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# The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, MAY 22, 1920

NO. 4

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Milwaukee, Wis.

## THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

**SPECIAL NOTICE.**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$3.00 per year in advance. To the clergy, \$2.50 per year. Postage on foreign subscriptions, \$1.00 per year.

CANADA: Subscription price (Clerical and Lay), \$3.00 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

### ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS, 2½ cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Tuesday morning for the issue of that week.

Address advertising business to C. A. Goodwin, Advertising Manager.

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THERE is much to do yet. We cannot afford to grow weary and rest. The standard is high and we have not attained it. "Be ye therefore perfect even as your Father which is in heaven is perfect," says our Saviour. We can rest when we can get to Paradise. While we are here, we must work, "while it is called to-day, for the night cometh when no man can work."—*Rt. Rev. F. F. Reese, D.D.*



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## EDITORIALS AND COMMENTS

AT last week's session of the Presiding Bishop and Council two more leaders were chosen as executive secretaries for departments of work, completing the national organization. These are the Very Rev. Charles N. Lathrop, of Milwaukee, for social service, and the Rev. W. H.

Completion of National Organization Milton, D.D., of Wilmington, N. C., for the Nation-wide Campaign, which latter has been organized into a department bearing that rather incongruous name. Both nominees are eminently entitled to the confidence of the Church.

Of Dean Lathrop, under whose spiritual administration of the Cathedral in Milwaukee it is the present writer's good fortune to worship, it is difficult for the editor to write since he realizes that the acceptance of this call to national service must necessarily conclude the intimate association which now exists in local work. It was not easy, by passing favorable judgment upon him for the post now offered to Dean Lathrop, for the writer to feel that he was severing those ties. The larger work which the national Church now offers to Dean Lathrop is, however, one that calls for the strongest, sanest, most virile while most Christlike characteristics that the American Church can give. When one reads, in the account of the socialist convention held last week, the laudation by Mr. Hillquit of Eugene V. Debs in the words, "If there is any other man in this country who comes closer to the spirit of the Lowly Nazarene he has not been discovered," one wonders whether the Church can ever succeed in showing the world that the way of the "Lowly Nazarene" leads to the Church, and through the Church to the realization of the brotherhood of man in the Fatherhood of God. Probably a million men and women—substantially the number of communicants of our own Church—hold that view of Mr. Debs, and, utterly rejecting the fellowship of the Church, believe that political socialism is the true following of the teaching of Jesus Christ. And Debs, the flag-bearer of the socialist party, is in prison for violation of the law of this Christian land! In such a condition, can the Church ever really lead those who blindly seek to follow the Christ? At least we have awakened to the problem; and a part of the function of the newly created Social Service Department must be the seeking of the way. If we may say it, the American Church answers the paper of Frank Tannenbaum in the April *Atlantic* by naming as its chief representative for social work one who is a thorough expert in penology and who has repeatedly shown his fitness to deal with his brother men in the penitentiary. We believe the choice of Dean Lathrop for this position an exceptionally happy one, and Tannenbaum's paper will be of real assistance to him in taking up that work.

Dr. Milton has already shown his fitness to lead the Nation-wide Campaign, and his choice as permanent head of that department gives him a larger opportunity to develop the possibilities of that movement. The story of his remarkable leadership whereby St. James' parish, Wilmington, was raised from an ordinary southern congregation to a position

of national leadership in missionary zeal has often been told, and Dr. Milton has been a large factor in the success of the Nation-wide Campaign where success has been most remarkable. His own diocese of East Carolina has registered the largest percentage on its quota, 126 per cent., of any diocese in the country, while only the neighboring dioceses of Virginia and South Carolina exceed it in per capita amount raised. Where Dr. Milton, in close association with Dr. Patton, was able to secure the following of the precise methods set forth by the Campaign, there was success at its zenith; and in the ratio in which those methods were rejected, the Campaign failed. We shall now anticipate that, at the head of a national department, Dr. Milton's personality and his wisdom may be impressed upon every parish in the Church.

It has taken six months, since General Convention, to complete the new organization of the American Church, and it is right that this should have been done with great deliberation. That task is now completed. With Bishop Gailor at the head, and with Wood, Gardner, Lathrop, Franklin, Milton, and Gibson as executive secretaries, it would be difficult to suggest any improvement in the personnel of the Church's administration.

AS the pleasant task of relating the narrative of Anglican peculiarities engages the attention of some of our friends who are no longer with us, we cannot forbear an observation as to certain Roman peculiarities that are very peculiar indeed to one whose mind is still attuned to logical thinking.

Chains, Unbroken  
and Otherwise

An Auxiliary Bishop (the equivalent of our Coadjutor) was recently consecrated in Hartford. Preaching before the Apostolic Delegate and a great company of high ecclesiastics and others, the rector of the Cathedral, the Rev. Thomas S. Duggan, said:

"The line of succession from Peter to Benedict XV. is a long line—a long chain, a chain of two hundred and forty links, but, glorious thought, an unbroken chain."

Exactly the opposite is the case. The modern idea of the Pope as constituting an order in himself, supreme over all other bishops and patriarchs, does, indeed, demand such an "unbroken chain", for such a Papacy is impossible without it.

But there has been no such unbroken chain. Every time a Pope dies the chain is broken. There is no one on earth of co-equal or higher authority capable of creating another. Therefore, if logic is of any value, no Pope can be created by those who are not Popes.

Are the cardinals endowed with that power? Then all the authority of the Papacy must be latent in the College of Cardinals, for men cannot grant authority that they do not possess. If cardinals can make a pope, then priests can make a bishop, and Roman and Presbyterian doctrine fuses into one.

But the cardinals themselves have been electors of the



popes for less than ten centuries. Even during this period and before, emperors have claimed and exercised an absolute veto over the choice of the cardinals, and that right of veto has been repeatedly accepted by the Roman Church. Sometimes that veto power has become positive rather than negative. Three popes in the eleventh century were elected on the sole mandate of the emperor. In 824 it was agreed that no pope should be consecrated without the presence and permission of imperial ambassadors and in 898 Pope John IX. gave "ecclesiastical sanction", says the *Catholic Encyclopedia* (art., *Pope*), "to this system of imperial control. In a council held at Rome in that year he decreed that the election should be made by bishops (cardinal) and clergy, regard being had to the wishes of the people, but that no consecration should take place except in the presence of the imperial legate."

Break after break has occurred in the papal chain. "Vigilius (540) and Pelagius I. (553)", says the same authority, "were forced on the Church at imperial dictation. In the case of the latter there seems to have been no election; his title was validated solely through his recognition as bishop by clergy and people"; and that in spite of the fact that only fifty years earlier it had been solemnly declared that henceforth the popes should be chosen by a majority vote.

Theory is effectually smashed by fact at every stage of the history of the Papacy. "The supreme leadership of the Church," says the *Catholic Encyclopedia* article from which we have quoted, "is annexed to the office of Roman bishop. The Pope becomes chief pastor because he is Bishop of Rome; he does not become Bishop of Rome because he has been chosen to be head of the universal Church." Yet Celestine V. (1294) was a layman! (*Cath. Encyc.*, art. *Papal Elections*.) Another writer in the *Catholic Encyclopedia* (art. *Papal Elections*) says: "Of course the election of a heretic, schismatic, or female would be null and void"; but Honorius I. was anathematized by a council and "cast out of the Holy Church of God" (art., *Honorius I.*). "It is clear," says the writer of this latter article, "that no Catholic has the right to defend Pope Honorius. He was a heretic, not in intention" (few heretics are), "but in fact".

If the papacy is a chain, in any such sense as the succession of bishops is a chain, that chain has been smashed into so many pieces that it would not hold a dining room chair together, much less the "Chair of Peter". The "glorious thought" of the "unbroken chain" with which the preacher at Hartford regaled his distinguished audience is founded only on the imagination; yet it must be shown to exist in actual fact if the modern Papacy is to be defended.

Dr. Kinsman has lately discovered the *Catholic Encyclopedia* and is impressed with its learning. So are we. We have been familiar with it for years, and had supposed that the professors of history in any of our seminaries would have been thoroughly familiar with it. These various contradictions, all of which effectually demolish any possibility of a papal chain, even if such a chain were not broken every time a Pope dies, are all cited from this authority. Perhaps Dr. Kinsman did not wait to reach the letter *P* in his reading, before taking his step.

One wishes that when our ex-professors "go to Rome", and write their hasty and inevitable first books that are calculated to demolish the whole structure of Anglican Catholicity, they would at least recognize that the Anglican learning that they leave behind them is not necessarily based on ignorance of facts. And the intellectual chaos that underlies the structure of the modern Papacy cannot be dissipated by any sadness over the fact that Anglicans have troubles of their own.

**T**HE diocese of Delaware has honored itself in choosing Dr. Philip Cook to be its bishop. Dr. Cook has made a remarkable record by his admirable work in Baltimore, where he succeeded Bishop Fiske in the rectorship of St. Michael and All Angels'. He has been active in the work of the Nation-wide Campaign and in other work of the Church in which his parish and diocese have been called to participate. Should he accept, he will be a welcome accession to the House of Bishops.

The Election  
in Delaware

of the Nation-wide Campaign and in  
other work of the Church in which his  
parish and diocese have been called to

#### 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 the responsibility of benefactors to particular French orphans:

57. W. C. Hawley, Pittsburgh, Pa.....	\$ 36.50
167. All Saints Mission, Portland, Ore. (two children)....	73.00
424. Mr. & Mrs. Frank Tomlinson, Ashland, Wis.....	36.50
651. Woman's Guild of St. Mary's Church, Eugene, Ore.....	36.50
652. Altar Guild of St. Mary's Church, Eugene, Ore.....	36.50

Total for the week.....\$ 219.00  
Previously acknowledged ..... 61,412.97

\$61,631.97

#### NEAR EAST RELIEF FUND

Woman's Bible Class of Trinity Sunday School, Ottumwa, Iowa.....	\$ 21.00
Church of Our Saviour, North Platte, Nebr.....	34.00
E., Springfield, Mo.....	5.00
Trinity Church, Houghton, Mich.....	10.00
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Woman's Auxiliary of St. John's Church, Wilmington, N. C.	25.00
Church of the Holy Nativity, Mineola, L. I., N. Y.....	5.00
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"Archie" *.....	2.00
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Trinity Church, Houghton, Mich.*.....	10.00

\$ 35.00

#### SERBIAN RELIEF FUND

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#### FUND FOR HOLY TRINITY CHURCH, PARIS

Mrs. C. C. Mengel, Louisville, Ky.....	\$ 25.00
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\* For relief of children.

#### ANSWERS TO CORRESPONDENTS

CONSTANT READER.—The only "official publications" in the Church, none of which is "issued under authority of General Convention", are the reports, bulletins, etc., of the various departments of the Church such as are issued from time to time, and the monthly magazines, *The Spirit of Missions* and *The Leader*.

#### WHITSUNTIDE

Not robed in darksome tempest cloud,  
Whence lightnings glare and thunders roll,  
With angel-trump exceeding loud,  
Doth God speak to the waiting soul:  
But gently as the breeze of morn,  
And kindly as the dawning light,  
He breathes upon the heart new-born,  
He rises on the inward sight.

Not in the wind that breaks the rocks,  
Not in the seething flames that sear,  
Not in the earthquake's shattering shock  
Doth the All-Merciful draw near:  
But with a still, small voice He fills  
Our inmost ear, and with veiled face,  
While rapturous awe our being thrills,  
We listen to His word of grace.

No mere compulsion do we own;  
We no reluctant service give;  
Not graven deep in stubborn stone  
Is the sweet law by which we live;  
But on the tables of the heart  
That law is written; of glad will  
We from all other lords depart,  
And, slaves to Him, are freemen still.

Not in the temples man has reared,  
At sacred shrines retired and dim,  
With ritual by use endeared—  
Not thus alone—we seek for Him:  
But He whom limit may not bind,  
Whose presence passes time and space,  
Doth in the humble spirit find  
His chosen home, His dwelling-place.

JOHN POWER.



DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

(For the week of Whitsunday)

THE DAY OF PENTECOST

The Age of the Holy Spirit

Sunday: Deuteronomy 5: 1-22

"He wrote them on two tables of stone and gave them unto me"

THE Day of Pentecost is historical in its backward look on the Jewish system, and prophetic in its forward look upon the great advance of the Christian religion. It is one of the peaks in the mountain range of human history. In days of old God's laws were written on two tables of stone; in the Christian Dispensation they are written on the heart, symbolized by the wind as a mighty but unseen force, and by the fire as a purifying influence. The Christian festival commemorates an experience that was common to all and special to each, one Spirit with diversity of operations. The soul lighted by that Fire does not need a flame on the forehead; it shines from the eyes, gives intonation to the speech, and appears in every act. The power of Pentecost is one of the deepest needs of the human soul.

The Organization of the Holy Spirit

Monday: Acts 2: 1-13

"And they were all filled with the Holy Spirit"

It is a true instinct of our religion which regards Whitsunday as the birthday of the Christian Church. What the watershed is to the river this day is to religion: it is the source of all the power which has given faith, courage, victory to the followers of the Nazarene. It colors and interprets the past, and is the ever-unfolding promise of the final triumph of the religion of the Cross. What that day accomplished for the little group in the upper room it has been doing ever since: it turns ignorance into illumination, confusion into conviction, and fear into fortitude.

The Gospel of the Holy Spirit

Tuesday: Acts 11

"He was a good man, full of the Holy Spirit and of faith"

The Book of Acts has well been called "The Gospel of the Holy Spirit". Five times in this chapter His guidance is referred to. In the book are forty-nine distinct references to Him. The one follower of Christ whom the Bible speaks of as a "good man" receives ampler description in the saying that he was full of the Holy Spirit. There is no other way to measure the progress or account for the history of the Christian Church. It has been the result of lives permeated by the Holy Spirit, and in so far as your life and mine are true to the norm they have a power beyond what is merely human.

The Temple of the Holy Spirit

Wednesday: 1 Corinthians 3: 1-17

"Ye are a Temple of God; the Temple of God is holy"

Would not the appealing power of our religion be stronger if we were to teach that man is a soul dwelling in a body instead of a body indwelt by a soul? The great thing in life is the soul; that is eternal. We start with the wrong emphasis, putting it on the body instead of the soul. As the soul's temple the body must be kept clean and pure. A "temple" means more than a house in this connection; it means a place specially consecrated and set apart for holy uses.

The Influence of the Holy Spirit

Thursday: Acts 4

"Then Peter filled with the Holy Spirit said unto them"

The value in the study of any biography comes from the power of the imagination to start with the beginning, gradually reconstruct it, and follow it through. Our tendency is to start at the close and trace it back. By so doing we often miss the motive power and fail to appreciate the true explanation of greatness. By regarding St. Peter's life in the light of its close we expect him to act as he did. By starting with the potential St. Peter and following his wonderful career as it unfolds we gain a new vision of the influence of the Holy Spirit. And what is true of his life is true of us all.

The Fruits of the Holy Spirit

Friday: Philippians 1: 1-11

"Being filled with the fruits of righteousness"

Instinctively we think of Galatians 5: 22 and the ripened experience of the indwelling Spirit. A new life thrills through the faithful Christian, as the wire is vitalized by the unseen electric current. The day of Pentecost was signalized by the first sheaf of ripened grain laid on the altar at Jerusalem as a token of the harvest. The fruits of the Holy Spirit will be the harvest of the Christian Church.

"Grieve not the Holy Spirit"

Saturday: Ephesians 4: 17-32

"In whom ye were sealed unto the day of redemption"

The call of the Christian is the call to a consistent life. Conscience is "the voice of God in the human soul". Obey the conscience. Do not be anxious about perseverance. I have no assurance that my religious feelings will be the same five years from now. But I do know that Jesus does not change, and I can determine to be loyal to Him. It is such a pity that one's peace of mind should be disturbed by worrying over the "sin that is not forgiven". In so far as we determine that we will not grieve the Holy Spirit but listen to the pleadings of conscience we should be freed from that anxiety. God will judge us by our motives as well as by our acts.

LOS ANGELES RATIFIES ELECTION  
OF DR. STEVENS

THE election of the Rev. W. Bertrand Stevens, Ph.D., rector of St. Mark's Church, San Antonio, to be Bishop Coadjutor of the diocese of Los Angeles was ratified by the diocese in special convention on Thursday, May 6th. The canonical regularity of the election completed at the convention of April 7th had been called in question because of removal of the names of several defunct parishes and missions from the roll.

The session of May 6th, called by Bishop Johnson, on request of the Standing Committee, "to confirm the legality of the election", accomplished its work with expedition and good feeling. Proceedings opened with the Holy Eucharist in St. Paul's Pro-Cathedral, Los Angeles. The officiating clergy were chosen from the Standing Committee, whose president, the Rev. Milton C. Dotten, Ph.D., acted as celebrant, assisted by the Rev. J. Arthur Evans as epistoler and the Rev. Robert B. Gooden as gospeller.

Bishop Johnson gave his address extempore, closing with prayer to the Holy Trinity for guidance. The chancellor of the diocese, Mr. Frederick C. Valentine, stated that in his opinion the preceding election was perfectly valid and legal, but urged that any possible doubt be avoided by casting a fresh ballot.

The Rev. Dr. Dotten then presented the report of the Standing Committee which cleared the way. Finally nominations were reopened, and the names of the Rev. George Craig Stewart, D.D., the Rev. G. Ashton Oldham, and the Rev. Charles N. Tyndell were withdrawn. The Rev. George Davidson, D.D., also withdrew his name, and nominated the Rev. Edward J. Owen.

Less than two-thirds of the parishes and missions being represented, a two-thirds vote in both orders was necessary to elect. The single ballot taken resulted as follows:

	Clerical	Lay
Roll call.....	69	45
Necessary to choice.....	46	30
The Rev. W. Bertrand Stevens, Ph.D.....	52	41
The Rev. Edward J. Owen.....	12	2
The Rev. George Davidson, D.D.....	1	0
The Rev. Harwood Huntington, Ph.D.....	0	1
"Stevenson".....	0	1

On motion of the Rev. Dr. Davidson, seconded by the Rev. Wallace N. Pierson, the election was immediately made unanimous. The Doxology was sung with spirit, and the testimonials of election were signed by all the delegates. The entire proceedings were finished within three hours.

During the interval of counting the ballots the convention was addressed by the Rev. William C. Emhardt, field director for work among foreign-born Americans, Department of Missions.





## BLUE MONDAY MUSINGS

By Presbyterian Editors

**J**USTICE JOSEPH MORSCHAUER of the New York Supreme Court has recently spoken out about one of the great perils of our day:

"Divorce is the most subtle social menace of the hour. The finality of divorce is hideous. Separation holds the possibility

of reconciliation. Divorce precludes it. Alimony represents the sanction of divorce by the law and society. In reality alimony places a premium on selfishness, slothfulness, idleness, and immorality. When the Christian Churches combine to take drastic action against divorce and its effect on society, the statute will be repealed."

I wonder how that notorious Baptist preacher of California reconciles it with his conscience and with the express words of Christ to have gone through a mockery of marriage in connection with the principals of two peculiarly atrocious divorce cases. Surely, decent Baptists will at least record their disapproval of such a sacrilege.

AN IMPORTANT ECCLESIASTICAL DOCUMENT has been put into my hands by Orthodox Albanian clergy, touching one of their own number. It is a pastoral letter from Archbishop Alexander of the Russian Church, issued from 15 E. Ninety-seventh street, New York, and dated April 3rd (new style), having to do with the claim made by an Albanian Archimandrite to the episcopate. Under this claim, the Archimandrite has officiated in episcopal vestments, and professed to ordain to the diaconate and the priesthood. Follows a quotation:

"I herewith make official announcement that the Archimandrite is deliberately deceiving all men when he asserts that, during the course of a service celebrated by me at Franklin Hall, Boston, last summer, I performed the rite of consecration as bishop over him.

"(1) As a member of the Orthodox Church he is perfectly well aware that, in consonance with the Apostolic regulations, such consecration to the rank of bishop must be performed by two or three bishops. If there were exceptions to this rule in the ancient Church, they occurred by force of necessity. But in this case no such necessity exists; for, in addition to myself, the Orthodox Church has here Bishop Stephen of Pittsburgh and Bishop Afimios of Brooklyn.

"(2) Consecration to the office of bishop must of obligation take place in a church during the divine liturgy, the consecrating bishops and the man consecrated being at the time clad in full ecclesiastical vestments; while in Franklin Hall there was no liturgy, but only a *Panikhidi* for Metropolitan Platon, the founder of the Albanian Church, who, as we thought at the time, had been murdered.

"(3) Everyone present saw, perfectly well, that after I had taken off my mantle, at the conclusion of the *Panikhidi*, I did not perform the laying-on-of-hands upon Father —, but, attired in cassock and cowl, merely conferred my blessing and congratulated him upon his election. That he understood the actual state of affairs is obvious from the fact that, accompanied by the priest-delegate, he came to Metropolitan Platon, and entreated him to hasten the consecration; and that he himself translated the office for the consecration of a bishop into the Albanian language, and sent it to me, two months after my service in Franklin Hall.

"If, therefore, he now calls himself a bishop, it is a deliberate imposture, for the purpose of deceiving the faithful flock of the Albanian Orthodox Church.

"I make to all men this official announcement: Father — is not a bishop, but an archimandrite, who falsely claims to be a bishop; and, consequently, the priests and deacons whom he has ordained have not received the sacrament of ordination, and are sacrilegious impostors. And all persons, both priests and laymen, are committing deadly sin, who, after reading this pastoral letter, continue to account him a bishop, and may anathema rest upon such.

"Praying that the Lord will bring him to his senses, I declare myself to be the bishop of all of you, and call upon both pastors and laymen to be steadfast and faithful members of the Holy

Orthodox Church, and to have no intercourse with Father — in ecclesiastical matters. May the Lord of Compassion keep under His protection the much-suffering Albanian Orthodox Church, and preserve her children from all enemies.

"With brotherly love to all Orthodox Albanians,

"ALEXANDER,

"Archbishop of North America and the Aleutian Islands."

THE *Record of Christian Work* publishes side by side this choice bit of modernism and some stanzas of Alfred Noyes' latest poem in *Blackwood's*, "The Man That Was a Multitude". Miss Helen Lord Hughes, of the University of Iowa, writes as follows in the *Dial*:

"When we finish making the world safe for democracy, can we not invade our traditional heaven and dethrone the monarchical aristocracy of that kingdom? . . . Should we not have a heaven which is likewise a democratic state, swept clear of sceptered pomp and triumphant might, where no longer armies of the ransomed saints cast crowns before the feet of a Prince of Peace who sitteth on the right hand of God? For such a spiritual Potentate, such a paternal Despot propitiated by offerings of praise and prayer . . . is not the proper head for the ideal state in this year of grace 1920," etc., etc.

This serves for counterpoise:

"But Satan had a vision five and thirty years ago,  
When England lost the great faith and said she didn't know.  
He whistled up the wicked dwarfs from all the nooks of night  
And set 'em to the new trick of proving black is white,

Crying,

'Come, my intellectuals, trample on the dead,  
Trample truth into the dust and throne yourselves instead.'

"And so it was the rebel imps, in sooty reds and blues,  
And little squint-eyed epigrams with scorpions in their shoes,  
And white-hot cinders in their breeks to make 'em act like youth,  
Came hopping on their hands from hell, to dance upon the truth,  
Squeaking,

'All that you have ever dreamed is ashes now and dust,  
God's a force—like heat, we think—and love is only lust.'

"They cackled (how they cackled!), crying everything was new,  
The old truths were all false, the new lies were true.  
By play, by book, by poem, it was easier to say  
A new thing, a false thing, than walk the stricter way  
Singing,

'It was hard, hard to climb, when only truth was true,  
But all may violently run, down into the new.'"

It is at once sad and funny to watch the fox-fire which too many pseudo-intellectuals take for a new illumination, and to realize from what putrescence it arises.

I HAVE JUST HEARD a gallant colonel of the Canadian Army decry the Treaty of Versailles as "having too much of the French desire for revenge". That seemed to me both unkind and untrue. There is nothing of revenge in compelling the surrender of stolen goods; and to safeguard against the robbers' return is common-sense duty to one's own household. The more I study the attitude of France, the more her moderation and freedom from vindictiveness appeal to me. Talk of revenge! Louvain illustrates what Germany understood by that word. France has served notice upon Germany and the world that defiant violation of treaty provisions cannot be tolerated; yet the occupation of the German cities she holds as security for the withdrawal of the Reichswehr has been singularly free from violences. We have, for the present, forfeited our right as a nation to be consulted about such matters; clear-eyed, logical France goes straight to the heart of the problem; and both we and Britain are her debtors. *Vive la France!*

FROM THE MISSIONARY DISTRICT of Shanghai comes a dreadful account of the *Yok Tung Daung*, the "Nourish Baby Places", in Zangzok. This is a Buddhist "benevolence", where unwanted babies are abandoned, to be sold at \$3 a boy and \$1 a girl. They are brought up as bondservants, or worse. Are Christian missions needed in China?



## The New Social Service Leader

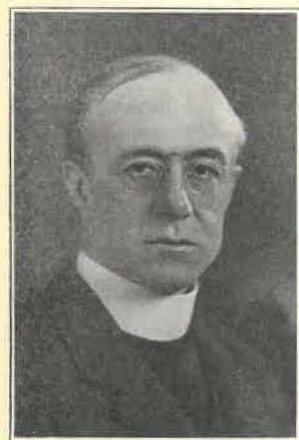
By Clinton Rogers Woodruff

AT their meeting in New York last week, the Presiding Bishop and Council elected the Very Rev. Charles N. Lathrop, Dean of All Saints' Cathedral, Milwaukee, to be executive secretary of the Department of Christian Social Service of the Church. This will make him the social service leader of the Church, and the Church has a right to ask,

"Who is this upon whom this burden of service has been imposed?"

A short story published some years ago in THE LIVING CHURCH from the pen of that useful California publicist, Franklin Hichborn, told his earlier biography with vivid and loving touches.

David Starr Jordan, one-time Chancellor of the University of California, once spoke of the influence of a strong man upon a small town of the Middle West. The man's name had been forgotten; that he had lived had passed out of the memory of the townfolk. But marked plainly as the



VERY REV. C. N. LATHROP

lines of fossils in strata was the record in that community that a man had lived there, played a man's part, and left a man's mark in the lives of men. There were high ideals, strong purposes, better lives—the community's inheritance from a man who had been there. Such is the thought, variously expressed, Mr. Hichborn tells us, of those who knew the work of the Rev. Charles N. Lathrop in San Francisco, which he left that he might go to Belgium on an errand of mercy in connection with the American Commission for Relief in Belgium. After exceptionally fine service as food administrator at Liège he became Dean of All Saints' Cathedral, Milwaukee. There are better and broader lives in San Francisco because of Dean Lathrop's work in that city. Because of his influence there will be better and broader lives in the next and succeeding generations.

Father Lathrop lived in San Francisco during troublous times—the era of lawlessness that followed the San Francisco fire of 1906, and culminated in the graft prosecutions and the attempted assassination in open court of Francis J. Heney, who was conducting the prosecution of those trapped in corruption. It was that event which first brought Hiram W. Johnson into public view because at once he volunteered to take Heney's place, and successfully concluded the prosecutions.

That anarchy did not at the time seize the city was due primarily to an organization of men, the Citizens' League of Justice, who took for their watchword, "Let us see to it that, no matter who else breaks the law, we shall not break it." That word went out over San Francisco. It was the word that brought citizens to realization of their obligations, that calmed mobs, that saved San Francisco from violence.

The Citizens' League of Justice was organized in Father Lathrop's study. Its spirit was his spirit. The influence that it has left on San Francisco is largely his influence.

The influence of his practical work among the children and youth of San Francisco and of California will last long. Indeed, the influence of that work was and is felt throughout the nation.

When, for example, late one stormy night a little lad brought a special delivery letter to his study, Father Lathrop made inquiries whether it were necessary that so small a lad should deliver letters so late at night. The State Labor Commissioner told him that it was a federal matter in which the state could not interfere. The San Francisco postoffice authorities told him that it was a general federal regulation

that children should do the work, and that order could not be changed.

Roosevelt was President at the time. Father Lathrop had read of a recent statement by the President that the government should be an ideal employer. Accordingly he took the matter up with the President. A few weeks later he was notified that, under a new rule, men carriers on the extra list would handle the delivery of letters during the late hours of the night, small boys being relieved of that duty.

Father Lathrop's investigations of employment of boys in night postoffice work brought him in touch with night employment of children throughout the city. He had photographs taken showing the conditions under which they worked. These he took before the California legislature. The legislature enacted a law, which he had drawn, under which, between the hours of 10 P. M. and 5 A. M., children can no longer be employed in gainful occupations. The abuses of night labor for children have, under the Lathrop law, been wiped out in California.

Father Lathrop's interest in child workers and in prison management led Governor (now Senator) Hiram W. Johnson to select him as a director of the Preston Industrial School. To this institution are sent youthful delinquents. The school was in unsatisfactory condition. Father Lathrop revolutionized its management. The honor system was instituted. Self-government along the lines of the George Junior Republic was introduced. The school became one of the state's model institutions. For his work at Preston alone Father Lathrop will be gratefully remembered in California. He also served as chaplain at the state prison at San Quentin. It was there he first became interested in prison life, an interest which has had far-reaching effect upon reformatory management in California.

Father Lathrop was treasurer of the Campaign Committee for ratification of the Red Light Abatement Act, and largely through his efforts the financing of this campaign was made possible. The measure, ratified at the polls by state-wide vote, has been a potent factor in meeting the problem in California.

These facts give us an insight into his work on the Pacific Coast. Surely this influence upon his native state will live!

He had accepted his election as Dean of the Cathedral in Milwaukee immediately before going to Belgium and with the understanding that he should have the year or more in that work before entering upon his position in Milwaukee. He was so interested in the work in Belgium that he asked to be released from his acceptance of the position as Dean, but the Bishop of Milwaukee felt that he could not grant the request and Dean Lathrop therefore loyally resigned his work in Belgium, came to Milwaukee, and began work at the head of the Cathedral congregation because his Bishop had said that it was his duty to do so. And therein we have a glimpse of his loyalty to his word and to his Church.

His Milwaukee record has been equal to what has gone before. During the two years of America's participation in the war Dean Lathrop was organizing secretary of the Junior Red Cross. In the latter capacity he organized the schools on practically a 100 per cent. basis, not only in the city and county of Milwaukee, but in two outlying counties that were overwhelmingly German. They were a part of the jurisdiction of the Milwaukee chapter. His duties as organizer brought him into the closest relations, not only with public schools but with the Roman Catholic and Lutheran schools, and not only with patriotic and loyal Americans but with great numbers whose sympathies, latent, if not avowed, were German. In spite of the fact that his position as a priest undoubtedly made it still more delicate for him to deal with these several classes, not one single complaint ever came to the attention of his chairman. The Junior Red Cross of the Milwaukee Chapter was thoroughly organized long before it



was elsewhere and on a very enthusiastic basis. The work of the Junior Red Cross was most efficient and a monthly paper was published by it for more than a year under Dean Lathrop's personal supervision and was a great success. His relations with principals, teachers, and pupils in all these different classes of schools were of the most cordial character. In the German counties referred to, he mingled with the people, stayed at their houses, obtained their point of view, and was a real factor in promoting Americanization among them in a quiet and practical way. "I can say without hesitation," says the chairman of the Red Cross in Milwaukee, "that the success of the Junior Red Cross in the four counties comprising the Milwaukee Chapter was more largely due to Dean Lathrop than to any other individual."

He went to Milwaukee direct from his work in Belgium, where he was closely associated with Mr. Hoover in the work of the American Commission for Relief in Belgium. He was in charge practically as an autocrat of the feeding of the whole population around the city of Liège, and while I have no personal knowledge of his work in that capacity I have understood that it was of the same high character as that of his associates in the eminently successful work. His relationship to Mr. Hoover during that period was very close.

"Ecclesiastically," says a Milwaukee Churchman, "we never have the slightest friction in Milwaukee. We have the usual classification of Churchmanship in the different parishes and the clergy mingle as friends and as brothers without the slightest difficulty. Dean Lathrop's relationship is as close with clergymen of other than his own wing of the Church as with those whose position is nearer to his own."

Surely such a man has large opportunities to organize the social service work of the Church upon an enduring basis.

And now what should that work be? The answer to that question must be left to the future. I am dealing with it in a set of articles for this series. Not overlooking or undervaluing the splendid work already done by the Joint Commission, in one aspect the whole work is still in the formative period and its future will largely depend upon the moulding influence of the newly chosen leader. It may be pertinent in this connection, however, to point out that perhaps the first piece of work to be undertaken is a study of the situation throughout the country. The provinces and dioceses must be stimulated to realize the importance of social work and to feel that it is one of their most serious responsibilities. They must equip themselves so that they can deal with social problems in a continuous and practical way.

The Department should not confine itself to consideration of industrial questions, but should endeavor to build up the standards of Church institutions for the care of children and of the sick, and work of a similar kind; it should deal with rural problems; with city missions; with the development of Church missions of help. The field is wide and varied and abounds in opportunities, large and far-reaching. The budget for the current year is but \$25,000, but a larger sum will unquestionably be placed at the disposal of Dean Lathrop when he begins to show those qualities of leadership which his past work justifies us in expecting.

He combines in his person a profound love of the Church, a love for people, a belief in social justice, a keen scent for social injustice, and, above all, a sense of responsibility for those among whom his lot is cast.

May the Holy Spirit lead him to accept the trust imposed upon him, and lead him into paths of even greater usefulness for the Church and for mankind!

Delaware Elects Dr. Philip Cook

THE Rev. Philip Cook, D.D., rector of St. Michael and All Angels' Church, Baltimore, was elected Bishop of Delaware on the morning of May 12th, the second day of the annual convention, which met in Immanuel Church, Wilmington.

When the convention assembled on the 11th, the Ven. Benjamin F. Thompson, president of the Standing Committee, was elected to preside over the sessions. The Standing Committee reported that a resolution had been adopted by the Standing Committees of Delaware and Easton declaring the existence of insurmountable obstacles to merger of the two dioceses, although the economic argument was strongly favorable. The committees therefore would make no definite recommendations.

After the evening session of the first day an informal conference of clergy and laymen, with ex-Governor Miller in the chair, was held to receive information and compare views helpful in election of a bishop. Practical results were evident in the fine spirit which marked the election of Dr. Cook next day, when he received a two-thirds vote of the laity on the first ballot and was elected by a concurrent vote of both orders on the fifth ballot.

There were three other nominees, and the ballots resulted as follows:

	1		2		3		4		5	
	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay	Cler.	Lay
Rev. Philip Cook, D.D.	10	30	11	32	11	35	12	35	14	43
Rev. E. M. Jefferys, D.D.	9	7	10	6	10	7	9	8	7	4
Rev. George F. Dudley	1	4		3						
Rt. Rev. T. J. Garland, D.D.	1	2	1	1	1	1		2		1

On the third ballot the laymen gave Archdeacon Thompson one vote. The election was made unanimous by hearty action of both orders.

Dr. Cook was placed in nomination by the Rev. Frederick Kirkus.

The convention created an Executive Council of four priests and four laymen with the Bishop as president. The Council will have departments of Missions and Church Extension, Religious Education and Christian Social Service, and Ways and Means. A resolution gave the Council charge of all funds of the Nation-wide Campaign and authorized it to continue the Campaign.

Dr. Patton, field secretary of the national Department of Publicity, addressed the convention, congratulating the diocese upon having raised 85 per cent. of its quota in the face of great obstacles.

A change in the constitution, requiring approval next year, provides that in electing deputies to General Convention clerical and lay deputies be chosen by both orders. Under the present plan each order chooses its own subject to approval by the other.

The canon on the Church Pension Fund was amended so that the income from the Disabled Clergy Fund shall be administered by the Pension Fund according to a specified method; the securities being retained by the trustees of the diocese.

On motion of the Rev. Percy L. Donaghay a resolution was adopted expressing appreciation of the work of the Woman's Auxiliary.

- Elections:
- Secretary of the Convention: Mr. John S. Grohe.  
Treasurer: Mr. Frederick Bringhurst.  
Registrar: Prof. Henry Hanby Hay.  
Chancellor: Charles M. Curtis, Esq.  
The Standing Committee was reelected.  
Executive Council: The Ven. Benjamin F. Thompson, the Rev. Messrs. Richard W. Trapnell, Joseph H. Earp, Frederick M. Kirkus; Mr. Frederick Bringhurst, Col. George A. Elliott, Mr. A. Felix du Pont, Judge W. A. Boyce.  
Deputies to the Provincial Synod: The Rev. Messrs. Frederick M. Kirkus, the Rev. P. L. Donaghay, T. Getz Hill, Charles W. Clash; Prof. Henry Hanby Hay, Chancellor Charles M. Curtis, Messrs. Frederick Bringhurst and William Jester.

The next convention will be at Milford, Kent County. The Bishop-elect of Delaware was born in Kansas City, Mo., in 1875, the son of John Darwin Shepherd Cook and Rosalie (Barlow). He was graduated from Trinity College in 1898 and from the General Theological Seminary in 1902, and in the same year received both deacon's and priest's orders at the hands of Bishop Mann. He married Miss Anna Levin in New York City in 1904. Following her early death he in 1911 married a second wife, Miss Adeline H. Bassett, also of New York City.

(Continued on page 118)



Presiding Bishop and Council in Session

THE Presiding Bishop and Council and its various departments were in session in New York from May 10th to 13th, with twenty out of twenty-six members present.

The treasurer reported correspondence with several dioceses relative to the amount transmissible to him on account of the general quotas. A committee appointed to give this careful consideration submitted a report quoting the basis of distribution established by the Joint Commission on the Nation-wide Campaign: that the same proportion should be observed as would exist between the quota assigned each diocese and the budget adopted by each diocese for its own needs. The Presiding Bishop and Council adopted a resolution making this the rule of division under which each diocese will be expected to divide the funds raised by it in the Campaign. It was also resolved that the proper diocesan authorities be requested to instruct the diocesan Campaign treasurer to remit promptly each month the full amount due to the general fund of the Church.

The organization of the new Nation-wide Campaign Department was completed and the Rev. W. H. Milton, D.D., was elected Executive Secretary. The Council elected to the new department Bishop F. F. Reese, D.D., of Georgia, the Rev. J. E. Freeman, D.D., the Rev. E. M. Stires, D.D., Messrs. Harper Sibley, John S. Bryan, and Lewis B. Franklin. On nomination of the Department the Council also elected an additional member, the Rev. Robert W. Patton, D.D. Further organization was effected by electing, on nomination of the Department, the Rev. R. W. Patton, D.D., as Campaign Director, the Rev. L. G. Wood as one of the general field secretaries, and the Rev. R. Bland Mitchell as corresponding secretary.

On motion of Dr. W. H. Milton the following preambles and resolutions were adopted:

Need for Special Gifts      "WHEREAS: The Presiding Bishop and Council believe that many individuals in many parishes and dioceses, even in those which have completed their quotas assigned by the Nation-wide Commission, under the authority of the General Convention of 1919, will be glad to hear of specific needs and to share in providing them, and

"WHEREAS: The Presiding Bishop and Council find that the proceeds from the Nation-wide Campaign are insufficient to enable them to meet all the needs for maintenance and development of many institutions and other Church agencies, which entered into the Campaign and thereby submerged their interests in the common effort of the Church in that Campaign, and have, therefore, been seriously reduced in their incomes, previously received from individual givers, in some cases reducing them to a critical condition, and

"WHEREAS: The Presiding Bishop and Council feel the grave injury which has unintentionally been done to these enterprises, and desire to render them any assistance which may be in their power, now therefore, be it

"RESOLVED: That following its action on February 10, 1920, concerning special gifts, the Presiding Bishop and Council is of the opinion that the need for such gifts may very properly be brought to the attention of persons in those dioceses, especially, which have not completed the quota assigned to them by the Nation-wide Commission, in accordance with the orders of the General Convention of 1919."

The committee to decide on the priority of funds received from the Nation-wide Campaign reported progress. After devoting much time to the study of the asking the committee felt it ought to establish certain rules to govern priority of claims, and therefore recommended that the funds received from the Nation-wide Campaign over and above amounts for objects to which the Presiding Bishop and Council is already committed be distributed:

1. Towards maintenance of existing enterprises which in the judgment of the Presiding Bishop and Council represent the most important work of the General Church, of that included within the provincial surveys, and that of the dioceses.

2. Increase of equipment of such existing enterprises, general, provincial, and diocesan, as seem of greatest importance.

3. Appropriations towards new projects, general, provincial, and diocesan, for which there is already part of the necessary money pledged or raised.

4. Appropriations for other new projects. The Presiding Bishop and Council will reserve the right to change the order of precedence in any case.

This whole report will undoubtedly be published in full for wider distribution. The Council felt that the dioceses should be notified that recommendations to the committee on priority had been referred to the Finance Department, and that no appropriations were made at this meeting, because of lack of funds.

The Council also adopted a resolution that the Nation-wide Campaign Department be authorized to take under consideration additional survey items received since the Campaign Budget figure was fixed, with power to incorporate in the Survey such items as merit consideration, on condition that the agency, diocese, or district concerned withdraw from its askings other items totalling not less than the new items in order that the total be not increased.

The Department of Missions and Church Extension reported for the domestic, Latin American, and foreign fields. It first asked that the Rt. Rev. Arthur S. Lloyd, D.D., be elected an additional member of the Department of Missions, as well as Mrs. Robert W. B. Elliott, president of the Woman's Auxiliary of the diocese of New York, as also Charles E. Hotchkiss, Esq., a member of the firm of Davies, Auerbach and Cornell. These all were elected unanimously. Mr. Hotchkiss was elected to take the place of Judge Julien T. Davies, deceased, forty years a member of the Board of Missions. A committee was appointed, consisting of the Bishop of Virginia, for many years a missionary under the old board of missions in Brazil, and Burton Mansfield, Esq., who in point of service had been longest on the Board of Missions, to draw up a suitable minute.

In Santo Domingo the opportunity has come to buy a very desirable property which would furnish accommodations for our work as well as a residence for our missionaries. There is no need of sending additional missionaries unless place can be provided for them to live, as even in this remote place the same difficulty is found in renting property. As there are between 12,000 and 15,000 Church of England negroes looking to us for administration there is an urgent call. The Rev. A. H. Beer has been appointed. By readjustment of the Santo Domingo schedule the Bishop would be able to secure a residence for him. The Council approved this.

In Alaska the Bishop has been obliged to ask for advances on account of money he hoped to receive from specials to enable him in the early summer to send in supplies needed through the winter. The accumulation of such amounts for several years totaled over \$19,000. It is now almost impossible for the Bishop to secure this amount from special givers as most contributors have included their special gifts in the Nation-wide Campaign. The Council decided to liquidate this charge in recognition of the Bishop's fine heroism and consecration through the twenty years of his episcopate, the anniversary of which he will celebrate on St. Andrew's Day next.

The Bishop of the Panama Canal Zone, who had come to New York for a special purpose, presented to the Presiding Bishop and Council an offer made by the Governor of the Canal Zone to give a generous lot of land on condition that Bishop Morris erect on it buildings in harmony with the already handsome structures put up by the government in that the official center of the Zone. The Presiding Bishop and Council realized that this offer must be taken advantage of, and authorized Bishop Morris to accept it in confidence that many people will wish to make special gifts to ensure carrying out the plan.

In Japan it was found that an adjustment of salaries



was absolutely imperative to help our missionaries meet the steadily increasing cost of living. Milk is selling for 30 cents a quart, butter at \$1.00 a pound, soft coal at \$20 a ton, inferior beef at \$1.00 a pound, oatmeal 40 cents a pound. The Council arranged that the President and the Executive Secretary should consult with the Bishop of Kyoto, who is in this country, and make proper provision.

The General Convention had indicated certain priorities for funds received from the Nation-wide Campaign, among the first being the work of the Board of Missions and its auxiliaries. One of these auxiliaries is the American Church Institute for Negroes, which found itself cut off from a considerable part of its income because many of its contributors had included their former gifts in Campaign pledges. The Council felt obliged, therefore, to help make this up to the Institute to the amount of \$20,841. An appropriation in addition, amounting to \$25,000, was made to avoid closing some of our fine negro schools. This was the utmost that could be done. It is hoped that as further funds come in these schools will be taken care of fully.

The Council also, on recommendation of the Institute, expressed the judgment that educational work among the negro people can be more satisfactorily developed if the trustees of the American Church Institute are given larger freedom and responsibility in distributing funds appropriated by the Presiding Bishop and Council. In making future appropriations, the Council should appropriate in gross to the trustees of the Institute, with the understanding that the latter will distribute the amount as they may deem best to the schools federated under the Institute, holding the authorities of each school responsible for proper use of aid so given. The trustees of the Institute will hold themselves responsible for the proper use of funds, and will make regular and itemized reports.

On recommendation of the Finance Department what is known as Group 2 of the budget of the Continental Missionary Bishops, providing for the purchase of land and the erection of buildings, agreed upon by the Council of the Domestic Missionary Bishops and recommended by the General Convention, was at this meeting taken up and finally acted upon. The President of the Council and the Executive Secretary of the Department of Missions were authorized to revise the items contained therein with the understanding that in the case of projects of imperative necessity and where the bishop has actually contracted for the project, or is under obligation to build, the treasurer would be authorized to make payments.

The Church Mission of Help was granted a budget of \$5,000 for 1920, the amount to be drawn from the appropriation already assigned to the Department of Christian Social Service. A small budget of \$1,000 was granted the Church Service League for the same period.

The Department of Religious Education made a full and interesting report. Among the important features came the reports of the various commissions. Any possible danger in centralizing the work of the Church in the Council is undoubtedly corrected by these commissions. The seven members who constitute the Department of Religious Education are educational administrators. They depend for their judgments on the work and the reports of these commissions, made up of persons representative of the Church and especially interested and expert. Over one hundred representative educational workers are giving the department their cooperation.

Among these commissions to report at this meeting was that on the Survey of Church Colleges; also on Recruiting, Training, and Admitting Men to the Ministry; that on the Survey of Church Boarding Schools; that on Teacher Training; and that on the Provincial Boards of Religious Education, an appropriation of \$7,500 being granted toward the budget recommended by this last commission, this amount to be divided among the provincial boards. A very interesting report was presented on Vocational Guidance.

The Department of Christian Social Service nominated

as Executive Secretary of the Department the Rev. C. N. Lathrop, Dean of the Cathedral in Milwaukee, and he was unanimously elected, the Rev. F. M. Crouch having resigned, and the department without a head since February 1st. If Dean Lathrop accepts he will bring to the department a varied experience and an ability which will mean much to the development of this important aspect of the work of the Church.

The newly organized Department of Publicity made a complete report outlining its policy. The Rev. R. F. Gibson, the Executive Secretary, is now in charge. On nomination of the department the Rev. Charles E. Betticher was elected editorial secretary.

As many of the bishops would be attending the Lambeth Conference it was decided not to call a meeting in July unless important business demanded. The Council adjourned to meet October 13th.

## DELAWARE ELECTS DR. PHILIP COOK

(Continued from page 116.)

His first work in the ministry was as missionary at Minot, Towner, Rugby, and Williston, N. D., from 1902 until 1904, when he became assistant at the Chapel of the Incarnation, New York City. After some three years as vicar of the Chapel he became in 1911 rector of St. Mark's Church, San Antonio, Texas, remaining there until in 1916 he succeeded Bishop Fiske as rector of his present parish.

Dr. Cook was a member of the Standing Committee of West Texas during practically the entire time of his residence, and president from 1912 to 1915. He has been a deputy to General Convention and to the Synod of the Southwest. From 1913 to 1916 he was a member of the Commission on a Racial Episcopate. He has also served as a member of the General Board of Religious Education, of the Maryland diocesan board, and of the Sunday School Commission of the Province of Washington.

## IS IT THE JUNGLE?

IF THE people of the United States appreciate the rich heritage of splendid institutions, bequeathed to them by the fathers of the country, they must begin to show that appreciation by a display of genuine patriotism; and patriotism just now demands less selfish avarice and more promotion of the common welfare.

Greed is threatening the peace and the order of the entire land. Everybody seems to have become money-mad. Profiteering is the general rule. Apparently justice and charity, as the guiding principles of the relations between man and man, have been eliminated from all consideration in the industries and in the markets. Extravagance is running riot on all sides; and the universal desire appears to be to obtain the wherewith for the continuation of the orgy of spending.

How is all this going to end? Are we going to continue behaving like beasts of prey until we reduce our civilization to the level of the jungle? Or are we going, while yet there is time, to remember that we are human beings, members of one big family, children of the One Heavenly Father, with bounden duties of mutual love, mutual protection, and mutual assistance?

Our reason tells us—and all past history proves—that man is intended by nature to live in society; and society is the union of many persons in one organized community in order that, by counsel and cooperation, they may be mutually helpful and promote the general welfare.

We can readily see, therefore, how unreasonable it is to allow ourselves to be dominated by selfish greed. Such ignoble individualism really defeats its own purpose, because it tends to counteract the influence of civil society in the attainment of both its principal objects, namely, the safety, liberty, and happiness of the individual himself, as well as the common good.

Religion, of course, is the most powerful and, really, the only effective remedy for the prevailing avarice and its consequent injustice; but, unhappily, even those who profess religion neglect to put it into practice as a regulating factor of their dealings with their fellowmen. They seem to regard their religion as something in the nature of an abstract formula, a creed apart from the practical things of everyday life. Religion, however, is the Eternal Law of God, the Omniscient and Omnipotent Judge, who will call every man to account for each and every act of injustice, from whose decisions there is no appeal, and from whose sentences there is no escape.—*Catholic (R. C.) Telegraph.*





## 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 LECTIONARY

To the Editor of *The Living Church*:

YOUR editorial in criticism of the work of the Joint Commission on the Lectionary, with its suggestion of a change of plan, in your issue of April 17th, calls, we believe, for a statement on behalf of the Commission, in explanation of its work. Such a statement, it seems to us, the Church has a right to have at the present time, for its information regarding the progress of Lectionary revision; and we therefore beg the privilege of submitting the following through your columns.

At a meeting of the Joint Commission on the Lectionary held in Philadelphia prior to the General Convention in 1916, two plans for a new Lectionary were offered and considered; one covering a single year of lessons, and the other a two-year course. The latter was embodied in a report to the Convention, which authorized its trial use for three years. The purpose of this was to ascertain the mind of the Church on this plan, and, should its underlying principles prove acceptable, to gain time for the work of revising and perfecting it. The entrance of our country into the great war, however, and the calls of the various war activities, prevented the Commission from completing this work in time for the Convention of last fall, or even holding any meetings until August 1919. In that month the Commission held a meeting in Portland, Maine, at which the advocates of both former plans continued to press their views. At the same time all present united in the statement that while the two-year plan (the Tables of 1916) was in its present details unsatisfactory it had such merits as to entitle it to further consideration and trial. It was therefore unanimously agreed to present to Convention a report, embodying the one-year plan for trial for a year (Advent 1919 to Advent 1920), to be followed by a further trial (Advent 1920 to Advent 1922) of the two-year tables of 1916, carefully and thoroughly revised.

The General Convention acted in accordance with this recommendation. The Tables published in the various almanacs and kalendars for the present year represent the one-year plan thus authorized for trial. It was prepared (with some suggestions from others) by a member of the Commission who is one of the foremost liturgical scholars in the Church.

In the meantime the revision of the two-year tables has proceeded at the hands of a sub-committee of the Commission; and these tables, embodying what are regarded as the essential principles of a Lectionary adapted to the Church Year, and modified in the light of the criticisms made upon the Tables of 1916, are now nearly ready for trial.

Your editorial suggests that we abandon this plan, and issue, within the next three months, a single Table for the year from Advent 1921. This would be entirely contrary to the intent of the Church, as expressed by the action of General Convention. It would involve the hasty abandonment of a plan which has been carefully developed by many years' painstaking study, which the committee believes will commend itself, after revision, to the Church, and which Convention has directed us to revise and put again on trial. It would, in effect, put the Convention of 1922 in the position of having to choose between the present Prayer Book Lectionary and the one this year on trial. And whatever impatience may exist now in the Church on account of the Commission's delay in completing its work would be small as compared to that which would develop if we were compelled on this account to ask for another three years' grace.

As to the plan itself, we have embodied in the revised Tables the following features, in accordance with what seems to be the best judgment of those who have reported on their trial of the 1916 Tables: (1) the two-year plan; adopted because of the proved impossibility of including all the double cycle of Hebrew history by devoting one year to readings in each single cycle, the first extending from the beginning of the Bible to the Division of the Hebrew Kingdom, and the second from the Division to the end of the preparation for the Incarnation. Each of the two cycles embodies its own typical story of decline, redemption, and restoration: the essence of man's oft-repeated spiritual experience. In the first cycle the reading of the redemption story (the Deliverance from Egypt) is assigned to Easter of the first year, and in the second, the corresponding episode (the Deliverance from Exile), to Easter of the second year. (2) The New Testament readings are arranged to embody a corresponding historical series of lessons, which are the same for both years, and present the Life of

Christ, following the course of the Christian Year from Christmas to Whitsunday, followed by Acts and Epistles in the Trinity season. (3) The Sunday and week-day courses of lessons have been separated; (4) many lessons have been shortened; (5) many passages that appear to be unifying or unsuitable for public reading have been omitted; (6) the historic and prophetic portions of the Old Testament are arranged to be read in parallel courses, morning and evening, instead of being interwoven, as in the 1916 Lectionary; (7) as requested by the House of Bishops, a prophetic selection from the Old Testament is provided for each Sunday, adapted to the altar service for the day.

These are the main features of the Tables which it is expected will be issued this summer for trial use during the next two years. In the meantime the Commission confidently appeals for patience on the part of the Church at large. Prayer Book revision will not be completed for several years yet; and lectionaries can not be compiled over night; for their construction is a complex process, involving the decision of many questions, and much comparison and testing. And if the Church has men who are able and willing to give to this work the time and attention which its satisfactory completion requires, surely the Church should be willing to await with patience the outcome of their labors.

On behalf of the Joint Commission on the Lectionary,

ETHELBERT TALBOT, *Chairman Lectionary Commission.*

T. W. HARRIS, *Secretary.*

### "THE CORE OF UNITY"

To the Editor of *The Living Church*:

MAY I say a word in connection with your clear-cut, fair-minded editorial in this week's issue on the above question? When I say you have "hit the nail on the head" I do not mean theoretically but practically. We are not solving this vital question but simply and humbly approaching it. Its *raison d'être* will be worked out as we go along in the official conferences. But the point I desire to emphasize is this, the *impelling spirit* which has been operative in the corporate mind of the Congregational conferees. I had the privilege, a few years ago, of working together with a body of Congregationalists in a northern Ohio town, and the fact was forced upon my mind many times that, although the so-called Congregational Church was in theory the most individualistic body of Christians in the world, it was practically striving harder to carry out the ideals of Christian unity than any other denomination within my ken. It was willing to face any issue where fellowship was the watchword, and consistently arrayed itself on the side of all endeavor having to do with "peace on earth, good-will toward men". Its *esprit de corps* seemed essentially in keeping with the real unity of all Christians. That is one reason why I insisted in a former letter that this "Approach" was the most hopeful and practical movement yet seen on the ecclesiastical horizon for the minimizing of differences and the magnifying of resemblances. The Bishop of St. Albans a few years ago made the statement that the Holy Communion was the *crux* of the whole situation because it was the central and most vital act of the individual and corporate life of the Church. Most of our "unhappy divisions" center around this sacrament, and if the time ever comes when the Catholic Church can kneel in a body in this sacrament before the altar we shall have that kind of unity which confesses in prayer and praise that there is but "one Lord, and one Faith". The idea of the "ecclesia" of the Catholic Church will never reach its goal until the idea of the "ecclesia" in the localized branch of it is willing to unite in all things fundamental to its corporate energy and identity.

Kent Island, Maryland.

HUNTER DAVIDSON.

### CONGREGATIONALISTS AND THE HOLY COMMUNION

To the Editor of *The Living Church*:

I HAVE just been reading with great interest your leading editorial in *THE LIVING CHURCH* for May 8th, on *The Core of Unity*. As one who shares with you the earnest desire for fulfillment of our Lord's prayer that "they all may be one", and furthermore, as one who after some eight years of rich and happy experience in the ministry of the Congregational fellowship has come into what is to him the freer and richer corporate life of the Anglican Communion and priesthood, may I be per-



mitted to write, in the kindest possible spirit, a few words of what seem to me needed modification of certain statements in this editorial?

In the discussions and conferences that must precede any steps toward reunion such as that alluded to, it stands to reason that nothing can be gained by minimizing the difficulties to be overcome. But is it not equally true that to magnify them is equally undesirable? What is desirable of course is that the parties to the reconciliation come to a clear and common appreciation of the truth, in a spirit of open-mindedness as little as possible colored by prejudice, and of earnest determination to understand as sympathetically as may be all that the other side has in its experience found precious and edifying. Above all, it would seem, if we truly desire reunion upon a sound and enduring basis, we must avoid such misinterpretations of the other's position as are calculated to cause needless resentment and pain.

It is in this direction, it seems to me, that your editorial errs—quite unintentionally, no doubt. Your account of the celebration of the Lord's Supper among Congregationalists, in contrast to a reverent celebration in the Church, is so unsympathetic and misleading in its general spirit that I feel that in the interests of the truth and the cause of Christian Unity I must protest against it.

You speak of the "rare occasions" of celebration. Among the Congregational churches it is generally customary to "observe the Lord's Supper" six times a year, on the first Sunday of alternate months, although there is, with a growing tendency to value this sacrament the more highly, also a tendency toward its more frequent observance. But, let us also observe, the Lord's Supper is so valued by Congregationalists that the members generally make very special effort to be present, so that every such observance of the sacrament becomes practically a corporate Communion of the entire membership. In how many of our own churches, by way of contrast, is there not a considerable number of communicants who receive the sacrament much less frequently than that?

You say, "The minister, not purporting to consecrate the true Body of Christ, uses such language as he may deem fitting". I readily grant that what seems to me the Congregationalist's exaggerated fear of "meaningless forms of words" betrays him sometimes into distressing infelicities of extemporaneous utterance in the administration of this sacred service. But please note that among the more thoughtful there is the growing tendency to guard against this danger through the use of a "form of service" more or less closely following the usage of the historic Church. Furthermore, among the many services of this sort at which I have been present, I can recall not one in which the Words of Institution were not reverently repeated, and in which there was not manifest in both the officiating ministers and the congregation the sincere and reverent intention to "touch and handle things unseen". Undoubtedly to some the service is a mere memorial, however lovingly and tenderly observed. But there is a great host of Congregationalists who find it also a Holy Communion and a veritable Eucharist. But if this is true it affects the whole point of your editorial.

You dwell upon the lack of safeguards. True, the responsibility is placed upon the individual communicant to an extent not true in our Church. But practically never, I believe, would an unbaptized person or a non-Church member venture to receive the sacred elements. To him the act would be meaningless if not dangerously irreverent. The strong disapproval of his fellow worshippers and of the deacons who distribute the sacred elements tends also to serve as an effective deterrent.

Moreover, I feel that it is not generally fair to assume that the congregation has had no spiritual preparation. Not only is it customary to have the sermon preceding the sacrament directly a means of spiritual self-examination and preparation of the congregation present, but in many congregations the custom of the "mid-week preparatory service" is still cherished.

The unsympathetic and evidently uncomprehending description of the administration of the elements in your editorial suggests the question whether the writer was ever actually present at such a service. If so, it seems incomprehensible that he should so utterly have missed the spirit of solemn awe and reverent joy that pervades the entire worshipping congregation, the overwhelming sense of the veritable Presence. True, the people remain in their pews. They cherish the silence, the brooding hush that is thus made possible: Christ comes to them in the peace of this holy hour: to them the thought of going forward to receive Him, the sound of many passing and repassing footsteps, would be novel and so at first disturbing. And, just as by prayer and self-examination they have been prepared to receive the Lord's Body and Blood, so, with prayer earnest and sincere, they return thanks. True, not all kneel. Some have a prejudice against it, unreasonable in our eyes, but sincere. Should we let a matter of posture keep us from discerning our spiritual oneness, especially

when we realize that kneeling has not always been the attitude of prayer in the historic Church?

Personally, of course, emphatically and for many reasons, I prefer the "Episcopal way". But to fail to protest against a plain misunderstanding that misrepresents Christian brethren who extend to us the right hand of reconciliation would be not only disloyalty to friends I love and associations I reverently value, but actually a sin against the Holy Spirit who is no less manifestly present in such a service as we have described than in the worship more familiar to us. I know that Christ's Body is discerned and spiritually received, that He gives Himself to His faithful people who receive Him even after this manner. He is manifest in their shining faces and their saintly lives. To deny it would be to deny the plain evidence of the senses, and, moreover, a sinning against the Holy Ghost.

If what I have said is true, even to suggest that these people are "eating and drinking damnation to themselves" is a gratuitous insult to fellow members of Christ's body; and, as I have intimated, it verges on being something even more serious and unforgivable. Besides, it is outrageously bad exegesis, my brother. Any good New Testament scholar can tell you what St. Paul really meant there. But my letter is already too long, although I hardly know how I could justly have abbreviated it.

Yours in Christ,

Christ Church, Dearborn, Mich. PHILIP LOUIS SCHENK,  
Feast of the Ascension, 1920. *Priest.*

[So far from being unsympathetic, it is just because we realize this upward tendency among many Congregationalists that we deem it possible that success may come from the present conferences. But this sympathy must not lead us to assume that the Congregational system necessarily involves all that our correspondent has stated, and those Congregationalists who are most sympathetic with his letter are precisely the ones who would agree to the necessity of explicit acceptance of the position.—EDITOR L. C.]

#### THE CHOICE OF AN "ELECT CLASS"

[ABRIDGED]

To the Editor of The Living Church:

BISHOP RICHARD HOOKER WILMER said, years ago, that the Church's chief service in the negro field was to raise up an "elect class", and through this class, directly and indirectly, influence the great masses. The Church, in very deed, acted upon this theory from 1794 to 1865, in the free states, and it would be utterly impossible to estimate the far reaching influence for good, upon the black race, of these "elect groups" brought into being by the Church.

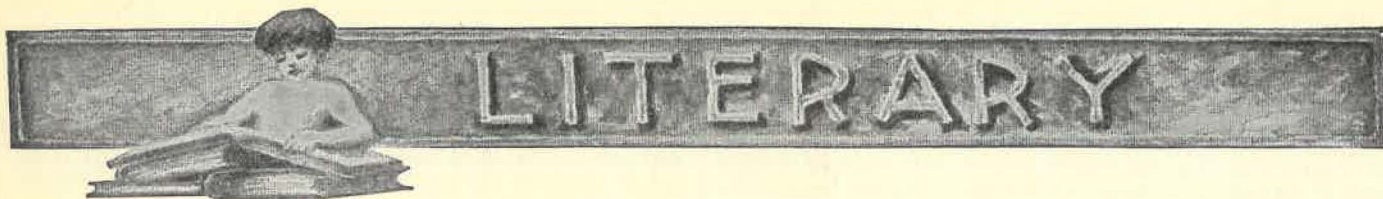
Whether in the North or South, the greatest service the Church can give the black race is rearing up "elect groups" in all the large centres of population. The influence of one strong, self-respecting, self-supporting colored congregation upon the life of the black people of that community is beyond computation. The black people who lived in "the Great House", in the natural order of affairs, became the leaders of their race, following emancipation. They reflected the life in which they daily lived, and were transformed into that life. Hence, their leadership.

But our normal plan does not cover the necessities of the case, and there is great danger of the negro being overlooked. The Church has, or ought to have, a message for the thousands of bright young colored men and women, in negro literary institutions, in the North and the South. Many of them have not selected their vocation. Thousands of them would be in the Church if they knew of her existence, and what she has to offer in equipment for their life's work. But, thus far, the Church has no "vision" of bringing this "elect class" under her sway, that through them she may affect the masses for good. Trying to do a little here and there, in social betterment, etc., may be all right, but the main business of the Church is to "preach the Gospel". By concretizing this Gospel, in the very best and highest expression, in the large centres of negro population, the Church may accomplish far reaching and lasting results.

Baltimore, Md., May 8th. GEORGE FREEMAN BRAGG, JR.

EVERY MAN is a steward unto God. There is no title, office, or trust so sacred as stewardship. It grants to a man full authority to direct, control, and use the property of his Master. The owner has no special oversight of his own affairs, but entrusts them to the care and management of the steward. There can be no doubt but that this is the proper view of our position in the world. We are here to keep house for the Lord. We hold all things in trust, and as such we must give an account whenever He asks it. We are at liberty to use anything so long as we prove faithful to our divine trust. It was the infidelity of the steward in the parable, the careless scattering of his master's goods, that led to his dismissal.—*Reformed Church Messenger.*





### BRAVE WORDS FROM THE MOTHER CHURCH

*Reports of the Archbishops' Committees of Enquiry. S. P. C. K. 1919. \$2.25.*

These are five reports, of unequal length, framed by different committees, composed (so Archbishop Davidson says) "of our best and strongest" clerics and lay people, both men and women. We have noticed only two names, those of Bishop Gore and Canon Temple, on more than one committee. During the war the people of England were called to a National Mission of Repentance and Hope. Following this, committees, carefully chosen, were asked to consider and report on the following subjects: 1. The Teaching Office of the Church; 2. The Worship of the Church; 3. Its Evangelistic Work; 4. Administrative Reform of the Church; 5. Christianity and Industrial Problems.

A certain amount of overlapping in the treatment of the subjects was unavoidable, but there is not much of this, nor more than is desirable when the reports are published separately as well as in a collected form. Of course there must be points in the reports with which all readers will not agree; but they have "the high authority which belongs to the opinions of specially qualified men and women who have devoted long months to their elaboration", and they certainly deserve what the Archbishop asks for them, "the study and thought of men and women of good-will". They are "English" of course, as having special reference to English conditions and needs. But they are full of suggestions applicable to our circumstances.

The study of the reports as a whole is most interesting. (1) The tone and recommendations mark an enormous advance in the thought and life of the Church; (2) in that they bring together for consultation men of very different antecedents and temperaments; (3) in the boldness and unconventional character of the recommendations, by no means content with stereotyped plans. In this our English brethren, representative persons of weight, seem to be ahead of us in the new world. Perhaps from our position, as a small body in the midst of all sorts of religious organizations, we have been forced into an exaggerated conservatism in the details of our Churchmanship.

The papers that will probably prove most interesting and attractive on this side the Atlantic are those on the teaching office of the Church, on worship, and on the bearing of the Gospel message on the industrial problems of the day. The taking for granted of Prayers for the departed, of Holy Communion as the central service of the Church, of the need of simpler services than those of the Prayer Book for less instructed people, and of reducing the excessive amount of Old Testament reading in those for the faithful, and generally the advocacy of ordered elasticity in our worship, of the value of periodical retreats for clergy and lay people, of the free use of our churches as spiritual homes for the people—all this is most heartily to be welcomed.

No disposition is shown to shirk facts: possibly a not uncommon tendency of Englishmen to theoretical pessimism may be detected. The loss of the instinct of worship in the people as a whole is admitted, and is traced in large measure to the lack of religious education. "Public worship is criticised because it fails to create a need. Its function is really not to create, but to satisfy a need already in existence, and present educational conditions are not only definitely unfavorable to the development of a really religious impulse, but even tend to sterilize it in the young."

The privileges and corresponding responsibilities of lay people are frankly acknowledged and insisted on. "The lay people are members of the Church in the fullest sense. The gift of the Holy Spirit is given to them; and the special gift which belongs to the office-bearers of the Church is a gift for special functions, and does not distinguish the office-bearers in any other sense from the lay brethren". And therefore lay people are bound to do their part in the active spiritual work of the Church, and not leave this to the clergy.

Here is a bold and humble acknowledgment. "Men are not indifferent to the Christian Church to-day. They are watching it with critical and often unfriendly eyes. They demand of the Church plain evidence of the vital power of the Christianity it professes. They ask to see within the Church more sacrifice, more fellowship, more heroism, more brotherhood, more zeal for the uplifting of human life and for the regeneration of the whole social order than they can discover beyond its border." Again, "We have asked of men less than they were ready to give, and by

our diminished appeal we have robbed them of the strength and joy won in fruitful sacrifice." "There is a deplorable contrast between the enthusiasm of Christian Scientists and certain socialist bodies in trying to convert others to the opinions they hold, and the half-heartedness or complete indifference of the majority of the laity of the Church in bearing intelligent witness to their faith."

Bishops, examining chaplains, seminary authorities, and the Board of Religious Education will find much food for thought, in the way of both suggestion and warning, in the report on the teaching office of the Church. This is declared to be two-fold, to deliver the revelation consummated in Christ, and to interpret it in the thought and language of the times, and in the light of advancing knowledge. "There is much, no doubt, in the spirit of the age which is bad, and must be combatted and repressed, but in it there is much also of real knowledge and vision. Our business is to study it in literature of all kinds and in the minds of men, to learn to be good listeners so that when we teach we may know what is in the thoughts of our hearers. The spirit of obscurantism is not to be found in the Bible. The disciple of Christ is to welcome truth of all kinds; the teacher is to stimulate enquiry rather than to repress it, and to speak as a leader of those who are themselves being guided by the Spirit."

Here is recognition of a need and of a danger to both of which we are exposed. "There is imperative need that there should be more adequate guidance given to the clergy in moral theology. Without it they cannot be rightly equipped for dealing with moral problems, or for personal dealing with souls, and the cases of conscience which arise in it. But it is important that our moral theology should take account of English ways and conditions, and not simply be borrowed from the manuals of the Roman Church." "It is for the younger clergy a disaster lifelong in its consequences when they devote that share of their time which should be sacred to study to such parochial activities as the working of philanthropic clubs."

On the application of Christian principles to industrial problems there is plain speaking. "Christ was accused of courting the mob, because His teaching was accepted by the people more readily than by the powers of this world. His followers must run the same risk. They must rebuke what is wrong and uphold what is right, and let men approve or disapprove as they please. Their safeguard is that their message is too broad and deep permanently to divide or unite men on lines of class. The proper attitude for the Church is, not to consider what kind of teaching is popular or unpopular, but to teach what is right, irrespective of consequences. Nor does it escape the charge of 'tuning its pulpits' merely by silence. Just as there are circumstances in which inaction is a kind—perhaps a wrong kind—of action, so there are circumstances in which silence is a kind—perhaps a wrong kind—of teaching. It is no more 'unbiased' to support a *status quo* than it is to work for a revolution. To ignore what is wicked in industrial life is not to be impartial. It is to condone wickedness." Again, "it is possible that society may have to choose between being Christian and being rich, as in other ages men have had to choose between Christianity and prosperity, comfort or life itself."

There is an interesting chapter on Historical Illustrations of Christian Thought and Social Relationships, which shows that the mediaeval Church kept clearly before the people the bearing of religion on ordinary affairs of life and business. "There is a just price, the price which yields equal advantage to buyer and to seller. There is a fair rent which allows landlord and tenant their customary livelihood. There is a reasonable profit and a reasonable wage which enables a man to maintain himself and his family in his accustomed position in society, and which pays him for his risk and for his labor. The man who takes advantage of his neighbor's necessity to exact more, the monopolist, the speculator, the forestaller, is guilty of sin. He is guilty, above all, if, like the usurer, he exacts it without labor of his own. For work is a duty, and 'to wish, like the usurer, to live without labor is contrary to nature'."

How we have lost such standards, and how we must fight to regain them, is well worthy of study, and this report will help to guide us. Of them all the aim and purpose is well stated as "to prevent thought and discussion from being desultory, ill-informed, or irresponsible, and to form a strong public opinion in the Church as to the things which ought to be and can be done."

A. C. A. H.





SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

IN presenting the subject of the United Thank Offering to gatherings of women, the most telling argument, in the opinion of the writer, is the narration of some specific work done by our U. T. O. missionaries. It is very well to generalize on the beauty of the idea, its history, its presentation at the Triennial, the golden alms-bason, etc.; but what it has done and is doing is the information most desired.

The wisdom of using a certain part of the Offering for something permanent now begins to bear fruit. I like to call these gifts of the U. T. O. the "mile-stones of the Auxiliary" because they show how far we have come—they show our progress. And when in addition to narrating that the Offering now supports more than two hundred missionaries, cares for them in illness and pensions them in age, one can speak of the many buildings which have been given from this Offering, its value becomes immediately apparent to the practical American woman-mind.

The San Juan Indian Mission, Farmington, New Mexico, might well be a special topic for a U. T. O. talk for two reasons; the first reason, that the missionary in charge, Miss Mattie Creel Peters, is a U. T. O. missionary; the second reason, that a gift of \$10,000 was taken from the Offering of 1919 for the benefit of this Mission. The small working staff of this Mission has contended with some menacing difficulties. During the epidemic of the "flu" which claimed so many of the Navajos, the situation was most distressing. "Our doctor was so in demand within a radius of 35 miles he could not find the time to see our patients, although he gave advice by telephone." The people of Farmington were hardly enough interested in the distressed Navajos to offer their services to the Mission, but when the epidemic reappeared in the village two of the Mission staff gave splendid help. Miss Peters remained at the Mission to care for the convalescent Indians while Miss Olcott and Miss Ireland braved the epidemic and nursed in Farmington every day. At this time the bridge over the turbulent San Juan river was gone and these two nurses crossed it every day, walking on 12-inch boards. Their work was appreciated by the Red Cross of Farmington, for when the nurses refused remuneration a check for \$25 was sent to the Mission."

The description of the Sunday gatherings and the Sunday schools started for the religious benefit of the Indians is very entertaining. The guests had not only to be bidden but to be sought and brought to the Mission each Sunday until they learned the motive and object. It was not long before they did understand and they would come a long, hot way to hear about the love of the white man's God for His Indian children. Says our correspondent:

"They came, the young and the old, men and women, the mothers carrying or dragging their little ones, the men, some of them, bringing their flocks of sheep or goats—which they feared to leave behind—to graze about the Mission while they found rest, refreshment, and instruction within. Sometimes our Sunday school lasted a good part of the day, for the Navajos love to linger, particularly if they can feel they are wanted, and can be entertained and told something; so for quite a while our Sundays were anything but sweet days of rest, but each of those busy Sundays was the most interesting day of the week. We had to depend largely on some one of our guests to help us as interpreter. Several young men who speak English very well came, grew more and more interested, and attended regularly, and one of them could usually be depended upon to interpret the simple lessons given. Pictures, the organ, and the victrola, with its records of sacred music, were splendid helps, and sometimes the boys and men would spend the evening to enjoy the radioticon, the gift of a Washington lady."

Sister Ireland, the nursing sister, undertook the extension of field work. Through the hot summer months she

journeyed by wagon or horseback among the camps, treating the suffering. She nursed in their wretched homes and would sit at night cheering the women and children with stories or simple games. Thanksgiving was observed for the first time, with fifty guests, and at Christmas they began coming three days before they were invited and the Mission entertained two hundred guests.

THE AUXILIARY of the Church of the Intercession, Stevens Point, Wisconsin (Rev. E. Croft Gear, rector), plans a programme varying pleasantly from the usual afternoon meeting of the society. During Lent four luncheons brought the members together almost weekly. Mrs. Hanna, Mrs. Jensen, Mrs. Cook, and Mrs. Atwell were the hostesses and at the concluding one the packing of mission boxes was the objective. The monthly meetings of April and May considered the topics, Appalachia—Home of Poor Whites (Mrs. C. D. Baker, leader), and The First Americans (Mrs. N. A. Week, leader). In June will come the annual picnic, in September a silver tea with the topic Our Neighbors. In October Miss Ruth Cate discusses The Church and the Negro. December 31st will be Junior Day, when The Story of the Mite Box will be told by Christina Gear. The annual meeting on January 28th of next year will be given over to consideration of the U. T. O., with Mrs. George Nelson as leader. Music, refreshments, and election of officers will complete the programme.

A LETTER INQUIRING about a Church Lending Library and also as to the Society for the Home Study of Holy Scripture has come, and from that good little sheet the *Isolated Churchman* we are enabled to answer them both. Miss Sarah Smiley originated the society referred to; and at her death in 1917 she left in the care of her trustees a lending library of 6,000 volumes from which books can be sent by mail to any one paying a dollar annually. Address LIBRARIAN, S. H. S. H. S., Seabury Divinity School, Faribault, Minnesota. Mrs. Harlan Cleveland, 120 East Thirty-eighth street, New York, will supply information about the Scripture study.

AN ATTRACTIVE FOLDER presenting the features of the coming Conference for Church Workers to be held at Racine College, July 6th to 16th, is at hand. A tempting and well-planned programme will provide a "balanced-ration" for those attending. Study, discussion, recreation will have equal attention during these ten days. Mrs. George Biller of the Church Missions House will have a course on how to organize our women for their part in the Church Mission. The department of music, intended for the tyro in music as well as for the advanced student, will be a feature, embracing a critical study of the New Hymnal and an examination of standard anthems. The expenses are reasonable and the managers are hoping that the laity will make special efforts to use this conference as their summer vacation. Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, will be glad to send folders to inquirers.

Another conference planned will include a Summer School for Church Music to be held at Wellesley College from June 21st to July 1st. Music, however, is but one of the features. Everything bearing on the advancement of Churchly life will in some form have a place. Pageantry, by Miss Hobart, we note among them, also systematic courses in Bible and Prayer Book. A special week-end meeting for the Brotherhood of St. Andrew, open to all Churchmen, will be held. These conferences have grown steadily in interest and are attended by many persons regularly each year, somewhat



as is Chautauqua. Miss J. F. Bumstead, 12 Berkeley street, Cambridge, Mass., may be addressed for information.

THE 42ND ANNUAL REPORT of the Massachusetts branch of the Auxiliary contains many interesting items. The society has an annual quiet day on the first Thursday after the Epiphany and an annual U. T. O. service on the Thursday after Ascension Day. The last U. T. O. of this branch was \$10,366. The value of boxes was \$13,265. This society provides six Indian scholarships and five scholarships in Liberia and Shanghai. It has also a number of memorial funds and gifts. The report of the altar society of this same diocese shows it to have made many gifts of used vestments, materials, altar linen, and hangings to Japan, Honolulu, Liberia, and in our own land. The president is Miss Eva D. Corey, Brookline.

A REMARKABLE BRANCH of the G. F. S. is St. Paul's in Burlington, Vermont, which has just observed its 25th birthday. The branch secretary is Miss Jennie E. Latin, who has held this office for twenty of these years. In that time 1,632 members have been enrolled, of whom 165 have been confirmed. Miss May Marsh on March 2, 1920, at St. Paul's Church, Salem, organized her fiftieth branch of the G. F. S.

A GOOD DEAL was said about the Rural Church in Detroit and somebody sagely suggested that our clergy be specially trained to live in the country. Some of them are already pretty well trained. A letter from one of them deplures that he sold his potatoes before Christmas for \$6 a barrel when he should have kept them until now and sold them for \$20.

Another one has a rhubarb patch (he does not say whether he has a sugar patch to go with it), and of a Sunday afternoon lately a secular-minded dog got into that patch and would have created havoc but that this parson espying him went after him with such earnestness that he—the parson—has been quite stiff and helpless ever since. But he has used his enforced quiet to great advantage in writing this charade which up till now has not been guessed:

"My first.  
A word of confirmation  
Although they may not spell it,  
You can't mistake the word.

"My Last.  
A word of confirmation  
The Kaiser often heard;  
Pronounce as it is written,  
Not as they say the word.

"My whole.  
The English of my first and last  
Is written on my back;  
Of answering curious questions  
I have a curious knack.

"Although I'm used for confirmation,  
No bishop should lay hands on me."

### IN THE BEGINNING

By MRS. MALLORY TAYLOR,

*Honorary Custodian U. T. O., Diocese of Atlanta*

AS we are passing the first milestone in our long journey of three years to the next Triennial, and look back through the last six months, do we see any indications that the United Thank Offering is richer in either love, influence, or funds because we have lived through it—or do we still refer God to the overworked widow's mite?

A preacher once said: "Do not think you can fool the Lord by the information you give Him in your prayers." That remark is as true and timely as it was then. If you put twenty-five cents into the U. T. O. box, when you come home from spending ten times that in luxuries, can you expect to fool God, when you tell Him that night on your knees that you have done what you could, you have given the widow's mite? In haste to find an adequate excuse for the meagre offering, we forget that the widow was commended because she put in all that she had, even though it was the smallest piece of money extant.

Is it not often the fault of the leaders who frequently deal in subterfuges to coax people to give—such, for instance, as the "Birthday Fund"?

Just between us, does it not seem both outrageous and the height of absurdity that we, who have received free salvation, should have to be coaxed and hoodwinked to give the money necessary to pass this salvation to the miserable people who have it not, and then expect God to place it to our credit?

There is no doubt that selfishness is the root of all sin, but this particular form of selfishness both of the individuals and the parishes that practise it, or rather allow it to pass unchallenged, is most destructive to Christian feeling.

Why do we not give to give?

The "pleasure of giving" is not a poetical phrase. It is a very real, actual experience of those who give willingly and conscientiously. The word "give" in this connection is a misnomer. We recall the offertory sentence, "All things come of Thee, O Lord, and of Thine own have we given Thee." Surely, if the idea were carried out in its proper sense, the word "return" should be substituted for "give", and it would read, "Of Thine own have we returned to Thee." What we actually own in this world is *nil*. The old Jewish tithe was a visible form to impress God's ownership upon them—a form of paying interest which proved the debt.

During the recent war, we women denied ourselves everything that was possible. Even our legitimate rest hours were curtailed in order to knit or make surgical dressings. We took no credit to ourselves, we only scorned the slacker—nothing was too much to do or save for the boys in France or waiting to go over to fight our enemies.

The U. T. O. does the same thing for our women missionaries and their work. They are fighting far away from their families and home comforts to teach the greatest blessing in the world—Christ's love to those in the shadow of sin and ignorance.

Can you, Christian women, imagine a death-bed without the consolation of the "White Comrade"? But what of those who die in anguish and terror because they have not so much as heard the message that soothed the last moments of the thief on the cross? Surely, when your

"last hour cometh,  
Fraught with grief and pain,"

you will not grudge but be thankful for your contributions to the United Thank Offering; and be glad—but alas! too late—to double them.

Therefore take care while your life is yet before you, that—

"none whom He hath ransomed fail to greet Him—  
Through thy neglect unfit to see His face."

### COMMUNION

[By a Western logging-camp blacksmith]

Lord, this cathedral Thine own hands have made;  
The forest Its peer no mortal eye hath ever seen:  
Wide walls of golden silence hung with green,  
And pews of sunlit, shimmering brocade;  
The pines Majestic fluted pillars to uphold  
A vast blue-vaulted dome, ablaze with light—  
Forest flowers While altar cloths, with twining flowers bright,  
Bear sacraments in carven cups of gold.

Fragrance of trees and flowers Thy creatures hymn their thanks for life and love;  
Sweet fragrance from a thousand censers floats—  
What melodies divine, from myriad throats,  
The birds Rise anthem-like in praise to Thee above!  
My spirit kneels, Thy blessing to receive;  
The soul's reverence before the beauties of nature Though I am mute, Thou knowest all my thought;  
I feel Thy presence; and my faith hath brought  
To me a peace that Thou alone canst give.

CHARLES O. OLSON.

THERE IS no action so slight nor so mean but it may be done to a great purpose, and ennobled therefor; nor is any purpose so great but that slight actions may help it, and may be done to help it much, most especially that chief of all purposes—the pleasing of God.—*John Ruskin*.



## The Insult

By Louis Tucker

THE Master wearied of wandering and took pity on the great masses of sick who crowded to Him, and found little to eat and small shelter. Therefore He began systematic work, sending out thirty-five pairs of advance agents and notifying different cities of the irrigated country that He would visit them in regular order and at definite dates. The provision sellers and providers of lodgings were therefore able to make due preparation; and, as a result, writers who were used to five thousand men or so, besides women and children, insist everywhere on the enormous crowds, the stupendous and phenomenal multitudes, which surrounded the Master in the Perea towns.

At each town it was His custom to enter the synagogue and preach. Not one man in fifty could get in, but those who did told the others what He said. According to custom, some one, usually the ruler of the synagogue, asked Him to dinner; and as His twelve immediate followers and the fifteen or twenty eminent theologians from the capital detailed by the National Legislature to follow, observe, and, if necessary, oppose Him, were included in the invitation, these dinners were considerable functions. Therefore they were only possible in considerable houses, owned by men of wealth.

At some undesignated town in Perea our Lord had healed the sick—shoals of them—and preached in the synagogue. After service, He went to dine at the house of one of the chief men of the town. On the porch, as part of the equipment of every considerable house, were a number of water jars, stoneware crocks, holding fifteen or twenty gallons each. They were provided with dippers, or the classical earthenware equivalent, for pouring water upon the hands. It was for convenience in this water-pouring that the crocks were put outside the house on the porch. At these crocks the Jerusalem delegation ostentatiously washed their hands, pouring the water on copiously, and holding up their hands so that the water ran down "to the wrists", as was ordered in their ritual law. While doing this they watched the Master and the Twelve and made comments. The Master quietly ignored the crocks and walked past; and some of the Twelve, Simon Stone and Judas of Kerieth especially, ostentatiously ignored them. The reason of this by-play was that, at the first miracle of the loaves and fishes and at the breakfast of the Twelve the next morning on some of the miraculous bread, the Master had so arranged matters that it was impossible for the multitude or for the Twelve to wash their hands. This broke the ritual law; a man-made law, not a divine one. This struck the Pharisees as the most important fact in the great miracle of the loaves and fishes, and they made a theological point of it. Our Master, grieved and shocked, thereupon denounced them and made a theological point of omitting it. From that time on the Twelve had made no ceremonial use of the water pots at their hosts' doors.

The omission of hand-washing, therefore, was theological, and had nothing to do with questions of social courtesy. The great multitude, which followed the Master from the synagogue and surged outside the porch to see Him pass, grasped this, and was daily amused and gratified to note the sullen efforts of the Pharisees to get washing treated as a social matter. The multitude, too, often found ritual hand-washing impracticable. Minutely-rigid law, developed by scholars and priests in their studies, does not always fit practical men laboring in the open. If the Master could abolish the ritual of purification, or make it more elastic, He might restore to the common people their rightful place in the commonwealth of Israel. As it was, practically all Galileans and Pereaans and three-quarters even of the inhabitants of Judea were, at all times, involved in some violation of the elaborate spider's web of ritual, and were scornfully classed by the rabbis as "Am Haaretz", the Great Unwashed, the Damned.

Usually the rulers of synagogues in Perea towns were sufficiently in touch with the Perea common people to grasp all this; or else were intelligent enough to grasp the distinction between a theological doctrine and a social and personal discourtesy. Still, the scribes and Pharisees knew that, sooner

or later, they would find a man too stupid to catch the distinction.

At last they had found him. The Master passed into the courtyard and stood still; for He was met with the unintentional and quite unconscious neglect of the Pharisee, whose first welcome was for Pharisees. The host was occupied in greeting and seating some of the great men from the capital. As was His custom in such cases, the Master led the Twelve to the left side of the horseshoe-shaped table and took His place on the couches furthest from the host, the least honorable positions. Some hosts would have shown Him to the chief couch. Most would have gone to Him and whispered Him to come up higher. This man did neither. He consulted with the leading men of the Jerusalem delegation and then said grace and began the customary speech with which the host opened the banquet. He said:

"We welcome the eminent lawyers and theologians from the Temple, and the famous Rabbi Yeshua of Nazareth. Men of such punctilious religious method will be relieved to know that all precautions have been taken to preserve ceremonial purity. The house, the table, the food, and the servants have been purified according to the strictest interpretation of the rules of ritual cleanliness. The guests also, with the exception of Rabbi Yeshua and His followers, have complied with these rules. Should there be any ceremonial infection or ritual contamination it can be only because these eat with unwashed hands."

The words of this speech have not been preserved but the ideas have, for the Master answered it clause by clause. The host sat down, and the men who had suggested his act congratulated him on it.

The Perea Pharisee had committed perhaps the meanest crime, a crime that modern Europe unites with ancient Asia in declaring intolerable: a crime which even robbers, thieves, and murderers avoid. He, a host, had insulted invited guests at his own table.

This made the dinner impossible. If any wonder why, let him pause a moment and consider, lest his own ideal of courtesy and of the relations between host and guest be growing dim. The Master was no longer a guest at the house. The nearest modern analogy is that of a prince, ambassador of a king, his father, into whose face the host has just thrown a glass of wine.

Twenty-five or thirty men were reclining on couches around the great horseshoe-shaped table in the courtyard, and a couple of hundred more were gathered on the verandas to hear the speeches. The Master rose, and began very quietly. He addressed not the host but the Pharisees, thereby making it plain that the attack had come from the Pharisees and not from the host personally. Quiet as was the opening, it prefaced the most terrible known denunciation. There is nothing parallel to it, nothing even approaching it, in any language. Denunciation, from that day to this, hides its diminished head and takes refuge in profanity in despair of equaling that matchless exordium and that perfect peroration. He was at a banquet; therefore He began with an illustration taken from the dishes on the table:

"Now do you Pharisees make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness. You fools, did not He that made that which is without make that which is within also? But rather, give alms of such things as you have; and behold, all things are clean unto you."

This was anarchy, ritualistic nihilism! The idea that dirty dishes are best cleansed by giving their contents to the hungry poor, whether taken literally or figuratively, is death to Phariseism.

"But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: These ought ye to have done and not to leave the other undone. Woe unto you, Pharisees! For ye love the uppermost seats in the synagogues and greetings in the markets. Woe unto you scribes and Pharisees, hypocrites!



For ye are graves which appear not, and the men who walk over them are not aware of them."

The crowd found this a soul-satisfying and mouth-filling denunciation; for the public did not love the Pharisees. In Aramaic it must have been practically a lyric. It even has a recurrent refrain, like a ballad. The three marks of a Pharisee were: To make no use of any untithed thing, To keep the laws of Levitical purification, and To abstain from intercourse with all non-Pharisees. To these the Master alluded, with an epoch-making, ritual-overturning, general principle added. "Hypocrite" is Greek for "actor". The ancient actor wore a mask and hid his true appearance. Every man who walked over a grave was made ritually unclean, for which reason graves were marked. The Pharisees had complained that, by neglecting to wash His hands, the Master made all He touched unclean. He retorted that they, by moral corruption concealed, made every one who approached them unclean. They were like unmarked graves.

Certain doctors of canon law, present at table, had greatly enjoyed the speech. One of their sayings was that silly pietists, women Pharisees, and the penances of Phariseism were among the chief ills of life. Still, they felt that the Master, by attacking not only the absurdities of the Pharisees but the underlying principle of Precedent—of Tradition—attacked them. One of them therefore said:

"Master, in this saying you reproach us also."

"Woe unto you also, ye lawyers," flashed out the Master. "For you load men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers. Woe unto you: For ye build the sepulchres of the prophets and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they, indeed, kill them and you build their tombs. Woe unto you, ye lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves and them that were entering ye hindered."

The lawyers were doctors of canon law; but, Israel having originally been a theocracy and ruled by priests, canon law and civil law were one and the same thing. Had the reasons not been given the speech would therefore be a terrible denunciation of that modern professional class, lawyers. The reasons, however, were given. Jesus was just. As it stands, therefore, it is a terrible indictment, not of lawyers, but of the law. As the crowd meditated and, hilariously and enthusiastically, commented, they saw that the reasons given were that lawyers were exempt from certain laws; that they were willing, as a class, to suppress unfavorable evidence (that of the prophets) concerning their clients, and that the law had substituted precedent for equity and made long and tangled study of codes necessary for any man who would plead and win his own just cause.

The Master was too terribly in earnest, too mournfully sad over the harm done to the helpless, to bear with the awful guilt of these trivialities. He gathered the Twelve around Him with a gesture, and walked out. The scribes and Pharisees, starting to their feet, followed Him. They began to press upon Him vehemently and to provoke Him to speak of many things, trying to put words into His mouth.

If you wish to gather an unusually large and unusually dense crowd, the best way is to start a bitter quarrel. Outside the house were waiting people literally in myriads. They were climbing over each other to listen; and there came out to them the man, their rightful king, who had just spoken a most heart-filling and mouth-satisfying denunciation of the Pharisees, which warmed the very cockles of the common people's hearts.

"He called them fools."

"He said they were greedy and wicked."

"He said their hearts were dirty."

"He said . . . He said . . ." and the crowd, enthusiastically quoting bits of the speech, surged in and bore Him off to the pasture lands outside the town to make them a speech of their own. Hilariously, angrily, triumphantly, they shouldered the Pharisees away from the Master. As for the ruler of the synagogue, he stood before his great banquet table, looked at his untasted feast, stroked his beard in a dazed and confused way, and spoke—to himself, for every one else had gone:

"So this is the gentle Nazarene, the man who loves all little children and is tender as a woman to the sick, who

does not resent injustice, and who bears all insult patiently. This Hurricane, this Tornado, this Lightning-flash, this Earthquake, is a by-word for gentleness. Peaceful . . . long-suffering . . . tender . . . loving . . . gentle! It were better not to have aroused Him."

## REMEMBRANCE

It is not merely rosemary to me—

This sprig that bears the color of the sea.

To me it is a golden day I knew,  
The bay, sun-glinting, sparkled in the blue;  
The whitest gulls were flying glad and free  
Above the little sail that carried me,  
All showered with the jewels of the spray,  
Far to a marshy island down the bay,  
Where deep within its heart, rosemary grew—  
A mist born of the sea, its own grey-blue  
Safe guarded by the grasses' pointing spears,  
To keep it for remembrance down the years.

It is not merely rosemary to me,

This sprig that bears the color of the sea.

LOUISE MARSHALL HAYNES.

## BISHOP GORE ON INTERCHANGE OF PULPITS

I AM CONVINCED that the interchange of pulpits, which chaplains to the forces and others are so eagerly advocating, is a step which, if taken, would not promote but defeat the ends of religious unity. I am not thinking of what was justifiable and necessary under the abnormal conditions of the British Expeditionary Force, nor of what is the best way to provide some corporate form of religious observance on what would be called national occasions. These are questions apart. But the proposals made generally go far beyond such occasions. Now I am persuaded that we shall make no way toward religious unity unless we accept the fact that we ought to be united in one visible body and that we are in fact divided in this world: that the question is—Are our divisions due, or how far are they due, to things in our judgment essential or to things relatively indifferent? That is, each corporate fragment of Christendom must ask itself what is the essential Gospel, whether of idea or fact or sacramental rite, which every official messenger of the Church must be prepared to proclaim and which the Church corporately must regard it as its religious duty to maintain at all costs. Then we shall know how we stand. At present it seems to me that this necessary consideration is the last thing we are entertaining. And the interchange of pulpits in England, as in America, would hinder this necessary act of corporate thought and decision by promoting a flow of amiable language and vague aspiration which would obscure the real question at issue, and would lead to nothing: while meanwhile those who believe in an essential and authoritative Gospel, which every preacher in the name of the Church is bound to proclaim, would be driven back in defence of their principles into a voluntary organization for defence which might easily become a fresh schism. By all means let us concentrate in getting each religious body to answer the question—What do I regard as constituting the essential message as concerning faith and ministry and sacraments: and let us challenge each the other to supply its own considered answer.—*Oxford Diocesan Magazine*.

## OF THINE OWN HAVE WE GIVEN THEE

OUR BLESSED LORD has to deal with no new precept, but with one already existing, when He mentions almsgiving; and in the Sermon on the Mount He purifies it, removes it into the region of pure spirituality, puts it on its true and proper basis. He says the alms of the Christian must be given without ostentation or vainglory, but as a religious act. The left hand must not know what the right hand doeth. . . . Passing on to Apostolic times, we find that rules on the subject are gradually being formulated by the Church. St. Paul says: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"; a rule which finds its counterpart now very generally in the weekly offertory; until we find that it is the custom of many Christians to put by a tenth of whatever God has given them, to be devoted to good purposes—partly to the Church, partly to various good works, or to those organized societies for doing good which need their help. And *this* they look upon as a *debt* to God, after which, and not before, almsgiving, properly so-called, may be said to begin.—*W. C. E. Newbolt*.



## 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.

### KALENDAR COMING EVENTS

- May 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.  
 " 30—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.  
 " —San Joaquin Dist. Conv.  
 June 1—Duluth Dioc. Conv., Trinity Cathedral, Duluth.  
 " 1—Easton Dioc. Conv., St. Andrew's Church, Sudlersville, Md.  
 " 2—Maine Dioc. Conv., Christ Church, Gardiner.

## Summer Addresses

UNTIL autumn the Rev. GEORGE R. VAN DE WATER, D.D., may be addressed at the parish house, 67 East Eighty-ninth street, New York. During the same time his family may be addressed at Stony Brook, Gilbertsville, N. Y. After twenty-eight years at No. 7 West One Hundred and Twenty-second street, the family have given up their home there, and in the fall will enter the rectory of the Church of the Beloved Disciple at 65 East Eighty-ninth street.

## Personal Mention

THE Rev. MARCUS H. CARROLL, after an extended absence for recovery of his health, returned on May 1st to his parish in Hanover, Mass., where he should be addressed.

THE Rev. THOMAS CASADY, formerly rector of the Church of the Ascension, Pueblo, Colo., has accepted a call to the rectorship of All Saints', Omaha, beginning May 9th.

THE Rev. ALAN R. CHALMERS, formerly vicar of Trinity Church, Thermopolis, Wyoming, left on May 1st to take up his work as rector of the Church of St. James the Less, Scarsdale, N. Y.

THE Rev. HARRY S. COBEY of the diocese of Washington has accepted the rectorship of Grace Church, Gainesville, Ga., and enters upon his duties on Trinity Sunday.

THE Rev. THOMAS DUCK, general missionary of the diocese of Atlanta, has removed to Cornelia, Ga., a more central point to the group of missions which he serves.

THE Rev. FRANCIS A. FOXCROFT has been appointed to charge of St. Matthew's Church, Hollowell, Maine, due to the continued illness of the Rev. W. F. LIVINGSTON, and has gone into residence.

THE Rev. ROBERT F. GIBSON, rector of Christ Church, Macon, Ga., has left the parish to take up the work assigned him by Presiding Bishop and Council as executive secretary of the Department of Publicity.

THE Rev. GEORGE C. GOLDEN has been transferred to charge of St. John's Church, Bisbee, Arizona.

THE Rev. GEORGE W. GRIFFITH, formerly of New Haven, Conn., has become rector of St. Andrew's Church, Newcastle, Maine.

THE Rev. SAMUEL L. HAGAN, formerly Methodist minister at Worland, Wyoming, has become a postulant for holy orders, and will be stationed at Newcastle.

THE Rev. ROMAN L. HARDING, formerly of Sterling, Colo., has become a curate at the Chapel of the Intercession, Trinity parish, New York City, with residence at 550 West One Hundred and Fifty-fifth street.

THE Rev. J. COLEMAN HORTON has been transferred to Sundance, Wyoming, in charge of the Church of the Good Shepherd.

THE Rev. W. P. JAMES, formerly at Mason City, has accepted a call to Fort Madison, Iowa, and is already at work.

THE Rev. JEFFREY JENNINGS, previously assistant at St. Andrew's Church, has become rector of Grace Church, Pittsburgh, Pa.

THE Rev. GRANT KNAUFF should now be addressed at Haverstraw, N. Y.

THE Rev. GEORGE WOODWARD LAMB becomes assistant at St. Andrew's Church, Pittsburgh, Pa., on June 1st.

THE Rev. WORCESTER PERKINS and his bride arrived in Laramie, Wyoming, on May 8th. Mr. Perkins is to be a Canon of St. Matthew's Cathedral and chaplain to Church students at the University. He is also to organize an Emmanuel Movement clinic in connection with the Cathedral.

THE Rev. JOHN E. SHEA has assumed the duties in charge of Emmanuel Church, Ashland, Maine, and has taken up his new work.

THE Rev. CARL I. SHOEMAKER has resigned the curacy of St. Michael's Chapel, St. Mark's parish, Philadelphia. After a vacation he becomes rector of St. Paul's Church, Sidney, N. Y. Address, St. Paul's Rectory.

THE Rev. EDWARD K. THURLOW, after a year devoted to Old Testament study leading to the master's degree in sacred theology, has left the Hartford Theological Seminary and should now be addressed at West Newbury, Mass.

THE Rev. FLOYD W. TOMKINS, JR., will on July 1st become an assistant at the Church of the Ascension, Pittsburgh, Pa.

THE Rev. W. ARTHUR WARNER should be addressed at 533 Arch street, Philadelphia, Pa. His address as given in the *Living Church* Annual of 1920 is incorrect.

THE Rev. F. C. WISSENBACH has been transferred to the Little Snake River Missions, Wyoming, to succeed the Rev. WILLIAM TOOLE, who is not yet sufficiently recovered from illness to resume his work. Mr. Wissebach, formerly at Rock River, is now at Dixon, Wyoming.

### ORDINATION

#### PRIESTS

MICHIGAN.—On Sunday morning, May 9th, in Christ Church, Dearborn, the Bishop of the diocese advanced to the priesthood the Rev. JOHN W. ASHLEE, minister in charge of Ascension Mission, Detroit, and the Rev. PHILIP L. SCHENK, of Christ Church, Dearborn. The sermon was preached by the Rev. Henry Tatlock, D.D., rector of St. Andrew's Church, Ann Arbor. The Rev. Mr. Ashlee was presented by the Rev. C. L. Arnold of Detroit, and Mr. Schenk by the Rev. Dr. Tatlock.

### 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.

#### BORN

GILDERSLEEVE.—The Rev. and Nelson B. GILDERSLEEVE of Brooklyn, New York, announce the birth of a son, NELSON BURROUGHS, Jr., on May 15, 1920.

#### DIED

CALL.—Entered into Paradise Thursday evening, May 6th, at her home in Wilkesboro, North Carolina, MARTHA MASTIN CALL, in the 84th year of her age. Mother of Clarence Call, treasurer of St. Paul's parish, Wilkesboro, North Carolina. For sixty-five years a devout communicant of this parish.

"The strife is o'er, the battle done;  
 The victory of life is won;  
 The song of triumph has begun.  
 Alleluia!"

#### WANTED

##### POSITIONS OFFERED—CLERICAL

A YOUNG, ENERGETIC, unmarried priest for assistant in parish of more than a thousand communicants in large southwestern city. Must be good Churchman and faithful visitor. Stipend \$1,800 and rooms in Parish House. Address Box 113-M, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WANTED FOR PAROCHIAL missions in Western city, moderate Churchman desired, and one willing to share hard work. Salary satisfactory. Address F. W. H., 115, care LIVING CHURCH, Milwaukee, Wis.

##### 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.

A CLERGYMAN, CATHOLIC, desires locum tenency, during July or August, or both. North or East preferred. Address SOUTHERN 112, 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.

CLERGYMAN, VIGOROUS, ACCEPTABLE preacher, diligent caller, desires change, East preferred. Address T. S. 111, 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.

WELL KNOWN PREACHER WANTS summer position North. Write L. T., 114, 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.

WANTED BY AUTUMN, CURATE in eastern Catholic parish, under 35, able to sing mass; good salary, attractive quarters. Apply giving history to RECTOR, 118, care LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY TO TEACH SUNDAY SCHOOL and usher at two services in lower Manhattan, ten dollars monthly. Write Box 42, Alpine, N. J.

A PRIEST OR LAYMAN TO TEACH mathematics at St. Alban's, Sycamore, Ill. Write the Rev. L. B. HASTINGS.

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



## POSITIONS WANTED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER DESIRES** post at once. Expert choir trainer. Mixed or boy choir. Four years last position. F.R.C.O., L.R.A.M., London. Recitalist. Excellent testimonials and references. Write F. F. W. L., 117, 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, recitalist, composer; wishes position in large parish which takes especial pride in its musical services. Address SCHOLAR, 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 recitalist, salary \$1,500. Interview if desired. Address PHONOS, 107, 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.

**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 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.

**CATHEDRAL STUDIO.**—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

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

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

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**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.

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

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

## 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.

## 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.

## FOR SALE—NEW YORK

**CANNON POINT, ESSEX-ON-LAKE CHAM-** PLAIN, NEW YORK. 1½ miles south of village, 7½ acres partly wooded with pine, hemlock, cedar, and variety of deciduous trees. Small summer bungalow on point 35 feet above lake, commanding wonderful view of Lake, Green Mountains, Split Rock Mountain, and lighthouse two miles distant. Bungalow has hall used for living room, two sleeping rooms, bath, servant's room. Veranda 80 x 12 feet, upper balcony 25 x 12, two detached guests' rooms, kitchen and storeroom annexed, excellent water supply from lake; Rider Erickson hot air engine; tank capacity 1,100 gallons, icehouse with small cold storage; boathouse with man's sleeping quarters. Beautiful bay and beach, good harbor for boats, two buoys, cliffs of rock rise eighty feet above lake. About 2,000 feet of shore line forming most beautiful natural site for private home on Lake Champlain. For sale, furnished, occupied by owner only. Possession given this summer. Essex is 30 miles south of Plattsburg Training Camp, D. & H. R. R. Address Mrs. ENOCH H. CURRIER, Essex-on-Lake Champlain, New York.

## HOSPITALS—NEW YORK

**ST. 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

**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.

**ENCYCLOPEDIA BRITANNICA** for sale, eleventh edition, India paper, Cambridge Press, 23 volumes, and index. Hastings Dictionary of the Bible, 5 volumes; Christ and the Gospels, 2 volumes; Apostolic Church, 2 volumes, new. MIDWEST, 116, care LIVING CHURCH, Milwaukee, Wis.

**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.

## 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.

## ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue. Daily Eucharist at 9. Sunday services at 7:30 and 11 A. M.; weekdays at 9.

Rev. HARRISON F. ROCKWELL, Rector.

## 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.

## ST. MARY'S HALL, BURLINGTON, N. J.

The tenth reunion of the Society of the Graduates of St. Mary's Hall, Burlington, N. J., will be held at the School on Founder's Day, Thursday, May 27, 1920. Chapel service at 10:30.

Mrs. WILLIAM D. HEWITT,  
Corresponding Secretary.

## PRINCETON SUMMER SCHOOL FOR CLERGY

The Princeton Summer School for the clergy established by the Synod of the Second Province and meeting jointly with the Princeton Summer School for Lay-workers will hold a five-days' session June 21st-25th. Strong faculty. For particulars address Rev. RALPH E. URBAN, Secretary, Trenton, N. J.



## MEMORIAL

MRS. EMILY S. COOK

The Guild of St. Timothy's, Minneapolis, Minn., desires to express its sense of loss, as member and friend, in the death of Mrs. EMILY S. COOK.

To not every one is given the joy and opportunity of founding a Sunday school, a guild, and a church and to be, during thirty-two years, the inspiration of every effort in their upbuilding.

In her record of the first service at the church she closes with this, which, if we each follow as we can, will be our greatest tribute to her memory:

"May God give us all a mind to work in this His vineyard, and to Him, who alone giveth the increase, be the glory forever. Amen."

Respectfully submitted,  
KATHARINE PETELER,  
ROSE SWAIN,  
GERTRUDE BOWEN.

ELMER HENDRICKS METZ

In loving memory of ELMER HENDRICKS METZ. Died May 20, 1919, at Tamaqua, Pennsylvania.

Grant him, O Lord, eternal rest.  
And let light perpetual shine upon him.

## RETREATS

THE SISTERS OF ST. MARY invite you to attend the Annual Retreat for Associates and other Women at Kemper Hall, Kenosha, Wis.,

beginning with vespers, Friday, June 25th, and closing with the Holy Eucharist Tuesday, June 29th. The Rev. M. Bowyer Stewart, Nashotah Seminary, Conductor, Nashotah, Wis. An answer is requested by June 10th.  
St. Mary's Convent, 1920.

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 Weybossett St.

## PHILADELPHIA:

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

## LOUISVILLE:

Grace Church.

## MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

## CHICAGO:

The 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.

## ANNUAL CONVENTIONS

## SUMMARY

ATLANTA created the "Bishop and Executive Board"; and passed resolutions calling upon the government (a) to compel cessation of atrocities in Armenia and (b) to preserve to the Indians of the Yukon the fish which would naturally enter its waters.

COLORADO provided a special service for use in the diocese in setting apart lay readers, arranged to follow up the Nation-wide Campaign, asked the legislature to delay hasty marriage, and recommended to the Bishop a plan for the election of two suffragans. HARRISBURG provided for reorganization of the diocese along national lines, and completed arrangements to celebrate the diocesan anniversary. KANSAS organized a Bishop's Council, established the Church Service League, and conducted an extended "training school in Christian leadership". NEW YORK's long report is itself a summary of accomplishment. OHIO created the "Bishop and Council". WEST MISSOURI changed its date of meeting to the third Tuesday in January; accepted articles of incorporation; created an extension committee for the Nation-wide Campaign.

## ATLANTA

THE COUNCIL assembled in Christ Church, Macon, Ga., on the 5th day of May and was opened with a celebration of the Holy Communion by the Bishop.

By far the most important progressive act of legislation was that creating the Bishop and his Executive Board, the following being elected to serve with the Bishop: The Rev. S. A. Wragg, the Rev. A. G. Richards; Messrs. C. L. Bunting and A. H. Sterne, Mrs. C. L. Pettigrew, to serve for three years; the Rev. H. F. Saumenig, the Rev. I. H. Noe, Messrs. N. K. Smith and H. V. Kell, Mrs. E. B. Harrold, to serve for two years; the Rev. G. I. Hiller, the Rev.

R. T. Phillips, Messrs. Charles M. Strahan and H. E. Stockbridge, Mrs. Richard Johnston, to serve for one year. This Board is to be subdivided into committees on Missions, Religious Education, Social Service, Finance, Service, and Stewardship, and has been given wide powers.

Delegates to Provincial Synod—Clerical: The Rev. Messrs. W. W. Memminger, G. I. Hiller, S. A. Wragg, C. B. Wilmer, D.D., R. T. Phillips, I. H. Noe. Lay: Messrs. C. L. Bunting, Macon; A. H. Sterne, Atlanta; C. L. Pettigrew, Atlanta; T. H. Nickerson, Athens; T. E. Berry, Rome; O. A. Coleman, Macon.

The Standing Committee was reelected, as were also the chancellor, the registrar, and the treasurer.

Two very important resolutions were passed. The first was to the effect that the members of this council have read with grief and indignant horror of the continuance of outrages by Turks and Kurds against the Christian populations of Western Asia, particularly against the remnant of the Armenians; "that we believe that the only hope of these our Christian brethren lies in the interest and the protection of the people of this nation and that they are among the very kind of people for whose protection our nation went to war, that during the war both we and the nations who fought with us for the protection of the liberties of the world announced in plainest terms that the Armenians were among those peoples whom we could not desert; that in view of the foregoing we call upon our Government to take at once all the steps necessary to make its promise good and to fulfil its plain duty to God and to these imperilled peoples by compelling the immediate and the final cessation of these atrocities and as far as may be the punishment of those who are guilty and reparation from the Turkish nation of the wrong that its people have done the Armenians."

The second resolution deplored the conditions produced in Alaska by establishment of a cannery at the mouth of the Yukon, and urged that means be adopted to do away with this cannery and conserve to the neighboring Indians and other inhabitants the means of subsistence provided by their Creator.

The diocese assumed its remaining quota of approximately \$17,500 for the University of the South.

A committee was appointed to confer with a like committee from the diocese of Georgia relative to the annual lectures to be delivered at the University of Georgia, and \$200 was voted as the share this diocese was willing to assume toward expenses of the lecturer.

The Rev. C. B. Wilmer, D.D., the Rev. H. F. Saumenig, and the Rev. A. G. Richards were appointed examining chaplains.

It was decided to raise \$31,000 immediately for the episcopal residence.

The Junior Auxiliary decided to merge with the Church School Service League under direction of the committee on Religious Education of the Bishop and Executive Board.

The report of the Woman's Auxiliary indicated a period of continuous progress. Reorganization along lines indicated by the Presiding Bishop and Council has been accomplished by forming departments of Social Service, Religious Education, and Missions. It was agreed that the United Thank Offering should be open to all the women of the Church. The Sewanee summer conference for Church workers was highly commended.

The following officers were elected: President, Mrs. Ulric Atkinson; secretary, Miss Rosa Woodberry; treasurer, Mrs. H. N. Hurt.

The council meets next year on May 11th in St. George's Church, Griffin, Ga.



## COLORADO

THE COUNCIL met in Denver on May 11th, opening with the Holy Eucharist in St. John's Church, Denver—still called, popularly, "the Cathedral", though it is not, since the Cathedral system was abolished, just before the coming of the present Bishop.

The Bishop seems determined not to have the Church in this diocese characterized as was a social function in a neighboring diocese, "attended by the Episcopalians and their husbands". He scored the absent laymen, and said that their lack of a show of interest was a disgrace. The attendance was about the same as in former years, and the number taking active part was greater; but the Bishop is not encouraging chronic non-attendance.

The council was to have been held in Pueblo in February, but was postponed on account of influenza. The usual morning and afternoon sessions were held and an especial session was called for the evening to discuss additional episcopal assistance. In the legislation accomplished it will be noted that the diocese has tried to adventure for God, and to have a distinctly forward look.

A special piece of legislation was adopted in regard to lay readers, a special service being provided for their setting apart as a diocesan use, special training being insisted upon and the non-remunerative character of their work emphasized.

The Nation-wide Campaign was emphasized as a recognition of the *status quo* of the Church, which is a non-functioning of perhaps two-thirds of its laity in any adequate fashion. The Lay Service League will go on with a follow-up work and every parish is urged to coöperate immediately, starting with a small group of earnest men, and appointing at least four department committees, (a) executive, (b) religious instruction, (c) missions and lay readers, (d) social service and church witness.

The Bishop spoke of the condition of the insane and feeble-minded in this state as deplorable and urged the clergy to investigate it.

A resolution provided for request to the legislature that laws be enacted to prevent marriage immediately after a license was issued, some hours at least intervening; thereby guarding against hasty marriages and preventing some of the divorce evil.

The Rev. J. N. Barnett invited the diocese to hold its next council in Grand Junction in 1921, later in May or early in June. The invitation was accepted and a committee appointed to arrange for a pro-rata expense budget, enabling clergy and laity to come from far and near.

The Manitou conference will be repeated, and lay delegates are especially urged to attend. A week-end programme continuing over Sunday will be provided late in October.

A summer school for clergy will be held at Evergreen the last part of August. A special building to house the clergy is being constructed in this delightful place, making a yearly time of refreshment possible for many of them.

At the evening session a piece of legislation was proposed which will be far-reaching if the Bishop consents to it, and we hope very effective. The diocese is to be divided into four parts. Colorado is now the largest diocese in the country since the home-coming of the western slope after twenty-three years. According to the proposed plan there will be four districts: (1) Denver, (2) Greeley, (3) Pueblo, and (4) Grand Junction. Two suffragans will be elected who shall take charge of all missionary work in districts to which they shall be assigned each year by

the Bishop. The Bishop of the diocese shall have charge of the first and whatever other district he shall select. The suffragans will be to all practical purposes traveling archdeacons in episcopal orders. Rural work in the west has a character of its own and can best be dealt with by men having a peculiar aptitude for it, and western experience; and, possibly, only by them. The work will be hard, and the salaries merely sufficient, so that chief shepherds will probably be found among those clergy who would be willing to undertake the labor for the love of men's souls alone. If the Bishop issues a call for an election of suffragan bishops it will probably be in Advent, and the plan be some such plan as this. The above has been definitely recommended to the Bishop by this council.

The Woman's Auxiliary had its annual meeting on Tuesday at St. Mark's Church (Rev. Fred Ingle, rector), opening its session with the Holy Eucharist. The gathering seemed more largely attended than usual, and excellent reports were received. The Rev. C. C. Rollet, secretary of the Province, addressed the meeting, as he did also the council, upon the relation to the diocese of the new Administrative Board of the Church.

Miss Hewett, of St. Agnes' School, Anking, a missionary on furlough, gave an interesting talk on China. The Auxiliary more than doubled its pledge to the Alaskan scholarship, and received pledges for auxiliary activities in the diocese and for the memorial to the Misses Emery, which, we were told, would probably be a rest house for furloughed missionaries, and built near New York.

## HARRISBURG

THE CONVENTION was held in St. Paul's Church, Philipsburg, on May 11th and 12th. After evening prayer on the first day the Bishop read his address and the convention was organized. General C. M. Clement was re-elected secretary for the sixteenth time and appointed the Rev. William Dorwart his assistant. The business was chiefly routine, committees were appointed, nominations were made for election next day, and proposed canons were placed in charge of the committee on canons.

On the following morning the Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. Zachary and Baker. At the business session the first item was the adoption of a canon which provided for a Council to take over the work of the Social Service Committee, the Committee on Christian Education, the Board of Missions, and such other work as may be referred to it by the convention from time to time. Of the Council one clergyman and one layman serve for one year, the same number for two years, and an equal number for three years. No one is eligible for re-election until after a space of two years.

Mr. Richard M. H. Wharton of Harrisburg, elected treasurer of the diocese, handles the funds of the diocese, the Board of Missions, and the Pension Fund.

The Rev. William Dorwart, Archdeacon of Harrisburg, was elected chairman of the Council, to serve in the absence of the Bishop. The Council holds its initial business meeting on June 1st in Harrisburg.

The next important item of business had reference to celebration of the fifteenth anniversary of the formation of the diocese and the coming of its first Bishop. Last year the project was initiated of celebrating this anniversary by liquidating the mortgage of \$15,000 on the see house, which has been a burden for fifteen years. Pursuant to the analogy of fifteen, three committees

were appointed: one of fifteen women with a chairman, one of fifteen clergymen with a chairman, and one of fifteen laymen with a chairman. These committees have been active, but with their best efforts there remained \$3,000 to be subscribed. When this was made known, subscriptions came from the floor amounting to \$1,900, leaving \$1,100 lacking. At luncheon after close of the convention the matter was brought up again and subscriptions almost spontaneous came, reducing the lack to \$500, and then a quiet gentleman, who had previously subscribed liberally, quietly remarked, "I'll take the rest", and pandemonium broke loose. It was a celebration with a vengeance!

The Standing Committee: The Rev. Messrs. Rollin A. Sawyer, William Heakes, Archibald M. Judd, Leroy F. Baker; Messrs. T. Spencer Hamilton, James Rudisil, John Langdon, Ralph T. Smith, F. B. Sellers, Jr.

A touching episode was when the Rev. Mr. Hoyt addressed the Bishop, presenting him with a bronze medal from the clergy. Mr. Hoyt dwelt on the sympathy the Bishop had all along shown to the clergy, and also on the spirit of evangelical Catholicity which has all along characterized the Bishop's administration. Equally felicitous was the address of the Rev. Mr. Tyndell in presenting Mrs. Darlington with a similar medal. The Bishop responded briefly and feelingly for himself and wife.

The next meeting of the convention is to be held on the 10th of next May.

At the time of the convention, though not a part of it, occurs the men's dinner, which this year took place in the Elk's Hall, just at the close of the evening session on the first day. Two hundred men were seated. The Rev. B. Talbot Rogers, D.D., of Brockport, N. Y., spoke on our relations with the Eastern Orthodox Churches and the Old Catholics. Inasmuch as the Bishop is chairman of the Commission appointed at the last General Convention to confer with these bodies, the speech of Dr. Rogers was most timely. He spoke from personal knowledge of conditions in Europe, and told of the longing of the Eastern Christians for closer relations with Anglicans the world over.

The Rev. Philip Cook, D.D., present by appointment of Bishop Gailor, made a ringing speech on the Nation-wide Campaign.

Philipsburg is one of the most distant parishes of the diocese, but in spite of that the convention was well attended. The Church, one of the finest in the diocese, is built of stone, inside and out—no plaster anywhere. To see the structure was itself worth the trip.

## KANSAS

ORGANIZATION of a Bishop's Council, establishment of a Church Service League for women, and the successful holding of a boys' camp were outstanding features of the convention held at Grace Cathedral, Topeka, from May 1st to 5th.

The plan for a Bishop's Council received unanimous approval. The Council is to consist of six priests, six laymen, and six women. The activities to be represented are religious education, finance, missions, social service, the Nation-wide Campaign, and publicity. The clergy and laity of the first Council were elected by the convention: The Very Rev. J. B. deB. Kaye, the Rev. Messrs. E. A. Edwards, Carl W. Nau, R. Y. Barber, Otis E. Gray, Richard Cox; Messrs. Henry Diegel and Sheffield Ingalls, Atchison; J. R. Burrow, Jr., and Captain W. P. MacLean, Topeka; Prof. Nelson Antrim Crawford, Manhattan; C. W. Haines, Emporia. In accordance with the wish of the women, the Bishop will appoint the women members.

In accordance with the plans of the Na-



tional Church the diocesan Church Service League will include representatives of the Woman's Auxiliary, parochial guilds, the Girls' Friendly Society, the Daughters of the King, the Church Periodical Club, and Church schools and hospitals. Miss Elizabeth Matthews of Glendale, Ohio, made several addresses on the work of the new organization. Miss May Case Marsh, field secretary of the Girls' Friendly Society, spoke concerning that society, which with the vigorous endorsement of Bishop Wise is making rapid progress in the diocese.

One or two women were duly elected delegates to the diocesan convention, and took their places there, but most of the women showed greater interest in the Service League. Compared with previous years, the number of women visitors was small.

The boys' camp—one of many progressive measures introduced by Bishop Wise—attracted 150 high school lads from all parts of the diocese. The boys camped on the grounds of the College of the Sisters of Bethany, with Captain W. P. McLean, Chaplain Otis Gray, and other men who had served in France, in charge. Services, devotional addresses, games, contests, and other activities occupied the attention of the boys.

The devotional life of the convention was a significant feature. There were daily celebrations, with a corporate Communion of the diocese on Tuesday morning. Brilliant addresses by Bishop Weller, the Rev. George Craig Stewart, the Rev. H. K. Sanborn, and others gave a deep spiritual tone.

The convention proper opened on Sunday, with four services. At the second morning service, Bishop Wise presented the Bishop's banner to Trinity Church, Lawrence, for the best proportionate Church attendance on the Sundays in Lent. St. Andrew's Church, Emporia, and the Church of the Ascension, the colored parish in Kansas City, were respectively second and third.

Bishop Wise delivered his annual address Sunday afternoon. In addition to reporting on diocesan work, he urged better financial support for the clergy, commended the healing mission begun by James Moore Hickson, and stressed the need for thorough business methods.

Monday, Tuesday, and Wednesday were devoted to the business sessions and to conferences inaugurated by the Bishop to make the convention definitely "a training school in Christian leadership". The attendance was large, and great interest was shown in all the meetings. As much as 25 per cent. of the communicant roll of some parishes came to Topeka. The business sessions were characterized by harmony and by manifest desire to carry forward the work of the Church. Reports of officers and boards showed great activity and increasing spiritual and material prosperity. The Bishop praised highly the work of the Ven. L. W. Smith, Archdeacon. The convention passed a resolution of appreciation of the work of the Rev. Herbert Hawkins, who as secretary of the diocese, and treasurer of various diocesan funds, put the business affairs on a sound practical basis, and who is about to leave for Holy Cross.

Other appointments and elections:

Secretary: George C. Thompson, Topeka.

Registrar: George C. Thompson, Topeka.

Historiographer: Dr. Helen Bowerman, Topeka.

Treasurer: D. W. Nellis, Topeka.

Treasurer of Cathedral Chapter: John McEwen Ames, Arkansas City.

Lay Chancellor: Charles Blood Smith, Topeka.

Rural Deans: The Rev. Messrs. F. F. Busch, Arkansas City; A. E. Hawke, Par-

sons; R. K. Pooley, Leavenworth; J. E. Brodhead, Wakefield.

Standing Committee: The Rev. Messrs. R. H. Mize, E. A. Edwards, J. P. deB. Kaye, R. K. Pooley, Messrs. John McEwen Ames, O. B. Hardcastle, C. A. Magill, D. W. Nellis.

Delegates to the Provincial Synod: The Rev. Messrs. F. F. Busch, Richard Cox, A. H. Grant, A. E. Hawke, R. H. Mize, F. C. Rufe, Carl W. Nau; Messrs. John McEwen Ames, William Ashton Smith, Nelson Antrim Crawford, Seth J. Bailey, Henry Diegel, O. B. Hardcastle, Earl Williams.

Church Service League for Women: President, Bishop James Wise, Topeka; chairman, Mrs. John McEwen Ames, Arkansas City.

## NEW YORK

THE CONVENTION met, as told in the last issue of THE LIVING CHURCH, on Monday morning, May 10th, in the Cathedral of St. John the Divine.

Bishop Burch celebrated the Holy Communion, being assisted by Bishop Bury (epistoler), and Bishop Lloyd (gospeller). Other clergy present and assisting were Archdeacon Pott, Dean Robbins, Canon Nelson, Canon Douglas, and Canon Nash. The Dean read the necrology of the year.

## Business Session

Organization was effected in Synod Hall by the election of the Rev. Charles K. Gilbert, secretary; Mr. Richard M. Pott, treasurer. After appointment of standing committees to serve after adjournment, the Bishop read his first annual address, from which an extract was published in the last issue of THE LIVING CHURCH.

As printed in these columns last week, the convention decided to postpone election of a Coadjutor or Suffragan, but voted an appropriation for the services of visiting bishops.

## Open Forum Questions

There was much suppressed excitement when the following resolutions were introduced and referred to the committee on Miscellaneous business.

1. By Mr. Everett P. Wheeler:

"WHEREAS, Under the constitution of this diocese the Bishop, clergy, and laity assemble in convention annually, for the purpose among other things of considering together the work of the Church, and providing for its more effective continuance, so that the Lord's family may be fed and provided for and that Christ's sheep that are dispersed abroad may be gathered into one fold;

"Resolved, That the following statement be published as a declaration of the judgment of this convention and that a copy thereof and of the preamble and resolution accompanying the same be sent to each member of this convention and to each member of the General Council of the Church.

"In this period through which we are passing, when the spirit of restlessness and change engendered by the strivings and emotions of the great war is much in evidence, it is the more important that the Church should hold fast to the principles of law and order and point the way to higher civic righteousness through morality, religion, and greater spirituality in the individual.

"Church edifices which are dedicated to the service of God and consecrated to the honour of His great name should be kept separate 'from all unhallowed, ordinary, and common uses.'

"The clergy, by their ordination, are called to a weighty office and charge as 'messengers, watchmen, and stewards of the Lord', and admonished to give themselves wholly to this office, to sanctify their lives and fashion them, after the rule and doc-

trine of Christ, and they pledge themselves to maintain and set forward quietness, peace, and love among all Christian people and especially among them that are committed to their charge. In this spirit they should be careful how they participate in secular controversies, and avoid alliance in such controversies with those who teach disorder or advocate changes by violence in our government or economic system. All persons who undertake to teach or speak through or in the name of the Church should seek to display the same spirit, and Church publications, whether official or by custom popularly regarded as such, should not, directly or indirectly, countenance any propaganda, party, or individual advocating disorder or violence in effecting economic or governmental changes."

2. By the Rev. Dr. Percy Stickney Grant:

"WHEREAS, The working classes have turned from a prime interest in politics to an interest in economics as the real source of power; and

"WHEREAS, Religion is no longer thought of as a specialization in abstract spirituality, but as the embodiment of the Spirit of life through the processes of life; and

"WHEREAS, The Christian Church is being seriously criticised because, while exalting the Golden Rule, it is either indifferent or hostile to those movements which are concerned with finding a way by which the Golden Rule may become the law of our common life; be it

"Resolved, That in the judgment of this convention it is desirable that such methods of meeting this situation be encouraged as shall assist all classes in our common life to a fuller knowledge of economic processes, to the end that citizens may the more intelligently make their Christian principles the basis of judgment or social justice; and that religion shall not stand aloof from the creative and productive processes in the economic field; and that the Golden Rule shall find expression not only in the services of the Church, but in the mutualities of benefits sought for in business organizations; and

"WHEREAS, The open forum has proved to be an effective means for allaying antagonisms and prejudices and calming agitation through fellowship and the exercise of tolerance and patience in debate; be it

"Resolved, That in the judgment of this convention the open forum movement be given careful consideration, sympathy, and support."

3. By the Rev. Ralph J. Walker:

"Resolved, That this convention approve the public utterances during the winter of Bishop Burch in regard to Americanism and the use of churches for only sacred purposes."

On Tuesday morning the committee reported a substitute for the three propositions and extended remarks were made by Dr. Grant, Mr. Wheeler, and other members.

The Rev. Dr. Manning offered an amendment, which was accepted; the amendment being found in the last fifteen words of the following copy of the final form of the amended resolution:

"Resolved, That this convention expresses its deep interest in all social and economic problems and realizes that a full and free discussion of all questions relating thereto can result in nothing but good, and also asserts the responsibility of the clergy as religious leaders for encouraging and guiding the same; expressing its conviction that the greatest care should be exercised in choosing the proper occasion, place, and method for such discussion; and that the open forum movement be given careful consideration,



sympathy, and support in accordance with the principles expressed upon the subject by the Bishop of the diocese."

This declaration was adopted by an overwhelming majority—virtually it was an unanimous vote.

#### Proposed Legislation

Appropriate action was taken on communications reported by the secretary of the diocese in regard to (1) provision for the expenses of clerical and lay deputies to meetings of the General Convention; (2) proposed alterations in the constitution of the Church; (3) proposed alterations and additions in the Book of Common Prayer; (4) per capita tax for expenses of the provincial synod.

A measure was introduced providing for division of the diocese into five archdeaconries and the appointment of five archdeacons.

A petition to the convention to direct the "ecclesiastical laws committee" of this diocese to initiate steps to remove the legal disabilities which now prevent a Churchwoman from serving upon vestries and being a delegate to diocesan conventions, was made by the Rev. John R. Atkinson. The matter was referred to a special committee to report at the 1921 convention.

To reorganize some phases of diocesan activities, the Rev. John M. Chew offered a resolution that a committee be appointed by the Bishop to report a plan for six executive secretaries over diocesan Religious Education, Social Service, Missions, Publicity, Finance, and Nation-wide Campaign.

#### Favorable Action Taken

A resolution, passed unanimously, urged upon the proper authorities at Washington the importance of pressing the work of rehabilitation among soldiers and sailors wounded in the late war, and giving to the families of those who lost their lives care and consideration commensurate with their great sacrifice.

A resolution, introduced by the Rev. James V. Chalmers, was amended by the committee on miscellaneous business by adding the last fifteen words of the last paragraph, which read:

"Resolved, That this convention of the diocese of New York in support of the Constitution of the United States approves the Eighteenth Amendment as a great moral advance, a help to clear thinking and clean living, and a strong bulwark against many of the evils which society, business, and politics have been heir to in the past; as the same shall be finally construed by the Supreme Court of the United States.

The measure was adopted by a hearty vote.

On motion of the Rev. Dr. Alexander G. Cummins, the diocese voted to create a David Hummel Greer Memorial Fund with the \$330,000 realized from the recent sale of the Bronx Church House, the income to be used yearly for the aid of Bronx parishes and missions. The Bronx Church House was built and endowed through the efforts of Bishop Greer.

Resolutions appended to the Social Service Commission's report were adopted to the effect that the Church in this diocese should concern itself with efforts being made in behalf of needed education in social hygiene; and that this convention give endorsement to "The American Plan" for combating venereal diseases and empower the Social Commission to cooperate in applying it.

By action of the Archdeaconry of Westchester, preamble and resolutions were adopted calling upon Congress to initiate and support legislation adequate to relieve

the starving peoples of Europe and the Near East.

Fifteen minutes each were given to societies and institutions on Tuesday afternoon for presenting reports, which were remarkably interesting.

#### Legislation Adopted

Canon XV.—Of the Social Service Commission—was amended to provide for twelve regular members, four clergymen, four laymen, and four women.

#### Elections

Ballots were cast on Tuesday morning. The tellers reported just before adjournment and the president declared the following elections:

Standing Committee, Class of 1924: The Rev. Dr. Arthur H. Judge, the Hon. John K. Sague.

Deputies to Provincial Synod, Class of 1924: The Rev. C. K. Gilbert, Mr. J. R. Roosevelt. Additional Deputies: The Rev. Dr. A. G. Cummins, the Rev. Dr. Edw. A. Dodd; Mr. Seabury C. Mastick, the Hon. John K. Sague.

Provisional Deputies to Provincial Synod, Class of 1924: The Rev. Dr. Nathan A. Seagle, Mr. Harry C. Barker. Additional Provisional Deputies: The Rev. Dr. Leighton Williams, the Rev. F. A. Wright; Messrs. Donald G. Ross and Haley Fiske.

On nomination of the Bishop, the Ven. William H. Pott, D.D., was elected Archdeacon of the diocese.

#### Convention Amenities

Bishop Lloyd, who has been rendering most acceptable episcopal assistance in the diocese since January first, was presented to the House by the President. When the loud and prolonged applause had subsided Dr. Lloyd made a short address.

Bishop Bury was also presented and introduced. He, too, was warmly received and much applauded when he said that he had come here to do his bit, "however small and insignificant it might be, to draw the two nations more closely together".

Messages of remembrance and sympathy were voted to the Rev. Dr. William Williamson Page and Francis L. Stetson, Esq., absent on account of illness.

#### Miscellaneous Items

One of the pleasing incidents of the session was the augmentation of the secretary's salary by fifty per cent.

On Monday evening Bishop and Mrs. Burch tendered a reception to the clergy and lay deputies in the episcopal residence.

#### Conclusion

When the convention had finished its work on Tuesday evening the inspectors of elections had not made their final report.

The novel expedient was adopted of instructing the inspectors to treat their report as a "sealed verdict" and to deliver it to the secretary of convention, who would deliver it to the Bishop after adjournment.

The minutes of the session being read and approved, the convention was bidden to prayer, the *Gloria in Excelsis* was sung, and the Bishop dismissed the members and delegates with his blessing.

#### OHIO

BISHOP LEONARD opened the convention with a celebration of the Holy Communion in Trinity Cathedral on May 4th, after which the convention adjourned to the Cathedral hall and the Bishop delivered his address. He declared present conditions in the diocese wholesome; slight advance, but unquestionable strengthening of foundations. Referring to world conditions he

affirmed that God was working out His own plans, and that the duty of the Church was to maintain quietness and confidence.

"There are those who have hysterically demanded action of the most radical character; there are some who have lost heart and are perplexed; others who are at the dividing of the ways. It must be evident to thoughtful Churchmen that any reconstruction of creeds or principles is a fantastic suggestion, and that until the will of God is made manifest we must patiently and with courage go on our way doing the duty that rests upon us, and reconsecrate ourselves to a more devoted service for God and man. It is the duty of the Church to preach with greater earnestness, with a more zealous determination, to pray for more and more light from God the Holy Spirit, for the manifestation of the divine will, to exercise personal restraint, upon impetuous and impulsive inclinations, to realize the unchangeableness of God, of His Church, and His truth, and to comprehend the fact that the Church is like a great rock in the midst of stormy seas.

"Preach the word with greater fervor and seize upon the gift that is in you; be constant in season and out of season; hold out the lamp of light and life to illumine the way for those who look to you for guidance; and be sure that the murky gloom will gradually dispel."

The Bishop Coadjutor spoke earnestly of the great necessity for increasing the stipends of the clergy, and stated that forty parishes had done this. He had licensed thirty-six lay readers and plans for a lay readers' league were under way. The most serious problem in the diocese lay in the inability to provide buildings for services in some rural communities.

Bishop Leonard read the resignation of Archdeacon Abbott, which takes effect November 1st, after many years' service. Announcement was made of the appointment of the Hon. Ensign N. Brown as chancellor.

After lengthy discussion the convention adopted Canon 25, creating "the Bishop and Council", and the following were elected to serve: The Rev. Messrs. Franklyn C. Sherman, Francis S. White, Robert S. Chalmers, R. W. Woodroffe, G. P. Atwater, K. B. O'Ferrall, W. L. Stryker, George Gunnell, W. F. Peirce; Messrs. W. G. Mather, H. P. Knapp, Thomas Walbridge, S. Mather, R. K. Ramsay, R. Inglis, W. R. Woodford, W. C. Cross, R. V. Mitchell.

The Rev. F. J. Clark of the Church Missions House spoke on the Nation-wide Campaign, and thereafter the Rev. R. W. Woodroffe made his report on the Campaign in the diocese. One-half the quota had been raised, and it was hoped that reports of tardy parishes would bring the proportion up to two-thirds.

An effort was made to revive *Church Life*, the diocesan paper, the matter being referred to the Bishop and Council.

Archdeacon Abbott was elected treasurer of the diocese, and the Rev. Gerard F. Paterson secretary.

#### WEST MISSOURI

THE COUNCIL which met in St. George's Church, Kansas City, on May 11th, was opened with the Holy Communion at which the Bishop, who was celebrant, was assisted by the officers of the Standing Committee. The Bishop's address dealt with the legislation of the last General Convention and also with the topics of interest to the Church at large which will be subjects of discussions at the Lambeth Conference.

The business sessions acted favorably on the action of the previous council recom-



mending the change of date of meeting to the third Tuesday in January.

A report was accepted from the officers of the diocese with their legal advisers that papers for incorporation of the diocese had been approved by the local courts. The articles of incorporation were accepted, so that after the issue of the charter the diocese will, in itself, be the legal holder of all real property, trust funds, and securities.

The obligations of the Bishop's residence were transferred to the officers of the diocese.

An extension committee of the Nationwide Campaign was created, to continue the work of the Campaign by carrying out methods to raise the quota for 1921. The committee consists of seven laymen elected by the council, and four women, two elected by the Woman's Diocesan Society and two by the diocesan branch of the Woman's Auxiliary.

The morning of the second day was devoted to consideration of reports on the State of The Church and the Nationwide Campaign. The former was the most encouraging for many years; missionary finances were reported better than for nine years; and the committee recommended manning certain fields at once. The Nationwide Campaign committee reported that the diocese had reached 85 per cent. of its quota in the canvass conducted last December; but owing to misunderstanding as to the amount the diocese should have included as its own share the committee recommended that for 1920 the treasurer be instructed to remit 60 per cent. of the total receipts to the

central offices. After lengthy discussion the recommendation was adopted. Other recommendations of the committee—(1) that of the money retained, the balance, after the missionary personnel and other necessary expenses are provided for, be reserved to apply on "askings" embodied in the general survey; (2) that the quota for 1921 be increased to \$50,000; and (3) that an extension committee be created—were all adopted.

Elections:

Secretary and Registrar: The Rev. E. F. Wilcox.

Treasurer: Mr. H. L. Arnold.

Chancellor: Mr. W. G. Holt.

On the Standing Committee the clerical members were all reelected. Laymen: Messrs. A. G. Stowell, Phil R. Toll, L. T. Golding, B. C. Howard.

Examining chaplains (as required by new canon): The Rev. Messrs. B. M. Washburn and E. J. Craft.

By recommendation of the Standing Committee, St. John's Mission, Kansas City, was admitted into union with the council as a parish, subject to constitutional ratification at the next council, which will meet January 18, 1921, at Grace-Holy Trinity Church, Kansas City.

The Bishop of Nebraska was the speaker at the rally service on Wednesday evening.

Delegates to the Provincial Synod: The Rev. Messrs. H. E. Martin, P. R. Talbot, R. J. Belt, B. M. Washburn, E. J. Craft, A. G. van Elden; Messrs. James Blaine, A. D. Stanley, T. N. Witten, H. Stringfellow, C. P. Gott, J. D. Warren.

tremely innocuous one. It might be passed without doing any harm, but it would certainly not do any good. Dr. Furse felt that something might be done in the matter, but was not sure that the Church was the right body to do it.

The Lower House was concerned chiefly with Prayer Book Revision, and there are signs that the long and tedious debates on this subject are at last nearing the end. An attempt to reinstate an unexpurgated Psalter was defeated, but Dr. Sparrow-Simpson succeeded in carrying his motion to allow alternative use of the Scottish Communion Office. On the other hand, his proposal to add a new rubric concerning Reservation was defeated. The proposed rubric was as follows:

"When the consecrated elements are reserved for the communion of the sick, they shall be kept in such a place and after such a manner as the Ordinary shall approve, so that they be reserved for communion only."

Dr. Sparrow-Simpson said that it was generally agreed that Reservation was required. The obstacles appeared to be a feeling that High Churchmen were anxious to secure the perpetual localizing of external indications of the Divine Presence, and would use the sacrament for purposes for which it was not intended.

The Dean of Canterbury urged that it would be a waste of time to discuss the degree of Reservation, as the whole question would have to be reopened in the National Church Assembly. When the question did arise there, it would ultimately be whether any Reservation should be permitted at all. He and others had come to the conclusion that they must resist any alteration whatever in the existing arrangements for administration of the Holy Communion.

Eventually Dr. Sparrow-Simpson's motion was defeated by 41 to 36.

A proposal to insert in the Calendar as a black-letter day (in January) the "Martyrdom of King Charles I" was rejected by 43 to 35.

Among other matters discussed in Convocation were the famine-stricken areas of Europe; the treatment of Christians at the hands of the Turks; and the ministry of women. Space, however, will not permit of further comments.

#### LAMBETH CONFERENCE

Arrangement for the Lambeth Conference in July are rapidly approaching completion. The number of bishops who have accepted invitations to take part is 279, made up as follows: Home dioceses, 100; Colonial and missionary bishops, 107; American bishops, 72.

Transport is proving a great difficulty, and no less a personage than the Metropolitan of India is unable to secure a passage that will bring him to England as soon as he desires. The Archbishop of Canterbury has decided to adhere strictly to the rule that bishops not actually engaged in diocesan work are not qualified to take part. This of course means ruling out such men as Bishop Gore, Bishop Ryle, and Bishop Welldon; but it is hoped to take advantage of their counsel and guidance on the various committees.

#### WOULD DEMOLISH SOME LONDON CHURCHES

The report of a commission which has been considering the future of some of the City of London churches is being printed, and will shortly be presented to the Bishop of London. The demolition of several old churches is suggested, among them being All Hallows, Lombard street; St. Botolph's, Aldersgate street; St. Nicholas Cole Abbey, Queen Victoria street; and St. Anne and St. Agnes, Gresham street. The grounds on which the findings are based are that these

## PREMIER AND ARCHBISHOPS TO CONSULT ON APPOINTMENTS

*"Approval of a Course I Have Adopted," Says Lloyd George—Lambeth Conference—Proposed Demolition of London Churches*

The Living Church News Bureau }  
London, April 30, 1920 }

AT the assembling of Canterbury Convocation for the April group of sessions on Tuesday last, the Archbishop of Canterbury read the Prime Minister's reply to the request made to him that the Archbishops should in future be consulted before any name was submitted to the Crown for appointment to a diocesan bishopric. It will be remembered that this request was the outcome of a resolution passed at the last session of Convocation in February. Mr. Lloyd George's reply is characteristic, and very much what was expected by those familiar with the procedure of these appointments. The absence of comment on the part of the Primate and the assembled bishops would seem to imply that they felt the last word was with the Prime Minister. The important passages from Mr. Lloyd George's letter are as follows:

"As you are aware, it has been my invariable practice, since I became Prime Minister, to invite your counsel—which you have at all times been kind enough to give me—upon all important appointments in the Church. Certainly, in the case of diocesan bishoprics my recommendations to his Majesty have only been made after careful and anxious consultation with yourself, and, in the case of sees in the northern province, with the Archbishop of York also. It is also within your knowledge that I have in regard to all

the higher appointments taken the further step of seeking the opinion of a number of prominent Churchmen representing all shades of opinion.

"Whilst the resolution, therefore, may appear to the public to partake of the nature of a criticism of the present procedure, it is really an expression of approval of a course which I have adopted. You do not ask for—and I could not assent to—any action which would derogate from the well-established responsibility which rests upon Ministers of the Crown in respect of the advice which it is their duty to tender to his Majesty; but in seeking the benefit of your coöperation and that of the Archbishop of York I am glad to know that I am acting in accordance with the wishes of Convocation. I need hardly say that I gladly welcome such assistance, for I am deeply conscious of the vital importance of ensuring that the highest offices upon whose functions much of the influence and power of the Church necessarily depends shall be filled by those best qualified for the responsibility attaching to them, making the Church a great spiritual force in the life of the nation."

The business before the Upper House was not of a particularly exciting character, the matters for discussion being on the whole uncontroversial. The new Bishop of St. Albans infused some life into the debate on Emigration, remarking that the Bishop of London's resolution (that "the Church should take steps to coöperate directly in the national effort to regulate and coördinate emigration in such a way as to promote the interests and welfare of men and women who may desire to leave this country for other parts of the Empire") was an ex-



churches have very few parishioners and often the congregation on Sundays consists of fewer persons than the clergy and choir combined.

All Hallows, Lombard street, is known as "the hidden church"; it was built by Sir Christopher Wren, and contains several interesting features. St. Botolph's has no particular interest. St. Nicholas Cole Abbey and St. Anne and St. Agnes are also the work of Wren.

It is to be hoped that antiquarians and architects and the public generally will be given opportunity to express opinion before the final decision of this commission is carried out. Fortunately, there can be no speedy action, as prior consent of the Court of Common Council is necessary. On the last occasion when demolition of city churches was suggested, All Hallows', one of the edifices singled out for destruction, was only saved in the end because of the vigorous protests evoked, so that its Wren interior and fine wood carving are preserved to us to-day. There are other old churches which the city regards as no less worthy of preservation, if only as national monuments.

#### REV. STEPHEN GLADSTONE

The Rev. Stephen Gladstone, second son of the late Right Hon. W. E. Gladstone, died on St. George's Day, April 23rd, at his residence, Manley Hall, Cheshire. An entry in his father's diary for 1868, the year of his ordination, says: "It has been a special joy of this December that our son Stephen is given to the Church, 'whose shoe-latchet I am not worthy to unloose'."

He inherited great qualities from both his father and mother, and these contributed to form in him a character that combined strength with tenderness, and resolute determination with a fine tolerance. His religious views were those of the Tractarian leaders, as represented by such men as his own father and Dr. Pusey and Dean Church. Spending almost the whole of his ministerial life in the seclusion of a country parish, he yet took the keenest interest in all Church matters, but never sought ecclesiastical preferment. He was, indeed, once offered a deanery, but declined it on the ground that the "pomp and circumstance" of a Cathedral dignitary would be ungenial to his nature.

#### "FELLOWSHIP SERVICES"

Large congregations are attracted to the Fellowship Services which were begun a few weeks ago by the Rev. Percy Dearmer and Miss Maude Royden in Kensington Town Hall, and which I outlined in a previous letter. Two gatherings are held every Sunday; the afternoon service is called "Five Quarters", and is under the direction of Dr. Dearmer. This is especially arranged for those unattached to any Church, or without definite religious convictions. It lasts an hour and a quarter—hence its name—during which various hymns and anthems are sung, some instrumental music is played, and an address is given. Miss Maude Royden preaches at a similar evening service. Discussion is invited, and questions on any relevant points are answered at the close of the addresses. The promoters of these gatherings are convinced that there is a need for such an experiment as they are making, and they are supported in their venture by a representative group of men and women interested in the effort to attract to a thoughtful consideration of Christianity's claims those outside the organized religious bodies.

#### ASKING FINANCIAL RELIEF FOR THE CLERGY

At yesterday's inaugural meeting of the recently formed National Clerical Union a

resolution was passed urging the Governors of Queen Anne's Bounty and the Ecclesiastical Commissions to lessen the burden of dilapidations, which pressed heavily upon the clergy at the present time, and to vote a sum for immediate relief. It was also

agreed to urge removal of the municipal and Parliamentary disability of the clergy. Four hundred pounds per annum for married clergy and £300 for single were the minimum rates for which it was agreed to apply.

GEORGE PARSONS.

## WILLIAM DEAN HOWELLS DIES SUDDENLY IN NEW YORK CITY

### Burial from Ascension Church — Observance of Ascension Day — Mr. Hickson's Mission at Trinity Chapel

New York Office of The Living Church }  
11 West 45th Street  
New York, May 17, 1920 }

WILLIAM DEAN HOWELLS, the distinguished author and editor, died suddenly shortly after midnight on Monday, aged 84 years.

The funeral services were held in the Church of the Ascension on May 12th, Bishop Atwood of Arizona and the rector, the Rev. Dr. Percy S. Grant, officiating and the Rev. Charles W. Nauman, curate of the parish, assisting.

Great numbers of prominent men and women attended the service. The remains were taken to Cambridge, Mass.

Mr. Howells is survived by a son, a daughter, and two sisters.

#### ASCENSION DAY

Ascension Day (also the anniversary of the dedication of the present edifice) was fittingly observed by festival services in Trinity Church, morning and evening. At 11 o'clock there was a high celebration preceded by a long procession of choristers, acolytes, and clergy. The processional was "O Zion! blest city", from Hiles' oratorio of *The Crusaders*. The choir was supported by the two organs and a large orchestra under direction of Dr. Victor Baier. Gounod's *St. Cecilia Mass* was beautifully rendered. The introit was an anthem by Randecker, "Praise the Lord, all ye nations". At the offertory, an anthem—"O give thanks unto the Lord"—by Sir Frederic Cowen, was sung.

The officiating clergy were: Celebrant, the Rev. Joseph W. Hill; epistoler, the Rev. Dr. Milo H. Gates; gospeler, the Rev. Dr. William W. Bellinger; master of ceremonies, the Rev. Dr. Joseph P. McComas.

The rector, Dr. Manning, made an address, asking the congregation especially to remember the Seaside Home for the children of the parish at Great River, Long Island. A sermon, appropriate to day and occasion, was preached by Bishop Rhinelander.

Evening Prayer was sung at 3:30 o'clock.

Ascension Day is parish day for the great congregations of the mother church and her eight chapels. They were present at the high celebration in large numbers, filling the church in spite of heavy showers.

By invitation of the Dean of the General Theological Seminary members of the Church Club of the diocese and ladies accompanying them went to Chelsea Square on Ascension Day afternoon, when the chapel and other buildings were thrown open to visitors, and the great treasures of the Bible room were displayed and described by the librarian, Dr. George D. Brown.

Introduced by Mr. Henry L. Hobart to the company, the Rev. Professor Edmunds gave a lecture on the genesis of the New Testament, using some rare and beautiful

manuscripts to illustrate his several points. The visitors attended evensong in the seminary chapel.

#### MISSION OF SPIRITUAL HEALING IN TRINITY CHAPEL

Mr. James Moore Hickson conducted a successful mission of spiritual healing in Trinity Chapel from May 3rd to 7th inclusive. About four thousand cards of admission were distributed and many were admitted who had been unable to procure cards. It was estimated that about eight hundred attended on Monday; each day thereafter there was an increase until on Friday about fifteen hundred were present. Each morning Mr. Hickson made a short address emphasizing the power of our Lord in His Church and His readiness to heal sufferers in soul and body; then a hymn was sung; then those who wished to be ministered to were brought or made their way to the altar rail. Mr. Hickson prayed over each person and laid his hands upon each. Then a bishop or a priest gave a personal blessing. The Rev. Dr. Manning ministered for the whole of Monday morning and also on two mornings beside; the Bishop of the diocese ministered all of Tuesday morning, and also on that morning the Rt. Rev. Dr. Bury, Bishop of North and Central Europe, was present, showing great interest; on Friday morning Bishop Lloyd ministered, and on every day the vicar of the chapel, the Rev. J. Wilson Sutton.

A number of clergy, students of the General Seminary, and various assistants were present each day to usher the people to and from the chancel and to give such help as they could. They were of great usefulness and enabled the mission to run smoothly.

The emphasis in this as in all the missions conducted by Mr. Hickson was laid on the healing of the soul, and the congregations were told that the all-important necessity was the right relation of the soul towards God. In every case known to the rector of the parish and the clergy of Trinity Chapel persons were greatly helped spiritually. In certain cases bodily healing was also received; as when a lame woman who on Monday went to the altar rail leaning on two crutches, a week later at a special service, came away leaning lightly on one; as when a young man who had trouble with the bones of his foot, after being ministered to by Mr. Hickson was pronounced by his physician to be almost well, as when one person was healed of neuritis; as when a cripple was enabled to move without pain for the first time in years.

On one day Mr. Hickson went to St. Faith's School for Deaconesses and addressed the students, who were deeply impressed. On another day he visited the General Seminary and spoke of the healing work before the faculty and a number of visiting clergy. Great interest was shown.

The New York mission was brought to a close by a great service in Trinity Church on Rogation Sunday at 3:30 P.M. So many desired to come that the utmost capacity of the great church was exceeded and many were turned away. Dr. Manning made an



address and then Mr. Hickson spoke. And so closed one of the most memorable weeks in the history of the diocese.

In Trinity Chapel a healing prayer circle was begun after Mr. Hickson's mission of a year ago. This is being continued every Wednesday at 3 P. M., with increased interest. The chapel clergy minister to those who desire help, using prayer, and anointing with oil, and laying on hands.

#### THE BISHOP OF NASSAU

On Sunday, April 25th, the Lord Bishop of Nassau, the Rt. Rev. Roscow George Shedden, D.D., visited the Church of St. Mary the Virgin in New York and assisted pontifically. A dais was erected on the gospel side of the sanctuary and a canopy placed within the carved sedilium, making a beautiful throne. The four candles for the "Bishop's Mass" were placed at each corner of the dais. Six processional candles were placed on the three altar steps—three on each side—through which the Bishop passed on his way to the throne. The day being St. Mark's Day, the colors of the altar frontal and all vestments were red and gold,

and the spectacle was very beautiful. Besides the celebrant, a deacon and sub-deacon, there were two priests attendant upon the Bishop wearing vestments and the Bishop with red cope and the precious mitre given to him by his old parish, All Saints, Margaret Street, London. The Bishop's sermon dealt somewhat with the relations between the English and the American Churches and was printed in THE LIVING CHURCH last week.

The Rev. Gerald C. Rawlinson, who has been with the Bishop at Nassau all winter for the recovery of his health, is accompanying him back to England. He delivered a lecture before the students of the General Theological Seminary on Tuesday, April 27th, on Recent Religious Developments in France.

#### SERVICE FOR C. A. I. L.

A service for the Church Association for the Advancement of the Interests of Labor will be held at the Cathedral of St. John the Divine on Sunday, May 23rd, at 4 P. M. Bishop Burch, president of the association, and the Rev. Bernard Iddings Bell, president of St. Stephen's College, will be the speakers.

D.D., rector of the Church of the Advent, Boston, will preach.

#### STUDENT AND DIOCESE

The Rev. Byrle J. Osborn, of the Cathedral staff, in commenting on the student work of the Cathedral, writes:

"Next year a series of college services, similar to those of this year, will be held in the Cathedral. The list of preachers will include Dr. Fitch of Amherst, Dean Brown of Yale, President Faunce of Brown, Dean Rousmaniere, and Bishop Lawrence. These services will be held under the auspices of the St. Paul's Society with Mr. Samuel Fisher, president of the Society, in charge.

"When the Church's Call (Nation-wide Campaign) was launched the educational institutions in the diocese were organized into a unit with a student committee within each institution and a diocesan college committee over all. Now that the Campaign is over the students have asked that this organization be continued so that the Church students may have some positive connection with the diocese. The purpose is to place each student in the parish where he will fit, to see that his name is placed upon the parish records, and to assist him to become a working member of that parish. This plan originated with the students."

#### WARREN A. LOCKE MEMORIAL

A tablet in memory of Warren A. Locke, late organist of the Cathedral Church of St. Paul, has been placed in the Cathedral by Mrs. R. C. Winthrop and Miss Clara B. Winthrop. In dedicating the memorial, Dean Rousmaniere said:

"Mr. Locke's great gift, as it has always seemed to me, can be summed up only in this phrase, *that he gave himself*. Behind all his ability there was the man himself. And his life was spent unconsciously giving forth himself into the lives of his friends. How charming that self was, and yet how strong was the character! How serious he was when he spoke of the great issues of life, and yet how constantly light-hearted he was as one who believed in God! For underneath that personality which we have loved, and which to-day we remember, lay an absolute faith. That faith was underneath him like the everlasting arms through all the days of toil and devotion and service, and he rested in that same faith when he passed through the valley of the shadow of death."

#### EXECUTIVES OF CITY MISSION SOCIETIES

Representatives of twelve city mission societies of the Church, convened in Boston on May 6th and 7th, agreed to ask the Presiding Bishop and Council to provide a field secretary to start this work, so successful in certain large cities, in other places of the country, under the auspices of the Church.

Dr. William H. Jefferys, the retiring president, said that the Church had so underpaid and neglected the hospital chaplains in its own hospitals and in other institutions that the tremendous opportunity demonstrated by many city mission chaplains had been lost.

Other papers and the discussions which followed showed that the chaplaincy work in hospitals and other public institutions was a great field of missionary endeavor. If clergymen of training and ability devote themselves to this missionary work, the spiritual, civic, and general social welfare results amply demonstrate its value. It is hoped that at least one city missionary to public institutions may be provided in all the larger cities.

The value of the Church Mission of Help, in bringing the wayward girl to the only thing which makes real reformation pos-

## PICTURE CENSORSHIP BEFORE MASSACHUSETTS LEGISLATURE

### Has Already Passed House—Dedication of School Chapel—U. T. O. Service

The Living Church News Bureau }  
Boston, May 17, 1920 }

A LETTER has been sent to the clergy of the diocese by the diocesan committee appointed at the last meeting of the diocesan convention to "arouse the interest of the people and to express to the Governor and Legislature the support by this diocese of the censorship of films by the Commonwealth."

The committee bespeak earnest, careful, and immediate attention to the proposed act, which provides in substance that all motion picture films must be approved by the department of public safety, which may require that all films approved shall be appropriately stamped and the approval shown on the screen before the film is shown.

Section 3 of the act reads: "The commissioner shall approve the whole or any part of such films as are not obscene, indecent, immoral, inhuman, or such as do not tend to debase or corrupt morals or incite to crime, and may disapprove such films or parts thereof as are obscene, indecent, immoral, inhuman, or such as tend to debase or corrupt morals or incite to crime."

Proper provision is made for appeals and enforcement. Penalties are fines not exceeding \$50 for the first, and not exceeding \$100 for each succeeding offense.

The bill has passed the House after a hard fight, and will be fought bitterly in the Senate, before which it will come for action this week or next. Therefore action, to be effective, must be immediate.

#### DEDICATION OF MEMORIAL CHAPEL

The Transcript on Saturday quite fully described the dedication of the new memorial chapel at St. Mark's School:

"The service was held this morning when addresses were made by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, and president of the board of trustees since 1893, and by the Rev. William Green-

ough Thayer, headmaster of the school. The organ prelude and postlude were played by P. D. De Coster, a personal friend of William Vernon Booth, Jr., in whose memory the organ was given.

"The chapel is to commemorate the graduates of the school who died in the service of their country, and to honor all the sons of St. Mark's who served in the world war. The building is not wholly new, as it includes certain features of the older structure which for thirty years has been the centre of the religious life of the school. But the old building has been greatly enlarged and enriched according to the plans of the architect, Henry Bigelow of Boston, a graduate and a member of the board of trustees. The type of architecture is early Italian. On the walls of the side aisle are inscribed the names of the graduates who served in the war. The names of those who died in the service are commemorated on two tablets in the sanctuary.

"A large number, including relatives of the twenty boys who died in the service, attended the dedication.

"Bishop Lawrence began his address by noting the fact that the original chapel had been consecrated by Bishop Phillips Brooks in October 1891. This service is the rededication of the building and its memorials to the same sacred purposes to which it was consecrated thirty years ago.

"After the prayer of dedication by the Bishop, the headmaster made a short address. He expressed his gratitude to the donors for their gifts for the chapel and the individual memorials. Dr. Thayer referred, also, to another gift, significant because it was the legacy of one of the boys killed in the service, Julian C. Biddle. The income of this gift of \$25,000 is to be used for scholarships, with preference to the sons of soldiers and sailors in the war."

#### U. T. O. SERVICE

The annual service for the presentation of the United Thank Offering from the women of the diocese will be held in the Cathedral Church at 10:30 o'clock, on Thursday morning, May 20th.

The Rev. William Harman van Allen,



sible—namely, intimate contact with the Church—was presented by Miss Morrell, its field secretary.

Dr. Alexander Mann told of the successful work of the St. Barnabas' Guild for Nurses, and of its great importance. The Christian nurse, who makes possible effective spiritual ministrations in the sick room, needs the help of the Church and the encouragement of Church women.

The Rev. Frederick Allen described the playrooms for children under direction of the Boston City Mission Society.

The possibility of effective coöperation by our city mission societies with other social and religious agencies was presented by the Rev. Dr. Romilly F. Humphries, who also

showed that the Church led the country in city mission work in institutions, which has been largely neglected by the denominations, and that the system of our Church made it a strong missionary agency among the sick and delinquent.

Next year the Conference is to meet at Richmond, Virginia, as guests of the Richmond society, which is under the direction of the Rev. R. Cary Montague.

The newly elected officers for the coming year are: President, the Rev. Ernest J. Dennen; vice-president, the Rev. Romilly F. Humphries, D.D.; secretary, the Rev. Augustine Elmendorf; treasurer, the Rev. Charles G. Reade.

RALPH M. HARPER.

## DR. HUMPHREYS TALKS ON VIRTUES OF PREVENTION

*For Social Ills—President Bell Does  
the Same — Healing Mission —  
Diocesan Honor Roll*

The Living Church News Bureau }  
Philadelphia, May 17, 1920 }

THE REV. R. F. HUMPHREYS, D.D., superintendent of the Baltimore City Mission, preaching at the fiftieth anniversary service of the Philadelphia City Mission, at the Diocesan Church of St. Mary, Philadelphia, on May 12th, urged greater emphasis upon preventive work. He said that the function of the City Mission was not only that of salvage.

Taking as his theme the parable of the wheat and the tares, he emphasized the question, "Whence hath it tares?" "We find everywhere the tares of evil manifesting themselves in international discord, class antagonism, greed and selfishness, vice, immorality, and degeneracy. We realize that 'the enemy hath done this'. It is our duty, therefore, to search for the enemy, for the Church is here to destroy the works of the devil. It is while men sleep that the enemy comes and sows the tares. We are asleep in the presence of the enemy to-day. We are contenting ourselves with the policies of *Laissez faire*. In the name of modern science, in the name of Christ, let us awake to the urgent need of prevention."

Following the service there was an anniversary luncheon at the City Club attended by the staff of the City Mission and a number of distinguished guests.

In his opening remarks Bishop Rhineland said: "If ever there was an institution in the name of the Church which had the right to expect the confidence, prayers, and support of the Church it is the City Mission. It has proved itself competent. This work is of growing importance as we come to realize our corporate life. Certain tasks can only be undertaken by the community as a whole. For the performance of these tasks the City Mission is an invaluable instrument. On behalf of the 65,000 communicants of this diocese and also of the 250,000 adherents of the Church, I hereby pledge to the City Mission our hearty support."

The first speaker introduced by the Bishop was the Rev. J. DeWolf Perry, D.D., the only surviving member of the original board of the City Mission.

The vicar of the Diocesan Church, the Rev. Dr. Richardson said the City Mission had before it a great future, for it must be the core of the Cathedral plan. "A Cathedral that is the fad of the fortunate would not be a credit to Philadelphia."

Other speakers were Bishop Garland, the Rev. Dr. Louis C. Washburn, Deaconess Carter, the Rev. H. Cresson McHenry, who has spent his entire ministerial life in the service of this institution, and finally William Hamilton Jefferys, M.D., the present superintendent.

### PREVENTION EMPHASIZED AGAIN

At the annual meeting of the Church Mission of Help of the diocese, held at Holy Trinity parish house, on May 11th, the Rev. Bernard I. Bell, Dean of St. Stephen's College, condemned stoning the sinner, and urged more preventive work. "When we consider," he said, "the filthy, unsanitary housing conditions which obtain in a city like Philadelphia, one of the worst in America in this regard, it is not hard to account for the prevalence of vice. While we strive to rescue the victims of these conditions, let us betake ourselves the more earnestly to the task of furnishing sanitary homes, molding public sentiment in favor of propriety and decency, setting up worthy standards for recreation, encouraging the right sort of dances and moving pictures, promoting early marriages, and teaching the sanctity of home life."

Other speakers were Mrs. L. Frederick Pease of the New York Mission of Help and Mrs. M. P. Falconer of the American Social Hygiene Association.

### CONTINUATION OF THE HEALING MISSION

The healing mission conducted by Mr. Hickson at St. Clement's Church, Philadelphia, a few weeks ago made a profound impression not only upon the multitudes who flocked in ever increasing numbers as the week progressed, but also upon the mind of the Church.

The Bishop himself showed how deeply he was impressed when in his convention address he said that the mission had been a revelation of the possibilities of prayer, and had deepened the spirituality of the Church.

Large numbers of the clergy who assisted bear witness to an awakened interest in the healing power of the Church. A diocesan prayer circle has been formed, of which Deaconess Carter is the secretary. Local prayer circles have been formed in many parishes, notably St. Clement's, St. Timothy's, Roxborough, St. Elizabeth's, St. Philip's, and the Diocesan Church. In these churches weekly hours of prayer for healing are conducted and many afflicted persons are presenting themselves for the healing ministry of the Church. Meanwhile a new interest in prayer and a new sense of faith is growing.

### DIOCESAN HONOR ROLL

Up to date eighty parishes and missions have reported the Nation-wide Campaign results to the executive office of the diocese. The amount of pledges and expectations as reported are \$427,900.16. An honor roll has been prepared showing all the churches whose pledges cover the full quota. These include a half dozen of the larger parishes, half dozen of the intermediate parishes and missions, and—perhaps best of all—a dozen of the smaller missions, seeming to indicate that where the Campaign is carefully tried splendid results may be expected. The roll: Christ Church, Philadelphia; St. Bartholomew's, Wissinoming; St. Cyprian's, Elmwood; St. Gabriel's, Feltonville; St. George's, Venango; St. Mark's, Locust and Sixteenth streets; St. Martin-in-the-Fields, Chestnut Hill; St. Titus', Elmwood; Trinity, Centre Hill; St. Stephen's, Clifton Heights; St. Cyril's Chapel, Coatsville; St. Paul's, Oaks; St. Winfred's, Dolington; St. Luke's, Eddystone; Edgeley Chapel, Edgeley; Feasterville Chapel, Feasterville; Grace, Hulmeville; Advent, Kennett Square; Atonement, Morton; Emmanuel, Quakertown; St. David's, Radnor; St. Columba's, Southampton; St. Thomas', Whitmarsh.

In a very special roll of honor should be placed St. Luke's, Eddystone, the only parish or mission which has at this date paid its quota in full.

### THE FEDERATION OF CHURCHES

At a meeting of the Philadelphia Federation of Churches on May 18th, plans will be launched to establish a central office with an executive secretary. The Rev. Roy B. Guild, representing the Federal Council of Churches of Christ in America, is spending two weeks in Philadelphia to accomplish this result.

If an organization, like an individual, is known by the enemies made as well as by its friends, the Federation is to be commended. The denunciation of the "knockers against the fair name of their city", as some of us were called, and the suit that was brought against one of our committee heads who took a fearless and necessarily conspicuous part in the campaign for civic righteousness (a suit that was obviously intended to awe into silence the critics of the city administration), should convince even the skeptical that the Federation has been "active".

### THE FREE PEW SYSTEM

The antiquated custom of pew rentals holds on very tenaciously in conservative Philadelphia. This diocese has lagged behind others, but the new leaven is working.

During the past year the following churches have become free: Christ Church, Pottstown; St. David's, Manayunk; The Atonement, West Philadelphia; St. John's, Northern Liberties; Grace Church, Mt. Airy; St. Luke's, Germantown; St. Mary's, West Philadelphia; St. Paul's, Chestnut Hill.

It is interesting to note in this connection that in ten of our dioceses there are no pew renting churches. These are Easton, Florida, Alabama, Arkansas, Montana, North Carolina, Quincy, Indianapolis, West Texas, and Georgia. Eighty-eight out of every one hundred of our churches have free sittings according to the annual report of the Free and Open Church Association.

### CHURCH TRAINING AND DEACONESS HOUSE

The commencement of the Church Training and Deaconess House will be held at the Diocesan Church of St. Mary on May 25th, at 11 A. M. The Rev. George Lynde Richardson, D.D., will be the preacher.

This institution was founded thirty years ago and has accomplished a great work. Its list of graduates includes some 200 names,



eighty-two of whom have been set apart as deaconesses. The first class was graduated in 1893.

Last year there was a class of thirteen. Of these, two are working in South Dakota, one in the mountains of Virginia, one is to go to Anvik, Alaska, this summer, one has been accepted for work in the Philippines, and is to go next summer, one is to go this autumn to work in Spokane, three are doing parish work, and three are taking the full hospital training as further preparation for work in the mission fields.

#### WELLESLEY CONFERENCE SCHOLARSHIP

A scholarship at the Conference for Church Workers to be held at Wellesley, Mass., from June 21st to July 1st is again offered this year to teachers and scholars of the Church schools of the diocese.

The writer of the best essay of not more than 2,000 words will receive the award which will cover all expenses of attendance. Information can be obtained from the Rev. Dr. Richardson, vicar of the Diocesan Church and chairman of the committee.

#### FLORENCE NIGHTINGALE CENTENNIAL

A special service in honor of the one hundredth anniversary of the birth of Florence Nightingale was held in the Diocesan Church under the auspices of the St. Barnabas' Guild for Nurses on Sunday evening, May 16th. The guild is preparing to hold its national council in Philadelphia on November 18th and 19th. Bishop Israel, chaplain general of the guild, will be the preacher.

#### MISCELLANEOUS ITEMS

An ordination service will be held in the Diocesan Church on Trinity Sunday. The preacher will be the Rev. E. M. Jefferys, D.D.

The annual service for the colored congregations of the diocese will be held in the Diocesan Church on Sunday, June 6th, at

8 P.M. This will be the third of these services.

The executive committee of the Woman's Auxiliary of the diocese recently adopted a resolution expressing appreciation of the splendid leadership of Mrs. John Markoe during the past four years. Reference is made to her keen and sympathetic interest in missions everywhere and to her progressive policy which prepared the way in the diocese for the new organization of the Service League.

The annual Ascension Day musical service at St. James' Church attracted a large and appreciative congregation. This custom was inaugurated by the Rev. Dr. John Mockridge and has since been widely followed.

The annual sermon on Theological Education under the auspices of the Philadelphia Divinity School will be preached in Holy Trinity Church, Philadelphia, on Whitsunday morning by the Very Rev. Hughill E. W. Fosbroke, D.D., Dean of the General Theological Seminary.

Local members of the Brotherhood, both senior and junior, are looking forward to the annual spring meeting held this year at the splendid Memorial Chapel at Valley Forge on June 5th. The spring meeting a time-honored custom, is always largely attended. The programme will consist of recreation in the afternoon and conference later, then supper together; and a general conference in the evening will be addressed by one or more inspiring speakers.

The annual presentation service of the Bishop's Bricks Fund will be held on the eve of Whitsunday, Saturday, May 22nd, at St. Asaph's Church, Bala. Bishop Rhineland will receive the offering and the "bricks" and "churches" made by the children. This money is used to erect new churches. Last year's offering of \$1,050 it is hoped will be exceeded this year.

THOMAS S. CLINE.

tension of Christian fellowship in the Church, third, the development of vital service for the Church. The membership consists of young men and women sixteen years old or over and residents in the parish.



THE LATE MRS. LYDIA B. HIBBARD

—Koehne Photo

[See the Chicago Letters of May 1st and 8th]

The membership at present is thirty-five, and meetings are held regularly on Sunday evening in the parish house after a supper served by the young people themselves.

#### EPIPHANY'S ONE SURVIVING CHARTER MEMBER

The Church of the Epiphany, Chicago, has one surviving charter member, Mrs. J. C. Magill, who still retains her membership despite removal to Evanston. The rector, the Rev. H. W. Prince, in recording the loving tribute of the present congregation of the Epiphany to one "whose record of service and membership is longer than any other living member", quotes an interesting notice from the parish history published in 1897: "It was on the Second Sunday in Advent, 1868, that the first service was held in the old church, Bishop Whitehouse preaching the sermon. The day was cold, the church windows were not in, but a good congregation listened with hope and enthusiasm to the Bishop's encouraging words". In that congregation was Mrs. Magill, the only one of that company whose connection with the parish has continued to the present. Mrs. Magill was a constant worker in the parish organizations, and for many years was financial secretary to the vestry.

H. B. GWYN.

## THE CHICAGO NEWS LETTER

The Living Church News Bureau  
Chicago, May 17, 1920

#### THE NORTHEASTERN DEANERY

THE Northeastern Deanery met at Grace Church, Hinsdale (Rev. L. C. Ferguson, rector), on Monday, May 10th. Nearly fifty clergy, including the Bishop Suffragan, were present. The rector was celebrant at Holy Communion. The business meeting and conference was held afterwards in the new guild hall described in last week's letter, the Rev. J. H. Edwards, Dean, presiding. The address at the morning session was given by the Rev. Jesse H. Dennis, priest in charge of the Church of the Holy Apostles, Chicago, formerly rector of Elgin, and then missionary in Utah. His story of social conditions in Utah, most discouraging to the Church because of the active, organized evils of Mormonism, was new to most of his fellow clergy, who had not realized conditions the Church has to meet where the disciples of Joseph Smith still teach their vicious doctrines, and practically control all social and political life. The speaker for the afternoon was the Rev. F. C. Grant, assistant at St. Luke's, Evanston, who gave a paper on Jewish Parallels to the Miracles of Our Lord. Mr. Grant cited many instances from Jewish writings contemporary to the New Testament, and from those of the second century, which contained cases of miracles and magic having certain similarities to our Lord's miracles. The paper was greatly appreciated.

#### NOTABLE MEETING OF THE G. F. S.

In the spring of each year the associated branches of the Girls' Friendly Society in this diocese meet at one of the city parishes to exhibit the contents of their missionary boxes. This year they met at St. James' parish house on May 13th. The contributions of articles which were nearly all new, were most generous. The estimated value was \$719.70, a little more than double that of last year. Nineteen branches contributed, many gifts coming from candidates' classes. One of these classes sent gifts valued at \$18, all new articles. The boxes were shipped in two lots, one going to Archdeacon Neve, at Ivy Depot, Va.; the other to the Blue Ridge Industrial School, at Proffitt, Va., where the Rev. George Mayo is in charge. After the exhibit the members gave a series of impressive tableaux entitled "America in the Making", nine in all, arranged by Miss Elizabeth Middleton of St. Luke's, Evanston. Miss M. D. Hutchison, of St. Mark's, Evanston, chairman of the meeting, on behalf of the associates presented Miss Carrie Wallace with the literary prize for her essay on Hugh Walpole's "Jeremy".

#### GREEK LETTER SOCIETY AT HIGHLAND PARK

A young people's society has been organized at Trinity parish, Highland Park, as a chapter of the Gamma Kappa Delta, which originated in St. Luke's, Evanston, a year ago, and has proved very successful. The aims of the club are, first, the acquisition of knowledge of the Church; second, the ex-

#### NATIONAL COUNCIL OF CHURCH SERVICE LEAGUE

THE MEMBERS of the National Council of the Church Service League held a retreat at Bernardsville, New Jersey, on the 8th, 9th, and 10th of May, with some twenty members in attendance. The executive committee on Saturday, after a luncheon at Overcross, one of the numerous estates around Bernardsville, held a business meeting. Other members of the Council were entertained at various residences. All members and their various hostesses met on Saturday afternoon at Overcross for tea.

The retreat began on Sunday and was conducted by the Rev. Donald Mayo Brookman,



D.D. The members met in St. John's Chapel, on Mine Mount, one of the chapels of St. Bernard's parish, at 8 o'clock for a corporate Communion. The first address began after morning prayer at St. John's; the second was given in the chapel of the church. There was another address in the afternoon at Overcross, after which the members spent a quiet social afternoon walking about the gardens and groves. Meetings of sub-committees had been held at intervals during Saturday and Sunday, so that all were ready for the formal business meeting which occupied all of Monday. Interesting and constructive reports by officers and committees will soon be passed on to the women of the Church, and in the meantime a message was prepared to be sent out. A late afternoon train carried the women back to New York refreshed and stimulated and deeply grateful to Mrs. Haley Fiske for making the meeting possible. The message of the national council follows:

"The Church Service League challenged by the present unprecedented condition of the world accepts as its immediate programme:

"United prayer to the supreme Source of wisdom and spiritual power for enlightenment and courage.

"United study of the life and works of our Lord Jesus Christ, the Light of the world, and of the problems of our day, that 'in His light we may see light and in His straight path may not stumble.'

"United giving of ability, talents, personality, time, and that concentrated energy which we call money.

"While the Church Service League accepts no limits to the sphere of its usefulness in the parish, the community, the diocese, the nation, and the world, it nevertheless urges upon the women of the Church not to forget that the vital issues now and always are decided in the HOME."

#### BEDELL LECTURES AT KENYON COLLEGE

FOUR LECTURES on the Bedell Foundation will be delivered at the College Chapel on May 24th and 25th by the Rev. Dr. William T. Manning, D.D., rector of Trinity Church, New York City. The subject is The Call to Reunion. The lectures will be delivered at 4 and 8 P. M. on Monday the 24th and Tuesday the 25th. The trustees and faculty invite attendance of all interested persons.

#### DIOCESES WILL NOT MERGE

COMPLYING with the request of the special convention of the diocese the Standing Committees of Easton and Delaware met last week in Wilmington, Del., and after a lengthy debate decided that merger of the two dioceses was unwise. Both committees were well represented and the details of the plan were thoroughly discussed.

The principal reasons for rejection of the plan were those of sentiment and a feeling by both dioceses that the identity of one must eventually be absorbed in the other.

The election of a Bishop of Easton will be the first order of business at the convention which meets June 1st at St. Andrew's Church, Sudlersville, Md.

#### THE 1920 CHURCH CONGRESS

THE CHURCH CONGRESS is expected to meet this year in Rochester, N. Y., from December 7th to 10th, inclusive, the first session occurring on Tuesday evening, December 7th. On Wednesday morning there will be a celebration of the Holy Com-

munion. Three classes of meetings will be held during the Congress—popular, round table, and platform—and the tentative programme is as follows:

##### Topics:

Tuesday Evening (Popular Meeting)—Topic, The Desirability of Communication with the Dead. Two writers, twenty-five minutes each, and one speaker.

Wednesday Morning (Platform Meeting)—Topic, Value of the Holy Communion as Compared with other Means of Approach to God. Four writers, twenty minutes each.

Wednesday Evening (Popular Meeting)—Topic, Is Capitalism a Controlling Influence in the Church? Four speakers, twenty minutes each.

Thursday Morning (Round Table)—Topic, The Pastoral Office in the Light of the Ministry of Healing. Three speakers, fifteen minutes each, and informal discussion from the floor.

Thursday Afternoon (Platform Meeting)—Topic, Principles Involved in the Approach to Unity with Congregational Churches. Two writers, twenty-five minutes each; two speakers, twenty minutes each.

Thursday Evening (Popular Meeting)—Topic, What is the Judgment of the Christian Conscience on the Relation between Stronger and Weaker Nations? Two writers, twenty-five minutes each; two speakers, twenty minutes each.

Friday Morning (Round Table)—Topic, A More Effective Lent. Four speakers, fifteen minutes each, can take part in the discussion.

Friday Afternoon (Platform Meeting)—Topic To What Extent Does the Consecration of a Church Building Remove it from Secular Uses? Two writers, twenty-five minutes each; two speakers, twenty minutes each.

The Rev. Duncan H. Browne of New Brighton, N. Y., is general secretary of the Congress.

#### DIOCESAN UNITS OF CHURCH SERVICE LEAGUE

REPORTS CONSTANTLY coming in show the interest with which the Church Service League is being received. Miss Elizabeth Matthews, president of the National Council, during the first convention of the reunited districts of Oklahoma, in Oklahoma City, conducted a large class on woman's work, and Bishop Thurston appointed a district council of the Church Service League with Mrs. T. H. Dwyer as chairman.

Miss Matthews was also in Kansas at the time of the diocesan convention. The women of the diocese had been summoned to consider forming a house of Churchwomen, but on the afternoon of the third day they decided to form instead a diocesan Church Service League. A council was appointed with Mrs. J. Mc. E. Ames as chairman.

In New Jersey, Bishop Matthews requested the clergy to send delegates to a woman's meeting in Elizabeth at the time of the convention when the work of the Church Service League would be presented. Mrs. John W. Howell, vice-president of the National Council, spoke on the league as the opportunity for women's service. An open discussion followed. The diocesan council is prepared to assist everywhere in the formation of parish units.

#### DEATH OF REV. W. D. WILLIAMS

THE REV. WILLIAM DANIEL WILLIAMS, rector of St. Paul's Church, Southington Conn., entered into the rest of Paradise early on Monday morning, May 10th. He had been ill for several months, yet during

the month of April had shown such marked improvement in health as to be able to attend services in Church. Coming to Southington, September 15, 1914, as priest in charge of St. Paul's Church, he was largely instrumental in making this mission a self-supporting parish, and in securing the new rectory into which he and his family had recently moved, and many other improvements, both temporal and spiritual. His influence for good reached widely outside of his parish and he did not a little to extend the knowledge and value of the Church in several adjoining communities.

Previous to coming to Connecticut, the Rev. Mr. Williams was rector of Trinity Church, Iowa City, Iowa, for ten years, and an examining chaplain of the diocese, and from 1904 to 1913 Archdeacon of Iowa. From 1907 to 1910 he was a special lecturer in the State University of Iowa, and from 1899 to 1903 had held the position of Archdeacon of Arkansas. He was a delegate to General Conventions from 1901 to 1910, and amongst other writings was author of *The Introduction of Christianity Into Great Britain*.

The Rev. Mr. Williams is survived by his widow, a son—the Rev. William Phillip Williams, formerly vicar of All Saints' Church, New Haven, and at present chaplain stationed at the Great Lakes Naval Training Station—and a daughter, Mrs. W. J. English. The funeral services conducted by the Bishop of Connecticut were held in St. Paul's Church on the afternoon of May 12th, and the body was laid to rest in Oak Hill Cemetery, Southington.

#### ACCEPTS MONTANA'S ELECTION

THE REV. H. H. H. FOX has accepted his election as Suffragan Bishop in the diocese of Montana. He was chosen by the diocesan convention which met at Livingston on April 14th.

#### ATTACK ON NATION-WIDE CAMPAIGN REPUDIATED

A VIOLENT ATTACK upon the Nation-wide Campaign and upon some of its officials having been printed in the diocesan paper of Texas, the Bishop Coadjutor of that diocese repudiates the article entirely, saying that it was printed "in the most despicable manner" without his knowledge and that the connection of the culprit with the paper has been terminated. Resolutions indignantly repudiating it have been adopted at a gathering of diocesan clergy at Houston and also by the authorities of the diocese of West Texas.

#### MID-WEST CONFERENCE AND RELIGIOUS INSTRUCTION

MORE AND MORE, religious instruction on work days and as a part of the curriculum of the grade and high schools is being looked upon as the solution of the ever-present problem of training the children. It has everything to recommend it that makes secular education successful, including the element of discipline. Hence it is proposed to give a definite place to the matter at the Mid-West Conference to be held at Racine, Wisconsin, from the 6th to the 16th of July, of which Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, is registrar. What has been done and the lessons learned by experience will be set forth by representatives of parishes already at work, whose problems range from those of a down-town church in Toledo, Ohio, to those presented by a rural community in Illinois. Naturally it is expected that every parish with a vision will wish to have some of its mem-



bers present, prepared to bring back information and inspiration.

Miss Winkler will be glad to furnish detailed programmes on application. A change in policy is announced for this year, in that the registration fee of any one who finds it impossible to be present after registering will be refunded.

#### ALASKAN MISSIONARY KILLED

WORD HAS JUST been received by radio in Pasadena of the killing of the Rev. Augustus R. Hoare, veteran missionary to Alaska, on April 27, by James Maguire, Jr., his 18-year old assistant at the Point Hope Mission. Maguire, who is thought to have been demented at the time, is the son of James H. Maguire, superintendent of the Northwest Division of the Bureau of Education, whose headquarters are at Kotzebue, Alaska.

The Rev. Mr. Hoare and Mr. Maguire, Sr., left Point Hope in February, placing young Maguire in charge of the mission. The party "mushed" the 200 miles north to Point Barrow, with dogs and reindeer. Returning from their expedition in April, Mr. Maguire, Sr., stopped a few miles outside of Point Hope to inspect a reindeer station. The Rev. Mr. Hoare proceeded directly to the mission. Two hours later Mr. Maguire, Sr., arrived only to find the missionary dead and young Maguire holding a revolver. He immediately placed his son under arrest and took him to the federal marshal at Candle. Full details of the tragic affair have not yet been received, and will probably not be available until mail can come through.

It seems that young Maguire had often made long visits with his father in Alaska, and had met the Rev. Mr. Hoare in that region. The latter spent his furlough of 1917-18 in southern California. He met Maguire again in Los Angeles and invited him to become his assistant. They left for the North together in May 1919, sailing from Seattle on the United States Revenue Cutter *Bear* on her first cruise of the season.

The Rev. Mr. Hoare is one of the veterans of the Alaskan Mission, having been on the staff there since 1900. He was ordained deacon in 1902 and priest in 1903, both by Bishop Rowe. He is survived by a widow, a daughter, Margaret, aged 17, and a young son, all of whom are living in Pasadena.

#### SUMMER SCHOOLS

TWO SUMMER SCHOOLS will be held in the Second Province, one at Geneva (July 5-16), the other at Princeton (June 21-July 1). Five scholarships will be given at Geneva, and at both schools a course on Christian Nurture teaching will be offered, together with many other interesting and helpful features.

#### BEQUESTS

UNDER THE TERMS of the will of the Rev. W. D. Williams, of Southington, Conn., the organ fund of St. Paul's Church receives the sum of \$500, the income to go to the upkeep and insurance of the organ.

BY THE WILL of Mr. Edward L. Raborg, the rector and vestry of Old St. Paul's Church, Baltimore, will receive about \$70,000, the income from one-half of the bequest to be used for the work of the parish, and the other half of the income to be used for the maintenance of St. Paul's chapel and guild house. Mr. Raborg was a devoted communicant of the church, deeply interested in its worship and work. His wife, Emma Goldthwaite Rich Raborg, died many years ago, and the fund is a memorial to her. St. Paul's also recently received

\$3,000 from the estate of Mrs. William T. Howard, *nee* Rebecca Williams.

#### MEMORIALS AND GIFTS

AN ALTAR CROSS has been presented to St. Peter's Church, South Deering, Maine, by Mrs. A. B. Hutchinson, in memory of her mother, Mrs. Abby Williams.

THE NEW Woman's Club of Trinity Church, Wilmington, Del., has given \$700 toward the repair of the clergy house at Rehoboth.

THE ALTAR CHAPTER of St. Philip's Church, Laurel, Del., has presented to the parish a silver chalice in memory of Mrs. Amanda E. Hearne, who endowed the Altar Chapter.

Two of the guilds of St. John's Church have united in purchasing a much-needed fire-proof safe to care properly for the parish silver, which is very beautiful and of course valuable.

THE PARISHIONERS of Grace Church, Broad Brook, Conn., with some assistance from Calvary Church, Suffield, and St. Paul's, Windsor Locks, have presented their rector, the Rev. A. Thorold Eller, with a new Ford touring car.

THE FOLLOWING memorials have been placed in St. Paul's Church, Newport, Ark. (Rev. A. E. Lyman-Wheaton, rector): Seven-branch candlesticks, sterling silver and cut glass bread box, brass altar desk, communion rail, handworked, and memorial windows for the east side of the church.

A HAND CARVED pulpit canopy of white oak was dedicated in Trinity Church, Williamsport, Pa., on Sunday, May 9th, in memory of Frederick Weymouth VanHorne, chief forester, U. S. N., who died in France in the service of his country. It is the gift of Mrs. Maud Van Horne and Miss Gertrude Van Horne, and was designed by Herman Louis Duhring of the firm of Duhring & Ziegler, Philadelphia, being the workmanship of E. Meace, carver and sculptor, of the same city.

ON EASTER DAY Col. George McGown (U. S. A., retired), presented to Zion Church, Palmyra, N. Y., new choir stalls of quartered oak, and a complete electric lighting system for church and chapel, in memory of his wife, Julia Chase McGown, a lifelong communicant of this church, and at different times soloist in St. Paul's Chapel, New York, and Holy Trinity, Brooklyn.

THERE HAS RECENTLY been presented to St. John's Church, Somerville, N. J. (Rev. Charles Thacher Pfeiffer, rector), a beautiful set of black brocade satin altar and pulpit hangings, embroidered in gold, for use at requiems and burials. The antependium has the motto "Rest eternal grant them, O Lord", in old English letters. The pulpit Fall has the *Alpha* and *Omega* monogram. There are Bible markers to match. These were presented by a devoted communicant of the parish, Mrs. J. Harper Smith, in memory of her sister, Mrs. Emma Cornelia Freck.

CHRIST CHURCH, South Amboy, N. J. (Rev. Henry Clay Mitchell, rector), recently erected on a slight elevation in the churchyard an attractive Celtic cross made by the W. W. Leland Company of New York, which gained third prize at a recent exhibit of war memorials. Ten feet high, and elaborately carved on front, back, and sides, the cross is a thank offering of the entire congregation for the safe return of a majority of their men, and in loving memory of Lieut. Thomas Kerr, John Render, and Edward Christensen, who were killed in ac-

tion, and whose names are engraved with the inscription:

"Greater love hath no man than this, that a man lay down his life for his friends."

It was consecrated on Easter Day.

IN ST. JOHN'S CHURCH, Albany, Alabama, Sunday, May 9th, a newly installed two-manual pipe organ was used for the first time, and dedicated by the rector, the Rev. Thomas G. Mundy. Given in memory of George and Margaret Atlee Hoff—faithful and devout communicants of this parish from the time of its organization—by their son Atlee Heber Hoff, the instrument was designed and built by Moller of Hagerstown, Md., and is the most modern in the city. After the dedication and an address by the rector, a musical programme was rendered by Prof. Calloway of Montgomery. A bronze tablet above the manual bears the inscription:

"To the Glory of God  
and in loving memory of  
GEORGE AND MARGARET ATLEE HOFF  
Whose devotion and fidelity contributed largely  
to the Erection and Growth of this Church.  
This organ is erected by their son  
Atlee Heber Hoff  
Easter, 1920."

#### ARKANSAS

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

#### Parochial Mission

IN ST. PAUL'S parish, Newport (Rev. A. E. Lyman-Wheaton, rector), a successful week's mission has been conducted by the Rev. H. P. Lyman-Wheaton. The church was filled nightly by parishioners and outsiders. A question box at the door was largely used. Each morning there was Holy Communion and a service for children every afternoon, and the past year is reported as the best St. Paul's ever had. The entire debt on the parish has been paid off and the church consecrated. The church roof and healing plant have been repaired and the church painted costing about \$450. The parish house has been re-roofed and the rectory papered. Lights have been placed in the church, the organ repaired, and a new motor attached at a cost of \$400.

#### ATLANTA

HENRY J. MIKELL, D.D., Bishop

At Trinity Church, Columbus

TRINITY CHURCH, Columbus (Rev. S. Alston Wragg, rector), has spent nearly \$20,000 upon the first unit of its building programme, which includes erection of a modern vestryroom, raising ceiling and window in the chancel, new choir stalls, redecorations, and appropriate furnishings.

HOLY TRINITY CHURCH, Decatur, became a parish at the diocesan Council. The Rev. Harry F. Keller lately assumed charge.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

#### Auxiliaries

THE WOMAN'S AUXILIARY of the diocese met in annual session in Trinity Church, West Pittston, on May 4th and 5th. Reports from all departments were most encouraging. Mrs. Edgar Sturge of Schanton was elected vice-president at large. Miss Tillotson of the Church Missions House led the conference on Women's Work in the Church; and the Church Service League and the re-organization of the box-work were fully discussed. The Bishop has appointed a diocesan committee of the Church Service



League, and plans for re-organization of the box-work are well under way.

THE BETHLEHEM branch of the Junior Auxiliary held its annual meeting in St. Mark's Church, Mauch Chunk, on May 8th. Sixteen parishes were represented. Mr. Goto of Japan was speaker of the day, and the children pledged \$60 for his work. The Juniors from Trinity Church, Easton, and from Calvary Church, Wilkes-Barre, offered to pack the next Christmas box. The president of the diocesan branch of the Woman's Auxiliary brought greetings, and the meeting closed with a model missionary programme.

THE CHURCH OF THE REDEEMER, Sayre (the Rev. W. N. Weir, rector), entertained the archdeaconry of Scranton during its spring session, May 3rd and 4th. Mr. E. L. Blakeslee, Principal of the Sayre High School, read an enlightening paper on The Gary System and Religious Education, and the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, one on Spiritualism.

The address, Message from China, given Monday evening by the Rev. B. L. Ancell, of Shanghai, China, told of the remarkable demonstrations in favor of more Church colleges in a large portion of China, almost untouched by Christian missionaries. Bishop Talbot presided and made the closing address.

After Holy Communion at 8:00 A. M., Tuesday, the clergy inspected the parish play-ground. The business session was occupied with discussion of the Nation-wide Campaign Fund. The Rev. Frederick Henstridge gave a Meditation at 11:30 A. M.

ON WEDNESDAY, April 28th, the Rev. R. P. Kreidler was the chief speaker at a Sunday school institute held in the Presbyterian church at Montrose.

#### CENTRAL NEW YORK

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

The Brotherhood at St. Paul's, Syracuse

THE REORGANIZED chapter of the Brotherhood of St. Andrew at St. Paul's, Syracuse, has promoted a men's class, which is meeting on the six Sunday mornings following Easter at 9:45. The average attendance has been above forty. At the rector's request the chapter has taken charge of distribution of the altar flowers to the sick on Sunday evenings. The formation of a Junior chapter is also in prospect.

#### CONNECTICUT

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

Church Service League—Fiftieth Anniversary—  
Church Normal Schools

THE OLD diocese of Connecticut was first to organize its Church Service League, having completed its organization on December 8th, four days before the National Council was formed. So far sixteen parish units have been formed, and an earnest campaign of enlightenment is being carried on through the diocese to secure a one hundred per cent. membership. Between April 15th and 30th, meetings held in Hartford, New Haven, Middletown, Bridgeport, New Milford, and Norwich, to publish the ideals and plans of the League, were attended by 1,250 women and clergy. Archdeaconry councils are being formed as rapidly as possible. Emphasis has been laid upon the fact that the parish council should be in the hands of women, with a woman at the head, so that even in the rector's absence work can be systematically advanced. Judging from its effect

on individual parishes—even for a few months—the League offers unprecedented promise for women's work in the Church.

THE CHAPEL of St. John Baptist, Portland (Rev. George H. Heyn, priest in charge), will on June 24th celebrate with fitting exercises the fiftieth anniversary of its foundation. For fifty years—a long record—students of the Berkeley Divinity School, under direction of the rector of Trinity Church, Portland, have supplied services in this chapel. Reaching back over that period is a list of names of which both seminary and chapel may well feel proud. The chapel has at present a communicant list of forty-three.

THE SUCCESSFUL Church Normal School of Christian Nurture held in New Haven during the past fall and winter is leading other centres in the diocese to consider the same plan for teacher training. Preliminary steps are now being taken to establish such a school in Bridgeport next fall.

#### DALLAS

ALEXANDER C. GARRETT, D.D., Bishop  
HARRY T. MOORE, D.D., Bp. Coadj.

Arrangements for Council

THE DIOCESAN COUNCIL has been postponed from May 11th to the 30th of the same month. It will then meet in St. Matthew's Cathedral at 11 A. M. Bishop Capers of West Texas will be the special preacher. The Episcopal Men's Club will entertain at dinner all the diocesan delegates from out of the city.

#### DELAWARE

Anniversary of Archdeacon Thompson—New Rectory at Wilmington

THE VEN. BENJAMIN FISH THOMPSON, rector of Christ Church, Dover, and Archdeacon, celebrated on May 1st the tenth anniversary of his rectorship. On the morning, being the Feast of St. Philip and St. James, a large number joined with the rector in the Holy Communion. In the afternoon a generous purse of gold was presented to him. In the evening the parishioners called upon the rector and Mrs. Thompson at the rectory. During the ten years the old colonial church of 1734 has been beautifully restored, the congregation doubled, and the offerings almost trebled.

THE COMFORTABLE RESIDENCE at 1009 Park Place, Wilmington, has been acquired by a holding company, the rectory incorporated, and leased to the vestry of St. Andrew's as a rectory. The rector, the Rev. Richard W. Trapnell, and his family moved into the new home the week after Easter. As the stock of the corporation is being placed with members of the congregation and the officers are members of the vestry, the parish has control over the property. Conditions in a bequest some years ago determined the method of providing the new home.

THE SPRING MEETING of the Delaware branch of the Woman's Auxiliary met in St. Anne's Church, Middletown, May 6th. The celebrant and preacher was the Rt. Rev. Rogers Israel, D.D., Bishop of Erie, the missionary speaker the Rev. E. J. Lee, of Anking, China, who described the supreme opportunity open now for deciding the future of Chinese civilization.

Mr. Lee appealed for assistance in raising \$25,000 lacking for Kuling School for the education of the children of the thousand missionaries in Central China. This school saves children from the heat and disease of

the cities and gives them a sound education at a healthy mountain resort. It prevents the break-up of families, thus relieving missionary parents of great pain and anxiety.

THE PENINSULAR SUMMER SCHOOL for Religious Education to be held at Ocean City, Md., June 21st to 25th, is an enterprise sponsored largely by Delaware clergy. The Rev. Thomas G. Hill is president, the Rev. P. L. Donaghay, secretary, and Mr. Dudley Roe, Sudlersville, Md., treasurer. Further information may be obtained from the Rev. Edmund Burk, Ocean City, Md.

#### EAST CAROLINA

THOMAS C. DARST, D.D., Bishop

Convocation

THE WILMINGTON CONVOCATION met in St. Gabriel's Church, Faison (Rev. A. R. Parshley, rector), May 4th and 5th. The Rev. Geo. W. Lay, D.C.L., was elected dean for the ensuing year. Religious Education was the chief topic of discussion, on which subject the Rev. Dr. Lay spoke convincingly. The Department of Religious Education through its chairman, the Rev. J. H. Gibboney, reported on work done and stated efforts were to be made to secure one of the foremost lecturers in the Church to give lectures at the University of North Carolina on the fundamentals of Religious Education.

The convocation was brought to a close by a service conducted by Bishop Darst at which time he confirmed a large class presented by the Rev. Mr. Parshley.

#### EASTON

Death of Mrs. Gould—Southern Convocation

MRS. ROSABELLE GOULD, wife of the Rev. W. D. Gould, Jr., of Cambridge, died suddenly on Saturday, May 1st, at the rectory. She was very widely known throughout the diocese, although formerly of Virginia. Mr. Gould received the highest number of clerical votes for the episcopate at the special convention.

THE SOUTHERN CONVOCATION met last week at Ocean City for an interesting programme. The Rev. R. W. Trapnell was the special preacher.

#### FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Death of J. A. Van Cleve

JOHN ARCHER VAN CLEVE died at Marinette, Wis., on May 6th. He was the first mayor of Marinette, prominent in public affairs for nearly fifty years, and was the secretary of the vestry of St. Paul's Church for forty years. The funeral was held May 7th, the Rev. George Babcock officiating. Flags were flown half-mast during the hours of service.

#### GEORGIA

FREDERICK F. REESE, D.D., Bishop

Parish Admitted—Nation-wide Campaign—  
Daughters of the King—Colored Council

ITS ADMISSION as a parish was celebrated in St. Michael and All Angels' Church, Savannah (Rev. J. D. Miller, rector), on Sunday, May 2nd. The Rev. S. B. McGlohon preached, welcoming the new parish, which is the second organized mission to be admitted since the formation of the diocese thirteen years ago. The rector told the story of the mission's development and the senior warden, Mr. R. L. Cooper, told of its admission at the recent convention.

TO ORGANIZE the new diocesan committee to continue the Nation-wide Campaign, the



Bishop called a meeting the week after the annual meeting of the Woman's Auxiliary, which elected five of its members. An executive committee was chosen, with the Bishop as chairman, the Rev. J. D. Wing, D.D., secretary, Mr. J. M. Lee, treasurer, and two men and two women from the larger committee. The Bishop told of the items he had chosen as entitled to priority in receiving appropriations from the Campaign funds.

THE ANNUAL meeting of the local assembly of the Daughters of the King occurred on May 4th in the Church of St. Michael and All Angels. Mrs. F. F. Reese was reelected president. One parish was selected as the object of prayer for the ensuing year, that a chapter of the order may be organized therein. The chapter from St. Michael's does individual work among the colored people; that from St. Paul's carries flowers from the altar to the sick, and visits the hospitals; that from Christ Church calls on new members, including the newly confirmed. As new work it was decided to hold weekly devotional meetings followed by a social hour for mothers of Sunday school children at the House of Prayer Mission. The Bishop of Florida preached at the evening service.

THE LARGEST council ever held by the colored Churchmen of the diocese met in St. Mary's Church, Augusta, on April 27th, 28th, and 29th. A committee was appointed to arrange for a laymen's summer school at St. Athanasius' School, Brunswick, and the council agreed to contribute \$200 towards the stipend of a missionary at St. John's Church, Albany. The first annual offering of the Woman's Auxiliary was \$140, from which the women placed a scholarship for a child at St. Athanasius' School. A gift was made to Deaconess Alexander to purchase a font for her work at Penick. Last year the colored parishes and missions raised nearly \$8,000 in cash for all purposes.

ST. PAUL'S CHURCH, Augusta (Rev. G. Sherwood Whitney, rector), had at Easter a debt of \$3,500. The Easter offering reduced the amount by over \$1,400. Since then two members of the parish have been trying successfully to reduce the debt still further, with the result that now only about \$400 remains.

ST. MARY'S (colored) Mission, Augusta (Rev. F. W. B. Dorsett, vicar), has increased its pledge for missions from \$28 to \$225 annually, and its contribution to the vicar's support from \$170 to \$300.

THE SAVANNAH *Tribune*, a negro daily, recently devoted nearly two columns to a sermon by Archdeacon Brown, who has charge of the colored work in the diocese. The archdeacon vigorously condemned the Friday night community dances, which he said had become a menace to morals.

#### IOWA

THEODORE N. MORRISON, D.D., Bishop  
HARRY S. LONGLEY, D.D., Bp. Coadj.

#### Active Juniors

THE JUNIOR BROTHERHOOD of St. James' parish, Oskaloosa, organized last fall, has brought several boys to confirmation, has increased the Church school attendance, has begun wireless and other clubs for instruction and amusement, instituted a corporate Communion, takes up the offering at all early services, and has helped in the formation of the new senior chapter. On April 25th twelve boys were admitted to full membership. A probationary order, called the Knights of St. James, has been formed to include boys under twelve who desire to

enter the Brotherhood and will work under direction of a Junior until they reach the minimum age limit of the Brotherhood. The senior chapter organized a study class for the Sunday mornings of May, using Dr. Atwater's *Episcopal Church* as a textbook.

ON LOW SUNDAY Bishop Longley visited St. Paul's Church, Council Bluffs, and confirmed a class of fifty-two, all but eight being adults, and received one from the Roman Communion. This parish recently increased its rector's salary from \$2,750 to \$4,200, and appropriated \$2,000 for the salary of an assistant.

#### KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

#### Girls' Friendly Society—Diocesan Auxiliary

THE ANNUAL SERVICE of the Girls' Friendly Society was held at Christ Church Cathedral, Louisville, beginning with a corporate communion, followed by breakfast in the Cathedral House. The Bishop preached at the choral evensong, and the offering was for extension work of the society.

A MEETING of the diocesan board of the Woman's Auxiliary was held in the Cathedral House on Thursday, May 9th, the special feature being a conference on the office and work of presidents. It was reported that \$1,400 had been raised in thanksgiving for the services of Miss Elizabeth M. Buchanan for the erection of the new chapel at St. Hilda's School, Wuchang, China.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

#### Churchmen's Club—Missionary Aid—City Missions

AT THE spring meeting and banquet of the Churchmen's Club, on April 27th, Dr. Henry Barton Jacobs, president, announced a membership of 510. Speeches were made by Mr. F. C. Morehouse, editor of *THE LIVING CHURCH*, and by the Rev. H. P. A. Abbott, D.D., rector of Grace and St. Peter's Church, Baltimore. Mr. Morehouse spoke on *The Future*. He deplored withdrawal of the United States from international affairs. America, he said, had no other policy but that of drifting, and we had repelled the

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earnest pleas of the world for our leadership. We have done nothing to make war improbable. Military occupation of Germany, a temporary necessary evil, must be abandoned as soon as possible. The rule of force will never produce reconstruction. Mr. Morehouse said that we had done little or nothing to present to foreigners the true ideals of Americanism. Ideals of citizenship are interwoven with those of Churchmanship, so that the Church must engage in big, not petty things. The American people are not a little England and the American Church is not a little Church of England. As twentieth century Churchmen, we are heirs of all the Christian ages. There are more Eastern Christians in America than Churchmen. We have a duty in linking them up with us. Dr. Abbott speaking on Capital in the Light of Jesus Christ, emphasized the unity and concord which should exist between capitalists and laborers and asserted that the odium attaching to capitalists was because as a class they have not realized their responsibility. He quoted a definition of socialism which declared it to be giving, not getting, serving, not being served. This, said the speaker, was Christianity, and should be so called. The speeches were fresh and strong and provoked thought.

AS A RESULT of pledges to the Nationwide Campaign, committees of the Executive Council are busy investigating requests for funds to aid parishes and missions. Committees of laymen make personal investigation of new sites and proposed improvements and report their findings before any award is made.

CITY MISSION work was established in Baltimore, as a part of diocesan work, a little over a year ago, and is under the superintendency of the Rev. Romilly F. Humphries, D.D., whose office is in the Diocesan House, 409 N. Charles street. By agreement with the Federation of Churches, our own Church and the Lutherans are in charge of ministrations in city and state institutions in or near the city. A plan has been worked out by which the combined Episcopalian and Lutheran missions act as a clearing house for hospital visitations. Names of patients desiring to be visited, including Jews, are secured and forwarded to ministers and rabbis, according to Church allegiance.

#### MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop  
Campaign Against Debt

ST. STEPHEN'S PARISH, Milwaukee (Rev. C. B. B. Wright, Ph.D., rector), is entering upon a campaign to pay its \$5,000 debt. "Liberty" bonds of \$10, \$25, \$50, and \$100 value will be sold, payable in quarterly installments. It is hoped that the entire debt may be liquidated by next January, when the parish celebrates its thirtieth anniversary.

#### MAINE

BENJAMIN BREWSTER, D.D., Bishop

At St. Michael's, Auburn — Greek Easter — Memorial Service

BISHOP BREWSTER visited St. Michael's Church, Auburn (the Rev. Arthur T. Stray, rector), on St. Mark's Day, and confirmed a class of 21, of whom 13 were converts to the Church. Of these, two had been Roman Catholics, three Presbyterians, two Baptists, and one a Congregationalist. At an early Eucharist the Bishop blessed three recently received memorials—an oak and brass altar rail and gates, given in memory of Henry

Porter, a devout communicant, by his widow and daughters; a set of four tall brass candlesticks, four of them in memory of the late J. Marshfield Stevens, and given by his widow, children, and grandchildren; and the remaining two a thank offering by Mr. and Mrs. F. B. Greenleaf, and a brass missal-stand, the gift of Mr. H. L. Loring. A few weeks before this occasion, the rector had had the pleasure of blessing three very handsome brass alms basons given in memory of Alma Dohme V. Maurés by her sister, Mrs. Edward C. True.

MEMBERS of the Greek Orthodox Church residing in Millinocket observed their Easter on April 11th in St. Andrew's Church. At their request the missionary in charge, the Rev. Alfred Martin, celebrated for them. There were several interesting observances in accordance with the Greek Liturgy, as, for instance, the coming forward of members of the congregation to light tapers from a Eucharistic candle held by the celebrant, and after the Gospel, the intoning by the congregation of a Greek chant.

A MOST INTERESTING service was held in St. Stephen's Church, Portland (the Rev. Geo. C. DeMott, rector), on Sunday evening, April 25th, in memory of the soldiers of the Canadian Army who lost their lives in the great war. About sixty Canadian veterans were in attendance. After the sermon, which was by Mr. DeMott, and in which he paid an impressive tribute to the soldiers of Canada, color bearers took their stations in the chancel with the American and Canadian flags. The soldiers and the congregation standing to attention, the organist played the Dead March from Saul, after which "Taps" were sounded by a bugler in the gallery, followed by a hymn.

#### NEWARK

EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Coadj.

Bishop Bury Speaks

THERE WAS a festival evensong in Grace Church (Van Vorst), Jersey City, on Ascension Day, with a sermon by Bishop Bury. Visiting clergy from nearby parishes assisted, as did the Russian priest from a neighboring parish. The officiant was the rector, the Rev. Henry B. Bryan. The choir was augmented and the music was elaborate and well rendered. Bishop Bury, after telling the congregation of his acquaintance with their rector in Panama, and of his affection and esteem for the Archdeacon of

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Panama, described his work in Russia, Germany, and elsewhere in the great war. A reception for the congregation was held in the parish hall.

**NEW JERSEY**  
PAUL MATTHEWS, D.D., Bishop  
Organization of Parish Club

A MEN'S CLUB has recently been formed at St. John's Church, Somerville, "to promote good fellowship among its members and to recognize a common responsibility and obligation of furthering the work of the parish." It begins with a membership of twenty-five.

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

Central House for Trained Nurses—Bishop Leonard to Attend Lambeth Conference

ON THURSDAY evening, May 13th, a central house for trained nurses of all descriptions in the city of Cleveland was opened with suitable ceremonial. An invocation by Bishop Leonard was followed by an address of donation from Mrs. Chester Bolton, and an official acceptance of the gift by Mrs. Dr. Thwing. These were followed by a clever paper by Mrs. Piggott, who is making an official survey of city hospitals; and music was interspersed. Then came an informal and happy reception for six hundred nurses with their friends. This fine old residence is immediately opposite Trinity Cathedral. On the lower floor is a room with a big open fireplace, for St. Barnabas' Guild. The house will be a sort of club, a gathering place for these women who have but little opportunity for recreation. Here they will find books and music, and a common rendezvous. And here, too, are offices for each department of the nurses' work in the city. In no other town in the country is such a center to be found. On the following day St. Barnabas' Guild gave a reception in their quarters, and in the evening a service commemorative of Florence Nightingale was held in Trinity Cathedral.

THE BISHOP OF OHIO plans to sail on June 10th, to attend the Lambeth Conference in London. He will be accompanied by his niece, Miss Florence Sullivan of New York.

FROM MAY 3RD TO MAY 5TH, the diocese celebrated the thirtieth anniversary of the consecration of its beloved Bishop, the Rt. Rev. William Andrew Leonard, D.D., in Trinity Cathedral, Cleveland, by a solemn *Te Deum* service of thanksgiving. In the procession were the Rt. Rev. John Hazen White, D.D., Bishop of Northern Indiana, Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, the Standing Committee, the Executive Chapter of the Cathedral, all the clergy of the diocese, and a group of the denominational ministers of the city. Bishop McCormick preached an historical and personal sermon.

May 4th, the Church Club of Cleveland gave a banquet, in honor of the event, to the clergy and many friends of Bishop Leonard. After dinner, to which over five hundred sat down, the Rev. George P. Atwater, D.D., of Akron, who represented the diocese, read a paper showing loving appreciation of what Bishop Leonard has done during these thirty years. Letters and telegrams were read from the Presiding Bishop and absent friends, by the Bishops Coadjutor, Rt. Rev. DuMoulin, D.D. Other speakers were the Hon. Myron T. Herrick, Hon. Andrew Squire, and Bishop White, who expressed themselves in like terms of re-

gard. On behalf of the diocese, the Rev. Louis E. Daniels of Oberlin presented Bishop Leonard with a gold and silver paten and chalice, richly jewelled.

THE ANNUAL CONVENTION of the Woman's Auxiliary of the diocese was held May 6th, in St. Paul's Church, Cleveland. After the Holy Communion, Mrs. Homer P. Knapp of Painesville, the Auxiliary president, opened the business session. Reports showed a steady growth of interest in the different branches. The director of the Junior Auxiliary spoke upon the Church School Service League, the purpose of which is to bring the work of the Church for children and youth, under a unified programme. Miss Parker, a returned nurse, spoke of the great necessity of instructing mothers in the care of the health of their children. The Rev. Francis S. White, Dean of Trinity Cathedral, speaker of the day, gave an inspiring address to the Auxiliary on the five great problems facing the Church: work among the Indians, the negroes, the mountaineers of Virginia, the foreign population, and our own American work.

Bishop Leonard reappointed the former diocesan officers, except Mrs. J. B. Savage, who as diocesan secretary resigned, Mrs. W. H. Marshall of St. Paul's parish, Cleveland, succeeding her.

**OKLAHOMA**  
THEODORE P. THURSTON, D.D., Miss. Bp.  
Educational Opportunities

THE BISHOP and the clerical and lay Churchmen attending the Church Institute held in connection with annual convocation made a pilgrimage to King Hall, Norman, which is the Church house for women students at the state university. The chaplain, the Rev. V. C. Griffith, had arranged a conference between President Brooks of the University, Dr. Phelan, its director of education, and Bishop Thurston, the Rev. R. S. Chalmers, and Mrs. Templeton, director of Religious Education in the district. As a result, special training for Church workers is provided through the correlation of university courses and religious pedagogy. Students taking this course will have practical work with the pupils of the Church schools, and will receive credits from the University as for other laboratory work.

**OLYMPIA**  
FREDERIC W. KEATOR, D.D., Bishop  
Daughters of the King

ON APRIL 18th in St. Mark's Church, Seattle, the parish branch of the Daughters of the King observed the thirty-fifth anniversary of the national society. The Girls' Friendly Society joined with the Daughters in an early Communion at which fourteen members were admitted into the former order. Afterward a breakfast was served in the guild room, when the Rev. Dr. Gowen gave an address on the order, as did also Mrs. Sidney Morgan, president of the local assembly of the D. O. K. At the eleven o'clock service in the church, Mrs. Ida M. Potter, president of the local assembly, gave a brief history of the Daughters of the King, national and local.

**RHODE ISLAND**  
JAMES DEWOLF PERRY, JR., D.D., Bishop  
Reception in Honor of Bishop Gailor—A Mission of Healing

ON THE EVENING of Tuesday, May 18th, Bishop and Mrs. Perry gave a reception in honor of Bishop Gailor to the clergy of the

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diocese and the delegates to the Convention at their home, Bishop's House, Providence.

MR. JAMES MOORE HICKSON will make a brief visit to Providence and hold a healing mission in St. John's Church, May 26th and 27th. The attendance will have to be limited by tickets, which are to be obtained through the president or secretary of a special committee, the Rev. J. F. Scott, or Mr. R. L. Anthony, at the Bishop McVickar House, 66 Benefit street, Providence.

SOUTH DAKOTA

HUGH L. BURLISON, D.D., Miss. Bp.  
WILLIAM P. REMINGTON, D.D., Suffr. Bp.

District Has Business Agent

MR. E. A. MCINTOSH, back from Alaska, after constructing several mission buildings and a hospital, is now on the staff in South Dakota to superintend the erection of several chapels in the Indian field. The Indians will do the practical work. As the Bishop's business agent, Mr. McIntosh can materially lower the cost of construction.

SOUTHERN OHIO

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

Florence Nightingale Centennial Service

THE BISHOPS asked the clergy to hold a special service for doctors and Red Cross nurses on May 16th to commemorate the centennial of the birth of Florence Nightingale, who, like Edith Cavell, was a member of the Church.

SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bp.

Daughters of the King—Lectures on the Social Test of Religion

THE DAUGHTERS OF THE KING from Southern and Southwestern Virginia met at St. John's Church, Roanoke, on May 6th, the convention being opened with a celebration of the Holy Communion by the Suffragan Bishop of Connecticut, assisted by Bishop Jett and the Rev. G. Otis Mead. The address of welcome by Bishop Jett was responded to by the Rev. W. E. Callender of Norfolk. Bishop Acheson also made an address of greeting from the oldest to the newest diocese in the American Church. Mrs. White of Norfolk then took the chair and conducted business. At the afternoon session the Rev. Mr. Callender spoke on Service. Miss Fisher of Norfolk reported on action by General Convention concerning the work of the order. The address of the convention was made by Bishop Acheson, who dwelt on the value of the Order in a parish, and explained and emphasized the Church Service League. The Bishop answered many questions propounded by the delegates.

THE REV. RICHARD WALLACE HOGUE, executive secretary of the Church League for Industrial Democracy, has just finished a series of lectures on *The Social Test of Our Religion*, under the auspices of the Lynchburg Young Women's Christian Association. The lectures were given in Westminster Presbyterian Church, and the open forum in the afternoon produced valuable discussions. Especially stimulating and helpful were his lectures on The Negro Problem, The Challenge to the Church, and The Real Basis of Democracy.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Richmond Convocation Meets — Churchmen's League

THE RICHMOND CONVOCATION, embracing ten counties around Richmond, held its semi-annual meeting at the Church of the Ascension, Highland Park, Richmond, on May 4th and 5th. Reports of the parishes showed in almost every case enthusiasm over manifest growth, and over the results of the Nation-wide campaign. Remarkable development during the past few months was shown by the Weddell Memorial Church, Richmond, under Mr. W. S. Shacklette, a candidate for holy orders who has been placed in charge by the Bishop. Laymen of Richmond provide regular lay services at a number of vacant or closed churches; and plans have been made to aid in development of the Church in the western section of the city. An interesting and helpful essay by the Rev. R. Cary Montague, on The Proper Attitude of the Church toward Spiritual Healing, was followed by several addresses, producing a most interesting discussion of the subject. Convocation closed with a public meeting on Wednesday evening, with splendid addresses by Messrs. Thomas B. Howell, John Stewart Bryan, and Wyndham R. Meredith, on the general subject of The Latent Resources of Laymen.

THE CHURCHMEN'S LEAGUE of Henrico parish, composed of all clergymen working in the parish, the vestrymen of all seventeen churches, and other elected members, held its spring meeting at the parish house

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of All Saints' Church, Richmond, on May 6th, with an attendance of over 150. The president, Mr. Oliver J. Sands, presented the speakers of the evening. The committee on services in vacant churches reported that every parish or church without a rector within forty miles of Richmond, in the diocese, including three churches which have been closed for several years, has been taken under the care of the Churchmen's League, with lay services already carried on at the majority of them, and arrangements completed to begin services at the others this month. A report by the committee on the city missionary work showed a tremendous work being done by the Rev. R. Cary Montague, the city missionary, and his lay helpers, at the institutions in Richmond and vicinity. Resolutions were adopted looking to the provision of further lay assistance in the work.

Addresses on extension of the Church in the newer western section of the city showed its vital importance to the whole corporate body of the Church in the city. A resolution commended the matter to all the congregations in Henrico parish.

**WESTERN NEW YORK**  
CHARLES H. BRENT, D.D., Bishop  
St. Stephen's Parish, Olean

ON SUNDAY, APRIL 25TH, St. Stephen's parish, Olean, received Bishop Brent's first episcopal visitation, when he confirmed a class of sixty-two. This was also the fourth anniversary of the ordination of the rector, the Rev. Cedric C. Bentley. Since he took charge last September, forty have been baptized, a debt of \$3,100 has been paid; the parish budget has been increased 100 per cent., the number of subscribers from 115 to 424; the Nation-wide Campaign quota of \$3,727 has been raised and \$3,458 has been added to the parish house fund. Plans are being made to erect a suitable modern parish house for this, the only parish, in a city of about 22,000.

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**Dr. Grant's Defense,  
Bishop Burch's Reproof  
and Other Articles**

Reprinted from

**THE  
CHURCHMAN**

of January 24 and 31, 1920



## AN APPEAL TO THE PEOPLE OF THE CHURCHES OF AMERICA

We the undersigned ministers of the Church of Christ, believing that the political institutions of our country commend themselves to the reason and conscience of mankind sufficiently to stand the test of such freedom of speech as has hitherto, in times of peace, been accorded by our Government to the aliens who have come to us for asylum as well as to our citizens, are moved to make an appeal to the people of the Churches of America on account of certain measures, inconsiderately undertaken, which threaten the basic principles of our Government. We have in mind, in particular, the deportation of men without judicial trial; the proposed repressive legislation now before Congress, threatening the primary rights of free speech, free press and

peaceable assembly; the suspension of Socialists by the New York State Assembly; and other evidences of an excited mood on the part of many of our people. We have long been saying that constitutional changes can be effected without violence in America, because of our right to free expression of opinion by voice and ballot. We cannot now deny this American substitute for violence without directly encouraging resort to revolution. In the conviction, therefore, that our American institutions will survive because they have the willing allegiance of the majority of our citizens, we urge the people of the Churches of America to use their influence for the return to that old faith in the fundamental principles of our civil liberty.

George Alexander, pastor, First Presbyterian Church, New York.

Charles H. Brent, Bishop of Western New York.

Benjamin Brewster, Bishop of Maine.

Chauncey B. Brewster, Bishop of Connecticut.

Arthur J. Brown, corresponding secretary, Board of Foreign Missions, Presbyterian Church.

William Adams Brown, professor, Union Theological Seminary, New York; secretary, General Wartime Commission of Churches.

Henry Sloane Coffin, pastor, Madison Avenue Presbyterian Church, New York.

Harry Emerson Fosdick, pastor, First Presbyterian Church, New York.

Charles E. Jefferson, pastor, Broadway Tabernacle, New York.

William Lawrence, Bishop of Massachusetts.

Frederick Lynch, editor of Christian Work, New York.

Charles S. Macfarland, general secretary, Federal Council of Churches of Christ in America.

John A. Marquis, general secretary, Board of Home Missions, Presbyterian Church.

Francis J. McConnell, Bishop of Methodist Episcopal Church, Denver.

John McDowell, department head, Social Service Department, New Era Movement, Presbyterian Church.

Arthur C. McGiffert, president, Union Theological Seminary, New York.

William Pierson Merrill, pastor, Brick Presbyterian Church, New York.

Frank Mason North, secretary, Board of Foreign Missions, Methodist Episcopal Church.

Charles Lewis Slattery, rector, Grace Church, New York.

William Austin Smith, editor of The Churchman, New York.

Ethelbert Talbot, Bishop of Bethlehem.

Worth M. Tippy, executive secretary, Commission on the Church and Social Service.



# The Churchman

JANUARY 24, 1920

## DR. GRANT'S DEFENSE

He will go to the rescue of anyone who seems to be hurt or who is being unfairly treated.

THESE are words written by Dr. Percy Stickney Grant to describe the temperament of a clergyman. They are part of the statement published in the New York *Evening Post* of January 15, which Dr. Grant made in reply to his critics. We beg our readers who have judged Dr. Grant by the prejudiced reports which have been filling the daily papers to read his defense. It is more than an apologia. It is a definition of Americanism and its Christian tone should serve as a rebuke and an example to certain clamorous and arrogant voices among us who are using the word Americanism unworthily.

Dr. Grant bears the distinction of being the only clergyman in America who, to our knowledge, publicly rebuked the unfairness of some of the methods by which aliens were recently arrested, tried and deported. Voices have been raised outside the churches against the un-Americanism of the whole procedure. A government official who has assisted in certain prosecutions of dangerous aliens said recently in our hearing that these so called trials were atrocious. We think that the time will come when churchmen will treasure the memory that a clergyman in the Episcopal Church had the sound intuition to sense this injustice and the courage to denounce it.

One may be sure that if the great body of our American citizens knew the facts about these arrests *en masse* and trial *en masse* which have been applauded through the length and breadth of the land, they would burn with shame at the cruel and unchivalrous thing that has been done. The heart of America is both just and compassionate. But what is disconcerting is the feebleness of judgment in our public opinion that could have been so stampeded by fear that it should not even have questioned the justice of giving over to tribunals, which had neither the time nor knowledge required for a judicial trial, the hundreds of persons who were being dumped on their hands by detective agencies, and government officials whose patriotism was being measured in the press by the number of arrests they could show to their credit. What happened to our American sense of fairness in the *Buford* matter is a reflection as much upon our intelligence as upon our humanity. No fair minded American, if he knew the facts, would stand for this thing for an hour. But ought not our knowledge of the world to have warned us that with such loose judicial methods a miscarriage of justice was bound to happen? Considering the zealous part which the press has played in this business, the masses may be forgiven their hysteria but it is difficult to understand how the common sense of thinking Americans could have become so clouded that only one voice was raised in the Episcopal Church against this thing and not a voice among the statesmen.

If any of our readers are willing to feel humiliation,

let them read in the *Survey* for January 10 the article entitled 'The Buford Widows' by Winthrop D. Lane. For some reason or other, the daily papers have not seen fit to investigate and report such facts.

On lower Second Avenue in the city of New York there is a Church of All Nations. The church, and the settlement work connected with it, are supported by the Methodist Church. A young Russian, Theodore Concevich, is in charge of this work and he is the pastor of the Russians who come to the meetings. The editor of THE CHURCHMAN visited the Church of All Nations last Sunday and heard this story from the mouth of Mr. Concevich: 'Joseph Polulech is a young Russian twenty-five years old. He had been in America eight years. He was a member of this church and I was his pastor. He is a bright young man, eager to learn. He was attending a night school run by the Communist party. He was studying English and Algebra. He was not a Communist, but he was made an officer in the school because of his faithfulness and intelligence. On the night that the school was raided by the Lusk Committee, everybody present was arrested, Joseph Polulech among them. I and others protested to the Lusk Committee and gave our guarantee that young Polulech was not a Communist. We received no reply to our protest.'

Joseph Polulech is now among those 249 aliens who are locked up in cars being pushed over the Finnish frontier towards the Russian border. America with its hundred million people can better afford to risk the propaganda of such fanatics as Emma Goldman than endure the stain upon its honor of having denied a fair trial to this Russian boy. We have been told that there were other men on the *Buford* as innocent of crime against America as this boy, and their cases are far more pitiful because they were torn from their wives and children.

Mr. Concevich is in touch with the Methodist work among the Russians in various American cities. He says the Russians are now afraid to attend public meetings and classes for fear of having the police raid their meeting places and 'beat them up'. Russian workmen are being discharged from their work in New York because of the prejudice against Russians and the refusal of others to work beside them. Last summer Professor Galatzky was delivering a lecture in a hall in Pittsburgh. The hall was raided. He and everybody present were arrested. The police had made a mistake, however. The lecture happened to be on Lincoln and was under the auspices of the Public Information Bureau. These things are happening in America under an administration which went to war to make the world safe for democracy. We are not debating the justice of deportation of undesirable. We have no wish to question here that legitimate policy of our Government. What we deplore is the inhumanity and injustice of the method of enforcing the policy.

Dr. Grant did not say that the passengers on the *Buford* and the passengers in the *Mayflower* were the same kind of people. We think that he ought to have



administrative superiors. The only jurisdiction the courts can exercise is through the mechanism of a writ of habeas corpus to ascertain that the Immigration Inspector give the suspect a hearing, and the opportunity (generally illusory because of the suspect's poverty) of representation by counsel, that he did not misinterpret the law, and that there was some evidence upon which he could act.'

#### METHOD UN-AMERICAN, HE SAYS

We have a right to scrutinize any law and its administrator. As I read the above description I can see how easily prejudice or ignorance can sway the agent from the Department of Labor; how easily ignorance and poverty can hurt the case of the prisoner; therefore I regret that one of our inferior legal methods is considered good enough for the alien. The Senate committee visiting Pittsburgh found that the workmen were frequently changing their residence by the vicissitudes of work and therefore could not easily secure citizenship. Considering the clumsiness of our naturalization laws, is it fair to give the alien an inferior form of law?

When Wendell Phillips wrote, 'Peace if possible; justice at any rate,' he was not thinking of justice by due process of law. The people for whom he had pleaded were not protected by law. Justice for the negro had to be something higher than any law of the land.

Now my first consideration is not the behavior of the deported but the un-American method of punishment represented by deportation. Whether these deported persons were criminals ought, in my opinion, to have been decided by our ordinary courts and carried if necessary to the Supreme Court. If guilty of breaking any laws they should have been sent to prison. Prohibition has made room in many prisons.

I am not persuaded of the wisdom of deportation by being told the men were anarchists, just as I am not persuaded that burning at the stake is a civilized punishment when I am told that the victim was a murderer. Whatever the aliens have done, 'deportation' is an incredibly un-American treatment.

#### FOR LAW AND ORDER

In considering deportation I am not primarily concerned with what the Russians did or tried to do to Americans. The criminal law can attend to that, as it did when Berkman shot Mr. Frick. I am concerned with

what Americans are doing to Russians. If the courts find crime, then give prison sentences of 100 years, electrocute, hang. As a form of punishment, deportation is not in accord with the spirit of American institutions. Personally I am as much for law and order as any Presidential candidate. I abhor force and violence. I cannot with satisfaction view the lobbies in Washington conducted by the American Federation of

Labor. On the contrary, I would demand a responsible political organization to settle industrial problems and to get new ideas upon the statute books. Moreover, I so keenly support the rights of property that I would have paid for every slave, for every distillery and brewery. But no matter how old-fashioned our Americanism may be, it is not served, in my opinion, by injustice or inhumanity.

Confidence in deportation to settle industrial unrest is based upon the theory that this unrest has no deep causes, is only temporary in its appearance and has been brought about by agitation. In a word, the unrest can be allayed if the speakers can be silenced by arrests and deportation or by military force. This theory displays a dangerous ignorance of the history of the labor movement. The early tradition of English labor was servile. For at least 500 years English workers struggled to become free. Such is the push behind the unrest in England and America. Steam and the industrial revolution threw labor out of any partnership relation to capital. Unrest is the evidence of a determination to come into a new partnership where labor shall have a 'say.' Only intelligence, information, patient discussion and good will can solve our labor problem. Its roots are too deep for hasty and impetuous methods.

Deportation is repugnant to the democratic ideal, which is the protection of minorities. It contradicts the invitation of this country to the oppressed of the world and its welcome in the past to the champions of liberty.

#### FEWER THAN 100,000 EXTREMISTS

Neither is deportation consistent with the courage of popular government, founded upon the belief that right will prevail if the people bring fact and honest conviction to the test of popular discussion. Give the people the truth about the facts and you need not fear the justice of their actions.

If there are 100,000 extremists in this country it would mean one-tenth of one per cent of the population.

#### THE FACTS IN THE CASE

*THE metropolitan press and, indeed, the most of the papers throughout the East, have been carrying for nearly a fortnight startling headlines regarding a supposed statement of Dr. Percy Stickney Grant, rector of the Church of the Ascension in the City of New York, relating to the deportation of aliens and the sailing of the Buford. Dr. Grant in an interview over the telephone linked the name of the Mayflower with that of the Buford. Precisely what Dr. Grant said was not clear to the public, but the newspapers jumped to the conclusion that Dr. Grant was disloyal.*

*The matter was taken up by one of the clergymen in the city and representation made to the bishop of the diocese to have Dr. Grant tried. In most of the daily papers Dr. Grant was tried and found to be guilty. Dr. Grant made no defense of his position until the statement which we publish herewith was given to the New York Evening Post.*

*Dr. Grant was arraigned by public opinion for another misdeed. The procession on Christmas day of men and women carrying placards 'Peace on earth, good-will to men,' 'Release Political Prisoners', etc., started from the parish house of the Church of the Ascension. The parade had been forbidden by the police authorities in New York, but to evade the law, the marchers walked six feet apart, thus technically escaping a violation of law.*

*The vestry of the Church of the Ascension have unanimously sustained their rector, though differing from him as to methods and convictions. They have expressed their belief in the importance of a free pulpit.*

*The open forum of the Church of the Ascension which has won nationwide fame has come in for strong condemnation from churchpeople and others in the city of New York.*



## DR. GRANT'S DEFENSE

REPRINTED FROM THE EVENING POST, NEW YORK

I AM afraid I am an old-fashioned American and look at present doings by the light of the past. All my people immigrated from England in the 1630's except one, who came from England in 1707. There is nothing but colonial blood in my family. As a boy, too, I came under old-time American influences. I attended the public schools of Boston. I prepared for college at the Roxbury Latin School, founded in 1645. The people I heard talked about as wonderful were Ralph Waldo Emerson, Gov. Andrew, Wendell Phillips and William Lloyd Garrison. In fact, I went to school as a small boy in sight of Mr. Phillips' front door, where he could be seen going and coming on high pleadings. When I was a little older he welcomed me in his Essex Street house, and wrote me a motto: 'Peace if possible; justice at any rate.'

The opinions of these men continued the great popular tradition of the New England Revolutionary leaders—Sam Adams, James Otis and John Adams. Both in the eighteenth century and in the nineteenth century our advocates of liberty were originally in the minority, but lived to see their ideas triumph, and become the views into which succeeding generations were born. Their way of looking at things became the American way.

Wendell Phillips said in 1860: 'Governments exist to protect the rights of minorities. The loved and the rich need no protection—they have many friends and few enemies. We have praised our Union for seventy years. This is the first time it is tested. Has it educated men who know their rights and dare to maintain them? Can it bear the discussion of a great national sin, anchored deep in the prejudices and interests of millions? If so, it deserves to live. If not, the sooner it vanishes out of the way the better.'

'The time to assert rights is when they are denied; the men to assert them are those to whom they are denied. The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves.'

I cannot believe that those who arranged the deportation of Sunday, December 21, 1919, remembered that it was Mayflower Day (almost the 300th anniversary), or recalled the traditions of emigrant, of colonial, of United States history, associated with Plymouth and Boston, summed up in their patriotic leaders and successful pleaders for human liberty. Otherwise they would not have denied asylum on a day famed for granting it.

They forgot another thing. America has tried deportation and failed.

The Massachusetts Bay Colony, which centred around Boston, permitted, as I have said, no one to vote who was not a Congregationalist and had been baptized in infancy. Baptists who did not believe in infant baptism were imprisoned, fined, deported. The Baptists were called anarchists because of their history in Europe, where they were accused both in the Peasant Revolt of 1523 and in the Leyden uprising of 1535, of rebellion and of all sorts of immoralities. Nevertheless, the Baptists in the sixteenth century were the guardians of intellectual liberty.

## CALLS IT NEAR PERSECUTION

Four Quakers, 'persistent intruders,' were hung on Boston Common. The Church of England men in Wal-laston, five miles southeast of Boston, who liked plum pudding on Christmas Day, the May pole on May Day and the Prayer Book every day, were compelled to return to England. So Boston drove back over the seas, or it killed, or it sent out into the wilderness, those who disagreed with it; those it feared. What was the result? To-day there are over 200 different religions in the United States and a fair number of them is represented in the citizenship of Boston.

I agree that if there is a regulation by which a man can be excluded from the country upon his arrival he can logically be apprehended and deported later on. But when he has entered not by subterfuge; when he has resided not in hiding or on sufferance—perhaps for many years—then to invoke the immigration laws smacks of *ex post facto* legislation. In fact, it is very much like persecution.

I believe that America generally (at any rate, the people) were shocked at the deportation on Mayflower Day. Many said nothing because it seemed carried out by due process of law, and also because the parties put on board the *Buford* were depicted in blackest colors.

We are dealing harshly with our weakest workers. Aliens have not the come-back of the ballot or even the backing of any organized government, since Russia is in straits and at war on fifteen fronts. They have not the assistance of money or of educated associates. In many cases they have not even the help of the English language. Are there any persons in America more at our mercy? Yet these are the people we seize, interrogate, accuse, deport.

## CALLS IT UNFAIR TO ALIEN

But what is the law? I will quote an excellent summary taken from the *New Republic* of 24th of December:

'Under acts of Congress as they are now interpreted and enforced by the Bureau of Immigration, and sustained in the lower Federal courts, any person who is not a citizen of the United States, however long he may have been a resident, however peaceable and law-abiding he may have been, may be summoned before an inspector of the Bureau of Immigration and subjected to an inquisition into his beliefs. He may prove that he has never advocated, and does not believe in, violence, disobedience to law or active opposition to the Government. He may be a non-resistant, a philosophic anarchist, a follower of Tolstoy and Kropotkin, he may never have taken a single active step toward bringing about the stateless millennium for which he yearns. Not for what he has done, not even for what he has publicly advocated, but for his private opinions as extracted in a governmental inquisition, he can be banished from the United States. He is entitled to no trial by jury in a court of justice. The usual safeguards of due process of law are denied him. Even the issue of his citizenship may be conclusively passed upon by the immigration inspector and his



stated publicly that he had been misinterpreted. Perhaps his refusal to do so was the natural attitude of one who felt so secure in his veneration of his spiritual forebears in American history that he deemed it unnecessary to make protestations of the obvious loyalties of an American citizen. There was irony in that interview over the telephone which aroused the hue and cry in New York. Dr. Grant ought to have known that the telephone is not a safe medium for verbal subtleties, and he should, we think, have avoided wounding his fellow citizens in their most sensitive traditions by linking the names of the *Buford* and the *Mayflower*. Judged by the results of that conversation he made a serious mistake. His lack of judgment did a disservice to the cause nearest his heart. That offense will, we think, be forgotten. What will long be remembered is that the rector of the Church of the Ascension, at a dark hour in our American history, went to the rescue of some one who seemed to be hurt and unfairly treated, and he went alone.

*From the issue of January 31*

### BISHOP BURCH'S REPROOF OF DR. GRANT

**B**ISHOP BURCH'S letter to Dr. Grant, which we publish in this week's CHURCHMAN, was awaited with expectancy by the press and a considerable body of laymen, who have been urging the bishop to take action against the rector of the Church of the Ascension for certain alleged radical utterances and the improper use of the church buildings.

Bishop Burch's letter is courteous and conciliatory. Like his wise predecessors, he is not to be pushed into hasty action. Nor does he wish to bring the Church into disagreeable and injurious notoriety by instituting a trial for economic heresy. He reproves Dr. Grant for what he deems to be indiscretions and he indicates what he considers to be the fitting and legitimate use of a church building. Bishop Burch, of course, admits that no ecclesiastical authority has any jurisdiction in the matter of Dr. Grant's views upon economic subjects. Bishop Burch knows that Dr. Grant's views are quite in concurrence with the spirit of the report of the Archbishops' Fifth Committee of Inquiry and that were any American bishop to condemn officially such views he would not only be exceeding his authority but would include in his condemnation such men as Bishop Gore, the Archbishop of York and, indeed, many of the outstanding leaders in the Church of England.

We regret that Bishop Burch did not take advantage of an excellent opportunity to point out to the press and to those laymen who are not familiar with the nature of the Church just what definition a clergyman may be permitted to put upon the world loyalty. In the most critical times in the history of our western civilization it has been the privilege of churchmen to offend public opinion and to rebuke certain civil authorities who reflect and in turn mould public opinion. Some of the Church's greatest leaders have advanced the kingdom of God and at the same time served the highest interest of the state by examining in the light of the Holy Spirit the justice

of certain acts of the state. Bishop Faber admirably points this out in a sermon from which we quote in these columns. It would indeed be a strange doctrine that men like Attorney General Palmer, Postmaster Burleson, Speaker Sweet, or even Congress represent a body of opinion so unimpeachable in wisdom and righteousness as to make it tantamount to disloyalty for a clergyman, in the light of his religion, to take exception to their policies. The Church in its long history has a splendid line of saints whose loyalty at critical hours has showed itself in the compulsion to obey God rather than men. Public opinion, even, is not the arbiter of right for a clergyman. We are not arguing in behalf of Dr. Grant's economic views but upon his right to construe loyalty in the light of his own intelligence and conscience.

### CHURCH AND STATE

**W**E are glad to quote here a word from Bishop Faber of Montana on a subject which needs thoughtful attention.

We hope to find space later to publish more of the notable sermon of Bishop Faber from which the following extract is taken.

Looking out upon the scene of our present turmoil, President Butler of Columbia University observes: 'So emphatic and so widespread are the warnings of the presence of powerful forces of destruction, so constant and so manifold are acts in contempt alike of law and of social obligation that we can only wonder at the levity of those who go their daily way without stopping even to reflect whether they may have any daily way to go a short time hence.' He justly says, there is much more to the situation than the labor problem. 'It includes questions which go to the very foundation of civil society and national existence.' In the course of his address he makes an admirable analysis of those questions, and a strong and reasoned statement of the mutual rights of the parties concerned in industry, and a plea for a 'policy of reasonableness.' Very truly he remarks that 'continued industrial progress and far-reaching industrial reform are easily possible, and in my view are only possible, if the principles and ideals on which and for which the American people have been building for a century and a half are maintained and strengthened.' But it is disappointing to find that the highest loyalty of which it occurs to him to speak is loyalty to the State, and very much in the same terms in which Prussian professors were wont to affirm the final authority of their State, to which they paid in effect divine honors.

Those of us who are wont still to take counsel of certain ancient Writings are pondering these problems as perchance still illumined by the words of men who, we believe, spoke as they were moved by the Divine Spirit, the Spirit who was to 'convict the world of sin, of righteousness, and of judgment.' We read again of one Peter, admonishing Christians to 'Honor all men; love the brotherhood; fear God; honor the king;' and then we read elsewhere that, when arraigned before a court for making addresses which stirred up the city, his answer was, 'We must obey God rather than men.' He certainly never abetted violence while he was preaching a new order; but he had a conscience, and in the name of a higher authority he felt obliged on occasion to disobey rulers and to rebuke them.

I think there is not one of us but thrills at the memory of St. Ambrose standing at the door of his cathedral in Milan and barring the way to the entrance of the emperor who had during a war just ended cruelly massacred the inhabitants of a resisting city. And the emperor was at bottom enough of a man and a Christian to do his penance.



Are they to stampede 110,000,000? As a matter of fact, their numbers are much smaller than 100,000. We merely sidestep or postpone our problems when we silence those persons who disagree with us and their accumulation, until they become unmanageable, is a more dangerous possibility than their recognition and individual solution as they come along.

Why should we not put some of our school methods into governmental attitudes? Deportation, as Gilbert Chesterton would put it, throws the baby out of the window when it cries instead of improving its milk. We no longer send bad school-boys—truants, etc.—to associate with criminals, near penitentiaries, but we improve the home and teaching condition of their lives. We are not discouraged to the extent of throwing them out of the school—we provide special and better schools for them. Give the worst boys the best teachers. Give aliens our best laws and our most intelligent attention.

#### ADDS TO ENEMIES' HATRED

Deportation adds to our enemies' hatred and misunderstanding by sending 300 ambassadors of hate. It harms us here and abroad. Deportation adds to the mental resources of people with whom we are at war by sending leaders to them.

Only a few months ago I heard a New York business man express great hope of Russia as a field of American business—more accessible and with larger population than South America. Why, then, pursue a policy which is driving Russia into other commercial relationships and embittering a great population, which in the past we have been pleased to claim as especially friendly? Russia asks bread and we send them 'Bolsheviks.'

We are deporting working people in a depleted labor market when our need of workers is one of the elements in our industrial difficulties.

What is the use of getting so hot over our problems? When we know a little more about economic history we shall deal more rationally with our problems. Mr. Vanderlip recently said that we, in America, do not know enough about economics to lead the business of the world. Let us spend some of our energy in learning political science rather than in scrapping when we don't understand the causes of the things we fight about.

#### AGITATORS ON THE DECREASE

Strictly speaking, there are not as many agitators now in the labor movement as there used to be. Agitation has done its work. The workers are aroused. If they wish to become any 'madder' than they are, they only have to read the newspapers.

A friend of mine, traveling in the West, was told by a labor leader that the most efficient agitator in behalf of labor at present was an officer in the United States Steel Company.

The labor leaders today are appealing not to the emotions but to the head. They are young men very largely, who are specialists in statistics, in political science, in organization. They are not given to making speeches. They get things done with their science and experience. More than this, the tendency among the more advanced unions of the country is to have their votes and decisions made in convention by union delegates, sent as committees from the various locals—committees which can be discharged as soon as the special legislation has been accomplished.

#### A CLERGYMAN'S POSITION

The position of a clergyman should be understood. Primarily he selects his vocation not on account of his devotion to a particular creed, but because through the Church he sees the most continuous opportunity to be of help to people in a direct hand-to-hand way, with the troubles of their lives. He is so successful at that that 68 per cent of the Episcopal clergymen receive \$1,400 a year or less. He gives up any idea of political ambition or of any first-class attainment outside the pulpit. The difference between him and his congregation is that while their humanitarianism is very beautiful and ample for their bread-winning or professional careers, his is the sole concern of his life.

All his time is spent in observation, reading, thinking, writing and personal contact with the human problems of the time. This procedure naturally enlarges whatever were his original sympathies with mankind. A clergyman that is not as broadly sympathetic as life demands has no business in his profession. He will go to the rescue of any one who seems to be hurt or who is being unfairly treated. And he does this without any prejudice to his views or behavior. If a man is run down in the street the people who hasten to his assistance do not inquire whether he is a burglar or a bishop. It is the hurt that they are concerned with.

## DR. GRANT AND THE CHURCHMAN

TO THE EDITOR OF THE CHURCHMAN:

As a reader of THE CHURCHMAN, I feel that I owe you more than usual thanks for the editorial article this week entitled 'Dr. Grant's Defense.' It is an evidence of single-minded devotion to truth and justice, for which the word 'bold' seems almost irrelevant and offensive. In vigorous statement of true principle and of pertinent information, it seems to me just what we needed. Such an article not only lights up our civic situation but is even more valuable as an expression of the Church's inmost spirit.

May I also say a word about 'loyalty'? A great English jurist once said: 'It really is important (I feel

the audacity of the paradox) to think clearly and speak with a meaning.' What is loyalty to our Government? Ours is a democratic government, a government through the free communication of ideas. A monarchist, an advocate of property-qualification for the voter, an advocate of elaborate educational qualification for the voter, a 'radical,' a socialist, even an anarchist of Tolstoy's type (that is, one who does not advocate violence or immorality), all these have, by the very nature and intent of our Government, a good title to express their opinions and to try and win over voters to their view, just as a republican has in Britain. So long as anyone tries to carry into law by vote opinions not offending against the



elements of morals, that is, to carry them into effect by employing the democratic machinery ordained for that purpose, which machinery is the very basis of our Government, he has a good title to do so. The one thing that is essentially disloyal is to advocate violence, to strike at that democratic government which provides itself the means for the expression of the majority's will. To do this is an undemocratic, an anti-democratic thing. It is to substitute force for the will of the majority.

A democratic government is by its very essence a government by persuasion and the free exchange of ideas. To put down this free exchange when it does not include the advocacy of violence or the subversion of elementary

morals, is not to preserve but just so far to impair democracy. Surely the principle in the matter is very simple. Were the persons against whom the officials of our Government summarily proceeded proved to be in the position of attempting or advocating violence? If so, they unquestionably deserved strong measures. Were they not proved to be in this position? Then a great injustice and a flagrantly undemocratic proceeding has been perpetrated. We need to know the facts. You have materially helped us to do so.

DICKINSON S. MILLER.  
GENERAL THEOLOGICAL SEMINARY.