is not, of course, for any state to move by itself in this matter, nor could such a change be effected without concurrence of the Western Church, but this would probably not be withheld. Indeed, the proposal for a fixed Easter was seriously considered by Pope Gregory XIII in the sixteenth century, nor was it rejected on any ground of principle. Looking at the matter from the point of view of convenience, the adoption of a fixed date (such as the first Sunday after March 25th) would be a great gain both for ecclesiastical and civil reasons, and if the Church took the lead the nation would without doubt welcome the reform. The Church long since ruled that Easter should always be celebrated on a Sunday, but which Sunday is equally within her power to determine, if she sees good reason for setting aside the present method of computation.

NEW BISHOP OF PRETORIA

The see of Pretoria, rendered vacant by the translation of Dr. Furse to St. Albans, after being offered to the Rev. J. C. K. How, Lecturer of Trinity College, Cambridge, and the Rev. G. W. Hockley, rector of Liverpool (both of whom declined it), has now been accepted by the Rev. Neville Stuart Talbot, younger son of the Bishop of Winchester, and a graduate of Christ Church, Oxford. Mr. Talbot served as a military chaplain during the war, and after being wounded and obtaining the military cross was appointed assistant chaplain-general. In many respects he resembles Dr. Furse, and both are fine types of physical development—Dr. Furse is six foot four, but Mr. Talbot overtops him by two inches! Both men have been good sportsmen—Dr. Furse as an oarsman, while Mr. Talbot's prowess as a fast bowler is within the memory of many cricketers. At the age of 41, the new Bishop of Pretoria should have many years of vigorous work before him in a diocese which makes exceptional demands upon its chief pastor, and it is more than probable that Mr. Talbot may eventually follow his predecessor in translation to an English see. The enthronement of Dr. Furse as Bishop of

St. Albans took place in St. Alban's Cathedral yesterday.

AT TAUNTON

The Rev. R. Wynter has been asked, in the event of the Bishop of Bath and Wells carrying out his sentence of deprivation on May 7th: (1) if he would be prepared to remain and exercise his spiritual functions as vicar of St. John's, Taunton, even if he were dispossessed of the church? (2) If his congregation would continue to support him in such circumstances, and would be willing to provide a temporary building in which he could continue to administer the sacraments as the spiritual head of the parish? In reply, he has intimated that he would not continue to assert his right as vicar of the parish if deprived and forcibly evicted, and considers that the dignified and right course would be to retire from the parish altogether.

Mr. Wynter, in this week's *Church Times*, makes a long statement of his position. On the question of disobedience to bishops he expresses himself very strongly as follows: "Disobedience to whom? To bishops who, while persecuting and depriving priests whose only crime, after all, is excessive devotion to our Lord in the Blessed Sacrament, . . . never lift a finger of effective protest, much less decisively charge, against those dignitaries of the Church who continually, in journals and in books, degrade and insult the Person of our Divine Lord?"

MARRIAGE AND DIVORCE

The House of Commons last week rejected the recommendations contained in the Majority Report of the Royal Commission on Divorce by the substantial majority of 134 to 91, a result which has naturally given much satisfaction to Churchmen, and will encourage them to persevere in their opposition to Lord Buckmaster's Matrimonial Causes Bill. Serious efforts are being made at the committee stage to call attention to and resist the proposed changes in the present law of marriage, and the bill will meet with strenuous opposition at the third reading.

The Archdeacon of London, the Ven. E. E. Holmes, has made some outspoken remarks on this matter in the course of his visitation charge. He says: "I need not labor the fact that Church and State are now actively and contentiously hostile to each other in regard to the law of Christian marriage, and especially in regard to the Divorce Act. As far as the marriage law is concerned the Church of England is already disestablished. The contract between Church and State has already been broken, and one of the contracting parties has acted not only without the consent of the other, but in direct and open opposition to the other. It is not the Church but the State which has done this. The State has already disestablished the Church, so far as marriage is concerned. It is, of course, a matter of opinion whether disestablishment by sudden or by lingering death is best for the Church at large. Meanwhile, we have to face the fact that piecemeal disestablishment, according to political expediency, has already begun, and the lopping of the limbs is steadily progressing. Personally I am not the least afraid if complete disestablishment comes, though historically I should deeply regret it. One thing is clear. If the resolutions on divorce rejected last week in the House of Commons should ever become law, the Church must insist on the separation of the civil and religious acts in marriage, acknowledging and accepting the difference between Christian and non-Christian marriage, and reserving her sacraments for those who are within her pale and obey her laws. She cannot force non-Christians to live under a

Christian rule, but those who are non-Christians by their acts cannot claim her rites after deliberately ignoring that rule. We have come, or at least are coming, sad as it is, to the parting of the ways."

EDUCATION IN THE SCHOOLS

Mr. Fisher, Minister of Education, was refused a hearing at a meeting of London teachers, at which he was announced to speak on The Development of Elementary Education, with special reference to religious instruction. He has therefore communicated to the press the substance of what he had intended to say. It appears that Mr. Fisher's scheme has many points of similarity to that on which agreement was nearly reached in 1908. But he must not imagine that because a few leading Non-conformists accept the scheme it will therefore not be fought. There is nothing for which the rank-and-file Nonconformist will fight so hard as for what he calls the inviolability of the Council schools from sectarian influences. It was a pity that Mr. Fisher was not allowed to elaborate his

scheme on Saturday, for his summary leaves many points to be cleared up. The dual system is becoming more difficult to maintain, and the Church is willing to hand over its schools, but will never do so until the right of distinctive teaching in the Church school is secured. Mr. Fisher says the scheme can only go through by consent. If so, its chances are certainly not good.

ARCHBISHOP MAY RETIRE

A London evening paper this week gave publicity to a rumor, which it declares is current at "the headquarters of Church of England activities" (wherever this may be!) that the Archbishop of Canterbury will retire after the Lambeth Conference. This may well be true, and is not entirely unexpected. Dr. Davidson is now seventy-two years of age, and has had seventeen years of exceptionally strenuous and harassing work and responsibility as Archbishop. We have to go back to Archbishop Howley, appointed in 1828, to find a Primate with an equally long tenure of service.

GEORGE PARSONS.

CANADIAN SCHOOLS CLOSE, OFFERING MANY DEGREES

Death of Dr. Matthew Wilson — Synod of Fredericton — Miscellany

The Living Church News Bureau }
May 7, 1920 }

COLLEGE closings have been the order of the day. Toronto has witnessed those of Trinity, Wycliffe, and the Church of England Deaconess and Missionary Training House, while the *encaenia* at King's College, Windsor, is taking place this week.

The annual convocation of Trinity College was held in the library, as was the wartime custom. It is hoped that next year Convocation Hall may be used for the purpose. The degree of doctor of divinity (*honoris causa*) was conferred upon the Rev. Harold Hudson Bedford-Jones, M.A., recently appointed principal of the University of Bishop's College, Lennoxville. Dr. Bedford-Jones was presented for his degree by the Bishop of Toronto in a suitable speech. In replying he spoke of the great future before Bishop's and Trinity Colleges and the services they had rendered to the Church.

At the convocation of Wycliffe College, Toronto, honorary D.D.'s were conferred on Bishop White, of Honan, and the Rev. Dr. Cody, rector of St. Paul's, Toronto. Bishop Stringer, in presenting Bishop White for his degree, emphasized his work in the missionary field and among the lepers in Southern China and the greatness of his present work as Bishop of Honan. He referred to the high honors bestowed upon him by the authorities of China, notably the acknowledgment of his services in the anti-opium crusade.

At the closing of the Deaconess and Missionary Training House, Canon O'Meara presided and Bishop White, of Honan, gave an address, speaking specially of the opportunities for social service in the foreign field. Of the eight graduates four go to the foreign field, one becomes a Welcome and Welfare worker among women and girls for the Council for Social Service, one takes post-graduate work, one goes to Moore Fort for work at an Indian school, and the last enters parish work as a deaconess.

Death of Dr. Matthew Wilson

The Canadian Church is mourning the passing of Matthew Wilson, K.C., D.C.L., of Chatham, Ont., one of the most prominent lawyers, and for many years conspicuous in general, provincial, and diocesan synods. He was born in 1854 and attained great prominence in his chosen profession of the law, having practised before all the higher courts in Canada and before the Privy Council of England. He was treasurer of the Provincial Synod of Canada, a member of the Executive of the M.S.C.C., to which some time ago he gave \$20,000 as a capital fund for foreign work, a member of the Executive of the Council for Social Service, in which he took a great and practical interest, while in his own diocese of Huron he was a tower of strength both in debate and in practical work. Few, if any, knew synod precedence better than he, while his efforts were always constructive. He was a fine example of a Christian lawyer.

Synod of Fredericton

The Synod of Fredericton held a successful session in the Cathedral city of that diocese. During the year the stipends of the missionary clergy have been increased by \$200 and an additional bonus given.

The Synod service was held in Christ Church Cathedral. Bishop Schofield of British Columbia, formerly Dean of Fredericton, read the second lesson and Dean Llwyd of Nova Scotia preached. In an eloquent sermon on the problems of reconstruction, social service, and civil improvement, Dean Llwyd offered a plea that the white races step forward, offering the hand of fellowship to the suffering world of today, and relieve the agony of afflicted nations.

At the next day's session, there was a report from the Governors of King's College, Windsor, and a lengthy discussion on rebuilding the College took place. A resolution was passed unanimously favoring rebuilding the college on the site of the one destroyed by fire last February.

The synod decided that the minimum stipend of the clergy should be \$1,100 during the diaconate. The stipend of priests during the first five years of service would be \$1,200 with a house and \$1,300 if no

house were provided. After five years the stipend should be \$1,300 with a residence, or \$1,400 without one, to go into force January 1921. The clergy who find it necessary to use horse and carriage or automobile were granted \$200 extra for upkeep. Reimbursement of the clergy for railroad fares paid in the interests of their parishes was provided for.

Miscellaneous News Items

On Sunday next the Bishop of Saskatchewan will ordain seven deacons, and on Trinity Sunday three or possibly four priests. The synod of the diocese opens on May 31st at North Battleford.

Anglican women of Ottawa seriously consider establishing a residential hostel for business girls, and an initial meeting with

this end in view was held recently. Plans considered are similar to those made recently by the Anglican women of Montreal, who have decided to build a residential hostel for business girls in that city.

The Rev. J. Cooper Robinson, senior foreign missionary of the Canadian Church, has just arrived in Japan.

The Archbishop of Nova Scotia has returned from Bermuda, where he has been on episcopal work for the past six weeks.

The Rev. A. H. Walker has been appointed to charge of the new community church to be developed in a suburb of St. Catharines, Ont.

The Rev. C. Gordon Lawrence, rector of Hampton, has been elected grand chaplain of the grand lodge of Free and Accepted Masons of New Brunswick.

NEW YORK WILL NOT NOW ELECT ANOTHER BISHOP

So Convention Decides on First Day —Bishop Bury on Conditions in Russia—"Lusitania" Services— Junior Clergy and Church Club Elect Officers

New York Office of The Living Church
11 West 45th Street
New York, May 10, 1920

THE diocesan convention assembled in the Cathedral on Monday morning, at 11 o'clock. Bishop Burch presided at the business sessions in Synod Hall. There was a large attendance, and interest centered on the question of episcopal assistance. Referring to this subject, Bishop Burch said in his address to the convention: "And now for a final word about a subject in which we are all vitally interested—a word for which you may have full warrant for impatience. Three months ago your Bishop decided to ask for a Suffragan, having been led to believe in the happy and at least measurably successful operation of the suffragan plan in the diocese for nearly nine years.

"In certain quarters objections were urged against the suffragan plan for this diocese under the conditions now obtaining, which objections could not with justice or wisdom be overruled or overlooked. A compromise was proposed suggesting that the Bishop ask for a Coadjutor and Suffragan to meet the increasing demands for episcopal oversight.

"Your Bishop is unready under any circumstances to impose upon the diocese any form of episcopal assistance not acceptable to the clear majority, or to ask for any type of episcopal aid other than that already given him by way of temporary episcopal assistance, until the judgment of the diocese has crystallized, and both you and I have reached practical unanimity on this most important subject.

"Your diocesan desires only that which best serves the diocese. He is as ready to ask at the proper time for a Coadjutor as for a Suffragan, believing beyond peradventure of doubt that he will be able as he is willing to collaborate with any type of bishop, with any man whom this diocese may determine upon. A firm believer in common council, I ask only for the spirit of concord and devotion to the great cause which is your cause and mine to promote. As we strive as Christian brothers to reach agreement I feel assured of a continuance of this spirit. Believing as I do that the diocese

is not ready to choose another Bishop at this time, I willingly undertake to carry the responsibility of administration for the coming year or until it shall be deemed advisable to call a special convention for the election of an assisting Bishop."

It was decided to take no action at this time, but an appropriation was voted to provide for the services of visiting bishops.

BISHOP BURY ON RUSSIAN CONDITIONS

The rooms of the Church Club of New York were crowded on Wednesday afternoon, May 5th, by ladies and gentlemen who came to hear the Rt. Rev. Dr. Herbert Bury in an address on the present situation in Russia.

Dr. Bury is described as "Anglican Bishop in Central and Northern Europe". He has been in very close touch with all that has been happening in Russia, and comes directly from Russia to the United States.

The Rev. Dr. William T. Manning presided and introduced the speaker.

Bishop Bury suggested the remark that he was "an incurable optimist". He described the character of the Russian people as essentially religious. You can't kill their souls. They have made their submission to the soviet rule for the time being because they couldn't do anything else and the allies have failed them. No question about it—bolshivism will not stand, because the Russian people will not submit themselves to it permanently. They want a leader and delight in having a leader. They fondly called the Czar their "Little Father".

The Russian people are waiting for a little attention and affection. They are willing to be led; they will not be driven.

This nation was Christianized so late as the tenth century.

The Bishop preached in Old Trinity Church on Sunday morning, May 2nd, and in the Cathedral of St. John the Divine on Sunday morning, May 9th. A number of drawing-room meetings have also been arranged, at which Dr. Bury will speak on various aspects of his great work.

"LUSITANIA" ANNIVERSARY

The fifth anniversary of the sinking of the *Lusitania* was marked by a memorial service held in St. Thomas' Church, on Friday afternoon, May 17th. The great church was well filled by members of various patriotic societies and others. A shortened form of evening prayer was said by the Rev. Dr. Ernest M. Stires and his assistant, the Rev. Floyd S. Leach. A full choir was present, the programme including the

hymns, Onward, Christian Soldiers; Hark, hark, my soul; For all the saints; also, Psalm 23; an anthem, "Fierce was the wild billow"; and the *Magnificat* in D minor by Walmisley.

Dr. Stires made an address, taking as a text St. Mark 6: 48, "And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea."

JUNIOR CLERGY MISSIONARY ASSOCIATION

The annual meeting of the Junior Clergy Missionary Association was held on Tuesday, May 4th, when the members were the guests of Dean Fosbroke.

A missionary intercession service was held in the chapel before luncheon.

At the business session gratifying annual reports were read and the following officers were elected: President, Rev. J. Henry Fitzgerald; vice-president, Rev. Charles B. Ackley; treasurer, Rev. Geo. F. Bambach; secretary, Rev. E. Briggs Nash.

The address was made by Miss Florence Seeley Ben-Oliel, lecturer on the Lyceum and Chautauqua platforms, on An Interpretation of the Mosaic Symbolic Ritual in the Terms of Life. She explained how this symbolism supplies material for a dramatic presentation of teaching necessary for the physical and moral welfare of our young people. The meeting was prolonged beyond the usual hour of adjournment to give her the time needed.

Arrangements were made for additional lectures to groups of members.

CHURCH CLUB ELECTS OFFICERS

At the annual meeting of the Church Club of New York, April 28th, general discussion centered upon the best methods of increasing the usefulness of the Club and participating more aggressively in the work of the diocese, especially in support of the Bishop. The club now numbers about five hundred.

Officers elected include:

President: Henry L. Hobart.

Vice-Presidents: Stephen Baker, E. H. Outerbridge, J. Greer Zachry.

Secretary: Francis S. Marden.

Treasurer: Edward S. Pegram.

BISHOP BURCH WELCOMED TO BRONX

Bishop and Mrs. Burch were guests of honor on Monday, May 3rd, at a reception by over 3,000 members of Bronx churches and religious organizations, at the Bronx Church House. This was the first formal welcome by that borough to Dr. Burch. William W. Niles spoke the address of welcome, to which Bishop Burch replied briefly.

TRAINING LAYMEN IN APPLIED CHRISTIANITY

Laymen of New York led in organization of the American Institute of Applied Christianity, the first school of its kind. Joined by Christian men of other bodies, including Roman Catholic, they are making application for incorporation under the laws of the state. Churchmen among the incorporators are Colonel Theodore Roosevelt, Jr., Cornelius Vanderbilt, Jr., and Eugene M. Camp. The Institute aims to train men and women for volunteer service for the public good; and to teach scientific management of men and things, in relation to God and the public good.

In early fall will be opened in New York, in a central location a Public Good Service Station, the first of its kind, to carry on four lines of work, all new to New York.

1. It will be a method exchange, where New York's 20,000 Christian workers may compare experiences, and learn to avoid past errors.

2. As a recruiting station it will make

known the fact, in all America if possible, that knowledge and zeal possessed by any man or woman willing to serve in civic, social, or religious activities, without expectation of personal gain, may here be given definite tasks and scientific management.

3. For years the number of stump speeches, forum lectures, and pulpit sermons addressed to the people of New York has steadily increased until in 1920 the total is 15,000 a week. Realizing that conditions in New York were never worse many people ask training for volunteer service which the Institute will try to afford, offering scientific management of men and things in relation to God and His cause, as taught by Christ.

4. It will conduct a bureau of supply for volunteer workers.

This summer twenty leaders will carry on a campaign of education, to make known the character of the Institute, and prepare teachers for it. Only volunteer workers will be trained, and no tuition charge will be made. Reliance will be placed for support upon memorial scholarships of \$100 each, given to put into service live men or women in place of gold star men dead in the world war, or in place of any other Christian worker unable to serve. The whole range of civic and social work will be covered. Cooperation will be had with the National Lay Reader's League. Summer week ends will be given on Greenwood Lake, where the foundation of a summer conference for volunteer workers is being laid.

The Institute grows out of the Seabury Society of New York, which was started under Bishop Potter in 1905.

BISHOP TUTTLE IN NEW YORK

Last Sunday morning at Trinity Church the Rt. Rev. Daniel S. Tuttle, D.D., venerable and beloved Presiding Bishop of the Church, made a brief address of greeting to the rector and congregation, in which he spoke with feeling of his close connection with Old Trinity. The preacher was the Rt. Rev. Herbert Bury, Bishop for Northern and Central Europe, who gave account of his work. Bishop Tuttle's address was as follows:

"My English brother Bishop, who has for his field all the Church of England activities in Northern and Central Europe, is to preach to you this morning. But he and the rector have kindly consented to my saying also a word of greeting.

"This is because my presence here seems to me a homecoming. Your church is in a sense a home for all of New York—civic, commercial, domestic, and ecclesiastic. You show it in many ways. You have emphasized it by doing away with pew rents, and welcoming freely to your seats all who will come.

"As I stand here the past seems rapidly to sum itself up before me—

"I sat one Sunday morning in a pew yonder, a fellow worshipper with Prince Albert Edward of Wales, who, with the Duke of Newcastle as guide and protector, was in a pew a little at the front. This was sixty years ago or more. And fifty-three years ago yesterday morning I knelt in Trinity Chapel to be made the Bishop of Montana.

"Ah! how rapidly the years glide by:

"Slow pass our days in childhood
And the hours are long betwixt the morn
and eve.
With swifter lapse they glide in manhood,
And in the age they fly, till days and seasons
Flit before the mind as flit the snow
Flakes in a winter's storm,
Seen rather than distinguished."

"Then I recall the kind watchfulness and faithful care of Mr. Dix. Dr. Vinton was the vicar, but Mr. Dix the real pastor at old St. Paul's Chapel, where I was Sunday

school teacher, and afterward Sunday school superintendent. His guidance to us young fellows, in precept and practice, into and along the ways of Christian integrity and Church loyalty and cheerful service to the glory of God and the good of men, was wonderfully effective.

"With these memories, do you wonder that this seems to me indeed a homecoming, and that I am ready and eager to speak out to the rector and to you, and even to the rafters and roof and spire, and to the walls and windows and altar, my warm congratulations over the historic past, and my glad greetings of the present, and my devout God speed for the future of Old Trinity, the spiritual powerhouse of the American centuries?"

CHARTER OF ST. STEPHEN'S COLLEGE

The charter of St. Stephen's College has been amended by the legislature of the state so that from now on the Province of New York and New Jersey is officially rep-

resented by trustees of its own election. At the last meeting of the trustees, the following members elected by the Provincial Synod of New York and New Jersey were seated: Mr. Henry Young, Jr., of Newark, N. J., to serve one year; the Rev. G. Ashton Oldham to serve two years; Mr. Stuart D. Lansing of Watertown, N. Y., to serve three years.

SEMINARY COMMENCEMENT

Commencement at the General Theological Seminary will begin on May 24th, when the baccalaureate sermon will be preached after evensong by the Rev. Bernard Iddings Bell, president of St. Stephen's College.

The associate alumni hold their annual meeting on Tuesday morning. At noon an essay will be read by the Rev. Philip C. Pearson, '07, on A Neglected or Slighted Phase of Religious Expression.

At commencement exercises on Wednesday morning, an address will be made by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston.

BISHOP MOULTON MAKES HIS LAST FAREWELL TO LAWRENCE

Before Leaving His Parish for New Work in Utah—City and Parish Unite to Do Him Honor—Church Construction at Hamilton

The Living Church News Bureau }
Boston, May 10, 1920 }

THE Rt. Rev. Arthur W. Moulton, former rector of Grace Church, was given a public farewell reception by the city of Lawrence last week. The affair also served to celebrate the 47th anniversary of his birth.

Bishop Moulton was given a purse of gold, the presentation being made by James D. Horne, principal of the high school. Judge Louis S. Cox was chairman, and the speakers were the Rev. Donald H. Gerrish, Central M. E. Church; Leonard E. Bennick, Dr. William J. Sullivan, William McGinnis, James B. Hughes and the Rev. Marino Milanese, pastor of the Italian Catholic Church.

A parish reception was given by Grace Church to Bishop Moulton last Thursday, when the new Bishop was given a number of gifts, including a bishop's ring from the wardens of the church and a photograph of the class confirmed by him last Sunday.

An unusual article by Bishop Moulton appears in this month's *Church Militant*, on Why I am Going to Utah. The Bishop tersely wrote:

"First,—a very practical and fundamental reason—I was elected on October 25, 1919, to that post by the House of Bishops. This is, as I take it, the voice of the Church. You do not invite a man to dinner unless you want him to come: I do not believe the House of Bishops would have elected me, and the House of Deputies have confirmed the election, if they had not wished me to go to Utah.

"Second, *Vox Ecclesiae Vox Dei*. I believe that the Lord God wants me to take up work in that part of His vineyard. I am not very much of a theologian, but I believe profoundly in God the Holy Ghost. He leads and speaks plainly, and one of His mouth-pieces is the Church. All through my ministry, I have taught the folks to pray

and give to missions: I doubt if I have the right to refuse to give a little something myself.

"Third, a visit to Utah has revealed a good work of great promise. In Salt Lake City there is a fine work going on—two self-supporting parishes and two missions, and a third one to be organized. There is the best hospital in the West—St. Mark's, founded by Bishop Tuttle; an excellent work among the students of the University of Utah—Emery Hall, founded by Bishop Spalding; a first-class school for girls, attracting young women from all parts of the West—Rowland Hall.

"Fourth, Utah seems to want me! I took a trip out there to look them over and also to let them look me over. It did not seem right that a diocese, simply because it is a missionary jurisdiction, should have a bishop sent to them, sight unseen, as we used to say. They ought to have something to say about it—at least, they ought to be given a chance to put in a word of approval or disapproval. Well, they saw me, and they think it is going to come out all right!

"Fifth, If I've got to go away, I want to go as far away as possible. If my new work were anywhere near Grace Church, Lawrence, I should be here all the time. Grace Church is the best church in New England; and Lawrence is the best city; and if a fellow is going away, he'd better go a couple of thousand of miles away—for the attraction of my beloved parish is powerful."

Massachusetts has to her credit \$4,220,000 of the national fund being raised by the Interchurch World Movement, with canvassing still in progress, all over the state, particularly among what are known as the friendly citizens. Two-thirds of the Baptist and Congregational churches of Boston are still canvassing. Of the thirty-two Baptist churches in Boston, eight have made final reports, having all reached or passed their apportionments. Three "full quota" Congregational churches have reported, out of twenty in the city proper. Three of the six Presbyterian churches are accredited as top notchers. St. James' Street Church of the Disciples of Christ, in Roxbury, with a quota of \$3,000, had \$3,625 up to noon. The Boston Society of Friends, on Townsend

street, Roxbury, has more than half of its quota from only one-third of its members.

NEW CHURCH BUILDINGS AT HAMILTON

A new church building for Christ Church, Hamilton (Rev. Frank R. Luce, rector), will soon be constructed. The plans call for an edifice of English type with parish house attached, and the cost will be about \$75,000. A rectory will be added later. The church, of cruciform construction with a tower in the centre of the front elevation will be made of Weymouth seam-faced stone with cast-stone tracery and other trimmings. Charles C. Coveny of Boston is the architect.

On the main street of Hamilton, near the Hamilton and Wenham railroad station, the church has members in both communities. The edifice will be of the English type without a basement, and an added point of interest in its construction is the corridor

vestibule running completely across the front as a sound deadener. The church will seat 218 persons and the choir will have a capacity of 30 or 35. The choir will contain a sanctuary and altar as well as a bishop's throne.

The parish house, designed to harmonize with the church, will be of stone and half-timber construction. The first story will contain an assembly hall, church school-room, and five small classrooms besides the sacristies. The ground was given by Randolph P. Dodge of Hamilton.

PARISH RAISES QUOTA IN FULL

Emanuel Church, Somerville, has probably raised in full its quota for the Nationwide Campaign, according to its bulletin of May 1st. The number of contributors to missions is doubled.

RALPH M. HARPER.

OREGON SUMMER SCHOOL

THE OREGON SUMMER SCHOOL for clergy and Church workers will be held at Portland from June 15th to 19th, inclusive. The faculty will include Bishop Johnson of Colorado, Dean Quainton of Victoria, Professor Lutkin of Northwestern University, Mr. Norman F. Coleman, manager of the Loyal Legion of Loggers and Lumbermen, and Mrs. T. W. Kydd of Seattle.

Bishop Johnson will lecture on Industries and the Church, Dean Quainton (invited for the third time running) will give three lectures on Mysticism, Mr. Coleman will treat of Lincoln and Labor, Professor Lutkin will give a special course on Church Music, and Mrs. Kydd will conduct a special series of conferences for Church workers. Oregon is at its best in June, with roses everywhere, and the snow-clad mountains set in a carpet of living green.

Early application should be made to Dean R. T. T. Hicks, Secretary, Thirteenth and Clay streets, Portland, Ore. The fee remains at \$5.00 for the clergy, and \$1.00 for the Church workers.

DEATH IN PHILADELPHIA OF REV. A. D. HEFFERN, D.D.

After Twenty Years at the Divinity School—Lenten Offerings of the Diocese

The Living Church News Bureau }
Philadelphia, May 10, 1920 }

THE Rev. Andrew Duff Heffern, D.D., Professor of New Testament Literature and Language in the Philadelphia Divinity School, died on Sunday, May 2nd, at his home in Philadelphia.

Dr. Heffern, born in 1855, was ordained to the diaconate by Bishop Stevens in 1881 and to the priesthood by Bishop Peterkin the following year. He received the bachelor's degree from Harvard University in 1878. In 1904 the Western University of Pennsylvania (now the University of Pittsburgh) conferred upon him the honorary degree of Doctor of Divinity.

Dr. Heffern was formerly rector of St. Mary's Church, Hillsboro, Ohio; Trinity Church, Philadelphia; Trinity Church, San Francisco; and the Church of the Good Shepherd, Pittsburgh. He has served on the faculty of the Divinity School for twenty years, during the past ten years of which he has also acted as bursar. He has for several years been one of the examining chaplains of the diocese. Some five years ago he delivered the Bohlen Lectures in Philadelphia and just prior to his death he completed the revision of the text with a view to their publication.

He is survived by his widow, Mrs. Louise Heffern, his daughters, Mrs. Nathaniel B. Groton, wife of the rector of St. Thomas' Church, Whitmarsh, and Miss Louise Heffern.

The funeral services were held on May 5th at the Church of the Atonement, Philadelphia. The Bishop and the Dean of the Philadelphia Divinity School officiated.

Interment was in the cemetery of St. Thomas' Church, Whitmarsh.

LENTEEN OFFERINGS

I called up Mr. George W. Jacobs a few minutes ago and inquired the status of the Lenten Offering from the Church schools of the diocese. He said he had received in cash \$39,444.53 and in pledges \$2,542.53. He added that he felt quite confident the total would exceed \$45,000, and therefore would surpass last year, when the aggregate was \$42,399.36.

The 198 scholars and teachers of the

Sunday school of Gloria Dei Church, Philadelphia, presented \$1,300.86 as their Easter offering, which represents a per capita offering of \$6.57, entitling the school to fifth place. For the three years previous it had topped the list. This year its gifts have been diverted to other objects. Their total, however, since Easter 1919, will amount to over \$3,100. In four years more the school will attain to its centennial.

A NOTE

When a priest "goes to Rome" there are those who are ready to point out the dangers of Catholic tendencies in the Church. "Behold whither such teachings lead!" What would these same persons say when a priest goes to Unitarianism? The Rev. E. B. Young, formerly assistant at the Church of Our Saviour, Philadelphia, has recently "made his submission" to said cult.

THOMAS S. CLINE.

INDIANA CHURCH CONSECRATED

ON SUNDAY EVENING, May 2nd, St. James' Church, Newcastle, Ind. (Rev. George E. Young, vicar), was consecrated by Bishop Francis, a number of the clergy and a large congregation being present. The sermon was preached by the Rev. George H. Richardson. After the consecration Confirmation was administered.

St. James' Church was organized as a mission in 1884. Early in its history a small frame structure was built and sold two years ago because badly placed. A more central location, on which stood a substantial church structure, was then secured. This building, lending itself admirably to rehabilitation and churchly arrangement, was opened for worship in 1918, but not consecrated. The small band of communicants and adherents, now freed from debt, is prepared for aggressive work. The vicar in charge is non-resident, and has given but a part of his time, but the time now seems ripe for a settled vicar.

PROTESTANT CLERGY PREACH IN ST. MARK'S, EVANSTON

About the Mind of Christ—Annual Acolytes' Service—Estate Given to St. Mary's Home—Public Religious Instruction at Evanston

The Living Church News Bureau }
Chicago, May 10, 1920 }

A SERIES of week-day services, has been held in St. Mark's Church, Evanston, on the Tuesday evenings beginning April 13th. Evening prayer was read by the rector, the Rev. Dr. Arthur Rogers, with addresses by well known ministers of the Protestant Churches in Evanston. These preachers were: Dr. David Hugh Jones of the Presbyterian Church; Dr. Hugh Elmer Brown of the Congregational Church; Dr. Ernest F. Tittle of the Methodist Church; Dr. James Madison Stifler of the Baptist Church; and Dr. Charles M. Stuart of the Garrett Biblical Institute. The services were held with the consent and approval of the Bishop and the expressed desire of the vestry of the parish. Their motive and object are set forth in

the plea made by the rector to the members of his congregation to be present at these services and to help therein. He says:

"They break no law, they compromise no doctrine, they jeopardize no principle of the Church in which I was born, and in whose ministry I have served for thirty years. They have little to do with ecclesiastical comity, which must be approached in other ways. But they have everything to do with Christian brotherhood, which is a matter, not of methods, but of the spirit. In a parish of seven hundred communicants there must, of course, be many points of view. If there should be two, or three, or half a dozen, or a score, whose consciences are distressed or whose standards are disturbed by these services, I am sorry to do anything which should even seem to hurt your feelings. But I can see nothing in them which need trouble a Churchman of any type. I know that to the great bulk of the parish they are more than welcome. I count upon my congregation to be present in their places as hosts to those who come to pray with us, and to speak to us, not about the organization of the Church, but about the

mind of Christ. There may be a unity of spirit which is not dependent upon uniformity of ecclesiastical practice or unanimity of theological opinion. If there is any way in which we can bear witness to it, or show our desire for it, or join with other men in hastening its coming, God forbid that we should hold our peace. Methods are more or less matters of temperament, and tradition, and taste. But our Lord's prayer is one in which we all must join—"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."

ANNUAL ACOLYTES SERVICE

The annual service of the Acolytes' Guild of the diocese was held at St. Timothy's Church, on Thursday evening, May 7th. The attendance was the largest so far reported at any annual service, more than 300 acolytes attending from thirty parishes and missions. Preceding the service of solemn evensong there was a solemn procession and *Te Deum*. The service was said by the Rev. W. B. Stoskopf, the Rev. Charles Herbert Young acting as deacon, and the Rev. John Henry Hopkins, D.D., acting as sub-deacon. The priest of St. Timothy's, the Rev. C. M. Andrews, also assisted in the service. The preacher was Bishop Griswold, and the offering was for the acolytes' scholarship fund at the Western Theological Seminary.

ST. MARY'S HOME RECEIVES SPLENDID GIFT

St. Mary's Home for Children has lately received a gift that will do much for its future growth. The Hon. John Barton Payne, Secretary of the Interior, acting in accordance with the wishes of his deceased wife, Jennie Bryan Payne, has deeded to St. Mary's Home the estate at Elmhurst, Illinois, known as "Byrd's Nest". The estate consists of nearly twenty-five acres of land. The Sisters of St. Mary plan to sell their summer home at Kenosha, Wisconsin, and eventually to move the entire home to Elmhurst. This will save the heavy expense of moving from the city each summer, as the children will be able to live at Elmhurst the year round. The house at Elmhurst will be used as it stands, and will be known as The Bryan Memorial. Additional buildings will be erected later.

PUBLIC RELIGIOUS INSTRUCTION IN EVANSTON

As reported in the *Parish Visitor* of St. Luke's, Evanston, the week-day religious instruction plan in that city is an assured success. There are now over 1,000 boys and girls enrolled for religious instruction in the Evanston public schools. The instruction is given by a corps of thirty-five competent teachers engaged by the Evanston Council of Religious Education, and every school but one in the city is being used in this manner between 8:15 and 7:45 A. M. for five days in each week. Good reports are being made by parents of the interest their children are taking and of the actual religious knowledge they are acquiring.

THE EASTER RALLIES

We have received a belated account of the Easter rally held by the West Side and the West Side suburban Church schools on Sunday afternoon, April 18th, at St. Timothy's Church. The preacher was the Rev. Gerald G. Moore. About six hundred teachers and scholars were present, and the offerings were the largest so far recorded by any West Side institute rally, Grace Church school making the largest offering in the diocese, \$610. St. Barnabas' came next with \$223. After the service the congregation adjourned to the parish house, where

through the courtesy of the priest of St. Timothy's, the Rev. C. M. Andrews, a moving picture of the Life of our Lord was shown.

GRACE CHURCH, HINSDALE

Not long ago the congregation of Grace Church, Hinsdale (Rev. L. C. Ferguson, rector), acquired an extensive property and building which has been converted into a new guild hall better to accommodate the many activities and organizations of this active suburban parish. The main floor of the former building has been raised considerably, giving sufficient room for various classes, and also space for holding large gatherings. Rooms in the basement and the main floor have been fitted out as club rooms for boys and girls. A social service worker will supervise this work. A large kitchen at the back of the main hall has all modern fittings and furnishings. A rest room has been put in the basement for women, and a parish office opened on the second floor.

The hall was recently opened with a parish dinner, when the Bishop, who was the speaker, congratulated rector and people on their splendid achievement and on the remarkable community spirit in Hinsdale.

TYPOGRAPHICAL ERROR

In the account of the gifts of the late Mrs. Lydia B. Hibbard in last week's letter, the printer gave Clergy's Rectory Fund instead of Clergy Retiring Fund.

WOMAN'S AUXILIARY

One hundred and seventy-five women from fifty-four parishes and missions were present at the monthly meeting of the diocesan Auxiliary at Washington Hall on May 5th. The speakers were Mrs. R. B. Gregory, president of the Girls' Friendly Society; Mrs. F. S. Kenyon, president of the Daughters of the King; Miss Ellen Van Schaick, librarian of the Church Periodical Club; and Mrs. Hermon B. Butler, representing the Auxiliary. Each described briefly the purpose and work of her organization, all anticipating the formation of a Church Service League. The morning conference disclosed the great field for coordinated work, which should be cultivated through cooperation of these various units representative of the consecrated service of Church women. Much enthusiasm was awakened, and the Church Service League will probably become a splendid working force for the betterment of social conditions. The United Thank Offering service to be held on May 27th at Emmanuel Church, La Grange, will be also a memorial service for the late Mrs. Frederick Greely, whose labor of love has been an inspiration for many years.

H. B. GWYN.

ITALIAN CLERGY MEET

THE ASSOCIATION of Italian Clergy met at St. Mary's Church, Wind Gap, Pa., in the diocese of Bethlehem, on April 27th and 28th, to discuss the needs of missionary work among Italians.

Matters of vital importance, especially Christian Americanization, were the subject of resolutions. Special Church services were held at the Italian missions in Wind Gap and West Bangor, in charge of the Rev. F. C. Capozzi.

APPEALS FROM THE WAR-STRICKEN

AMONG APPEALS continually reaching this office on behalf of those who are now suffering the consequences of war, we find the following which tell of conditions in Italy, France, and Poland:

In Italy there is a fatal lack of vitally

necessary medicines. Cod liver oil and iron tonics are needed for little ones suffering from continued war conditions, under-nourishment, and resulting illness.

An appeal comes from France for aid in fighting tuberculosis among the children.

The startling assertion comes from reliable sources that unless Poland receives food supplies this spring the nation will be facing starvation. Even since the war ended, Poland has been stripped bare of resources, and has not had time to recuperate or reestablish herself. War is still being waged on Polish soil and the people are still fighting for existence while hunger is knocking at the doors.

Unless food supplies are sent, tuberculosis, cholera, spotted fever, and others like them are preparing their deadly campaigns, and will find easy victims among the under-nourished children.

MEMORIALS AND GIFTS

AT ST. ALBAN'S CHURCH, Marshfield, Wis., a set of office lights has been presented by Mr. and Mrs. W. H. Roddis. The candlesticks were made by the Gorham Company, New York. Bishop Weller will bless them.

A LAMP of unique design, presented to Trinity Church, Columbus, Ga., in memory of Fannie Berry Lummus, has set in the globe surrounding the light five precious stones, whose colors follow the Christian year.

THE FOLLOWING thank offerings were presented at Easter to St. John's Church, Phelps, N. Y. (Rev. William E. Brown, rector): A pair of seven-branch candelabra from Mr. and Mrs. R. A. Reynolds, a table of handsome design from Mr. and Mrs. Stuart S. Caves, and a new dossal from the women of St. John's Guild.

IN EXPRESSION of appreciation for the choir of Christ Church, Rochester, N. Y. (Rev. David L. Ferris, rector), a gift of \$50 has been made to start a foundation to be known as the Christ Church Memorial Fund. No disbursements will be made until the principal shall have reached a minimum of \$500. Thereafter, the interest will be used at the discretion of the trustees for the benefit of choristers in accident or illness.

AN ALMS BASON of polished brass has been given to Christ Church, Tuscaloosa, Ala. (Rev. E. A. Penick, rector), by Mr. and Mrs. Walter Sanders in memory of their little four-year-old son. Purchased with war savings stamps which the little boy had accumulated, it is intended for use in the Sunday school and was dedicated by the rector with an appropriate service on the Fourth Sunday after Easter. It bears the inscription:

"To the Glory of God
and in Loving Memory of
WALTER RICHARD SANDERS, JR.
1914-1919."

A WINDOW recently unveiled in the Church of the Ascension, Buffalo, N. Y. (Rev. Charles D. Broughton, rector), is the gift of Mr. and Mrs. O. J. Beyer in memory of their son, who died in France. The subject is a young knight in armor standing in repose with bared head, in the crook of the left arm is a crown ("of life"). In his right hand is clasped the staff of the Christian flag. The following is the inscription:

"In loving memory of our son,
ROBERT HASTINGS BEYER.
Who gave his life for his country in France.
Born 1888—Died 1918.
"I have fought the good fight,
I have kept the faith."

This window was designed and executed at the studios of J. & R. Lamb of New York.

ALABAMA
CHARLES M. BECKWITH, D.D., Bishop

Quiet Day

A QUIET DAY for the Guild of the Holy Cross was held at Hazel Hedge, the residence of W. Nash Read, in Montgomery, on May 6th, the Rev. Charles Mercer Hall being the conductor. Four addresses were given. The many friends of the Rev. Edward E. Cobbs, the former much loved rector of Old St. John's, a grandson of the first Bishop of Alabama, will be glad to know that he is at his home in Cloverdale, and his new lease of life has occasioned much joy.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop.
EDWIN W. SAPHORE, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

At Ft. Smith—Parish Papers

ST. JOHN'S PARISH, Fort Smith (Rev. Malcolm W. Lockhart, rector), over-subscribed its Nation-wide Campaign quota by almost \$1,000, and has subscribed almost \$2,000 for the Sewanee endowment. The young people of the parish are taking subscriptions to Church papers. The Junior Service League has a monthly missionary meeting on the first Sunday afternoon in each month. The young men and girls are to take over management of the parish paper, and enlarge it. The ladies of the parish realized almost \$700 to meet their pledge of \$500 for the Nation-wide Campaign. The rector held a service in the Methodist church in the little town of Charleston on April 23rd on the healing work of Christ. No members of the Episcopal Church were there but many requested prayers. The early service each Sunday morning at St. John's is one of healing and blessing.

FIVE PARISHES in the diocese, those at Fort Smith, Hot Springs, Helena, Marianna, and Forrest City, have parish papers.

ST. ANDREW'S PARISH, Marianna (Rev. C. C. Burke, rector), with a heavy building programme, has increased the stipend of its rector.

CENTRAL NEW YORK

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

A Correction—Convocations—Exhibit of Church School Work

A WRONG IMPRESSION was given by an item in the issue of April 24th. The Rev. Dr. Parock, who preached in Calvary Church, Utica, on Good Friday, is not a Baptist but a priest of the Church of Canada, attached to Bishops' College, Lennoxville, Ont., and at Colgate University a Baptist institution at Hamilton, under the "exchange" plan. He has been at Calvary Church during the absence of the rector, the Rev. Dr. E. H. Coley.

THE CONVOCATION of the fourth district held a business meeting in Lockwood Memorial Hall, Syracuse, on April 29th. The Very Rev. J. T. Rose was nominated for reappointment as dean. The principal business was discussion of the proposed canon for creation of a bishop and council for the diocese. A number of changes in the canon as drawn up were recommended. The Rev. Dr. Coddington asked attention to the welfare of St. Philip's (colored) mission, and it was recommended that a church for St. Philip's Mission be included among the first projects financed from Nation-wide Campaign funds.

THE SECOND DISTRICT convocation and Woman's Auxiliary recently met jointly at St. George's Church, Chadwicks (Mr. W. D.

V. Voorhees, lay reader in charge). The Rev. Romeo Gould preached the sermon. The Auxiliary sent twenty-nine boxes valued at \$1,600, and \$1 740 in money, during the past year.

ST. PAUL'S CHURCH SCHOOL, Syracuse (Rev. Dr. Henry Harrison Hadley, rector), from May 4th to 8th held an exhibition of work done by the children through the Christian Nurture Course. First was shown the literature and manuals explaining the complete series, as well as reference books used. The several courses followed, according to grade, showing the different material used. The parents were invited to come with their children on the first day. The following day a general invitation was extended to the city and so great was the interest shown by the educators, pastors, and Sunday school officers of other religious bodies that the exhibit was continued throughout the week.

BISHOP FISKE has had unusually large confirmation classes during the last few months in the missionary parishes. During the first four months of 1920 he confirmed as many persons as in all last year.

GRACE CHURCH, Cortland (Rev. A. H. Beaty, rector) is among the parishes with large confirmation classes. At his recent visitation Bishop Olmsted confirmed a class of 35, almost all adults, said to have been the largest class in parish history.

BOY SCOUTS of Carthage are about to celebrate the fifth anniversary of work

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9. Can the Church Heal the Sick?
10. M. Vignes, the Peasant Healer.
11. The Path of Joy and Peace.

NOTE.—The above titles are those of special articles. Each issue contains many smaller articles of general interest. Order by number.

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under the guidance of the Rev. F. S. Eastman. Meetings every Friday are opened with Bible reading by the members. After a short drill there is a programme of athletics, business, literary work, and games. The Rev. Mr. Eastman recently arranged a public meeting, attended by the Scouts in a body, at which Col. Robert Alexander told of his experiences in the Argonne. Mr. J. L. Strickland gave a talk on Americanization and an appeal was made for subscriptions to support the Scout work at the rate of \$10 per capita.

REGULAR SERVICES at the Church of the Good Shepherd, Onondaga Indian Reservation, were resumed the first Sunday in May, the Rev. Theodore Haydn, rector of Calvary Church, officiating for the month, after which a new combination of missionary work will be arranged in the vicinity.

SERVICES FOR inmates of the Elmira State Reformatory will be held every two weeks by the Rev. Frederick T. Henstridge of Grace Church. On April 18th he heard confessions and gave Communion to a number of men. The weekly publication of the Reformatory speaks appreciatively of his interest.

COMMITTEES of women are soon to visit all women of St. Peter's Church, Auburn, to get each one to join one or more of the women's parish organizations. This work, undertaken under the Women's Church League of Service, will result in general reorganization.

CONNECTICUT

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

Social Service Conference—Dr. Slattery's Lectures—Convention Plans

THE SOCIAL SERVICE COMMISSION of the diocese held a conference at the Berkeley Divinity School on May 4th, with large attendance clerical and lay. After intercessions in the chapel the conference adjourned to the Williams Memorial Library, where Mrs. George Heyn spoke upon the social aspects of the work of the Girls' Friendly Society, and the Rev. F. C. Lauderburn, educational secretary, talked of opportunities the Commission offers for parochial study of social problems. Miss Constance Leigh of the Home for Crippled Children told of life in that institution, after which there was a discussion of the newly formed Child Welfare Commission of the state, of which Dean Ladd has been appointed chairman by Governor Holcomb. The Dean told of the propitious beginnings which promise to bring Connecticut to the forefront in child protection, and Dr. H. P. Fairchild, executive secretary of the Commission, spoke in detail of some of the work projected. Mrs. Mary K. Simkhovitch, of Greenwich House, New York, was the first speaker in the afternoon, telling of the service the settlement is performing for child life in a great city. A committee of the Commission has been inspecting conditions in some almshouses of the state. The Rev. George L. Paine, New Haven, gave the results, urging the clergy to see that the almshouses were not forgotten in church activities. Professor R. H. Fife, Jr., of Wesleyan University, a member of the state board of charities, emphasized the appeal for help in making the almshouses more homelike and useful. The Commission will continue this inspection, making improvement of the almshouses its chief interest.

THE MARY FITCH PAGE LECTURES for 1920 are being given by the Rev. Charles L. Slattery, D.D., of Grace Church, New York. The first two lectures were given on the

afternoon and evening of May 4th, in connection with the social service conference. The subject is A Simple Theology for the Modern Preacher. Dr. Slattery delivered a notable series of lectures on Homiletics a few years ago at Berkeley, and the present course is attracting many people.

THE DIOCESAN CONVENTION, which is to open on the 18th in St. Paul's Church, Norwalk, will be preceded on the morning of that day with a diocesan conference on the Church Service League and work among young men and boys. The usual diocesan dinner will be held at 6:30 on the opening evening.

THE JUNIOR CLERICUS met at the deanery in Middletown on the 3rd. At the conference following supper a paper was read by Dean Ladd.

THE REV. J. FREDERICK SEXTON, rector of St. James' Church, Westville, conducted a Christian healing mission in his parish for three days during the week of May 3rd.

THE DIOCESAN Board of Religious Education is arranging to have a very complete exhibit of Christian Nurture material, including books of reference, at the time and place of the diocesan convention. The Christian Nurture lessons are in use in rather more than one half of the Sunday schools of the diocese.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Services Revived

ST. LUKE'S CHURCH, Neillsville, closed for years, has been opened by the Rev. H. A. Link.

JUST READY

The Holy Eucharist

ADDRESSES AT BENEDICTION

By the REV. J. G. H. BARRY, D.D.

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EXCERPTS

Very rarely in the history of the Church have their clerical leaders been innovators or initiators of any movement which would later be looked upon as a movement in advance. P. 17.

Advances that are made are instituted from below, they spring out of the life of the Body to meet the needs of the Body. P. 18.

Consequently when the historian takes up the story of the Church's development he finds it difficult to tell when this or that belief found expression, when this or that practice began. P. 19.

No one knows who first asked the Prayers of a Saint, or who first so thought out the meaning of our Lord's Eucharistic Presence as to fall on his knees in a adoration. Anyone becoming aware of our Lord's Presence in the Sacrament has not to wait the decrees of Councils to authorize Eucharistic adoration. P. 19.

It is important one should note in view of later controversies that this Primitive Reservation was not reservation for the sick but for the absent. P. 33.

Never in the history of the Church then so far as documents at our disposal guide us has there been a time when the Reservation of the Blessed Sacrament was not practised or when it was doubted that our Lord was perfectly present in each species. P. 35.

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HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Cancellation of Mortgages

AT HIS annual visit to St. Paul's, Harrisburg, on St. Mark's Day. Bishop Darlington called attention to the fact that since January the rector had freed two churches from debt. The debt at St. Michael's, Middletown, was cancelled in February, and the \$7,500 mortgage at St. Paul's was as good as paid. A week later pledges for the entire sum had been received. Removal of this burden, which had disheartened the workers for ten years, evoked wide enthusiasm, help coming from Chicago, New York, Boston, and Paris. The mortgage fund is a memorial to the Rev. John Henry Hobart Millett and others in the early life of the parish. The 150 contributions ranged from \$5 to \$1,000, while smaller sums were given at meetings held by the women workers.

HONOLULU

HENRY B. RESTARICK, D.D., Miss. Bp.

An Opportunity for the Cathedral

THE PEOPLE of Honolulu have been recently celebrating the Centennial of the landing of the first missionaries in the Hawaiian Islands. On the evening of April 18th in the great Central Union Church, Bishop Restarick preached the centennial sermon on The Achievements of Missionary Efforts in the Islands in the last Hundred Years. On every hand, Bishop Restarick received inspiring evidences of the affection and respect of the descendants of the old missionary families. Judge Dole, one of the leading men of the Hawaiian Islands and son of a former missionary, declared at one of the meetings that no man had ever come to the Islands to live who had understood the situation as well as Bishop Restarick. A great pageant was one of the features of the celebration. In it, the Church was represented by all of its organizations. Sixty-eight of our Church people took part in the final scene.

For many years St. Andrew's Cathedral has labored under the disadvantages of having its main entrance shut off from the street by a row of cheaply constructed houses. Ever since he came to Honolulu, Bishop Restarick has tried to secure that property, but there were legal difficulties in the way owing to the land being involved in an estate. At last the heirs of the estate have agreed upon the sale and fixed a price of \$60,000. When Bishop Restarick interviewed a number of business men of Honolulu, not members of our own Church, they asserted unanimously that possession of that property by St. Andrew's Cathedral was a matter of civic interest and that they desired to have a share in securing it for the Cathedral. One man, not a member of the Church, said immediately, "Count on me for \$6,000—one tenth of the price." Mr. John W. Wood who visited Honolulu a few months ago and inspected the Church property, said that in his judgment the proposed purchase is one of the most important forward steps that could possibly be taken on behalf of the Cathedral. It will insure for the Cathedral, for all time, an unrivaled situation in the very heart of Honolulu.

The Department of Missions will be glad to receive and forward gifts of American Church people to aid in acquisition of the property. An American Churchwoman, a sister of one of our Bishops, who has been in Honolulu during the winter and spring, says that she has never seen such services anywhere in the world as those in the Cathedral and its surrounding missions on Good Friday and Easter. The offerings of the

Sunday schools from the missions on all the Islands have been larger than ever before.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

A Desert Tour

SOUTHERN CALIFORNIA is often thought of as a combination of orange groves and tourists, but this description does not fit the convocation of San Bernardino. On April 16th, the Rev. R. Ainslie Kirchhoffer, Rural Dean, accompanied by the Rev. Mortimer Chester, in charge of missions in the San Jacinto Mountains, left on an automobile tour of the desert section at the east end of the convocation. Following the line of the Southern Pacific railroad, they swung through the Coachella Valley, combing the small towns for Church people. In Mecca, at the head of the Salton Sea, they celebrated Holy Communion in a crowded tent-house, a desert wind-storm howling outside. Leaving the railroad they struck off across the desert on a stretch of ninety-three miles without a single house, to reach Blythe, in the heart of the Palo Verde Valley. This community, thanks to irrigation from the Colorado River, has had an increase of population of 2,700% since 1910. A violent sand-storm had blocked travel to the north, and it was necessary to drive east to the Colorado River, ferry across into Arizona, and return into California at a ferry further north. Here they reached the Church's first organized mission, St. John's, at The Needles, which is given occasional services by a missionary from Nevada. After a eucharist for local communicants the itinerants struck west along the Santa Fe, stopping at the desert settlements. One night they were obliged to camp in the open. They reached a more settled section and at the new town of Victorville found Church-people. By Saturday of the same week both clergy were back at their stations, having driven over 600 miles. It is hoped that the Nation-wide Campaign may place a general missionary in part of this field.

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OHIO

WILLIAM A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., Bp. Coadj.

Following Up the Healing Mission

A SYSTEM OF following up the healing mission of Mr. James Moore Hickson has been introduced in St. Paul's Church, Marion (Rev. C. Bertram Runnalls, rector), where the laity were well prepared for his coming by some years of local recognition of the ministry of healing. The visit of Mr. Hickson did much to develop the faith of the people, a goodly number of whom attended the mission at Columbus. The rector immediately proceeded to follow up the mission with a weekly Holy Communion for the sick and needy. A class in study of the subject is held in the church weekly with an informal session of quiet questioning. A goodly number of men and women are taking advantage of this opportunity.

Gradually it is becoming known in a wider area, so that the rector is busy from morning until night visiting the sick and needy of every religious persuasion. A parish library contains books on the healing life, and an ever increasing number of parishioners study this science of Christian living. Plans are being made for a healing mission in the early fall.

RHODE ISLAND

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

Clerical Club — Wellesley Conference — Death of Mrs. Hobbs

AT THE MAY meeting of the Clerical Club, at Grace Church parish house, Providence, the new canons involving formation of a diocesan Executive Council and committees were further discussed. A new order of business presented for the diocesan convention involved radical changes, such as reading the Bishop's address in the sermon place at Holy Communion in the opening service, and the presentation of new business on the first day instead of at the last moment. The reception to Bishop Gailor on the first night of the convention will be given by Bishop Perry at Bishop's House.

THE DIOCESAN branch of the Woman's Auxiliary meets May 27th at St. John's Church, Barrington. One of the speakers will be the Rev. Dr. Wm. C. Sturgis. Educational Secretary of the Board of Missions.

CONSIDERABLE INTEREST in the Wellesley Conference of Church Workers was aroused at a meeting of the Diocesan Association held at the Bishop McVickar House, on April 27th, when Miss Burnstead gave an instructive address, and Miss L. M. Skinner also spoke. When Sunday school teachers of the Providence district met at Grace Church parish house on May 2nd, the Rev. J. W. Suter presented the subject of the Conference, after talking about the Christian Nurture Series.

BISHOP PERRY on April 30th made an automobile journey to the State Sanatorium at Wallum Lake in the northwest corner of the state and confirmed in the chapel there five candidates—some of whom had to be wheeled in on stretchers—presented by the Rev. E. F. Toll of Manville, who under considerable difficulties has served as chaplain there for three years past.

THE DEATH on May 2nd of Elizabeth Baker Hobbs, wife of the Rev. Joseph M. Hobbs, rector of St. Andrew's Church, Providence, and registrar of the diocese, is felt deeply. The funeral services in St. Andrew's Church on May 5th were conducted by Bishop Perry, assisted by the Rev. A. M. Aucock, D.D. The pall bearers were chosen from the clergy.

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SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

Nation-wide Campaign Quota Raised—Parish Centenary—Church School Institute

APPROXIMATELY \$1,500 needed to complete the quota of the diocese in the Nation-wide Campaign has recently been subscribed by ex-Governor R. I. Manning and other individual laymen, who have thus enabled the diocese to take its place among those which have pledged the entire amount asked.

ST. PAUL'S CHURCH, Pendleton, mother parish of the "up country" section, celebrated her hundredth birthday on May 2nd, with the annual visitation of the Bishop. A special choir, consisting of singers from all the churches in Pendleton and from the student choir at Vlemson College, sang a number of the fine old hymns which are the heritage of all Christian people. The rector read a shortened form of evening prayer and gave an historical sketch of the parish, compiled by a lady whose family has been connected with the church from its beginning. The Rev. G. H. Frazer read the lesson. The Bishop preached on the attitude of the Church towards other Christian bodies. After the sermon, five were presented for confirmation. Though the Church was organized in 1920, her history goes back of that. During the closing years of the eighteenth century, many settlers came to what was then the Washington, and later the Pendleton district, in search of better land and a less rigorous climate. Prior to 1815, a large group of settlers moved in from the city of Charleston, nearly all of these being Churchmen. In 1816 a mission was formed and held services in the old Farmers' Hall, which is still standing. In 1820, the parish was formally organized, and the church was built of material hauled by wagon from Augusta, Ga. There was no other church building in the village.

The first rector was Rodolphus Dickinson, a godly and learned man who had been graduated at Harvard and had practised law in New Hampshire. Though a strong opponent to slavery, he held the loyalty and love of his people, practically all of whom were slave holders, from 1820 to 1833. In the execution of his duties he rode 7,000 miles on horseback within eighteen months. An organ was bought in 1848 and a font in 1851. Both are still in use. The pedestal of the font is the handiwork of Mr. Chauncey Campbell, a member. The Church register shows the names of many men prominent in state and nation, among them John C. Calhoun, Dr. Jasper Adams, first president of Hobart College, Bishop Boone, and a number of congressmen, governors, and soldiers of note.

A HELPFUL Church school institute was held for the clergy, superintendents, teachers, supervisors, and leaders of work among the young people and children of the Church at St. John's Church, Florence, from April 19th to 21st. As there had been no meeting of the institute for two years, due to the war, there was an unusually large attendance and much interest, not only in the lectures by Dr. William E. Gardner, and Miss Mabel Cooper, of Memphis, but in discussion of the proposed plan for a diocesan branch of the Church School Service League, to take over the work of the Junior Auxiliary and coordinate the work of all the other organizations for young people and children in this diocese. The programme for the proposed League was presented by the Rev. H. W. Starr, Ph.D., chairman of a special commission appointed by the Bishop, and by Mrs. D. D. Tabor, of Columbia, a member of that commission and also of the National Commission appointed

by the Department of Religious Education. As a result, the diocesan council will be asked to endorse the proposed League and put it under the control of the diocesan Board of Religious Education. Miss Cooper's lectures dealt with the Psychology of Childhood and Adolescence, the practical organization of the Primary, Junior, Intermediate and Senior Departments, and the Parents' Part in Religious Education. Dr. Gardner gave a series of addresses on the Church School Organized for Life and Service through the Christian Nurture System.

Mrs. W. P. Cornell, executive secretary of the diocesan Nation-wide Campaign Committee, made a report upon The Church School and the Nation-wide Campaign.

Bishop Guerry closed the institute with an inspiring address on The Church and the National Crisis.

SOUTHERN OHIO

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

Fire and Accident at Newark

TRINITY CHURCH, Newark (Rev. L. P. Franklin, rector), suffered \$2,000 damage through fire in a defective furnace. The loss was covered by insurance. A few days before the fire, the rector broke his arm while cranking an automobile.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Churches Reopened—Death of Mrs. Frost

THE CHURCH OF THE REDEEMER, Cairo (Rev. H. P. Hames, rector), has been reopened after renovation. Cleaned, repaired, redecorated, with stained glass windows in order, and good ventilation, it has inspired the people to improve its external appearance also. New scarlet and white cassocks were used for the first time at Easter, and this year the church has received sets of altar chimes for church and chapel, a pair of standard lights, a Church flag, and other gifts; and the baptistry is being completed.

ST. PAUL'S CHURCH, East St. Louis, has also been reopened for services.

TWENTY GREEK CATHOLICS attended services at St. Paul's Church, Pekin (Rev. Howard A. Lepper, rector), on the Second Sunday after Easter, which is Easter Day by their kalendar. Some have since been regular attendants.

AT BLOOMINGTON, the parish meeting of St. Matthew's Church (Rev. William Baker, rector) was held on a Sunday morning after a brief service. As a consequence a good number were present who never before had heard the parish reports. Steady gains were shown and nearly all pledged support. All but \$700 has been paid on the mortgaged debt of the parish, the rector's salary has been increased \$300 per annum, and the men's club financed the project by which two vestrymen and another layman of the parish installed a heater in the guild room.

WORD HAS been received in Carlyle of the death of Mrs. A. M. Frost, widow of the Rev. Dr. Frost, sometime rector of Christ Church. She died on April 6th in the

Philadelphia Church Hospital. A devoted Churchwoman, while living in Carlyle she won the love of all who knew her. The house in which they lived was given to Dr. Frost for lifetime use by a generous Philadelphia Churchman, and since his death has been rented for Mrs. Frost's benefit. It now becomes the property of the parish. Mrs. Frost's body was buried in New York on April 8th by the side of that of her husband.

THE CHURCH at Albion, under the care of the Rev. Thomas Leroy Parker, has recently been painted, and a new furnace will be in-

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stalled before autumn. Repairs to church and rectory are being made at Mt. Carmel, which is also under Mr. Parker's charge.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Colored Convocation

THE ANNUAL COLORED CONVOCATION of the diocese occurred in Meade Memorial Chapel, Alexandria (Rev. Lorenzo A. King, rector), on April 28th and 29th, with full attendance of clergy and lay delegates. It was opened with Holy Communion, when Bishop Brown was celebrant, and addresses of welcome by members of the parish and ministers of the community. A meeting Wednesday in the interest of the Woman's Auxiliary was conducted by Miss Louisa T. Davis, diocesan president. There are twelve branches and one Junior Auxiliary in the convocation. Miss Helen Clarke, Alps, Virginia, was reappointed convocational secretary. Pledges made last year to work in Cuba and the Wuchang Hospital, China, have been overpaid. New pledges were made to the Wuchang Hospital, the work in Cuba, and Hayti, and for Bishop Delany's work in the Carolinas. On Thursday was a meeting in the interests of religious education. Reports by delegates from all Sunday schools showed larger enrollment and offerings than last year. Every colored congregation pledged its full quota in the Nationwide Campaign, and two missions to which no quota was assigned, pledged voluntarily the full amount. A new convocational Board of Religious Education will, in addition to its Sunday school work, systematize and strengthen the parish schools.

The Rev. Joseph F. Mitchell was reelected dean, and Mr. Edward Ellis was chosen secretary.

The report of the Archdeacon showed the establishment of two new missions, a larger number of baptisms, confirmations, and Sunday school scholars than ever before, strengthening and development of the convocational organization, and the work richer in promise than for a long time.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Healing Mission in Epiphany Church

THE MESSAGE of Mr. James Moore Hick, son, who held a healing mission in Washington from April 20th to 22nd, has already borne fruit in an enthusiastic "carry-on" campaign undertaken by the rector of Epiphany Church, the Rev. Randolph H. McKim, D.D. Deeply impressed with the earnestness of this godly man, and seeing how he has given to the Church, in this city, as elsewhere, a new spiritual impetus, Dr. McKim felt, as he said to his clergy, vestry, and congregation, that a solemn obligation was resting upon the Church to make permanent the results which followed. Warmly encouraged by the Bishop and unanimously supported by vestry and congregation, a series of healing services was arranged, the opening service on May 4th at 10 A. M. The large church was well filled. Several vestrymen were present, also one of the leading physicians of the city, and an efficient corps of Red Cross workers, who acted as nurses in bringing the sufferers to the altar rail, where the rector laid his hands upon each one with the earnest prayer that God would bring them back to health of body, mind, and soul. Clergy in their vestments gave the benediction after each one had been prayed for. While the organ was playing over softly the familiar hymns, more than two hundred afflicted ones came forward to receive the touch of the Saviour's presence—
Presence which no one could doubt. A

deep reverence and devotional spirit rest upon the whole congregation, and even those who come simply from curiosity are deeply moved, sometimes to tears, and are found upon their knees praying with the others.

Then as to the results. Perhaps we should not dwell too much upon the physical healing. A number have testified to benefits received, some at the time, others gradually, as faith is awakened. Others were helped in various ways. A new spirit has taken possession of their hearts. Never has the Church been stirred so deeply, or its enthusiasm for humanity more manifestly shown.

The healing mission will continue throughout the month on every Tuesday.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop

To the Lambeth Conference—Girls' Friendly Society

BISHOP BRENT and the Rev. George F. Williams of Buffalo have returned from a three weeks' trip to California. Bishop Brent sails on June 2nd for England to attend the Lambeth Conference, and will spend the remainder of the summer on the continent.

THE DIOCESAN organization of the Girls' Friendly Society meets on May 15th in Christ Church, Rochester. Holy Communion at 9:30, when the offering will be for the diocesan treasury, will be followed by a council meeting at 10:30. At an adjourned meeting of the council at 2:15 in the parish house, Miss McGuire, secretary of the G. F. S., will speak. At an annual service for the Rochester branches, in Trinity Church on the preceding evening at 8:15, Bishop Brent will speak.

Educational

AT A recent meeting of the trustees of Hobart College, it was decided to increase the tuition fee at the William Smith College for Women from \$350 to \$450 to take effect next year. The trustees also authorized a committee to conduct a campaign for increased endowment for the two colleges.

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THE WORLD is full of shut-ins, and there are those who are starving for books and papers, but how many of us make any effort to search them out?

A clever article on books which I lately read annoyed me by explaining how stupid is the custom of borrowing books, and how vastly more desirable it is for each man to own his own! I decided that the writer was a rich man (although my better judgment should tell me that writers seldom are rich!) and I decided also that he was missing a lot of good things if he neither lends nor borrows books. I believe that a book is about the pleasantest thing there is to share. It produces such a bond of sympathy if it is enjoyed by a friend, and it provides at once something worth while to talk about.

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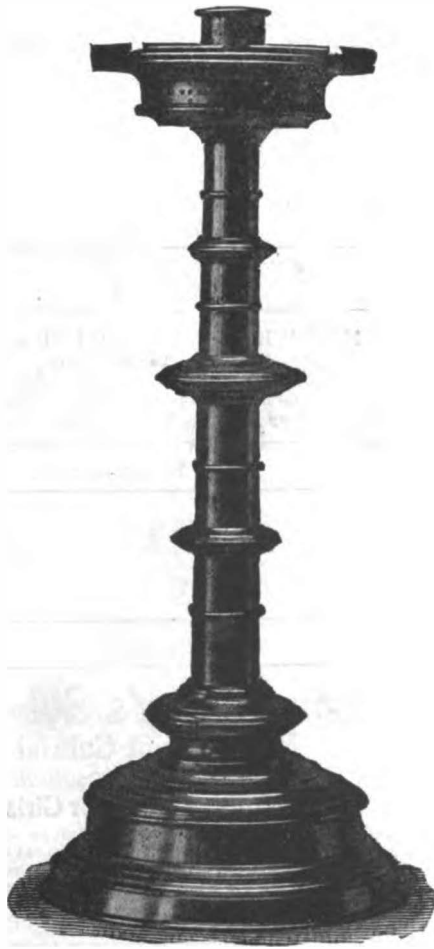
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