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# The Living Church

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VOL. LXIV

MILWAUKEE, WISCONSIN, APRIL 30, 1921

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## EDITORIALS AND COMMENTS

### Serbia and Bishop Nicholai

HERE has just departed from our shores one who has made such an impression upon Americans as almost no visiting foreigner has heretofore made, notwithstanding that many of the greatest men of Europe have visited us during and since the war. We refer to the Serbian bishop, Nicholai.

Dr. Hermitage Day, one of the editors of the (London) *Church Times*, introduced him to American Churchmen through the columns of *THE LIVING CHURCH*, writing of him as "Bishop, Mystic, and Patriot," and declaring him "one of the great personal forces in European Christianity and especially in his own Church." "In England", wrote Dr. Day, "he has won all hearts and the warm affection of English Churchmen, who hope from his visit to America something of that result which came of his exile in England"; an "exile" due to the fact that early in the war Bishop Nicholai was forced to remain in England for some months because, returning from his first visit to America, his own country was wholly occupied by the enemy.

It is not too much to say that Bishop Nicholai has won the hearts of Americans as he did those of Englishmen. He came as a prophet to the American people rather than to Churchmen alone, and the Federal Council of Churches exerted its good offices to give him a hearing in most of our larger cities. We had hoped to be able to present through *THE LIVING CHURCH* a valedictory message at least to Churchmen, and we are yet hoping that one may be received. If we could have foreseen the greatness of his message, as given in many cities, and the remarkable eloquence with which it was to be delivered, we should have taken care to have a stenographic copy of at least one of his addresses for publication; for Bishop Nicholai has seemed to us a successor of Isaiah and Hosea and John the Baptist.

He did not come asking help for Serbia, though the tribulations of his nation are, perhaps, greatest of all in Europe. He came, as he said, to plead with America for moral help to all of Europe and to save the honor of Christendom. He begged that America would be the really Christian country, recognizing the moral law of Christ as the highest law in the world; then might America reconstruct the world. "I speak", he said in one place, "as a Christian bishop and a prisoner of Jesus Christ forgetting my nationality. I am afraid that Europe is about to perish from poverty and America from prosperity. These two causes have always killed nations and civilizations." The Churches of the world, he said at Trinity Church, New York, are looking to America to effect Church unity. "They expect you will bring about a reconciliation. You", he continued, "are in a position to think more clearly than we are. If religion perishes, Europe perishes. In the crises of the world, when religion has died, Christianity has died."

He feared frankly for the safety of Europe. "If you were to go to an European university", he said at another of the New York

churches, "you wouldn't hear much about Christ. The leaders, the philosophers, wouldn't like to speak of Him. The military leaders had quite forgotten Christ.

"Christ is merciful, but at last He comes as the Judge. I am speaking this way to you who belong to that nation to which all in Europe are looking up in their agony. They are looking to you to cheer them, to bring them a new spirit. They are in confusion. They are still ashamed of Christ. You ought to be alarmed by the state of Europe. Christ must be the only King there. He is the only prophet who could say before His death: 'I will come again.' He comes now not to preside in your churches only but to be in your homes, in your shops, to be everywhere with you. He wants to be first. He has become last in Europe."

"Eastern Christians", he said in Chicago, "fear for the future of Europe. Civilization passes like the winds, but the soul remains. Christianization is the only good and constructive civilization. Americanization without Christianization means Bolshevism. Europe is suffering to-day for her sins. Christ has forgiven seventy times seven, and now it seems that He is the Judge, turning away, rejected, leaving Europe and going through the gate of Serbia to Asia.

"Pray for us," pleaded the Bishop. "Pray in America. Beware of the example of the old world! Send us not your gold and silver for food so much as send us converted men. Convert your politicians, your members of the press, your journalists, to preach Christ.

"Christ is choosing the perfect stones, the marble of all the Churches, to complete His Mystical Body in heaven. He thinks only of one Church, made from those true to Him of all the Churches here. Civilizations are moving pictures, made by man. Without God they perish. The soul, the spirit, lives. The war is against ourselves, not against externals."

Such are detached paragraphs of his message, wholly insufficient to convey the full measure of his warmth, the whole pathos of his plea to America to *save Christianity*, the wonderful self-effacement with which he scarcely touched upon the sufferings of his own beloved Serbia though he told with pride of how the Serbian had blended his religion with his patriotism and had fought for both. "Our sufferings", he said to a friend, "are our national treasure. To tell them would mean to cast away the greatest of our treasures. Our sufferings and losses have been not for ourselves but for Christ."

And he surprised his audiences everywhere by asking for no money, by telling nothing of the suffering in his land that money could relieve, by dwelling simply and wholly upon his one plea that America would give *religion* to the world.

BUT WHAT is the condition of that Serbia that is so dear to the patriot-bishop who yet refused to tell of its sufferings and its needs?

Serbia is the gateway between Europe and Asia. In all history it has been the road through which European armies advanced toward Asia and Asiatic armies into Europe, and which was devastated by each as its armies advanced.

It was the only one of the nations of the Allies during

the late war that was wholly occupied by the enemy. Out of a population of four million, Serbia lost 1,300,000—a greater number than were lost in the two largest of the Allies, England and America, combined. In the dioceses of Nish and Skopje the Archbishop of the latter see and 170 priests were massacred, and hundreds of others, interned in Bulgaria and Austria, died of starvation. Books, ikons, vestments, manuscripts, even the bells of the churches—which latter mean very much to eastern peoples—were carried away by the enemy or destroyed. So complete was the destruction of Bibles and religious books and pictures that it is reliably said that the gospel is now propagated only by the tongue.

The sufferings of the people can only be imagined if one will try to visualize this condition. Schools destroyed or with neither furniture nor text books; children too emaciated to study and often without food or decent clothing; a half million orphans or half orphans; these furnish some of the details. "The wretched little children herd cattle and sheep all day", writes Dr. R. R. Reeder to the Serbian Child Welfare Association of America, "poorly clad, barefoot in spite of the freezing weather we have during Serbian winters; to return at night to sleep on piles of straw, or the bare ground, in cold, stoveless little mud and plaster houses. At the present time, with drugs and medical supplies at impossible prices, with many districts both of old Serbia and also Jugoslavia without any doctors, only the wealthy among the Serbians have any opportunity to secure medical care; the poor people, especially the children, are suffering greatly in consequence of these conditions."

But the great Serbian bishop passed over all that, and pleaded with America to send *religion* and *leadership* to them. "Let America become really and truly a Christian country, where the moral law of Christ is recognized as the highest law in the world", he said in one place, "then America will be able to reconstruct the whole world and put it upon its feet."

PERHAPS ONE READS THIS with a sense of profound depression. Two years ago we believed that America would contribute all this to the world. Three years ago we were in the darkest moments of the war, and our President was calling upon the whole nation to fall upon its knees and pray earnestly to Almighty God to direct our armies, according to His will, that they might assist in saving the world and civilization from despair. Then came that memorable national day of prayer after which, it has been well said, the Germans never won another victory, though they had been steadily moving on toward Paris before.

To-day we know that America is not contributing this greatest of all gifts to the world. God did His part and then we failed to do ours. We were on our mount of Transfiguration but we came down, and we resumed our former occupations, and plunged ourselves into follies, and spent money extravagantly, and gave the tiniest amounts, relatively, to the various relief funds. Politically our nation, instead of leading, has made itself the embarrassment of the world. Instead of sending prophets to Europe who could give such hope to the perishing peoples as our soldiers gave when they entered England and France, we listen with wonder to this mystic-prophet who comes to us from Serbia asking not for bread for his people but for religion.

All that America has done for the world—let us face it frankly among ourselves—is but the dipping of the finger of Lazarus into cold water and extending it to Dives in a literal hell—a hell that extends over countless square miles in many lands.

America is not ready to fulfil her opportunity. Her charity is large but it is the charity of individuals and not of the nation. With her tremendous wealth America could not only help Serbia, as also Poland and France, but save Armenia, and cure leprosy in Palestine, and save the people of China from starvation, and perhaps even bring peace, through helping them, to the enemy countries. America is not yet able to help the world. She must grow stronger spiritually and morally before she is fit for so gigantic, so God-like a task. Nothing but a miracle can enable her to do this. But—God yet works miracles.

As for us, perhaps there is little that we can do to impel

our nation to take the place to which God, through Bishop Nicholai, has called it. But we can do a much humbler, much smaller thing, and perhaps that will be an earnest of what we would have America do, were it within our power.

THE LIVING CHURCH now asks for an APPRECIATION FUND to be sent on behalf of the Christian people of America to Bishop Nicholai *personally*, for use at his discretion, whether for relieving the physical distress of the hungry and naked or the spiritual destitution of his churches, as he may deem proper. It is no reflection upon societies asking for contributions for Serbian and general European relief to say that we shall prefer to send the amount of this fund to the Bishop direct and not through any society. It is intended as an American expression of appreciation of the personal service that he has done to us in this country, and we are confident that the personal touch will be appreciated by him. He has done more for us than we can do for him and for his people.

Bishop Nicholai has been welcomed in many of our churches, by many of our bishops, by numbers of our clergy and representative laymen. We earnestly ask that these will accept this as our personal invitation to each of them to take the initiative in creating such a fund, and will send such amounts as they deem proper to THE LIVING CHURCH RELIEF FUND marked for THE APPRECIATION FUND FOR SERBIA. We must depend upon these leaders to extend this invitation throughout parishes and communities that have welcomed Bishop Nicholai and seek to obtain the largest measure of coöperation from them all; for THE LIVING CHURCH reaches the leaders but not the rank and file of the Church, and the leaders must feel, here, the responsibility of leadership if this suggestion appeals to them at all.

Nor is this all. Bishop Nicholai delivered his message largely through the instrumentality of the Federal Council of Churches, and his burning words reached far beyond the limits of the Episcopal Church. Yet THE LIVING CHURCH can reach that greater constituency only to the extent that our own clergy and laity are willing to take the initiative in carrying it. Will those of our clergy who know where the Bishop's message was heard and appreciated, outside our Church, obtain copies of this issue and send it, with such letter of commendation as they may deem proper, to those other Christian leaders who may perhaps be glad to coöperate in so holy a work? And is it too much to ask for the coöperation of our exchanges such as circulate among the whole body of Christian people in America, so that this APPRECIATION FUND may really be worthy of the message that our Serbian guest carried to all of us alike?

THE LIVING CHURCH can only suggest this and make its own very modest contribution. If it strikes our readers favorably they will respond to it. If it strikes Almighty God favorably He will bless our effort abundantly, and will guide our readers to spread the invitation.

"God's love has been too long ridiculed", were Bishop Nicholai's parting words in a letter to a friend; "God's punishment is being now performed. Let us pray in silence."

Yes, and then let us rise and *do!*

WE are requested by our publishers to state that the entire issue of eight per cent. preferred stock of Morehouse Publishing Company has been sold and that many orders could not be filled. It is very gratifying to us to have this new assurance of the interest and confidence of so many people in the work that we are seeking to do through this company, and we thank those many persons who have given us this measure of coöperation.

## ACKNOWLEDGMENTS

### NEAR EAST RELIEF FUND

St. John's Chapel, Rochester, N. Y.	\$ 10.50
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PADEREWSKI FUND FOR POLAND

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JERUSALEM AND THE EAST MISSION FUND

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Amy Grace, Columbus, Ohio	\$ 3.00
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

THE WAYSIDE SHRINE

Many ages it has stood—skilful hands had carved in wood—  
 Looking down upon a stricken world below.  
 When the soldiers rushed to arms, through the war and its  
 alarms,  
 There the broken-hearted comfort found for woe.  
 Roughest wind and heavy rain beat upon that Form in vain,  
 On the cross and unmolested in the fray.  
 Victory has come at last; still, as in the solemn past,  
 Weary pilgrims solace find upon their way.  
 Often there the children come on their way from school to home,  
 Looking up with awe upon that sacred Face;  
 Kneeling down to say their prayers, telling all their little cares,  
 Asking for the Saviour's mercy and His grace.  
 Youth and age their peace have found on this consecrated  
 ground,  
 Where with outstretched arms the sacred Figure stands.  
 Some have passed away at last, others travel far and fast,  
 Yet the blessing reaches out to other lands.

MARTHA A. KIDDER.

THE NEW EDEN

When every child shall, through his native gift,  
 Be truthward led along the ways of joy;  
 When every man shall at his labor lift  
 Hand, head, and heart to God, who gave employ;

When every one an artist soul shall be,  
 At forge or easel, at the desk or loom,  
 Then through his task shall every man be free,  
 And none shall toil, as captive to his doom.

Cities shall then become the shrines of art;  
 Towns, gardens all, shall blossom as the May;  
 Laughter shall thrive, of every life a part,  
 And rest await each man at close of day.

Then shall be born the kingdom of the blest;  
 In every heart shall love exalted be;  
 Then God once more shall see His garden drest  
 With flower and fruit, and every pleasant tree.

THOMAS CURTIS CLARK.

LONDON "CHURCH TIMES" ON DR. MANNING

TEN years ago, one of the most prominent laymen in New York told me, writes a correspondent, that Dr. Manning of Trinity Church would be the ideal Bishop of New York, "but he has no social push". It seems odd that "social push" should have been an asset in New York, but it is gratifying to think that at last its influence should have been discounted. For Trinity Church, tucked away amid skyscrapers, has been a wonderful centre. In certain circles of New York Church life you are told that there are many misapprehensions in England about the Oxford Movement, and one of them is that we do not realize that it took its rise in Trinity Church, Broadway. Certainly it has been historically a strong centre of definite Church life, and Dr. Manning has never compromised, never given way to a false broadmindedness. The rich property which belongs to Trinity parish has come under criticism again and again. Sensational attacks have been made on the character of the district, and of all the questions which Dr. Manning has handled with tactful firmness this is assuredly the most important. He dealt with it firmly, indeed, but it was the firmness which was not afraid to face the facts.

It has been said that the New York diocese looked to England for its new bishop, and that several prominent dignitaries in England had been sounded. It is probably true, but it is probably more true that the soundings were made on behalf of a section only. Everyone knew that Dr. Manning had all the qualifications for fostering a closer friendship between England and the United States, and that he had a special regard for the Mother Church of England which would be of immense value in the next stage of development. The only doubt was whether the time had arrived for the election of so definite a Churchman. That doubt is resolved.

His influence will be felt most in the assemblies of the bishops. In New York itself it can hardly be the case that his influence will be extended, save, of course, that it will carry greater authority. He will be a force on the social side of Christian teaching; labor and social problems in the United States are likely to become increasingly difficult in the next few years. It will not be a merely sentimental influence, for Dr. Manning is a shrewd and careful thinker, and is always constructive. The great Cathedral of St. John the Divine has not always been the centre of positive teaching in the past, but with Dr. Manning as leader it may become a centre of deep spiritual life which has regard for the true well-being of man. And for the future of international relations there could not be a more sane or inspiring representative of the ideals of Christianity than this teacher who has stood for the older ways in Trinity Church.—*London Church Times*.

EVERY WORD you utter wings its way to the throne of God, and is to affect the condition of your soul forever.—*Todd*.

## DAILY BIBLE STUDIES

May 2—*Avoid the Way of Temptation*

**R**EAD Proverbs 4: 14-19. Text: "Enter not into the path of the wicked and go not into the way of evil men."

Facts to be noted:

1. The path to temptation is always in the direction of evil.
2. To place one's self voluntarily within the sphere of temptation is a foretaste of evil.
3. The only safe path is that which lies farthest from any semblance of evil.

The head of a family and owner of a fine car once advertised for a competent and careful chauffeur. Three men applied.

He took them out to the edge of a cliff, below which thundered the waves of the sea, and in turn inquired of each candidate for the position how near to the cliff he could drive the owner's car with his wife and children aboard.

The first man thought carefully and concluded that he could come within one foot of the edge without going over.

The second man estimated the ground more carefully and ventured the belief that he could bring the car within six inches of the edge without mishap.

The third man made no hesitation. "Asking your pardon, sir, I'd drive as far from the cliff as I could possibly get."

He got the position.

May 3—*Our Lord Was Tempted as We Are*

Read Hebrews 4: 11-16. Text: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Facts to be noted:

1. Part of the glory of the Incarnation lies in the fact that God the Son subjected Himself to all possibilities of human temptation.

2. He knows both our weakness and our strength.

3. He can sympathize with us in our defeats and glory in our victories.

No man ever sought forgiveness for sin and found it difficult to approach the Master.

When once we have determined in our hearts that a certain line of conduct is wrong or that a certain situation is dangerous and that we need a friend to sympathize and help, or forgive, the rest is easy. He was in all points tempted like as we are. And the sense of His sinlessness is the crowning touch which assures us of complete forgiveness and help.

We go to Him as the great physician, who knows all about our human ills but who in His sinlessness stands in His perfect strength to touch and heal.

May 4—*The Devil (a Personal Devil) Is the Author of Temptation*

Read I St. Peter 5: 8-14. Text: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

Facts to be noted:

1. Soberness is a fundamental virtue with which to offset the effects of temptation.

2. "Eternal vigilance is the price of safety" in things moral as in things military.

3. We are under constant surveillance and ever open to attack from the forces of evil.

There are those to whom the word devil has suggested a creature like a man provided with horns and hoofs and an arrow-headed tail. This they conceive to be what is meant by the term "personal devil", and, consequently, deny the existence of such.

Personality needs only emotions, intelligence, and will for its completion. All that is implied in the belief in a "personal devil" is an intelligence working against the forces of righteousness, possessed of hatred against mankind and God, and having a will to carry on a world wide, age-long propaganda of evil.

Such a one there is. None who believes the Bible or knows Christ, or understands human nature, can deny his existence.

Soberness and vigilance render him harmless in his desire to rule and ruin all who yield to him. His success lies chiefly in persuading people of his non-existence.

May 5—*Temptation Through Covetousness*

Read Proverbs 28: 19-28. Text: "A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent."

Facts to be noted:

1. Not much is written in the Bible about "success".

2. Large emphasis is placed on fidelity.

3. Fidelity and not covetousness must be the programme of those who would succeed.

Covetousness is one of the common—and shall we not say the petty?—sins of mankind.

And yet dissatisfaction, envy, jealousy, strife, dishonesty, theft, and murder may follow in her train.

Covetousness lies at the root of many of the grosser sins. Man's desire to possess and to rule has led to many crimes from the breach of the seventh commandment to the sack, pillage, and rape of a nation.

Along the line of covetousness the devil makes his stealthy approach to many a soul that had never dreamed of the so-called greater sins. Faithfulness shall bring us all the blessings we are capable of earning. Covetousness will surely mar the innocence of those who make haste to possess the things they do not earn. The "get rich quick" scheme is not a modern invention. There is nothing to be had without some sort of a price. Virtue is the price demanded of those who "make haste to be rich".

May 6—*The Lord Helps Those who Are Tempted*

Read Hebrews 2: 10-18. Text: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Facts to be noted:

1. The writer develops in this passage the idea that our Lord had to be made perfect through suffering.

2. Having suffered unto death He became thereby able to destroy the power of the devil.

3. He is able, therefore, to give help sufficient unto all who are tempted.

We might doubt our power to withstand strong temptation, but none can doubt the power of God to beat back all the efforts of the devil.

There is unlimited assistance on which we can draw when sorely tempted and desirous to resist.

None can urge weakness as an excuse for yielding. Our reserve power is inexhaustible; it is God's own. Employing it, His power becomes our power. We conquer in His strength, but through employment His strength becomes our strength and our victory becomes His.

God has made His promise of assistance to all. If we were quite in earnest, temptation would lose its power over us. Sin would wonderfully decrease. I wonder if the Almighty is waiting till man adopts God's plan for his redemption?

May 7—*God Prohibits Excessive Temptation*

Read I Cor. 10: 1-13. Text: "God is faithful, who will not suffer you to be tempted above that ye are able."

Facts to be noted:

1. Temptation is the work of the devil.

2. God permits temptation to exist.

3. He, however, limits temptation according to the power of the individual to withstand.

God tempts no man. Yet as Christ was led up into the wilderness, to be tempted of the devil, so God is subject to the approach of temptation. Temptation where our characters are developed and proved it there would be no evidence of moral strength.

There are those who, yielding to temptation, complain that they have not the power to resist. There are others who, observing the human wreckage which temptation leaves in its train, are themselves tempted to believe that human nature is too frail to withstand assaults of the devil.

This theory, of course, leads to a letting down of the fences and a general breaking up of moral resistance to evil.

As an actual fact, we have no excuse. God never permits us to be tempted beyond our powers of resistance. There is always open a way of escape. When we yield, we yield of absolute freedom of choice.

## QUATRAINS

Before the pomp of earth I will not bow or borrow,  
But mock the pride of flesh without dismay;  
But I will bow and borrow, if I may,  
With reverence sweet whate'er I can of want and sorrow.

I would not take from God if so I could  
The all of truth if it would end my quest;  
But rather I would be bereft of rest  
And try my powers through life, which seemeth good.

Not with a coward's soul would I obtain  
As gift from God a life of ease and bliss;  
But rather welcome, through sweet sorrow's kiss,  
Full consciousness that ever comes with pain.

C. ADOLPHE LIVINGSTON.



## BLUE MONDAY MUSINGS

By Presbyterian Ignatius

ONE of the less moral weekly papers has lately published a "Blue Law" number, intended to express the utmost abhorrence for certain legislative possibilities rising nightmare-like in the editor's mind. I cannot discover that there is any ground for his terror; or that,

even in darkest Puritan New England, the ancient blue laws were as bad as he imagines. But evidently he is badly frightened; and others share his sentiments. So it may be worth while to examine what he dreads and what he wants.

Nothing is easier than to use an undefined word or phrase as an end of discussion. "Radical", "revolutionary", "unconstitutional", "confessedly", "admittedly", "authoritative", "paternalism", "reactionary", "obscurantism", "capitalistic", "progressive", "liberal", "superstitious": these are common examples, in speech and in print, used by people too lazy to think things through. *E. g.*, I read in an ultra-Protestant paper the other day, that "the Roman Catholic Church is confessedly an apostate Church". But who confesses that? Nobody on earth except the ultra-Protestants! So, a good Methodist minister recently declared: "The drama is admittedly sinful *per se*." What Jabberwocky! "Sumptuary laws" are no longer appealed to—or from—as they used to be; but still our old friend "personal liberty" is invoked by those who cannot conceive it possible that the general welfare can ever require them to subordinate their wishes to the general good.

Now this howling against "blue laws" has to do chiefly, it appears, with Sunday observance, with public decency, with gambling, and with tobacco. (I assume that I can take *Life* as fairly representing the sentiments of the howlers.) Alcohol drinks are prohibited by what even the bitterest "wet" would scarcely call a "blue law", since the Constitution of the United States is not quite in that class. And I find anyone consistent enough to advocate repeal of laws controlling habit-forming drugs. "Cocaine for everybody"; "give the gun man his heroin"; "free hop for hopheads" are not yet slogans of "personal liberty".

Take the Sunday question. We are all agreed that the State has no authority to enjoin religious observances; and that Sunday laws are primarily to secure a weekly rest-day, with as much undisturbed peace and quiet as are possible. Are these agitators opposed to this? Do they believe in a seven-day working-week for all working-people; or for some working-people? Do they favor knocking down all Sunday safeguards, so as to leave Sunday exactly like Saturday and Monday? If so, let them declare themselves frankly. Sunday theatres mean toil for actors, mechanics, box-office people, musicians: what assurance will there be that they shall have rest? That is true also of all commercialized sports; and wage-workers and their friends have a right to know what proposals the editor of *Life* would make in this field.

FROM A LONDON PAPER of March 6th, I learn that the Actors' Association has pledged itself to oppose "by every means in its power" the opening of theatres on Sunday, and to take steps to preserve Sunday as a day of rest for actors and actresses. Mr. Alfred Legg, secretary of the association, said that they could get no guarantee that only the classics would be produced. It would be impossible for the government to legislate for one particular kind of play. Sunday theatres would mean a seven-day-week for actors, and the probability of no extra pay.

Is this "an advocacy of blue laws by surly Puritans"?

As to public decency, it is, I suppose, acknowledged that this can be violated. Some standard must be set and main-

tained. Censors may err in advocating false standards, whether arbitrarily severe or criminally lax. What standard does *Life* offer? A grotesque lobbyist of the professional clown type has just railed at "neak and mell" philanthropists before a legislative committee: but when it is a question of poison-gas, smell is a useful and necessary sense, nor is investigation into centres of pollution affecting public health to be scornfully dismissed as "sneaking". Should brothels be licensed? Are houses of assignation public necessities? Are we to trust the theatres wholly to the innate moderation of the syndicates which control them, letting them "go as far as they like"? I pause for a reply.

So as to gambling. Whatever the eighteenth century view, I think no economist to-day maintains that lotteries and public gaming-houses serve any constructive or production purpose in our social system. Every state (I think) has legislated against them. Would *Life* repeal all that legislation, and go back to the eighteenth century standard? If not, why not? Let us have some positive suggestions on the subject.

About tobacco, the explicit denial, by the W. C. T. U. and the Anti-Saloon League, of all the stories (invented as wet propaganda), with regard to a crusade for prohibiting the use of tobacco ought to be sufficient. The following article, from the Indianapolis *National Enquirer*, is suggestive, however:

"When tobacco goes—if it ever does—the probabilities are it will be by the same route taken by the drink business. That might have lasted for many years but for the greed of those in the business of making and selling drink and the indifference toward others of those who became slaves of the habit. Here is a case in point:

"There have been several fires in Washington lately in government buildings in which valuable records were lost. In more ways than one protection has become a burning issue. As a means toward that end the Senate amended the Sundry Civil bill directing heads of departments to issue anti-smoking orders in government buildings. The House shouted it down, and the papers reported it as a refusal to interfere with the man peacefully smoking at his desk.

"Such victories are dearly bought. If the tobacco interests were wise they would accept all such regulations and help to enforce them. The indications are that they will not do so. They will fight every restriction to the last and then go down in a wave of popular disapproval in which multitudes of smokers will join.

"It is another way to commit suicide."

But before I drop the subject, I wish the users of tobacco would tell us what rights, if any, they acknowledge the non-smoker to have. Are there any public places where non-smokers may be allowed to breathe air unmixed with fumes of nicotine? It must be acknowledged that there are multitudes to whom these fumes are utterly obnoxious, as offensive as sulphuretted hydrogen, for instance. They have no wish to interfere with the smoker's liberty when he is with others like-minded; but they wonder by what canon of justice or courtesy they are to be deprived of their own liberty not to smoke by proxy. "Correspondence on this subject is solicited", from fair-minded votaries of the weed.

THIS, FROM a Congregational service-list in Los Angeles, is self-revealing, at any rate:

### "Vesper Communion Service

"Do not let the multiplicity of happenings at the Church obscure the Communion service this afternoon at 4:30. These Vesper Communion Services supply a spiritual tonic not afforded by any other service of the Church."

FROM MARION, Indiana, comes the announcement of the incorporation of "The First Episcopal Mission Church of Jesus Christ". It has no capital stock.

## NOTES ON THE NEW HYMNAL—LXVII

BY THE REV. WINFRED DOUGLAS

**H**YMN 499. "Our Father! Thy dear Name doth show". The Rev. Charles H. Richards, the author, is secretary of the Congregational Church Building Society, and an eminent lecturer on Hymnology and Church Music. This should be an admirable hymn for the Congress of the United States to sing at its present session, though one would fear certain discordant voices! May our parishes use it often; we need it. Dr. Richards personally commends for it the tune *Materna*. Bethlehem, here appointed, is an arrangement of a song about the giant Goliath, by Gottfried Fink, a somewhat mediocre German musician of the last century. It is a good tune, and sometimes sung to "While shepherds watched their flocks by night".

HYMN 500. "Master, no offering".

The Rev. Edwin P. Parker, author of this tender prayer, is pastor emeritus of the Second Congregational Church in Hartford, Connecticut. He is well known as a writer and composer of hymns, and as a compiler of hymnals.

The tune *Horbury* was composed by the Rev. J. B. Dykes for "Nearer, my God, to Thee". It is referred to in Fowler's *Life of Dr. Dykes* as follows: "On June 1, 1859, Dr. Dykes visited the Rev. John Sharp at Horbury and preached there. The special object of this visit was to make his first confession. The hymn-tune, which he named *Horbury*, was written at this time; and it was a perpetual reminder of the peace and comfort he found then."

HYMN 501. "When wilt Thou save the people?"

We are indebted to the *English Hymnal* for the use of this really splendid poem as a hymn. It was one of the last written by Ebenezer Elliot, the "Corn Law Rhymer", and was published in his posthumous volume, *More Prose and Verse*, in 1850. He was in the iron trade in Sheffield, England, most of his life; and became widely known for his fiery lyrics of human freedom, chiefly written for the local newspapers. The present example has won its way in America very rapidly. It is one of the additions to the Hymnal which should be most frequently sung.

The tune *Kendal* is by Arthur Somervell, a prominent English composer and educator. He was for long Inspector of Music to the Board of Education, for England, Wales, and Scotland; and is a favorite song-writer. This fine, bold unison melody admirably expresses the text.

HYMN 506. "Father, who on man dost shower".

The Rev. Percy Dearmer, whose *Parson's Handbook* is so widely known, and who has of late spent much time in America, was a member of the Committee which brought out the *English Hymnal*. For it he wrote eight new hymns, including this excellent temperance hymn, in the unusual measure of an old Christmas Carol. Dr. Dearmer does not personally approve of the combination. This mediaeval carol tune, first found in a manuscript of the fifteenth century, but undoubtedly much older, is, of course, far removed from what a modern composer would write for such words; but perhaps the infusion of Christmas spirit will suggest that the perfect Humanity of the Incarnation will keep "bodies clear and spirits bright". In *Hymns Ancient and Modern*, the tune is used for Bishop Heber's great hymn of the Blessed Virgin, "Virgin-born, we bow before Thee". Would that we had it in our book!

All of the hymns discussed above are new to the Hymnal.

HYMN 508. "Blessed city, heavenly Salem".

HYMN 457. "Christ is made the sure foundation".

The stanzas of both, in this order, form the great Hymn for the Dedication Festival, *Urbs beata Jerusalem*, which appears in all of the earliest manuscript collections, and is undoubtedly of the seventh century. There has been some question as to the antiquity of the third and fourth stanzas of 457, which certain critics have considered later additions; but Archbishop Trench, in his *Sacred Latin Poetry*, says: "The hymn coheres intimately in all its parts. It is most truly a hymn 'of degrees', ascending from things earthly to things heavenly, and making the first to be interpreters of the last. The prevailing intention in the building and the dedication of a church was to carry up men's thoughts from that temple built with hands which they saw, to that other built of

living stones in heaven, of which this was but a weak shadow."

The Plainsong melody has been almost universally associated with the words from early times. The form here given is that of the Sarum books, in which the two final phrases are borrowed from the Michaelmas tune. It should be sung energetically and quickly; not slower than 144 notes to the minute. It is one of the enduring great tunes of all time; and is immensely popular in England and among young Americans, many of whom know it well. This tune was sung at the Dedication of Albany Cathedral as an out-door procession, the writer taking part: it started him off on his guilty career as an advocate of plainsong.

## SATAN ADOPTS NEW DEVICES

BY THE REV. EDMONDS BENNETT

**S**ATAN challenged the Redeemer in the wilderness and lost. "Then the devil departed from Him for a season."

But in every subsequent unchronicled encounter he lost. Then he obtained an ally from within the camp—Judas Iscariot. The result was that he reckoned he had achieved a double victory: One disciple had been made a traitor, another turned against Him at the witness bar, and the rest of the band fled away scared; he had broken up the discipleship, and the Leader he killed. How simple it was!

Then came Resurrection, Ascension, Pentecost, and a discipleship strengthened ten thousand fold. Satan outwitted, the Kingdom of the Crucified grew apace; the King of the Jews was invading the world.

"I will kill His followers!" He did, and for every martyr there arose two converts. Satan again had overshot.

"I will divide His Church!" He could not do that, because it is in its very nature one, based on common principles and sacraments of faith. But he split up its members into groups; mutilated the body to the hurt of each several part. He weakened the government through divisive and mutually jealous and detrimental counsels and waste of resources. The body needed what each several member of it could supply, and suffered dismemberment through want of collaboration of the parts.

After the lapse of a few generations, the Church at large began to awake to recognition of its essential and proper Catholicity; began to see how, whilst each several part of the whole remained Christian, divisions meant a certain disloyalty to the whole, and to its Head. And a cry went up for the closing of breaches and healing of wounds through which life was bleeding away that ought to go to the vitalizing and nutrition of the one body.

The Arch Conspirator of evil became alertly active, and an orgy of masculine self-indulgence and aggressive badness resulted. But there remained the mighty defensive fortress of the country's womanhood: mothers, sisters, and wives.

Satan said, "I will assail that fortress." And again he sought and found his alliances within the camp. "I will destroy the modesty of woman. I will employ a mightier corrupting agency than all alliance of mere devils can be. I will make her shameful in shameless dances whose very names shall brazen and toughen to more vice. I will make her brutishly alluring in the effrontery of her half-clad body, baiting its prey with its own flesh. I will make modesty a joke and maidenliness a fashionable reproach. She shall replace the pure blush of innocence with the devices of painted filth. I will leave to the dupes of her undress nothing in her to respect. She shall play first role in the game of temptation to ruin and beckon the way to easy fall. And in devious ways by which she shall slide to deepening depths I will violate and desecrate every traditional shrine that has made 'home' what these fools have called sacred. The fountain shall be corrupted and befouled in every spring. I will prove that I am still the prince of this world. *I have done it*, for I have caused woman the angel to fall until she outclasses every tempter. And the very clergy shall be dumb dogs because of majorities. The open streets are mine in the daylight."

"Watchman, what of the night!" And the watchman made answer: "The morning cometh, and also the night."

WITHOUT THE incentive of an ideal goal, all life inevitably becomes insipid.—T. Colani.



## Work for and among Children

By Clinton Rogers Woodruff

ENGLAND believes, and believes profoundly, that healthy babies make strong men. Moreover, she is willing to pay for them, according to reports recently received by the Federal Children's Bureau. In 1918 grants made by the national government in support of infant welfare work in England and Wales amounted to nearly \$1,150,000, representing one-half of approved expenditures for welfare centers, health visitors, maternity care, and similar work for mothers and children.

The number of health centers increased from 850 in 1917 to 1,550 in June 1919, more than one-half of them being supported entirely by public funds. Attendance at the centers has also shown a phenomenal increase. One center in Gloucester, which in 1918 received 263 expectant mothers, had 932 on its rolls in 1919. The infant mortality rate for England and Wales for 1918 was 94. As a result, it is believed, of public protection of maternity and infancy there was no increase over 1917, even under the adverse conditions of war and influenza, certainly a remarkable record. In 1918, the American infant mortality rate, according to figures just published, was 101, seven points higher than the 1917 rate. The investigations of the American Children's Bureau show that American babies die because they and their mothers do not have skilled care. Until such care is made available, as in England, for all women in all parts of the country, regardless of economic standing, no great decline in the infant mortality rate may be expected.

Conditions responsible for the "summer peak" of infant deaths are described in a series of studies of infant mortality made by the bureau in six industrial cities. In Manchester, N. H., more babies died from gastro-intestinal diseases than from any other cause, the rate being 63 per 1,000 babies born alive. In August more deaths occurred from these diseases than occurred in any other month from all causes combined. Two-thirds of the babies in Manchester were born to foreign-born mothers; two-fifths to mothers who could not speak English; over one-sixth to illiterate mothers. Nearly half of them were in families where the father's earnings totaled less than \$650 a year, and over two-fifths were to mothers who were gainfully employed during the year following the baby's birth. Mothers who worked away from home were in most cases obliged to wean their babies, and did not understand the importance of care and cleanliness in giving artificial food. Only seldom did a mother report that she modified the baby's milk. In Johnstown, Pa., Waterbury, Conn., and New Bedford, Mass., where similar conditions prevailed, the infant mortality rates for diseases of the digestive system were 32, 41, and 48 respectively. In Saginaw, Mich., and Brockton, Mass., where the proportion of foreign-born, illiterate, and gainfully employed mothers was comparatively low, and incomes more nearly adequate, artificial feeding when resorted to was more scientific. Accordingly, the infant mortality rates from gastro-intestinal diseases were only 8 and 12, respectively.

These reports emphasize the importance of family income and better domestic and municipal sanitation. They also indicate the need of teaching mothers how to take care of babies. The lowest rates for each one of these cities were for breast-fed children. Mothers therefore should be taught first of all to nurse their babies. But, as several of the reports point out, the difference in rates for the artificially fed of different nationality and economic groups is almost as striking as the difference in rates between the breast and the artificially fed, due to the care, or lack of care, used in preparing the food. Babies who perish because their mothers do not know how to take care of them, thus piling up the tall black monument of summer deaths, can be saved if baby health centers, a system of visiting nurses, and other forms of educational work, are established. The infant mortality rate in cities where these measures have been tried has been markedly reduced.

Here we have a problem, a grave problem, which America must face and her Churches with her, for the Church is peculiarly responsible for the children.

St. Joseph, as the head of the Holy Home at Nazareth, is the natural patron of Christian family life and by a natural sequence of thought the patron of the Church—the family of God. The family is the unit and germ of human society. By it individuals come into the world, surrounded by the influences which are necessary for their preservation and development. No substitute could ever be so potent, not only for the safeguarding of Christian civilization, but also for the promotion of the welfare of the individual and the development of character, as the love and discipline and associations which are developed in the ideal Christian home. But many perils, old and new, menace the efficiency and even the perpetuity of the family.

The problems of illegitimacy, infant mortality, child labor, juvenile delinquency, and crime; food, health, sanitation, temperance, education, housing; the social evil and its attendant diseases, adult delinquency, desertion, divorce; employers' liability, workmen's compensation, the work of women and the work of the family—other than housekeeping—all have their intimate relation to the family. The conservation of the family depends upon their satisfactory solution. Neglected, the existence of the family is jeopardized, the fabric of society endangered.

Thirty-eight states, the District of Columbia, and Hawaii are now actively engaged in measures to promote child welfare. A bulletin issued by the Children's Bureau summarizes briefly the work done during Children's Year and contains suggestions for follow-up work.

Throughout almost the entire country, this report affirms, there is an obvious need of the continuance of certain activities which may be said to constitute a Children's Year "follow-up" programme. Among important measures mentioned are better birth registration; the establishment of health stations; weighing and measuring tests; open-air classes; nutritional clinics and other measures for the protection and development of school children; protection from illiteracy and premature work by back-to-school and stay-in-school campaigns; public provision for wholesome play and recreation under trained leadership and supervision of commercial amusements; study by each community of local needs and resources as related to the care of handicapped children; the promotion of new legislation for the care and protection of children based on a study of present laws and local needs, and a study of the child welfare standards adopted by the bureau's Conferences on Standards of Child Welfare, held in May and June 1919.

It is hoped by the bureau that the child welfare standards will prove a strong influence in concentrating public attention on the need for federal and state action to protect the health of mothers and children. Interest in the standards has already resulted in the formation of a national permanent committee to establish physical standards for children entering employment, and in measures in a large number of states to secure better legislation for children born out of wedlock.

This bulletin contains two maps, one showing the states included in the birth registration area in April 1920, and one showing states organized for child welfare work and co-operating with the bureau in the follow-up measures. In response to numerous requests for suggestions in carrying on a study of child welfare problems, the bureau has just issued *Child Welfare Programmes*, a set of outlines for the use of clubs and classes, and which can easily be adapted for parochial and diocesan uses.

These programmes comprise five heads: The community and the child; child welfare in rural and village communities; the care of the mother; the baby and the young child; detailed outlines on infant mortality, children in industry, recreation, and children in need of special care; and develop-

ment and present status of infant welfare work in other countries.

Simple and popular in language and treatment, the outlines, while designed primarily for the use of busy women interested in obtaining a general knowledge of the field, also furnish the framework for detailed study of special problems. Each programme with the exception of the one dealing with work in foreign countries makes provision for a study of local conditions in the light of the knowledge of child welfare work gained through the general study.

The section on foreign infant welfare work is not a study outline, but a brief account of the main facts in the development of this work. It is intended to provide data for comparison with similar work being done in the United States or to furnish publicity material in demonstrating the value of child welfare measures.

One way of giving the country child a square deal is "The Child Welfare Special", a motorized child welfare station which was put into the field in 1919 for the purpose of telling mothers of children in rural districts all the things that mothers of city children learn at the city child health centers. The "special" has visited five rural counties, none of which contains more than one town of over 2,500 inhabitants. Four of these were agricultural counties and one was in a mining section. The aim was in all cases educational and not clinical. A similar experiment in Canada has already been described in these pages in one of the earlier articles of this series. As admirably fitted for rural journeying as for demonstration work this special carries one box containing a tent, three cots, and a supply of army blankets for the use of the staff when it is necessary to camp out; another for household utensils; a third for tools and electric wiring—all so placed as to take up a minimum of space. The car is well lighted during the day by its four windows, and carries its own electric lighting and heating system. A fifteen-gallon tank placed above the chauffeur's seat provides an excellent water supply. The car has a stationary washstand, comfortable stools for mothers with babies, a table for the examination of children, and considerable drawer space for materials, supplies of pamphlets, etc., and for the filing of records. So ingenious and complete are the arrangements that they would do credit to many a city child welfare station.

It was found by the Children's Bureau that rural no less than town bred children present numerous and serious physical defects in spite of the advantages which country life is supposed to offer. Decayed teeth and poorly developed bones were the most prevalent defects, though malnutrition was common. Milk and vegetables, indispensable foods for children, even when abundant, frequently formed only a small part of the diet, or did not enter into it at all. The food of many children in rural communities was found to be badly chosen, poorly prepared, and given at unsuitable hours.

A pamphlet issued by the bureau discusses in detail the equipment, personnel, methods of work, cost, and advantages and disadvantages of the special, and contains a number of cuts illustrating the work in progress. It concludes that "an impetus to permanent welfare work was given more promptly, more thoroughly, and effectually by means of a motorized activity than would have been possible by more conventional methods."

It is certainly a cause for real encouragement that this work is being carried on by the federal government. May it likewise be taken up and carried forward by the coöperation of the states!

While government is realizing its duty in the premises, there is still the same pressing need for coöperation by the Church and for the work of voluntary organizations like the American Child Hygiene Association. In June last the first issue of *Mother and Child* appeared, thus realizing the ambitions of a dozen years' work. Starting as the Association for Study and Prevention of Infant Mortality, a subject then almost entirely neglected, the association soon found its field must enlarge beyond the period of infancy if much effort was not to be wasted. It was also early realized that the welfare of the child was inseparably bound up with that of the mother, and so in its work and its meetings the whole

period of childhood, from conception to maturity, has been under study and discussion. To express its purpose better, the name of the association was also finally changed. The war, as was pointed out editorially in the first issue of *Mother and Child*, added new force to the campaign for healthy childhood, and, therefore, a healthy, efficient nation. "Could the children of to-day," it argued, "under conditions of poverty, bad housing, and ignorance of the laws of health, grow and develop into healthy, strong citizens unhandicapped by physical and mental defects, we would not need to exert ourselves to improve these conditions, except in order to make life a little happier and a little easier; but a normal, healthy body and mind are the basis of all efficiency and they cannot develop under such conditions. The next generation must not be thirty-five per cent. physically unfit."

*Mother and Child* is one of the ways by which this association is trying to advance the cause it has stood for. In it the association expects to present to physicians, trained nurses, social workers, and all those who are interested in the problem—or ought to be—information on what is being done the world over, on special needs and problems, and the way they are, or can be, met. Workers in this field feel this lack of information. It has led in the past to much duplication and waste of effort.

The association is also ready to help in every way possible. It is ready and anxious to help anybody, anywhere, in planning, starting, and improving child welfare work. Its address is 1211 Cathedral street, Baltimore, Md.

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

### AN APPEAL FROM HANKOW FOR WOMEN EVANGELISTS

WE, seven women of the American Church Mission in the Wuhan cities (Hankow, Hanyang, Wuchang), desire to call the attention of the Church at home to the great need now existing in our centre for women evangelists. Boone University, St. Hilda's School, St. Phoebe's and St. Lois' School, as well as the Church General Hospital, make large demands upon the missionary body, greatly limiting the number of those who are free for distinctively evangelistic work.

While it is true that evangelistic work is done in all our institutions, still there are vast areas untouched by these agencies. We are pleading for the Y. W. C. A. to come and work among the young women in the government schools of Wuchang, because the various missions feel that their staff is not sufficient for this opening. This proves that there is need for workers among the girl students in these schools, and there are many other openings where an evangelistic worker would find a great opportunity. Beside the model prison and the widows' home there are two new cotton mills and thousands of children that could be brought into Sunday schools.

On every side we see the need, and we have very few women with time for this work. We therefore hope that those who see this appeal will try to come themselves or will help others to come, for the distinctively evangelistic work is being sadly neglected in this, one of the largest and most important centers of China.

(Signed)

MARTHA LEVERING SHERMAN,  
MISS M. E. WOOD,  
GERTRUDE C. GILMAN,  
GRACE ASHTON CROSBY,  
MARIAN DEC. WARD,  
ALICE M. CLARK,  
VENETIA COX.

WHEN WE are lost in the great maze of life and wander through the streets of this world feeling that the familiar path is gone; when we see no landmark of duty, no inspiring light of attractive work, and know not where we are; then, if our trust in God does not fail us, we learn lessons we should not otherwise gain. We learn self-direction or humility; we learn to cast our care on Him who cares for us; we learn to be grateful for every kindness that others can do us, and to respect all forms of life and call no man common.—James Freeman Clarke.

## The Church's Work at Cornell

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

Bishop Coadjutor of Central New York

AT my recent visitation to Ithaca, the home of Cornell University, I had a practical experience of the work the Church can do among students, if only we had funds as well as plans for doing it.

For years the rector of the parish church in Ithaca struggled single handed with the student problem. We were fortunate in having as rector a man who had had a large experience in university work and was moreover the very type of man to attract the students; but the demands of parish work were so great that he could but touch the fringe of the collegiate population.

Two years ago, by an arrangement with the Department of Education, the diocese placed at Cornell, as student pastor, the Rev. Cyril Harris, his salary and the expense of the work being borne jointly by the diocese and the department. Since then progress has been steady and encouraging. My visitation this year brought joy to my heart. Since I became Bishop the student problem in a diocese which numbers many collegiate institutions has been a constant source of anxious thought. Though I am the missionary bishop of the diocese, this seemed indeed a missionary field of first importance. We have tried to do something in the other college towns, and have measurably succeeded, but Cornell offered special opportunities for service, and I am glad to say that we are at last making headway.

In the class confirmed at the parish church were eighteen students. One of the class was a Chinese student, baptized after instruction. Another was a Czecho-Slovakian who will go back to his country to engage in Christian work. At a nine o'clock celebration of Holy Communion there were ninety present, though it was a day of heavy rain. The average number of communions made at this special college celebration is over seventy each Sunday. More than a hundred received on a recent Sunday, when I celebrated and addressed the students. The attendance has reached as high as 130. On Easter Day over two hundred students made their communion at the various services, half of them at this nine o'clock celebration. On the ordinary Sunday there are fully as many students at the other services as at their own special service.

The rector and people of St. John's have been most helpful in coördinating the student work with the usual parish activities. Last summer the men of the parish fitted out new rooms for the primary department of the Sunday school, in order to free the old quarters in the parish house for the modest breakfast served after the nine o'clock service on Sunday. Parishioners take as a charge the breakfast itself—not because the meal is splendid enough to act as a "bait", but because "the hill" is a mile away and breakfast in the parish house is a convenience. The offerings at the service itself go for the general work of the Church, but pass through the parish treasury. I imagine, from its amount, that the students add the cost of breakfast to what they would give for the offering itself.

The student pastor has an office at the Cornell Christian Association and is in constant touch with the Church students. Group conferences on religion are held and personal interviews are frequent. His modest home is a social center for the students.

We have had at Cornell for some years the "Huntington Club" for Churchmen. Experience has shown us that what the students need is not a club. They have club houses in abundance, and they group themselves by personal congeniality and according to previous home or school association, not by Church affiliation. What is needed is a home, not a clubhouse, where the university pastor and his wife can at all times be readily accessible and offer what most of the young people need—the environment and influence of a Christian home. No other investment will yield such large returns.

A well conceived plan has been agreed upon for raising funds to purchase a suitable residence for the university pastor. In this we work with four other communions who are attacking the same problem as ourselves, and with the University Christian Association. If this meets the eye of any interested Churchman in the province or of any graduate or friend of Cornell who may wish to help, information as to the plans and needs can be had from our advisory council, on which we are fortunate in having the treasurer of the University, Mr. Charles D. Bostwick, as chairman, and Prof. Blanche E. Hazard (who has worked for years among the girls in a society for Churchwomen at the University) as secretary. The other members of the council (who advise with Mr. Harris in his work) are the Rev. H. P. Horton, Miss Grace Seely, head of Sage Hall, Prof. H. N. Ogden, Prof. E. D. Montillon, Prof. A. B. Recknagel, and Mr. J. D. Adams.

While the heart of the whole work is to be found in the students' communion in the parish church, and the splendid success of that service is our greatest joy, the need of the home contact is so obvious as to rank high in importance. Close contact with individuals is the foundation of Mr. Harris' whole work. Every effort is made in the first few days of the term to bring each new student into direct and personal touch with the parish church and with the older group of students who worship there. This is effectively done. Within a week of his arrival each of the freshmen receives a letter of welcome. Immediately he or she is visited by a member of the upper classes, and shortly thereafter by Mr. Harris. By means of calls and frequent letters the pastor tries to maintain and enlarge his contact with Church students during the four years of their residence in Ithaca. Discouraged, perplexed, lonely students are invited to come to his study and talk over their difficulties. Those who fall ill are visited in the infirmary. One cannot fail to see that the Church is at Cornell to serve, and to help make religion a personal influence in daily life, not an official or formal duty.

Scarcely a week passes without groups of students being entertained in the apartment near the campus in which Mr. Harris lives; but to stabilize the whole work, and ensure its permanency, the university pastor must have fit quarters in which to meet these who, whether they be freshmen or upper classmen, are never immune to the drawing power of such a home life.

### PAROCHIAL MISSIONS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MONTANA]

IN THIS direction lies the real task of the Church to-day—the appeal of the Truth of Christ to the minds and hearts and consciences of men; the Word of Power to rouse the careless, to recover the fallen, to restore the penitent, to strengthen the faithful. There is no doubt of it—we need greatly the magnifying of the office of preaching, even in the very interest of sacramental religion. Need I say—of course it must include teaching along with exhortation. Human nature being what it is, the appeal and the instruction coming from one outside the parish—the new voice, and the new way of approaching the subject—make the parochial mission peculiarly effective. Then too the week or ten days set apart for daily service, one subject following close upon another in sequence, also makes for deeper impression. I am a believer in parochial missions. We ought to have many of them in this diocese before another year. Only they *must* be planned and prepared for well in advance. There is no magic in a "mission". To be sure, some good may be expected from any special effort, and increased devotions should in any case mark special seasons; but I question the wisdom of calling these "missions". Let us plan for missions of sufficient length, and with sufficient and often repeated notice in advance, and thorough preparation as for an important event, and urging the congregation to set aside for the week or ten days every conflicting appointment. And let us not foolishly imagine that, in place of all this, it will suffice if we can simply import some "eloquent preacher".

## THEY PASS

The choristers walk by in robes of white,  
Like angel forms they move, with folded wing,  
As down the aisle they pass beyond our sight,  
And far away we hear their voices sing.

Fainter and fainter sounds the music now,  
Until it seems a bit of heavenly dream,  
And through the hush when every voice is still  
The tall white candles on the altar gleam.

LOUISE MARSHALL HAYNES.

### THE BISHOP OF OXFORD (DR. BURGE) ON THE LAMBETH CONFERENCE AND THE INTERCHANGE OF PULPITS

I DO not like the terminology, but it seems to be the expression in vogue for the matter about which I believe it is necessary to say something by way of direction and counsel.

(1) Let it be remembered first of all that it is quite irregular for anyone to preach in the churches of the diocese, unless he holds my license or special permission.

(2) I have always felt there was considerable risk of misunderstanding in regard to Resolution 12 A (1) of the Lambeth Conference. It runs: "*In view of prospects and projects of reunion* [the italics are in the original] (i.) a Bishop is justified in giving occasional authorization to ministers not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in Churches within his Diocese, and to Clergy of the Diocese to preach in the Churches of such ministers."

Here it must be borne in mind that the Lambeth Resolutions in themselves have no executive authority: action based upon them to become regular must receive the sanction of Convocation.

Moreover, it cannot be too often repeated that the Resolutions and Appeal on the subject of Re-union must be taken as a whole, and I should like to add must be taken in the context of all the other subjects with which the Conference dealt. But of that I have something to say in the *Constructive Quarterly*. "In view of prospects and projects of reunion" is the condition laid down for any authorization by the bishop. At this moment we are awaiting the answer to our appeal from the different religious bodies, episcopal and non-episcopal, with whom we are not visibly united. We know that the Free Church Council have been giving the most earnest and prayerful consideration to the answer they are prepared to give. The bishops at the Lambeth Conference were convinced that any movement towards Re-union, if it was to be steady and intelligible, must be a movement on the part of bodies as such, making their decisions and taking action deliberately and authoritatively.

Clearly, therefore, invitations addressed at this moment by individual ministers of our own communion to individual ministers of other communions, to minister as preachers of the Word to our own congregations, run counter to the policy deliberately adopted by the Lambeth Conference, and will give the Resolutions a meaning and a turn exactly the opposite of what was intended. You may condemn the policy adopted, and claim to be wiser and more statesmanlike than the bishops assembled in the Lambeth Conference, but I have only to say that I adhere both to the letter and to the spirit of the Resolutions. I must deprecate individual and independent action. I should have to ask the editor to let me appropriate the whole of the *Magazine* if I were to attempt to elaborate the many issues which seem to me ignored and confused in what is commonly known as the interchange of pulpits, and consequently the futility of any such line of action.

Let me only add that I am quite prepared to give the opportunity to the minister of another body of explaining to one of our congregations how he or the body for which he speaks stands in regard to the Lambeth appeal and resolutions. That is quite another matter.—*Oxford Diocesan Magazine*.

## REV. JOHN C. WARD ACCEPTS ELECTION

A LATE telegram from Erie, Pa., announces that the Rev. John C. Ward, rector of Grace Church, Buffalo, N. Y., has accepted election to become Bishop of the diocese of Erie. He was chosen at the special convention which met at Erie on April 12th.

## THE CHURCH'S SETTLEMENT

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF MONTANA]

A RECENT WRITER in a popular weekly asks petulantly, "Why don't the Churches settle things?" Admitting the truth of some of his complaints—the futile character of much which is mis-called "preaching", and the rage for machinery and efficiency experts in attempts to make churches "business-like" (to mention but two)—I fail on the whole to follow his argument as to what it is that needs to be "settled". He speaks of the pathetic craving of the man in the Pullman smoking compartment, whose soul is hungry for spiritual things; for real religion. He dwells upon the fact that increasing multitudes have a tremendous interest in religion and less interest than ever before in the Church. Well—the latter may or may not be true; as to the former, if they have this enormous interest in religion, we can only say they have queer ways of showing it. They might, for example, take a little more interest in churches, these being, after all is said, the only organizations in the land which are distinctly committed to the maintenance and propagation of religion; these same men continue zealous adherents and supporters of one or another political organization, all the while distinctly disapproving of some of its methods and some of its leaders. Or, still keeping aloof from the Churches, they might take seriously to heart the unrest and misery of the world, and set themselves to righting some of its wrongs, and relieving some of its woes, and bringing into effect, so far as in them lay, the Golden Rule, which is surely quite unecclasiastical.

No, I strongly suspect that the unhappy frame of mind of many men to-day is chiefly due to an apprehension that the unsettled spirit of the world may dispossess them of privilege or property; and they wish the Church to appease that spirit and serve to stabilize the old order. That, I think, is one of "the things" which many men to-day want the Churches to "settle". I cannot think otherwise, being constantly bombarded with the literature of such propaganda.

Meanwhile, what is first needed is a religion of genuine repentance.

Panic fears of "revolution", along with boundless frivolity and greed of pleasure, shameless flaunting of indecency, all of them evidences of a self-centered interest, call aloud for a "change of mind", which is what true "repentance" means. And all this time a growing callousness to the suffering and ruin of unprecedented multitudes of our fellows, and frightful outrages upon justice, so long as these are perpetrated against other races, or peoples, or classes, than our own. For much of this the war—once hailed as sure to purify and humanize and ennoble us—must be held to answer. And still there are men who coolly talk of "the next war", the very suggestion of which every decent man should curse!

My brethren, unless we steadfastly set our faces against it, our Churches and our Christianity will be depraved—perhaps already they are. We need the reaffirmation of the supremacy of Jesus Christ. What the princes of this world have now too long been bidding us to, is to shout with the ecclesiastics of Jerusalem, "We have no king but Caesar!" The war is over. Caesar then assured us that was to be "the war to end war", to save civilization, and democracy, and the equal God-given rights of oppressed peoples and races and classes. Let us stand upon the promise! Let us preach peace, and justice, and brotherhood. We must do it as Christians; we must do it as patriots. "America first" is a poor slogan for Americans, if it is to mean callous indifference towards others—as we have allowed it to become toward Armenia, to mention no more. Let it not be said that the spirit of Abraham Lincoln and of James Russell Lowell is dead in America. Let it not be said that Prussianism has taken possession now of State and Church! Let us not disappoint the generous trust of England's singer in our loyalty to the best:

"But you, O land, O beautiful land of freedom,  
Hold fast the faith which makes and keeps you great.  
With you, with you abide the faith and hope,  
In this dark hour, of agonized mankind.  
Hold to that law whereby the warring tribes  
Were merged in nations, hold to that wide law  
Which bids you merge the nation, here and now,  
Into one people. Hold to that deep law  
Whereby we reach the peace which is not death  
But the triumphant harmony of Life,  
Eternal Life, immortal Love, the Peace  
Of worlds that sing around the throne of God."

# The Companionship of God

By the Rev. Henry S. Whitehead

HERE is a feeling among numbers of people that being "human" and being "pious" are incompatible states. This seems especially to be the fact when Christians are under discussion by the people of the world, but the same view may be said to prevail even within the Christian universe of discourse, and in particular when the clergy are under discussion.

It is not hard to find oneself in thoroughgoing agreement with James Anthony Froude when he pleads for the kind of clergyman who is not so wrapped up in sanctimoniousness and ecclesiasticism that he can take no real interest in trout fishing!\*

Of course the old-fashioned croquet-playing parson whose way with the parish spinsters has been held up to ridicule countless times is happily obsolete, or, at the very least, obsolescent. The *spiritual* Literate in Theology who ambles about his parish with an umbrella under one arm and a volume of Ezra Pound's verses under the other, making afternoon tea calls, has been adequately dealt with recently by Mr. Booth Tarkington in the character of the Rev. Mr. Kinoshing, in *Penrod*. There are also other kinds of unpleasant, ineffective, and even irritating parsons extant, whose sacred office magnifies into conspicuousness their personal eccentricities, and who, most unfortunately, bring the priesthood into disrepute, or make it the subject for the gibes of the comic weeklies.

Among these perhaps the oldest currently understood is the "fox hunting parson", who flourished in the eighteenth and nineteenth centuries. Froude laments him in his essay, *The Oxford Counter Reformation*, in volume five of *Short Studies on Great Subjects*, which possesses its own interest as an expression of what Anglicanism has pretty definitely abandoned. Froude was rather notoriously a latitudinarian, and, like certain leaders of Anglican "modernism" to-day, not unnaturally confused robustness with very vague Churchmanship, which seem, to critics of his class, inseparable.

Many people persist in sharing this characteristic view, for certain traditions die hard—witness the hirsute adornments on the clergy in *Life*. It is a fact that if the pastor be "human", and take a little interest in the every-day affairs of life, busy people and people who think they are busy grow, under certain conditions, to care little for the deeper qualities of the priest in their pastor. The writer knows intimately several men whom he can, without great effort, outwalk with dog and gun; but whose ineradicable habit of mind, associating clergymen and physical feebleness, moves them, even after prolonged association, to enquire how one stood it, the day after, when one overtakes them as they limp painfully along after a twenty-five mile tramp in the woods!

It is clear enough that robust physical health is not the necessary possession of a good Christian or of a competent and devoted priest, but it is a tremendous help. A normal and active interest in the good and pleasant things which God has given to men to enjoy, the love of field and stream, a certain skill at manly sports, and general participation in the pursuits of ordinary men, are all entirely compatible with the office of the priest or the good Christian, tend to keep one in good physical condition, to ensure hardness and soundness in wind and limb, and to "humanize" the subject if that process be necessary.

Many a priest would get a new lease of spiritual life if he would attend to his physical background. Many a case of morals is complicated by a pathological background, as the experience of moral directors uniformly indicates; and the reverse is about equally true. Many a case of "neurasthenia" has a definite, examinable, curable, moral background. But back of both, in terms of this life, is the physique; for our bodies, our physical makeup, form the vehicles for our spiritual expression. There is no good reason why the average priest, for example, should not, every little while, get out into the woods and fields, either as a sportsman or equipped with no more than two thick slices of bread and a bit of meat in his pocket, and tramp, and peer, and wonder,

and discover; build a fire somewhere to cook his steak; and set his blood to circulating.

While the foregoing has been getting itself written Mrs. Browning's line,

"Out in the fields with God",

keeps running through a small place at the mind's edge. The whole point is just this: that you can be out in the fields or doing any other blessed thing you like which is natural and healthy and wholesome and in itself according to the will of God, and be either utterly without the sense of God near you and in you; or else you can do them as God's inseparable companion. No attempt need be made here at explication of the Threefold Way—beyond pausing for an instant to commend it—for it is desired only to emphasize that the Christian, and especially the priest, should avoid falling into that state of mind and soul which divides life into times with God, and times when God is, for the time being, as it were, put aside.

Of course few priests worthy the name can stand before the altar without some sense of the immanent presence of God. There is, of course, a whole catena of modes of God's presence. But it is possible for all of us to cultivate sedulously the practice of the Companionship of God at all times. Such ability can be developed, for, as we all know, God requires man's cooperation with Him before He brings His wonderful things to pass. God will not cause a field of corn to grow in precise rows. To obtain such a growing field, man must put in the seed that way. But no amount of care in planting will cause the corn to grow. God must attend to that. God is objectively present in a mystical manner when, kneeling in adoration, we apprehend His glorious nearness in the great Sacrament of the Altar, or in His tabernacle. No wonder we know and feel that He is there! But God is also subjectively, intimately, and really present constantly only with those who have deliberately chosen Him as their favorite Companion and who religiously cultivate His acquaintance.

Especially in the case of the priest access to God and to His constant companionship ought to be, and is, obtainable with reasonable readiness. For he who, like Christ, has been given the awful responsibility of mediating between men and the Loving Father of all must know God as intimately as he knows his sheep. Spending all one's time getting to be intimate with one's people, and neglecting the cultivation of God's friendship is not unlike, in its onesidedness, overemphasizing the Humanity to the exclusion of the Divinity of our Lord. Excellent as was Leigh Hunt's gospel of humanitarianism, nevertheless Abou ben Adhem was not a Christian priest!

The cultivation of God's nearness and the profound satisfaction of His constant Companionship becomes a matter almost, in time, of physical apprehension. Along with realizing God at your side, about and within you, helping and sustaining you constantly as you work away at whatever your hand finds to do, there goes the sense, too, of His immanence in nature and inanimate things which the pantheist has in some measure apprehended, at least intellectually. How very delightful is this realization of the Great Powers as Algernon Blackwood has discovered it, has been already widely realized in this generation by the worshippers at this cold, pale shrine in the pinewoods of exalted literary expression. But to the Christian who practises the Companionship of God, being cleansed in heart, illuminated in mind, and with his feet set in the path of sanctification, there comes the constant, inescapable, glowing delight of God present in every leaf that stirs upon the wind; in every breath of frosty air which quickens the blood; in the taste of fruit as one breaks his fast; in the softness of velvet moss upon a craggy rock; in the smell of rain upon a new-ploughed field in spring.

In the last of George Du Maurier's books, *The Martian*, Bartholomew Josselin, possessed of a *daemon* from a distant planet, "feels the North" with a sense of general well-being, physical and mental. Josselin could be blindfolded and

turned about *ad libitum* but could always and unfailingly find and point to the true North. Something akin to this, though infinitely fuller in its blessed pervasiveness, is the presence of God within and about His friends who have wanted, and longed, and labored to know Him, and to whose advances He invariably responds in measure as they are capable of receiving Him. And the process of self-preparation for this all-satisfying guest is the most fascinating thing in life.

It may be that Du Maurier—to whom God had vouchsafed many great gifts, and none more auspiciously manifest than his power of communicating something of his own yearning nostalgia for dear lost and gone places, and things, and people—it may be that he had a comprehension of the terms upon which God delights to accord His friendship to those who love Him and try to do His will. For Josselin is made to tell how his sense of the North departed from him instantaneously when he committed sin, when he polluted his beautiful body with strong drink, or dimmed his clear brain with varied dissipations. He tells, too, how the North-feeling came back to him like the alighting of a bird when he had been brought very low by the failure of his eyesight, and repented, and prayed.

This is a type of God's dealing with His companions. Sin drives away the sense of the pervading presence of God. You cannot feel Him in you, you cannot envisage Him in the lovely things about you—when you have sinned. That which had glowed with life and beauty is now dead and unattractive, you are empty and heartsick—when you have sinned and driven God out.

But when you have repented and confessed and made satisfaction for your sin, and received the healing of absolution, and promised to try to do better, then, forthwith, God comes back into your heart, into your consciousness, flooding your soul and nerving you to new deeds in His service, filling your whole being with a renewed peace. Again you can talk intimately with your Friend; again His presence in the beautiful world about you intensifies external things and makes them glorious.

Our Lord Christ maintained a never-ceasing companionship with His Father. In every word that He uttered, in all the conceptions of His senses, in the hidden things of His soul, in His sympathy and His sorrow, and His mirth, there was God, manifest. And our Lord was free from all taint of sin; kept free by the exercise of His human will. Steadfastly He walked along the long road of His immolation. He said: "I and the Father are One."

If we who are God's will cultivate God's companionship with a state of perpetual union as our goal, then all our tasks must flourish, our lives show what God can make of men, and we shall, steadfastly persisting, find even in our experience of this life something of how the glory of God can cover the earth as the waters cover the sea.

### THE MAKER

He made the mountains, and the smallest blade  
Of summer grass, and all the sea outpoured;  
He set the morning like a flaming sword  
Between the night and day; mankind He made.

Orion and the seven stars He hung  
High in the firmament, and time He cast  
To pulse unceasing through the eons vast.  
Praise Him, O earth; O sea, hold not your tongue.

And still we mortals strive with cubit rod  
To measure all His breadth and depth and height,  
With finite minds to grasp the infinite,  
And set a limit to the love of God.

FRANCES HALLEY NEWTON.

SHOULD WE feel at times disheartened and discouraged, a confiding thought, a simple movement of the heart towards God, will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and courage that we need.—*Fénelon*.

### THE TRUE IDEAL OF LEADERSHIP

BY THE REV. MURRAY BARTLETT, D.D.,

*President of Hobart College.*

THE psychological tests introduced during the war, to choose men fitted by intelligence for leadership, have shown that a relatively small number of our population are mentally capable of this ability to lead—about five or six millions in the total of a hundred millions. Similar tests prove that this higher grade of intelligence is necessary to enable our youth to graduate from the high school and enter college. Consequently, the young men and young women who reach our higher institutions of learning are those who have been sifted out by a process of elimination, which marks leadership in our national life. We are thus brought face to face with the question: "Shall leadership be inspired by the desire to increase the earning power of the leader?"

Here is a very real problem which affects the future security of American ideals and industrial and social structure of our national life. For I submit that the true basis for knowledge is *not* the increase of man's earning power. The true basis for knowledge is the earnest and devoted search for truth. Its true inspiration is not the pursuit of knowledge for what it can get, but the love of knowledge for its own sake.

Why has modern business been able to increase so marvelously the material wealth of America, through the practical application of science to agriculture and industry? It is only because earnest and devoted lovers of truth, many of them living and dying in poverty, have, perhaps years ago, in the quiet of their laboratory discovered nature's secrets with never a thought of earning power, but simply from the desire to add something to the world's knowledge. The remarkable results of psychology applied to business, to the efficiency of its organization, to the principles of salesmanship and the processes of production, have come from the efforts of those who long and laboriously studied the mind of the child in order that his education might be made more helpful.

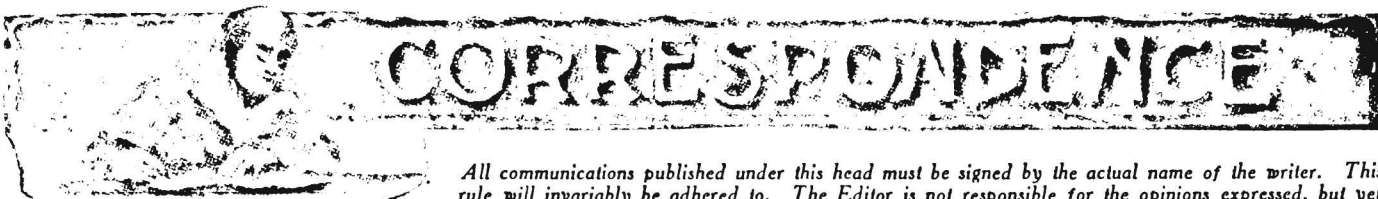
Society can never pay the debt it owes to the sacrifice of the teacher, and yet, with all our appreciation of the practical value of higher education, the teacher is notoriously under-paid. How inconsistent! Commerce and industry are dependent upon the training of the college and university, yet if the superior rewards of business draw away from education those who are best fitted to teach, we are drying up the stream of knowledge at its source. We are faced not only with the question: "Shall the desire for earning power be the inspiration of the leaders of the future?" but with the question, also: "Who is to train our leaders?"

We are, I believe, rapidly placing our education upon a dangerous basis, because truth is not commercialized knowledge. The love of knowledge for its own sake was the glory of Ancient Greece. When this thought inspired her life she flourished with a beauty and glory which has influenced the thought and art of men for all time. When, however, Athens lost the love of knowledge for its own sake and looked upon knowledge as a means of increasing her material power, she fell. The true glory of Germany was the love of knowledge for its own sake. When Germany lost this idea and used her knowledge merely as a means for increasing her material wealth and power, she fell.

The ideals upon which our American democracy are based are dependent upon the love of knowledge for its own sake—the eager search for truth. Every nation travels the same road. If we commercialize our knowledge, if we look upon it simply as a means of increasing our earning power, we are traveling in the wrong direction and disaster is at the end of the road.

There is nothing more important then, than that our leadership should be inspired by the right spirit; and the only basis for the highest type of leadership is the spirit of service.—*Hobart Herald*.

WHATEVER our needs, He can supply them, for He is God. He will supply them, for He is love. Only let us believe and our joy and blessedness shall be full. Let us honor God by trusting Him entirely. Let us be as willing to receive as He is to bestow.—*Thorold*.



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 AMERICAN PRAYER OF CONSECRATION

To the Editor of *The Living Church*:

WILL you kindly allow me to add the following in the way of explanation to my article on Loyalty to the Form of Consecration in the American Liturgy, in the hope that it will prove of interest to those who are making the article the subject of criticism, favorable or otherwise?

I. The instinct of the Church led her very early to express her mind as to the consecration of the Eucharist in the normal form recorded in the early liturgies, and confirmed in the writings of the early fathers. This normal form was three-fold in structure, (1) the Narrative of the Institution, (2) the Oblation, (3) the Invocation of the Holy Spirit, and this constituted the central feature of the ancient order of the *Anaphora*.

This was in the nature of a *process*, dramatic in character, in which each part performed its separate but essential function, but was joined together in the unity of the whole.

The consecration was the result of the whole process, but of necessity reached its consummation in the energizing and vitalizing operation of the Holy Spirit, whose invocation was the crowning feature.

It is to this normal form and to this rationale of the Consecration that the American Church reverted in 1789, and it is this truth of the consecratory process, including the Great Prayer as a whole, that contains the irenic principle which can mediate between the divergent views and bring them together. This discourages the rigidity and formalism in which each side is apt to express its views, and is in keeping with what was the ruling idea of the Church at the first, and as long as it was one.

II. The plea is made that in the fact that the rubrical directions for the so-called manual acts are given in the Prayer Book in connection with the Narrative of the Institution we have evidence that the consecration then takes place. There is a certain amount of plausibility in this that deserves consideration. It is well to say at once, however, that the directions for the celebrant to break the bread at the words "He brake it," and to lay his hand upon the bread and the cup as he repeats "This is my body, This is my blood," are a serious mistake, because (1) they are a radical and unwarranted departure from the example of our Lord at the first Eucharist, and (2) they are contrary to practically universal liturgical precedent. No ancient liturgy except the Coptic and Abyssinian has "the fraction" before the consecration, and no Catholic liturgy, not even the Roman, uses these two manual acts.

The truth is that their use constitutes an unfortunate liturgical solecism in the Anglican group of liturgies, and one that is not to the credit of our communion.

Our Lord did not break the bread before He consecrated it, and it is not likely that He laid His hand upon the bread and the cup when He said "This is my body, This is my blood", for these are His words of administration, the consecration having preceded in the act of blessing.

These manual acts first made their appearance in the revision of 1662, though the way had been prepared for them by the Scottish Book of 1637, and Bishop Cosin's Corrected Copy of the Book of Common Prayer, 1640-1661.

Unfortunately when Seabury and the men of 1789 in America revised the English book, and so happily restored the old normal form, for some reason, upon which it is idle to speculate, they did not take this matter up and make the revision complete by leaving out the directions for these manual acts. It would seem however that the rectification of such an error as this ought to claim the first consideration in any future revision of the liturgy.

The proper place for the breaking of the bread is of course after the consecration and before the communion, while the laying the hand upon the bread and the cup, if it is retained, should find a place at the close of the consecration proper, during the Invocation of the Holy Spirit, who is, as has been truly said, the real Consecrator.

This blunder of 1662 is the same in kind as the blunders in the Consecration Prayers of 1549 and 1552. In 1549 the reformers made a brave effort to restore the ancient Invocation, but in their desire to compromise they used the phrase "with Thy Holy Spirit and word", which reveals the intention to combine the

Eastern and Western conception of the theory of consecration, something without parallel in either the East or West, and they put it in a place it had never occupied in any liturgy.

In 1552 they discarded this and narrowed the consecration down to scarcely more than the recital of the Narrative of the Institution, thus unwittingly making the "Form" more Roman than Rome, as Frere says.

The explanation of this course, which seems so strange at first sight, is very simple and must always be kept in mind by students of the Prayer Book. It is that Cranmer and all the Reformers, Catholic, Protestant, and Puritan, including even Cosin and the Caroline divines, were dominated, as Bishop Dowden, Pullan, Vernon Staley, and others point out, by the later mediaeval theology in which they had been trained, and "could not shake themselves free from the scholastic ideas that had attached themselves to the so-called Words of Institution". In each Prayer Book we can trace the regrettable results of this alien influence.

III. The need for loyalty to the American Form of Consecration is imperative, because its perversion by the adoption of the Roman theory and the Roman mode of rendering it is productive of such results as the following: (1) it shifts the center of gravity from its true place in the Invocation and places it upon the words of administration, this obscuring and minimizing the agency of the Holy Spirit and His paramount influence in the Eucharistic mystery; (2) it focusses attention upon the earthly altar and the human celebrant, rather than upon the Great High Priest and the Father's throne, and drags the service down to earth, making it the sphere in which the mysteries are celebrated rather than the heavenly places; (3) it encourages in a subtle but sure way materialistic conceptions of the Eucharistic Presence, which are not in accordance with the deeper and more spiritual doctrines of the ancient Church and of "This Church"; (4) it breaks up the unity of the parts of our Prayer of Consecration, and makes impossible its true rationale, as the action goes from one stage of its setting to another, because it places the emphasis upon a single act and moment, rather than upon the whole movement and process, which reaches its climax and fulfillment only in the bestowal of the Eucharistic gift, through the Invocation of the Holy Ghost, the Lord, and Giver of Life.

Pasadena, California.

CHARLES H. HIBBARD.

To the Editor of *The Living Church*:

I AM sure that very many of our clergy have read with pleasure as well as with profit Dr. Hibbard's scholarly paper upon our Canon of the Eucharist and are grateful to you for the prominent place you have given it in your columns. Since so much is involved in "the moment of consecration", it does seem strange that many of our clergy have accepted without complete investigation the theory that the consecration of the Eucharist is effected by the recitation of an historical statement, a theory without foundation in scripture and unrecognized by the Catholic Church, if we accept the authority of all the liturgies, *the official documents* of the Church. At least four of these omit the so-called "Words of Institution" in whole or in part, but in none of them is an invocation of the Trinity or of the Word or of the Holy Spirit lacking. In all of them the Invocation is the culminating point of the canon, and in nearly every case it is a prayer for the divine intervention to change the bread and the wine into the Body and Blood of Christ. It is open to any one to reject the authority of these liturgies, but the claims that they do not mean what they say are hardly worthy of serious consideration. Considering that Christ left us no special form for consecration, this unanimity of usage on the part of all the early rites speaks to us with the impressive weight of catholic authority; of a doctrine held "always, everywhere, and by all".

Of the leading rites now in use it is safe to say that the English office is the only one giving authoritative sanction to the late Western doctrine. It is imposed by authority upon the Roman Mass. In days long past Dr. McGarvey was thankful that no American priest believing the Real Presence was to be effected by the recitation of the Words of Institution was obliged to use the prayer "Supplices te rogamus". Even Dom Gasquet admits that it is not easy to explain. The prayer seems to tell its own story; that the holy men, who substituted it for the Invocation,

believed there was no such presence until the prayer had been recited.

Duchesne's comment upon this prayer is very suggestive. He says:

"This prayer is far from exhibiting the precision of the Greek formularies, in which there is a precise mention of the grace prayed for, that is, the intervention of the Holy Spirit to effect the transformation of the bread and the wine into the Body and Blood of Christ. It is true, nevertheless, (1) that it occupies in regard to the subject matter and the logical connection of the formulary the exact place of the Greek epiklesis, and (2) it is also a prayer to God for His intervention in the mystery. . . . But in both cases alike, it is after it (the oblation) has been brought near to and participated in the divine virtue, that it has been called the Body and Blood of Christ."

Let us leave to the English rite the glory of being more Roman than Rome!

Los Angeles.

W. F. HUBBARD.

#### FULL PREPARATION FOR HOLY ORDERS

To the Editor of *The Living Church*:

WITH the hope of provoking some discussion in your columns, I should like to ask why it is that young men are being encouraged to study for the ministry by short cut methods instead of with a thorough collegiate and seminary training. That this is being widely done, I know very well because of a considerable correspondence which I have with postulants for holy orders and with men who are thinking of becoming postulants.

I can see a reason why a man in his middle twenties who decided to study for the ministry, and who has had a considerable business experience, should occasionally be discouraged from taking a full collegiate course before he goes to the seminary—especially if he is a married man. Why, however, young fellows of nineteen and twenty should be urged or even permitted to shorten their course, either as unclassified students in some reputable college or as special students in some sort of "preparatory department" to a seminary, or in some kind of a correspondence school, is really beyond my comprehension, especially when there are people in the Church who are anxious financially to help these men to obtain a really adequate education.

I advance, as a thing which appears to me axiomatic, the statement that no man is fitted for normal ministry in the Church to-day unless he has obtained a thorough education in Philosophy, Psychology, Ethics, Sociology, and History and unless he has some acquaintance with those past cultures upon which our present civilization is based. It was formerly my belief that this was recognized by practically everyone in the Church. I have found, in two years of correspondence with young men who were thinking of the ministry, that there are numbers of clergymen and even occasionally a bishop who seemed to have a tendency to minimize the importance of learning.

I hereby raise my voice as one protestant against the tendency to rush men into the ministry. I know that the lowering of educational standards in the training of our clergy is one great deterrent to the right kind of men to take up Christ's work as His priests. May we not have a more general recognition of the truth expressed by one postulant who wrote to me last week and said: "I think it is better that I should be an intelligent priest at thirty than a bone-head priest at twenty-five"?

As I read the canons, it is required that a candidate for holy orders must either be a graduate of a college or else must have had the equivalent of a thorough college education. I think it would be an interesting thing to know how many dioceses are making any real attempt to enforce this provision.

Sincerely yours,

BERNARD I. BELL,  
President, *St. Stephen's College*.

#### "HERE I STAND"

To the Editor of *The Living Church*:

I SHOULD like to differ from you on your editorial on Martin Luther.

A careful study of the Reformation period will show that Luther's part in the Reformation was merely setting fire to a pile of material that had been slowly accumulating. If it hadn't been Luther it would have been some one else; the world was ripe for a revolt against authority, and this was the result of two causes, as follows:

First, the Renaissance. There were many men throughout Europe who had, owing to the invention of printing and the consequent wider diffusion of knowledge, taken up the study of the Greek philosophers. In the writings of these pagans they found such ideas as "if a man be good, nothing else matters", and "free-

dom of the mind is to be desired above all things". On the one hand was the Catholic Church saying: "Believe in the faith once delivered to the saints' with all thy heart, soul, and mind". On the other hand Greek paganism laying stress on individual thought and the right to choose or reject what to believe. Many men chafed under the authority of the Church of God and desired to model their thought and lives as they pleased.

Second, the change in the economic status of society. Before the fourteenth century men were heavily taxed by the king and the nobles on one side and by the Church on the other. A large share of the Church taxes were sent to Rome to support the highly organized Papal Curia. (Let the Episcopal Church take note with its increasing number of departments and commissions.) Then in the fourteenth century came the merchant princes, with the discovery of the New World. The nobles saw many of these merchants heaping up great wealth, far eclipsing their own; and as a result they gave way to greed. Here was a foreign tax (the part sent to Rome); why not take this for themselves? (We all know that at the suppression of the monasteries in England Henry VIII and his friends were the ones who appropriated the wealth of the monasteries, which the piety of their fathers had endowed.)

The Papal Curia protested and it was but natural that these greedy men should invent an excuse for their actions. They turned to the Renaissance and found that Greek philosophers taught the right of private judgment in religion. "Let us adopt a form of belief that will reject the Catholic Church and give color to what we have done." It was impossible to rob the Church and claim to be loving sons at the same time. So much for the real causes.

As for the fact of the corruptness of the Church, no doubt it was corrupt; it is to-day, and always will be. So long as it is composed of human beings, we will find corruptness in it. History gives us examples to prove how corrupt it was. I have no doubt that if we wished we could find examples just as corrupt in the history of the Protestant Episcopal Church during its existence.

It is a well-known fact that the men who start Reformations and Revolutions (which are the same thing) never expect them to go to the extremes they invariably do. As an example take Mirabeau and his friends; they never dreamed when they defied Louis XVI that the French Revolution would be the result. Take the *Intelligensia* of Russia; when they overthrew the Czar, did they suppose that the regime of Trotzky and Lenine would be the sequel? Of course not, neither did Luther expect a breaking up of the Catholic Church—the Body of Christ—when he "fearlessly" revolted against lawful authority. Protestant historians lay great stress on Luther before Charles V and the Diet, but little is said of the sad, broken-hearted man who, in his last years, realized what he had done, that he had kindled a fire that was beyond his power to control.

When our Churchmen are taught history unbiased by German Protestantism they will be better Churchmen. In too many of our public schools to-day boys and girls are taught the individual opinions of their teachers rather than the real facts of history.

I remain, Yours very truly,  
New York City, N. Y., April 18th. WM. M. DOBB.

#### PHONOGRAPH RECORDS FOR JAPAN?

To the Editor of *The Living Church*:

NO doubt most of your readers have heard of the Rev. P. K. Goto of our Shitaya mission in Japan who has been in this country for the past year, taking post graduate work at the General Theological Seminary.

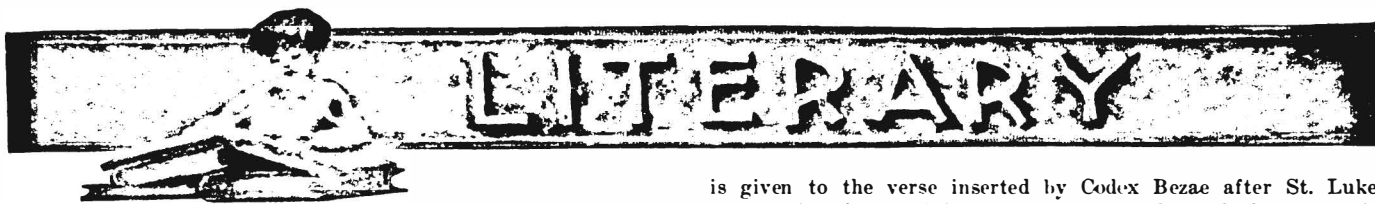
Mr. Goto is making plans to return to his people in the very near future and will probably leave these parts within the next three weeks. He would like to take back with him some records of sacred music and Church hymns. I have wondered whether any of your readers would have some records of this character which they would be willing to give up in order that Mr. Goto might take them back to be used on his victrola in Japan. They should be in our hands within the next three weeks.

Any such records sent to me at the Church Missions House, 281 Fourth Avenue, New York City, will be gratefully received.

Sincerely yours, JOHN W. WOOD,  
Executive Secretary of the Department of Missions.

LIFE PASSES, riches fly away, popularity is fickle, the senses decay, the world changes, friends die. One alone is constant; One alone is true to us; One alone can be true; One alone can be all things to us; One alone can supply our needs; One alone can give a meaning to our complex and intricate nature; One alone can give us tune and harmony; One alone can form and possess us. Are we allowed to put ourselves under His guidance? This surely is the only question.—*John Henry Newman*.





*The Transformation of Early Christianity from an Eschatological to a Socialized Movement.* By Lyford Paterson Edwards, Ph.D. The Collegiate Press: Menasha, Wisconsin. 1919.

A really scientific treatise on early Church history has still to be written. The purely religious facts, of course, are clear enough and the theological development has been traced with the utmost minuteness that the sources permit. The same is true of the institutional growth and of the biographical data. But the relation of the life of the Church to the life of the world about it, its cultural history in the widest sense of the term, the amount derived by Christianity from the civilization in which it developed, these are problems whose solution thus far has only begun. We are still in the spade-work stage, and all workers can hope to accomplish is to gather material bearing on special problems and to start a synthesis whose completion cannot be looked for until the next generation.

The special problem that Dr. Edwards has attacked is defined fully by the title of his monograph. In his first chapter he collects the material from the first four centuries that bear on the basic problem of apocalyptic expectation or, as he prefers to call it, of Chiliasm. (But the two things are not quite identical.) About all is done that can be done in twenty-two pages, although the transmuted eschatology of St. John's Gospel should have had more notice: this was responsible for a strong counter-current. The second chapter takes up The Early Church and Property Concepts, a theme in which Dr. Edwards was compelled to do much entirely new work. This chapter should be made compulsory reading for every student of Christian social problems; there is probably no other source in which the same material can be found and certainly no other source in which there is a similar analysis by a professional sociologist. Kautsky's *Ursprung des Christenthums* offers the closest parallel, but Kautsky's work is marred by the author's violent prepossessions, while Dr. Edwards writes with admirable detachment.

The third chapter, The Early Church and the Populace, is not so important. The material here is more familiar, and the technical labelling of the various movements in terms of modern psychology does not really advance an understanding of the facts. What should have been done here is to trace the connection of the attitude of the populace with the developing concepts of the Church on the one hand and with the developing concepts of the Empire on the other; this is indicated but only indicated. The fourth chapter, Chiliasm and Patriotism, is more successful, although "Chiliasm and Nationality" would have been more descriptive. Again about all has been done that was possible in the limits. But the value of the reference to Freud's doctrine of complexes on p. 81 is rather dubious; it opens up a suggestive field, doubtless, but a good sized volume would be necessary to analyze the proper form of the questions here—to say nothing of attempting to answer them.

The final chapter, Chiliasm and Social Theory, professes to be only a preliminary investigation (cf. p. 93), and does little more than name lines of special inquiry. But the very naming of these lines is important, as guiding future investigators and as suggesting unsolved problems to the more general readers. The book leaves a glimpse of new and vastly fertile fields and that is all that can be expected of a first work in a fresh subject. It is to be hoped that Dr. Edwards will give us some day a fuller and more positive treatment of some of the themes he has raised: only those who have never touched the subject realize how much work there is to be done before it can be even approached.

BURTON SCOTT EASTON.

*St. Luke: The Man and His Work.* By H. McLachan. New York: Longmans. 1920. \$3.00.

Mr. McLachan, who is lecturer in Hellenistic Greek in the University of Manchester, has collected in this volume a series of important special studies in the Third Gospel and Acts. They do not quite form a unified volume, except for their common theme. But they do add distinctly to our material for the investigation of certain rather important topics.

About one sixth of the space is devoted to the story of the Woman Taken in Adultery, which Mr. McLachan is convinced originally belonged to St. Luke's Gospel as the Ferrar manuscripts testify. This is perhaps the best discussion of the section we have in English, even apart from the merits of the thesis urged (and urged with much skill.) Another very full treatment

is given to the verse inserted by Codex Bezae after St. Luke 5: 4, although the defence of the originality of this verse is impossible. Similarly careful are the studies of the Codex Bezae reading in St. Matthew 20: 28ff (pp. 96-115), of the text of St. Luke 3: 22 (pp. 124-134), of St. Luke 14: 8-10 (pp. 103-110), and of the relation of the Book of Wisdom to the Lukan writings (pp. 242-256). These parts of the book have the greatest importance.

The remainder of the work is made up of nine briefer notes on Lukan matters, most of them centering around one particular example studied rather at length. These are all interesting but do not have quite the value of the other parts. Mr. McLachan is deeply read in the technical literature of his subject and is fond of copious citations. These help the reader to a rapid orientation as to scientific opinion, but the quotations do not always seem fully digested; the writer often leaves (unconsciously) his own opinion as one more possibility for consideration, simply. Probably the difficulty lies in endeavoring to cover too much ground in rather limited space, but thorough revision would have removed some of the roughness.

None of this, of course, is meant to imply that the book is not well worth reading. The style is clear and straightforward, and there is no other book where the reader will find the same material, much of it of high importance. B. S. E.

*Prophecy and Authority: A study in the History of Doctrine and Interpretation of Scripture.* By Kemper Fullerton, M.A. New York: Macmillan Co. Price \$1.50 net.

The author desires in this book to cut the ground from under the millennialist theories, "which have made such rapid progress in the last four years, not only among the laity but among the clergy as well." A historic study of predictive prophecy deals with the allegorical method of exegesis as developed by patristic writers, with "the subjection of the Scripture to the authority of the Church" in the medieval period, with the views of Scripture held by Calvin, Luther, and other representative Protestant theologians, finally with the disintegration of the doctrine of scriptural infallibility and the breakdown of the theory of predictive prophecy under the influence of modern historical scholarship. By the disproof of predictive prophecy the author hopes to discredit the whole idea of the Bible on which the older Protestantism was based, and thus to help prepare the way for a religion which shall be simpler, more real, and less sectarian. The book is scholarly and devout. It is to be hoped that Professor Fullerton will sometime give us the History of Biblical Interpretation which he tells us he has had the intention of writing. Such a book is greatly needed. W. P. L.

*Knowledge, Life, and Reality.* By George Trumbull Ladd, LL.D. Yale University Press.

In this book the author has put into one volume the system of philosophy he has previously presented in a series of more detailed monographs. One of the more popular of philosophical writers as regards his style, he has been at particular pains in this work to avoid unnecessary technical terms. Lord Macaulay used to protest that if philosophers had anything of value to say there was no reason why they should not say it in language understood by any educated man. This Dr. Ladd has done.

The author has commonly been classed as a disciple of Lotze, but deprecates any such classification in advance. He may be trusted to give a fair statement of the accepted conclusions of conservative philosophers to-day. The work would be a good one for a clergyman without special philosophical training, who desires to do some solid but not impossibly difficult reading in modern philosophy.

R. M. MACIVER in *Labor in the Changing World* limits himself to the place of labor in the industrial world. Believing that the root of industrial evil is the present wage-system he urges some more coöperative order of production as the ideal towards which we must strive. He also believes that it is the part of wisdom to take cognizance of all difficulties and all dangers rather than to speak smooth and comforting generalities. At a time when good sense and courage are needed as never before, in the face of the spirit of revolt among so great a proportion of the world's peoples, this book stands out as a piece of thoughtful comment and constructive suggestion which should prove valuable and stimulating alike to laborer and employer. (New York: E. P. Dutton & Co.) C. R. W.

## Church Kalendar



- May 1—Fifth (Rogation) Sunday after Easter.  
SS. Philip and James.  
" 2, 3, 4—Rogation Days.  
" 5—Thursday, Ascension Day.  
" 8—Sunday after Ascension Day.  
" 15—Whitsunday.  
" 18, 20, 21—Ember Days.  
" 22—Trinity Sunday.  
" 29—First Sunday after Trinity.  
" 31—Tuesday.

### CALENDAR OF COMING EVENTS

May 11—Consecration Bishop-elect of New York, Cathedral of St. John the Divine, New York City.

#### Diocesan and District Conventions

- May 1—Southwestern Virginia, Wytheville.  
" 3—Albany.  
" 3—Easton, St. Paul's Church, Berlin, Md.  
" 3—Pennsylvania.  
" 8—Iowa, St. John's Church, Keokuk.  
" 10—Harrisburg, St. John's Church, York, Pa.  
" 10—New Jersey.  
" 10—New York, Synod Hall, Cathedral of St. John the Divine.  
" 10—North Carolina, St. Philip's Church, Durham.  
" 11—Atlanta, St. George's Church, Griffen, Ga.  
" 11—Delaware, Christ Church, Millford.  
" 11—Michigan, St. Andrew's Church, Ann Arbor.  
" 11—Utah, Ogden.  
" 16—Long Island, Cathedral of the Incarnation, Garden City, N. Y.  
" 16—Western New York.  
" 17—Connecticut.  
" 17—Newark, Trinity Cathedral, Newark, N. J.  
" 17—Rhode Island, Emmanuel Church, Newport.  
" 17—South Carolina.  
" 17—Spokane, All Saints' Cathedral, Spokane, Wash.  
" 18—Maine, St. Luke's Cathedral, Portland.  
" 18—Virginia, Christ Church, Charlottesville.  
" 22—North Dakota, Gethsemane Cathedral, Fargo.  
" 24—Central New York, Trinity Church, Utica.  
" 24—New Hampshire, St. Paul's Cathedral, Concord.  
" 25—Minnesota.  
" 25—Southern Virginia, St. Andrew's Church, Norfolk.  
" 25—Vermont, Trinity Church, Rutland.  
" 26—Maryland, Church of the Ascension, Baltimore.

#### Undated May Conventions

- Bethlehem, Church of the Nativity, Bethlehem, Pa.  
Kansas, Grace Cathedral, Topeka, Nebraska.  
Ohio, Trinity Cathedral, Cleveland.  
Salina, Christ Cathedral, Salina, Kans.

## Personal Mention

THE REV. GEORGE C. BARTTER of Manila, Philippine Islands, sails for home with his family on April 19th. His address for the next six months will be 86 Upland Road, Waban, Mass.

ON April 27th the Rev. Dr. MURRAY BARTLETT, president of Hobart College, speaks at the commencement exercises of the Church Normal School of the diocese of Long Island.

THE REV. W. H. CUMPTON has resigned charge of Luray parish, Va., and accepted charge of the work at Lundale, Logan county, West Virginia, to take effect May 1st.

THE REV. H. BOYD EDWARDS, formerly a chaplain in France, is now in ill health and an enforced rest of indefinite length has been prescribed. He has offered his resignation of St. Michael's Church, Milton, Mass.

THE REV. HAROLD I. FAIR has left Emmanuel Church School, Boston, where he has been assistant, to become rector of St. Mary's Church, Reading, Pa., beginning his new duties on June 1st.

THE REV. F. K. HUGHES of Canada has accepted a call to St. Stephen's Church, Wyandotte, Mich., and expects to arrive on May 15th.

THE REV. EDGAR JONES of Newfoundland has accepted election as rector of St. Thomas' Church, Newark, Delaware, and will be in residence on June 1st. Newark is seat of the University of Delaware.

THE REV. CHARLES N. LATHROP has received a medal and certificate issued by Le Comité de Secours et d'Alimentation of Belgium for his work as Food Commissioner of Liège under Herbert C. Hoover, during the German invasion of Belgium.

THE REV. HARVEY E. MARKS, rector of Trinity Church, Chambersburg, Pa., is resident at 235 Park avenue, near Wilson College and Penn Hall. Parents with girls in either of these schools may call upon Mr. Marks for pastoral care.

THE REV. CLARENCE B. PLUMMER has resigned his charge in the Hocking Valley, Ohio, and will take up secular work.

THE REV. GEORGE S. SOUTHWORTH has accepted a call to the rectorship of Holy Trinity Church, Harkwell, Cincinnati.

THE REV. HARMON C. ST. CLAIR, for over twelve years curate of Holy Innocents' Church, Hoboken, N. J., has accepted the rectorship of St. Stephen's Church, Ferguson, Mo., and is now in residence.

CHAPLAIN CLAYTON E. WHEAT of the United States Military Academy at West Point has been appointed secretary of the Army and Navy Commission of the Church. Communications should be addressed to him at the Cathedral Offices, Mt. St. Alban, Washington, D. C.

## ORDINATIONS

### PRIESTS

CONNECTICUT.—THE REV. STANLEY CRESWICK SORBY SHIRT was on April 16th, in All Saints' Church, Meriden, advanced to the priesthood by the Suffragan Bishop. The sermon was preached by the Rev. Kenneth McKenzie and the candidate was presented by the rector of All Saints', the Rev. Francis S. Lippitt. The epistle was read by the Rev. Arthur P. Greenleaf, rector of St. Paul's Church, Wallingford, under whom Mr. Shirt served his diaconate, and the gospel by the Rev. A. J. Drew. After the service Mr. Shirt was presented with a leather vestment case by members of the parish and with a solid gold cross by the Knights of Washington, an organization in which Mr. Shirt holds the rank of major. Mr. Shirt has accepted election as assistant in All Saints' parish.

### DEACONS

WESTERN NEW YORK.—ON February 19th, Mr. RAYMOND H. FULLER was ordained to the diaconate in St. Luke's Church, Rochester, N. Y., by the Suffragan Bishop. The candidate was presented by his rector, the Rev. Samuel Tyler. The Rev. William C. Compton read the Litany, and the Rev. Frederick C. Lee was the epistoler. Bishop Ferris preached. Mr. Fuller is a graduate of Cornell University, 1911, and a senior at the Episcopal Theological School, Cambridge.

## CAUTION

GIBSON, *alias* LE VEA.—Caution is suggested in regard to a young man, about twenty-five years old, speaking with a slight foreign accent, who is going about claiming to be recommended by the Church of the Epiphany, New York City, or that he has been sent by one of its clergy (Rev. W. T. Crocker, Rev. Arthur Ketchum, Rev. James A. Muller). He wears an American Legion button, is usually well dressed, gives his name variously as George Gibson, George LeVea, and probably other names, and his occupation usually as theatrical scene painter. Sometimes he says he is a Swede, sometimes a Belgian, his usual story being that, out of work for some time, he has just received a good job but needs enough money to pay his room rent till next pay day. It is said that he is an entire fraud, and should be turned over to the police. Information may be obtained from the Rev. James A. Muller, at 143 East Thirty-fifth street, New York.

## BOOKS RECEIVED

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

George H. Doran Co. New York.

*My Son*. By Corra Harris, author of *Happily Married*, etc. \$1.90 net.

*Our Family Affairs, 1867-1896*. By E. F. Benson, author of *Dodo*, *David Blaize*, *Michael*, *Queen Lucia*, etc. With portraits. \$4.00 net.

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

Rates for advertising in this department as follows:

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

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

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

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

## DIED

CRAWFORD.—ON April 5th at Netheim, Surrey, England, the Rev. H. CRAWFORD, M.A., T.C.D., for thirty years a master at Cranleigh School, Guilford, Surrey, and priest in charge during the war at Smeeth, Kent, England. Interment at Cranleigh on April 8th.

Eternal rest grant unto him, O Lord, and let light perpetual shine upon him!

MONTGOMERY.—Entered into life eternal on April 17, 1921, WILLIAM WOODROW MONTGOMERY, eldest son of the late Richard R. and Elizabeth B. Montgomery.

"We do give unto Thee, O Lord, most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, whose example, O Lord, and steadfastness in Thy faith, and keeping Thy holy commandments, grant unto us to follow."

PICKETT.—Colonel JOHN H. PICKETT passed away after a long illness at his home, Park Place, Oskaloosa, Iowa. He was for several years senior warden of St. James' Church, Oskaloosa. The funeral was at Waterloo, on March 28th, the Rev. Thomas Horton, a former rector of St. James', Oskaloosa, officiating. *Requiescat in pace.*

WILKINS.—Entered into rest at his home in Seattle, Wash., April 14th, after patient suffering, ASAHEL WHIPPLE WILKINS, in his 83rd year. For many years a resident of Milwaukee, Wis., and a member of St. Paul's parish. Beloved husband of Mrs. Hannah Elmore Wilkins, and father of Mrs. H. O. Wilkinson of Des Moines, Iowa, and Mrs. Ina W. Collins of Seattle.

## MEMORIALS

### CHARLES HAMILTON BROWN

The missionary district of North Dakota has suffered a serious loss in the death of the Rev. CHARLES H. BROWN. He was a man beloved of all, and especially rich in the affection of his people, who now mourn the loss of a true pastor and friend. His peaceful, lovable disposition compelled one and all to love and admire him.

We, therefore, his fellow-workers in the district, wish to place on record our sincere appreciation of his noble life and faithful work, and to offer our united sympathy to his wife and family.

We sincerely pray that God's Holy Spirit will comfort his bereaved wife and children in the sorrowful hours that must follow; and we beg to assure them of our earnest remembrance of them in our prayers and meditations.

C. G. FOX,  
THOMAS DEWHURST,  
ALEXANDER COFFIN,  
Committee.

### ASAHEL WHIPPLE WILKINS

At Seattle, Wash., April 14, 1921, ASAHEL WHIPPLE WILKINS passed to his rest after a long and useful life.

He was born in Vermont and reared in the Church. Also he was a lineal descendant of Sir William Pepperill of Revolutionary days.

In 1867 he went to Milwaukee, where he married and resided many years. He removed to the Pacific coast in 1907, to engage in business, retiring only a few months since at the age of 82, because of failing health.

He will be remembered by those who knew him as a man of inflexible integrity and blameless life; beloved by one and all for his gentleness and unflinching kindness.

He was "true and just in all his dealings" and never bore malice, envy, or hatred toward a living creature.

By nature exceedingly modest and retiring, he took little part in public affairs, and it was only in his home that his friends knew him best and saw him at close hand for what he was throughout his long and beautiful life—a Christian gentleman.

Throughout the last days of acute suffering he faltered not nor complained, and when the Messenger beckoned and with welcoming smile whispered, "Friend, come up higher!" he was ready.

May his rest in Paradise be sweet!

H. O. W.

MRS. ANNE ATWATER WORTHINGTON

MRS. ANNE ATWATER WORTHINGTON died in Cleveland, Ohio, March 31st; beloved wife of Edward S. Worthington; daughter of the late Thomas C. Atwater and Clara Parkin Atwater; sister of Mrs. J. J. Dimon of Washington, and of the Rev. George P. Atwater, of Akron, Ohio. Services at Emmanuel Church, Cleveland, April 2nd.

May she rest in peace!

"Mrs. Worthington was a faithful servant of Christ; unselfish and untiring in her service for mankind; the possessor of brilliant intellectual gifts; of keen appreciation of things spiritual; loyal to her Church; unsparing in her loving devotion to her family and her friends; and constant in her practice of the presence of God."

POSITIONS OFFERED

CLERICAL

**CONSECRATED PRIESTS FOR FOLLOWING** positions in southwestern diocese: Two parishes, \$1,500 and rectory each. Mission field: Two places 30 miles apart, \$2,000 and house. One parish, \$1,800 and rectory. All opportunities for development and progress. Write at once. F. S.-376, care LIVING CHURCH, Milwaukee, Wis.

**CURATE, DEACON OR PRIEST, SINGLE.** Sound Churchman, interested in Spiritual Healing; also choirmaster, organist, single, for male choir; for parish in Middle West. State references, experience, and salary expected. Address C-381, care LIVING CHURCH, Milwaukee, Wisconsin.

**CLERGYMAN WANTED AS SUPERINTENDENT** of small orphanage in North Carolina. Correspondence solicited. Address Rev. E. A. PENICK, JR., Charlotte, N. C.

**PRIEST (CATHOLIC) FOR AUGUST AND** possibly July—Northern N. J.—handy to N. Y., and the seashore. X. M.-377, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST OF MODERATE Churchmanship** is wanted as supply for July and August at Grace Cathedral, Topeka, Kansas. Address Dean KATE.

MISCELLANEOUS

**LADIES, HELP SCATTER THE Sunshine** by selling Christmas cards. I am now ready to take orders for my 1921 Christmas book. Easy way to raise money. No investment and splendid profits for your society. For particulars write Mrs. C. W. UPSON, 234 West Park avenue, Mansfield, Ohio.

**ORGANIST AND CHOIRMASTER, ST. Paul's, Chattanooga, Tenn.** Large organ; mixed choir; splendid opportunity for teaching. Commencing salary \$150 a month. Must be interested, tactful and energetic. Address PARISH SECRETARY, St. Paul's Church, Chattanooga, Tennessee.

**WANTED FOR NEXT SEPTEMBER, A** teacher for grammar grades 6, 7, 8, in Church institution. Apply by letter to "TEACHER-382", care LIVING CHURCH, Milwaukee, Wis.

**CHURCH SCHOOL TEACHERS—VOLUNTEER** and paid—needed next fall for Sunday morning classes. Application should be made at once to C. N. C., 865 Madison avenue, New York City.

**PARISH WORKER EXPERIENCED IN** working with girls and in the Church School, with ability in keeping books. Address CHRIST CHURCH, Norfolk, Va.

POSITIONS WANTED

CLERICAL

**PRIEST, RECTOR OF FIRST CLASS EASTERN** parish in beautiful small town excellently located for summer residence, will exchange for the summer with rector having parish in large city, any location. SUBURBAN-378, care LIVING CHURCH, Milwaukee, Wis.

**COMPETENT ORTHODOX PRIEST** desires supply work July or August, preferably East. Address, with particulars, MINWEST-379, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED PRIEST, MARRIED,** good visitor and preacher (extempore), energetic, desires mission, any diocese. Address CLERICUS-370, care LIVING CHURCH, Milwaukee, Wis.

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

**WILL SUPPLY FOR JULY, SUNDAYS** only. Address R-369, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**ORGANIST-CHOIRMASTER, SUPERVISOR** school music, now in prominent church, desires change. Churchman, single; positions eight and twelve years respectively. Essentials: large organ, choir, choral service; teaching organ, voice, piano, choral society. Excellent testimonials. References, salary commensurate with work. Address M-367, care LIVING CHURCH, Milwaukee, Wis.

**GENTLEMAN DESIRES POSITION OF** organist and choirmaster in large Catholic parish in Chicago or an eastern city (boy or mixed). Excellent references. Salary must be substantial. Duties September 20th. Apply to ENQUIRER, Box 202, Newport, R. I.

**TUTOR—UNIVERSITY STUDENT, WELL** qualified, will be pleased to tutor and be companion for one or two boys during summer months. Address S. F., 159 Maplewood avenue, Germantown, Pa.

**WOMAN PHYSICIAN GOING ABROAD** would chaperon party of four or take charge of convalescent. References exchanged. Address GAMBA-380, care LIVING CHURCH, Milwaukee, Wis.

**ENGLISH CATHEDRAL TRAINED Organist-Choirmaster** of exceptional experience and ability desires position. Recitalist. Highest credentials. Address GRAPHO-373, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN DESIRES POSITION AS** housekeeper or companion. Willing to travel. Address G.-383, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

**CATHEDRAL STUDIO—ENGLISH CHURCH** embroiderer and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 2604 Thirty-sixth street N. W., Washington, D. C. Tel. Clev. 1915.

**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.

**CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc.** Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major street, Toronto, Canada.

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

CLERICAL OUTFITS

**OXFORD" extra light weight Cassock and** Surplice for travelling; one quarter usual weight. Set of Vestments from five Guineas. Suits, Hoops, Gowns, etc. Write for full particulars and self-measurement forms. Mowbray's, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

BOARDING—ATLANTIC CITY

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

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

BOARDING—NEW YORK

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

BOARDING—PENNSYLVANIA

**RESTMORE", MONTROSE, PA. 2,000 ft.** alt. Large shady lawn; no mosquitoes. Home table. Terms \$18 and up. Leaflet. Address Miss MARY COX MORRIS.

BOARDING—VERMONT

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

HOSPITAL—NEW YORK

**ST. ANDREW'S CONVALESCENT Hospital,** 287 E. 17th St., New York; under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

FOR RENT—LAKE CHAMPLAIN

**CAMP SUNNYCROFT, ESSEX ON LAKE** Champlain, N. Y. To rent for the season. 8 rooms, bath, furnished for housekeeping, large veranda, splendid views. Vegetable and flower gardens started. 2 acres, 100 feet lake shore. (Choice location, bathing, boat. Price \$350. Address CHURCH, 128 Hemenway street, Boston, 17, Mass.

**SHORE FRONT CAMP IN THE PINES,** furnished. Seven rooms and bath. Open fireplaces. Sand beach for children. Beautiful views from porches. C. H. EASTON, 140 Liberty street, New York.

**FURNISHED SHORE FRONT COTTAGE IN** pines. Essex on Lake Champlain. Six rooms and bath. Rent \$200 season or will sell. Address, EVANS, 418 West 160th street, New York City.

FOR RENT

**DURING MY ABSENCE IN EUROPE,** strictly modern cottage with sixty feet of sandy beach. Plenty shade trees. EDGAR C. THOMPSON, Alpena, Michigan.

FOR RENT—MAINE

**TEN ROOM COTTAGE BY THE SEA.** Orr's Island, Maine; furnished; all conveniences; always cool. \$500 for the season. References required. Address E. M. FRYER, 1806 Sansom street, Philadelphia, Pa.

FOR RENT—MASSACHUSETTS

**T**O LET. BACK BAY SECTION, BOSTON, Mass., May 15th to October. Corner apartment, 6 large, light, cool rooms. All conveniences—piano, 6 beds. Entirely furnished except silver. Very convenient Harvard Medical School, Boston Conservatory of Music, etc., \$125.00 a month. References exchanged. Ladd, 128 Hemenway street, Boston, Mass.

HOME FOR CHILDREN—NEW YORK

**T**HE HOUSE OF THE ANNUNCIATION, 3740 Broadway, corner of 155th street, New York, receives crippled, incurable, and unfortunate children, between the ages of 4 and 16 years, and is under the care of the Sisters of the Annunciation, who have a regular school for them, and they are also taught needlework, painting, drawing, mending chairs, and light housework. They are taken to the Summer Branch House, at Wilton, Conn., for several months each year. The corporate title is "SISTERS OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY."

SUMMER CAMPS

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

SCHOOL FOR NURSES

**T**HE NURSES' TRAINING SCHOOL OF ST. John's Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration is \$148 per year. Application blanks sent on request.

RELIGIOUS

**T**HE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

MISCELLANEOUS

**L**EARN LATIN BY CORRESPONDENCE. The latest, easiest, and best method. No text-books required. Apply Box 180, Arthur, Ontario, Canada.

**M**ADONNAS OF THE GREAT MASTERS in color. Also other religious subjects. Post card size. C. ZANA, Box 4243, Germantown, Pa.

Church Services

**CATHEDRAL SS. PETER AND PAUL, CHICAGO**  
Washington Blvd. and Peoria St.  
(Five minutes from the Loop via Madison St. cars.)  
Sunday, Holy Communion 7:30, 8:30, and 11:00.

CHRIST CHURCH, CHICAGO

65th Street and Woodlawn Avenue  
Sundays: 7:30, 9:30, 11 A. M.  
Choral Evensong, 7:45 P. M.  
Work-days, 7:00 A. M., Thursdays, 6:30 A. M.  
Rev. HUBERT J. BUCKINGHAM, rector.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn Street  
Rev. NORMAN HUTTON, S.T.D., rector  
Rev. ROBERT B. KUMBER, B.D., associate rector  
Sunday Services: 8 and 11 A. M.

ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. George Craig Stewart, rector  
Sundays: 7:30, 11:00, and 4:30.  
Open all day and every day.  
N. W. R'y or "L." to Main street, Evanston.

ALL SAINTS' CHURCH, OMAHA, NEBRASKA

Twenty-sixth street and Dewey Avenue  
Rev. THOMAS CASADY, rector  
Sundays: 8:00, 9:30, 11:00 A. M. and 7:30 P. M.

CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Amsterdam Avenue and 11th Street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (Choral.)

ST. LUKE'S CHURCH, NEW YORK

Convent Avenue at West 141st Street  
Rev. WILLIAM T. WALSH, rector  
Healing Services, Thursdays 10:30 A. M.

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth Street, near Broadway  
The Rev. NATHAN A. SEAGLE, D.D., rector  
Sunday Services: 8, 11 A. M.; 4 P. M.

ST. URIEL'S, SEA GIRT

Jersey Coast  
Daily Mass.  
Sundays: 7:30; Solemn Sung Mass, 10:30.

CATHEDRAL OF ST. NICHOLAS, NEW YORK

Orthodox Catholic  
(Holy Eastern Confession)  
15 East Ninety-seventh Street.  
The Most Reverend ALEXANDER, Archbishop;  
His Rev. PATRIK, Vicar General;  
Very Rev. LEONID TORIKOVICH, Dean.  
Divine Liturgy (Mass) (Slavonic), 10 A. M.  
Solemn Vespers (English), 5 P. M.  
English speaking priests may be found at the Cathedral House, 15 East Ninety-seventh Street.

NOTICES

FOUR CAMPS

HOUGHTLING, BONSALL, CARLETON, TUTTLE  
Considering the camp idea at its best with a course of special instruction and training in the various kinds of parish work.  
PERSONS: To produce leaders of boys among boys.  
PERIOD: 12 days.  
EXPENSE: Registration fee \$2.00. Board and lodging \$15.00 for the whole period. There is a camp near you.  
For further particulars write  
THE BROTHERHOOD OF ST. ANDREW,  
Church House, 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.

SISTERS OF THE HOLY NATIVITY

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

THE EVERLASTING God fainteth not, neither is weary. He giveth power to the faint and to them that have no might. He increaseth strength. If the everlasting God is never weary, you need never be weary, because your God is your strength. You have no strength but what God gives, and you can have all the strength that God can give.—Rev. Andrew Murray.

ANTI-DIVORCE SENTIMENT IN CANADA BECOMING STRONGER

Seeks Remedial Legislation for a Great Evil - Provost Macklem Will Retire - An Honor Roll of Christian Service

The Living Church News Bureau  
April 22, 1921

**T**HE problems connected with marriage and divorce have been prominently before the Church of England in Canada of late. Last week the Bishop of Fredericton in his charge vigorously supported the action of the Council for Social Service in urging that legislation be sought making it legally necessary for those intending marriage to give public notice thereof at least one week in advance of the ceremony. He also strongly supported the stand taken by the Bishop of Montreal with reference to the dissolution of mixed marriages. At the synod of Montreal the resolutions passed at the annual meeting of the Council for Social Service at Winnipeg were endorsed, and a new resolution against divorce adopted. In the diocese of Niagara the following petition to the Parliament of Canada is being circulated and widely signed:

"Your petitioners believe that our Blessed Lord and Master Jesus Christ intended that a marriage by full and free consent between persons competent to marry should be indissoluble and are convinced that the hope of our nation lies in the purity and development of the family founded upon the lifelong union of husband and wife.  
Wherefore your petitioners pray that the Parliament of Canada cease to dissolve lawful marriages and that the jurisdiction of the courts of Canada in causes matrimonial (whether now existent or hereafter contracted) be limited to decrees of nullity—

the latter in such cases only where it is made clearly to appear that for causes preceding the marriage ceremony, such as close affinity, force, insanity, or impotence, the parties should not have been married or did not freely consent to marry or were incapable of marriage."

Last Wednesday the council of the Provincial Synod of Ontario, presided over by the Archbishop of Algoma, expressed its conviction that the law of the Church in regard to marriage was that recorded at the Lambeth Conference, namely, the lifelong union of one man with one woman to the exclusion of all others. The Church public were reminded that according to the General Synod canon no clergyman of the Church was permitted to marry a divorced person while the other partner was living. The council protested strongly against any extension of the grounds for divorce beyond that now prevailing and generally recognized by the Dominion Parliament.

Retirement of Provost Macklem

The Rev. Thomas Clark Street Macklem, provost and dean of the faculty of divinity of Trinity College for the past twenty-one years, will relinquish his duties at the end of the college year in September. He offered his resignation as provost in April of last year, to take effect in September 1920, but had consented to remain another year to give the college board time for choosing a successor. He has now reached a definite decision to retire.  
Provost Macklem came to Toronto as assistant curate to the late Canon Baldwin of All Saints' Church, and after two years in this capacity he became, in 1867, rector of St. Simon's, where he remained until he became provost of Trinity. He has been known as a liberal subscriber in carrying out the aims of Trinity and it was largely due to

his efforts that the federation of the University with Toronto University was brought about. His activities have been wide and his popularity great.

#### *An Honor Roll of Christian Service*

At St. George's Church, Newcastle, Ont., there has recently been unveiled by the rector, the Rev. J. E. Fenning, an honor roll of men and women of the parish who have trained for Christian service. The twelve names are: Rt. Rev. Charles H. Brent, Canon Farncomb, Rev. Wm. Farncomb, Rev. Wm. Walsh, Rev. Francis Leigh, Rev. Robert Allen, Rev. Henry Garwood, John Harvey Gibson, William Lorne Thomas, John Jonathan, and Miss Hilda Holland. The roll was designed by Miss Helen Farncomb, a niece of the Farncombs mentioned.

#### *Miscellaneous Items of Church News*

At a special service at the House of Refuge at Whitby, Ont., Bishop Reeve of Toronto confirmed Mrs. Naomi Baker, 95 years old.

Arthur Dorey, organist of Christ Church Cathedral, Ottawa, and one of the best known musicians in the capital, has passed away in his sixtieth year. He was a native

of London, England, and received his musical training from Sir John Stainer.

At an impressive ceremony in the Church of St. Clement's, North Toronto, Major General V. A. Williams, C.M.G., unveiled a memorial tablet in memory of those of the congregation who gave up their lives in France.

Miss Knox, principal of Havergal; Miss Walsh, principal of Bishop Strachan, Toronto, and Miss Edgar of Montreal, went to Boston on the invitation of the Head Mistresses' Association in the United States to see if it be possible to inaugurate an international association of headmistresses.

A memorial service of singular interest was conducted in All Saints' Church, Montreal, with the Bishop of Montreal, other clergy, and the military participating. There were three separate dedications: of a brass tablet memorial to the twenty-two Church members who fell in the war; of a memorial altar and reredos erected by the congregation in grateful memory of those who gave up their lives in the great war; and of the altar rail and panels of the chancel erected to the memory of the late William Henry Flawn by his widow.

Faithful workers, however, won the interest of Bishop Buch and Archdeacon Pott. Deaconess Clara H. Simpson, engaged in September last, ably prepared the way for the new minister in charge, the Rev. Henry Hale Gifford, Ph.D. As it is now the only English speaking church in the neighborhood, except the Roman Catholic, efforts were made to make it a community church. There is now a well organized and growing Sunday school, congregations nearly equal those of the best days of the parish, and the income has greatly increased. Considerable money has been spent in putting church and parish house in repair. On Tuesday night Bishop Hulse confirmed seventy persons, of whom forty were adults, and nearly all heads of families. This is not only the largest class ever confirmed in St. Margaret's, but it is more than have been confirmed in the past five years.

#### AMERICAN LEGION

The county organization of the American Legion will hold a memorial service at the Cathedral on May 29th, in the afternoon, with the Bishop as the preacher. The entire Cathedral will be reserved for members of the Legion, relatives of men who died in the service, and prominent men of army and navy. There will be color-guards from several regiments and posts, and delegations from many veteran and patriotic societies. Tickets for gold star relatives may be secured from the Arrangements Committee, American Legion Memorial Service, at the Cathedral.

## ANNIVERSARY SERVICES AT THE NEW YORK CATHEDRAL

### *President Butler, Dr. Stires, and the Bishop-Elect Are the Speakers —Admission to the Service of Consecration—New Rector Chosen for Trinity Church*

New York Office of The Living Church }  
11 West 45th Street }  
New York, April 25, 1921 }

THE tenth anniversary of the consecration of the choir and crossing of the Cathedral of St. John the Divine was commemorated by special services and addresses on Sunday, April 17th. Dean Robbins preached an historical sermon at the mid-day service. In the afternoon, the Bishop-elect and the Rev. Dr. Ernest M. Stires, president of the Standing Committee, and Dr. Nichols Murray Butler, president of Columbia University, made addresses. Large congregations were present at both services.

Dr. Butler said that the building of the Cathedral, which might not be completed in "one hundred or perhaps two hundred years", would give body to the spirit of the aspirations of our age as the Cathedrals of the Middle Ages speak the aspirations of the men of those times.

Dr. Stires declared a man could do more to bless humanity by helping to erect a building like the Cathedral than by building hospitals, universities, or commercial buildings. "for the Cathedral trains and inspires the workers who aid in humanity in the hospitals and other humanitarian institutions, injects morality and religion into knowledge which without these is vanity and even peril, and supplies character to the workers in commercial enterprises without which only failure will follow."

A great deal of interest was excited when the Rev. Dr. Manning declared:

"Something was said from this pulpit last Sunday about the presence and power of an invisible government among us; we all know that no such thing as an invisible government exists in this land, and therefore that no such thing ought to have been suggested from any Christian pulpit.

"There are great problems in the field of social and economic justice to be worked out, but we are making progress. There is in the business and industrial world today a desire keener and more widespread than ever before to meet and deal rightly with these questions. I believe that any one who knows the business world will testify to this.

"And we who represent the Church shall give our true help, not by unwarranted statements or incendiary fulminations against this group or that, but by doing all that we can to bring the spirit of Christ into the consideration of these problems. If we will bring Jesus Christ into our problems, personal, social, industrial, national, we shall find their right solution. It is for this—to help men to think of these questions with the mind of Christ—that the Church and this Cathedral stand."

#### ADMISSION TO CONSECRATION OF BISHOP-ELECT

Your correspondent is informed that admittance to the service of ordination and consecration of the Bishop of New York, Wednesday, May 11th, will be limited to ticket-holders. As might be expected, many hundreds of applications are being received by Dean Robbins and the committee of arrangements. The clerical members and lay delegates to the diocesan convention alone will make heavy demands on the seating capacity.

#### DR. DRURY TO SUCCEED DR. MANNING

The vestry of Trinity Church, New York, has by unanimous vote elected the Rev. Samuel S. Drury, L.H.D., of Concord, N. H., to be its eleventh rector. A committee was appointed to notify Dr. Drury of his election. It is confidently expected that the election will be accepted.

#### ST. MARGARET'S IN THE BRONX

The Church in the Bronx has lost ground by wholesale removals on account of increase in the Hebrew population. It was proposed to close St. Margaret's Church early last year and offers had been made to buy its property for conversion into a synagogue.

#### DEATH OF REV. C. H. BROWN

THE REV. CHARLES HAMILTON BROWN, priest in charge of Christ Church, Mandan, N. D., died on April 8th, at the Deaconess' Hospital, Mandan, after a brief illness of pneumonia.

Mr. Brown was graduated from Seabury Divinity School in 1911, after having been ordained in 1909 deacon and priest by Bishop Mann. He was at various times in charge of Bathgate, Wahpeton, Ledgerwood, Breckenridge, and other places in North Dakota.

The funeral was on April 11th from Christ Church, with interment at Mandan cemetery. The burial service was read by Bishop Tyler, assisted by the Rev. Messrs. C. G. Fox, Thomas Dewhurst, H. H. Welsh, and Alexander Coffin. After the service the Bishop called the clergy in attendance, and appointed a committee to draw up an expression of appreciation and sympathy which may be found in the memorial columns of this issue.

#### ON THE REDUCTION OF ARMAMENTS

A RESOLUTION passed by the annual council of the diocese of Texas on January 23rd is timely at the opening of the special session of the National Congress. It follows: "To the Senate and House of

Representatives of  
the United States:

"In the name of reason, in the name of our common humanity, in the name of the Prince of Peace, the Seventy-Second Council of the Protestant Episcopal Church in the Diocese of Texas solemnly petitions your honorable bodies to take immediate steps looking to international agreement for the reduction of the armaments that are crushing out the hope of the world.

"It is our profound conviction that on the United States, as the most prosperous and most powerful nation of the world, rests in a peculiar sense the obligation both to curtail its own military and naval expenditure, and to commend this policy to the other nations."

## PUBLICITY EXPERIMENTS AT THE WELLESLEY CONFERENCE

*Are Markedly Successful—Rev. James Thayer Addison on the Efficiency of Love — Bishop Lawrence Pays Tribute to Cambridge*

The Living Church News Bureau  
Boston, April 25, 1921

THE programme of the Conference for Church Work is being issued this week and mailed to those wishing a copy. The Conference is again to be held at Wellesley College, Wellesley, Massachusetts, for the ten days inclusive, June 27th to July 7th.

An interesting item in the committee's plans for this year, which may be of help to all Church conferences and religious gatherings, is the money spent on publicity. Last year the committee trebled the amount spent in advertising in the Church papers. The result was that over one hundred people were unable to secure accommodation. And this year, before any money has been spent in advertising, registration fees have been received from over one hundred representative Church leaders from every section of the country! This early rush in sending registration fees is unprecedented. It shows that without any advertising the Conference would be well attended. And yet the committee is spending as much on publicity this year as last. The money spent on publicity in the Church papers this year has a two-fold purpose: first, to advertise the conference idea in the Church, so that all conferences will be benefited; and second, to try to get more representative men to attend all Church conferences. Last year 87 representative men attended at Wellesley. This year 150 are expected.

The Commission created by the Department of Religious Education has selected the Wellesley Conference this summer as a strategic centre for normal courses in Church Pageantry and Drama, designed to equip parish workers in the knowledge they will need for rightly standardized religious drama. The courses will cover general historical background and traditions; technical training in production; and finally the producing of a typical pageant.

An interesting course for leaders of boys will be led by a Churchman, Mr. Ormond E. Loomis, formerly prominent in the leadership of the Boy Scouts of New England, and now editor of the *Open Door*.

### LOVE AS A PLAN OF CAMPAIGN

Speaking at the noon-day service in the Cathedral Church of St. Paul on Friday, the Rev. James Thayer Addison said: "Christ said, 'Love your enemies and do them good.' Christians call that a weak method that won't work. But it's a vigorous method," he continued, "the only method that in the long run will work. Loving your enemies and doing them good are not the terms of a surrender, but the plans for a campaign. And the aim is victory.

"Love is not mere sentiment. It is an inexhaustible energy that can use force as well as persuasion. You can destroy hatred by crushing the hater, but that is failure. You can also destroy hatred by redeeming the hater, by making him a friend. That is the only true victory. The hostility and hate now filling the world all come from trying so-called 'practical' methods. If we are in love with the results, all right. But if we want something that will work, we must

drop the hellish doctrine of reprisals and try God's method of reconciliation."

### A TRIBUTE TO CAMBRIDGE

Bishop Lawrence in his annual diocesan address gave the Cambridge School a tribute which may be of national interest. He said:

"The Episcopal Theological School at Cambridge is now entering upon a new generation of service with a faculty of able young men. Within a short time the Church and the young men turning to the ministry will discover them. A larger faculty is needed. We have a unique position in our opportunity to draw upon all the resources of Harvard: standing also in the midst of a great population and at the same time in a quiet site. The quality of the students and of the training is seen in the fact that of every thirty graduates in the past years, one is a bishop; and best of all, most of these are missionary bishops. They have so won confidence by efficient service that the House of Bishops has selected them for spiritual leadership in the great states on both sides of the Rockies and the East."

The statistics of the diocese for the year are as follows: Number of clergy canonically resident, 249; number of parishes in union with the convention, 116; with one mission; all other parishes and missions, 95, besides summer missions not counted; the Cathedral, 1; in all, 213. The number of postulants and candidates for holy orders is 16; of lay readers, 85; confirmations, 3,237.

### AT THE CATHEDRAL

Announcing an experiment in giving com-

parative independence to a co-worker at the Cathedral, Dean Rousmaniere writes:

"The Rev. Donald B. Aldrich was advanced to the priesthood on April 5th, and at the same time we advanced him to a position of large responsibility in the Cathedral. He will take entire charge of the Sunday night services, preaching himself or selecting the preachers. He will also become pastor of the Sunday night congregation, serving them to the utmost of his power. Such a position of comparative independence is rather rare in our Church, and deserves a title other than the word assistant, for while Mr. Aldrich still assists me in the general work of the Cathedral he will develop his own charge on his own initiative and according to his own judgment."

### MISCELLANEOUS NOTES

The southern branch of the Massachusetts Church School Union met on April 3rd at St. Andrew's Church, Belleville Road New Bedford. After a business meeting and election of officers, Training in Worship was discussed by the Rev. John W. Suter, Jr., diocesan educational secretary, and The Child in the Center was the subject of an address by the Rev. Herbert L. Johnson. There was a later service with address by the Rev. Henry Knox Sherrill.

The monthly meeting of the Massachusetts branch of the Woman's Auxiliary was held on April 20th in the Cathedral Rooms. The speaker was Mrs. George Biller, Field Secretary of the Woman's Auxiliary.

The Massachusetts Clerical Association holds its annual meeting at Groton School, by courtesy of the Rev. Dr. Endicott Peabody, on May 2nd. After luncheon Bishop Brent will address the association on Conference as a Means of Unity.

RALPH M. HARPER.

## PENNSYLVANIA CHURCHWOMEN FORM A FLYING SQUADRON

*To Bring Parishes and Missions into Closer Relation—Development of Congregational Singing—Death of Rev. Dr. Breed—And of Mr. W. W. Montgomery*

The Living Church News Bureau  
Philadelphia, April 25, 1921

A FLYING squadron has been organized from the ranks of the Woman's Auxiliary of the diocese, the purpose being to establish closer relations between the women workers in the two hundred parishes and missions.

Already plans have been made for a series of ten meetings for groups of adjoining parishes.

The initial meeting was held this week with representatives present from the parishes of Royersford, Oaks, Phoenixville, and Lower Providence.

The members of the flying squadron assembled at Rittenhouse Square in front of the new Church House where motors awaited them.

The programme of the first session, to be reproduced in each of the series, included a demonstration study class, a model Woman's Auxiliary meeting and a discussion of local and diocesan problems.

The meeting opened at 11 A. M. and closed at 3 P. M. A box luncheon was served, so that no expense is entailed upon the hostess parish.

In letters sent to the parishes are lists of questions which the women are urged to consider to assure profitable discussion. Those questions are:

"What are your chief difficulties in interesting young persons in Auxiliary work?"

Have you a definite programme to increase interest in and gifts for missions?

"What is your plan for securing attendance at the monthly meetings of every committee? (These being Diocesan, Colored, Domestic, Foreign, Indian.)

"Do you find the monthly committee meetings interesting, and if not, what suggestions could you make to better them?"

Discussion of those and other questions is expected to be a healthy stimulus, and much of mutual information and inspiration is expected from the series of meetings.

Some leading spirits in the flying squadron are Mrs. J. Alison Scott, president of the Diocesan Woman's Auxiliary, Mrs. Henry Dillard, Jr., Miss Mary H. Howland, Miss Sarah D. Lowrie, Mrs. J. Willis Martin, Mrs. Charles R. Pancoast, and Mrs. George Wharton Pepper.

### CONGREGATIONAL SINGING

In response to invitations issued by the Church Club of Philadelphia a large congregation assembled in Holy Trinity Church on Wednesday evening last (April 20th) for the cultivation of congregational singing.

The Rev. J. de Wolf Perry, D.D., presided and made an introductory address. He told how a movement for the improvement of

Church music started in Philadelphia in 1907, when Mr. Morris Earle presented the matter to the Church Club. One result of that movement was the publication of the New Hymnal.

Mr. E. H. Bonsall, president of the Church Club, spoke with regard to the Bishop's purpose to bring together representatives of many parishes for frequent song services.

Prof. P. E. Lutkin, Dean of Music at Northwestern University, then took charge of the service and with Mr. Ralph Kinder at the organ led the congregation in many of the less familiar hymns in the New Hymnal.

"The New Hymnal is one continual praise of God, and links the present with the earliest Christian era," said Prof. Lutkin. "Some of the words in the Hymnal date back to early Christian times, and some of the music goes back to the fifth century.

"This Church and the Church of England have been responsible for more fine hymns than any other Church. Methodists, Presbyterians, and Baptists have replaced worn-out compositions in their hymnals with hymns of the Church. The strange thing is that they sing these hymns, and we don't. Many of our congregations praise God by proxy, permitting the clergyman to preach and the choir to do the singing, while the congregation sits and listens."

The men's choir of St. Mark's parish sang several plainsong tunes, associated with the Church in the earliest ages.

#### DEATH OF REV. DR. BREED

On Sunday night, April 17th, George Fitch Breed, priest and doctor of divinity, entered into rest.

Dr. Breed was connected with the diocese of Long Island, but has resided in Philadelphia since his retirement some ten years ago.

Born in Susquehanna county, Pa., in 1848, he was graduated from Cornell University and the Berkeley Divinity School. Later the degree of doctor of divinity was conferred upon him by St. John's College, Annapolis, Md. He began his ministry as a curate in St. Luke's Church, Germantown, and later became rector of Trinity Church, Asbury Park. His chief work was at St. John's Church, Brooklyn.

The funeral was held in Grace Church, Mt. Airy, on April 20th, the Bishop officiating.

#### DEATH OF MR. W. W. MONTGOMERY

The diocese sustains great loss in the death of Mr. W. W. Montgomery, which took place in the West Chester County Hospital on Sunday, April 17th, following an operation.

For half a century Mr. Montgomery was a prominent figure among the lawyers of Philadelphia. Born in Philadelphia in 1845, the eldest son of Richard R. and Elizabeth Binney Montgomery, he was graduated at the Episcopal Academy, and in 1865 at the University of Pennsylvania.

He was admitted to the practice of law in 1868, and remained in active practice until a few years ago. He was always actively interested in the affairs of the Church, and for many years was treasurer of the "Corporation for the Relief of Widows and Children of Clergymen in the Communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania."

An impressive feature of the funeral service was the fact that his body was borne by his eight sons. He is survived also by his widow and three daughters.

#### CONFERENCE ON CHURCH SCHOOL WORK

A two-day planning conference on Church school lessons and methods will be held in St. James' parish house, 2210 Sansom street, on April 29th and 30th.

"What do you know about the Church school lessons and work? Plan your work now. Work your plan next fall," says the circular issued by the committee in charge. The schedule for Friday afternoon includes sessions led by Mrs. John Loman, the Rev. P. E. Osgood, the Rev. Dr. L. N. Caley, Miss M. L. Evans; and, in the evening, Bishop Rhineclander. The speakers for Saturday will be the Rev. Dr. G. L. Richardson and the Rev. Canon Lewis.

#### MISCELLANEOUS ITEMS

The new Mystery Play by Miss Florence Converse, *Thy Kingdom Come*, was read at the evening service on Sunday, April 24th, at the Chapel of the Mediator.

The annual presentation of the United Thank Offering of the women of the diocese

will be held at the Chapel of the Mediator, on April 28th. Bishop Rhineclander will have charge, and the Rev. P. E. Osgood will preach.

The annual service of the Girls' Friendly Society will be held next Thursday evening at the Church of the Holy Trinity, the Rev. Dr. Charles L. Slattery being the speaker.

The annual service of the Church schools of the diocese, for presentation of the Lenten offering, will be held on Sunday, May 1st, at 4 o'clock, in the Church of the Holy Trinity, Philadelphia. Bishop Rhineclander will preside, and addresses will be made by the Bishop of Delaware and the Rev. Dr. George H. Toop. A pageant, *The Gift of Self*, will be presented.

THOMAS S. CLINE.

## SUPPLEMENTARY CENTENNIAL CAMPAIGN OPENS IN CHICAGO

*In Effort to Secure Cooperation of All Church Members — Bishop Gailor Aids, Making Several Addresses — At St. Luke's, Evanston — Miscellaneous Notes*

The Living Church News Bureau  
Chicago, April 25, 1921

OUR diocesan supplementary centennial campaign was launched on April 20th, and is now well under way. The climax will be on Whitsunday. The purpose is to reach the members of each congregation not now evidencing interest in the Church's programme throughout the world, to interest this group and thereby add new strength to Christ's Army, the Church; and to secure their pledge toward the budget essential to meet the opportunities God is giving.

A folder sets forth in detail instructions to the parishes and missions cooperating. The appeal and challenge is signed by Mr. George K. Gibson, chairman of the diocesan committee. It is hoped to raise some \$60,000 in addition to what has already been obtained. The prime objects are however as Bishop Anderson said in his opening speech at the conference on Wednesday afternoon, "To make new allegiances for the masses; to make new recruits for the Church; to secure new joys and new satisfactions".

Seldom if ever before in this diocese have there gathered such large and enthusiastic crowds as those who assembled in the banquet room of the Auditorium Hotel on the ninth floor, at the informal conference and "Question Box" conducted by Bishop Gailor, and later on in the evening at the dinner given by the Church Club to nearly 1,200 guests, when accommodation had to be provided for overflow on the floor below. Mr. George K. Gibson presided at the afternoon conference. Bishop Anderson made a gracious speech of welcome at the outset. Speaking of the objective, and of the Kingdom of God as the agency, the Rev. H. W. Prince said: "Make one hundred per cent. the goal of our success, not fifty per cent. or better. We are praying every day, Thy Kingdom come. It will come if we employ the right methods."

Dr. Hopkins of the Church of the Redeemer gave an address on "What we ought to do", contrasting the awful present darkness of the world with the light of the world which Christians have.

The Rev. B. F. Kemerer emphasized the

need of spirituality functioning through organization.

Bishop Gailor, who was the guest of Chicago Churchmen for the last three days of the week, was given a most enthusiastic reception. One of the objects of his speech at the conference and at other public gatherings which he addressed while here was better to explain the national organization of the Church, and the Nation-wide Campaign, which he explained primarily not "an effort to raise money, but to raise the dead". Afterwards an instructive "question box" was conducted both by Bishop Gailor and Bishop Anderson, most of the questions being on reorganization of Church work as the result of the Nation-wide Campaign. It was interesting to remark the recurrence of the question on the supply of men for the ministry to day, and their support. Before adjournment in the afternoon, Mr. Courtenay Barber made a helpful outline in detail of the proposed diocesan campaign, and Mr. George W. Folds made a most appealing speech, announcing a slogan for the campaign.

Mr. R. C. Coombs presided at the dinner in the evening at which Bishop Anderson, Bishop Griswold, and Bishop Gailor were all present. About sixty of the diocesan clergy were present with representatives from their parishes and congregations. The Bishop in introducing Bishop Gailor commented on the popular tendency to forget the old first principles of religion. "We must realize," said he, "these old things that we have all along believed."

Bishop Gailor outlined the grave problems the world over, and particularly in this country. He surprised his audience by telling of the relative position of the United States in education among the nations of the world. To-day America stands ninth in the list of educated nations. We have been handicapped in our work as a Church because we have been wobbling along for too many years under the curse of congregationalism. There is, said he, more dead wood in our Church than in any other body. The Bishop asked for a continued united effort in the new campaign.

Bishop Gailor met about fifty of the clergy of the diocese at Trinity Church on Thursday morning, and addressed them intimately at luncheon. He conducted another question box for them later, meeting criticism lately set forth on matters of administration at headquarters. At the morning service in Trinity Church the Rev. Samuel N. Watson, D.D., priest in charge of St. Elizabeth's, Glencoe, preached a most impressive sermon

on the present condition of the Christian religion in Europe, and how the Churches of Europe were looking to the American Church in their sorrow and darkness as the Church of hope and reconciliation.

On Thursday evening Bishop Gailor addressed a mass meeting at the Church of the Atonement, Edgewater; and on Friday evening he spoke to another meeting at St. Paul's, Kenwood.

#### NOTES FROM ST. LUKE'S, EVANSTON

A lectern erected in St. Luke's, by Mr. Joseph A. Rushton in memory of his father the late Rev. Joseph Rushton, L.H.D., has just been dedicated. Designed by Mr. Thomas Tallmadge, architect of the church, it is rich in symbolic carvings. The plan is to enrich it still further by filling the niches with appropriate figures.

Fathers and sons were entertained by the men's club on Tuesday evening, April 26th.

For Sunday, May 1st, at 4:30, Gamma Kappa Delta, the young people's society of St. Luke's, plans a special service, it being the second anniversary of the society. Delegates from five new chapters in the diocese will be present. After the service supper will be served in the parish house, and in the evening a programme prepared jointly by the different chapters will be presented. Branches of this society have been started in some places outside the diocese.

#### MISCELLANEOUS NOTES

The Rev. H. J. Buckingham, rector of Christ Church, Woodlawn, announces that the Church school work at St. David's Mission, (Rhodes avenue and Marquette road) is being revived under the direction of some loyal members of Christ Church.

The committee appointed to enquire into conditions at St. David's has reported very favorably and states that the work must go on. The hall will be leased for the period including October 1921, and it is hoped will be made more attractive by addition of a coat of paint.

Fourteen missionary scrap books submitted by as many mission study classes in the diocese have been carefully examined by a committee of three judges with the result that the first prize of \$20 is awarded to Grace Church, Oak Park; the second prize of \$10 to the Church Home for Aged Persons, Chicago; and the third, \$5, to St. Joseph's Church, Chicago.

The young people of St. Mark's Church, Evanston, gave a unique entertainment on April 16th, on "Americanization Night". The play given was called "An American Girl". In the cast all nationalities were represented in national costumes, and national songs and dances were given by those taking the characters. There was also an exhibit of missionary curios from all over the world.

At St. Paul's Church, Riverside, on Maundy Thursday, the Rev. Herbert B. Gwyn blessed a pair of Eucharistic lights, the gift of the family of the Rev. R. O. Cooper (rector of the Church) in memory of his son the Rev. Hedley H. Cooper, the first American priest killed in active service at the front. The candlesticks bear this inscription:

*"In Memoriam*

REV. HEDLEY HEBER COOPER

Who gave his life for Christ and humanity on the battle front in France

"Trinity Sunday, May 26th, 1918."

H. B. GWYN.

#### WORK AT CAMP DIX

MANY WILL BE SURPRISED to know that excellent Church work continues to be done at Camp Dix, New Jersey, and that the number of soldiers stationed there is suffi-

cient to make the work well worth while. Two of our own clergy are the army chaplains. The Rev. C. W. B. Hill conducts services at the Post Chapel, St. George's, which was built as a memorial to the Rev. Dr. Morgan Dix and entirely furnished by the Chaplains' Committee of Trinity Church, New York. The Rev. Horace R. Fell conducts services in the Hospital Area where most of the staff are quartered and where plans are under way to remodel one of the old barracks buildings for a chapel, Bishop Matthews having promised to give the altar. Vestments were supplied through the interest of Canon Welles of Trenton, while an altar desk was made by the carpentry class in the E. & R. School. Captain Perry C. Ragan, a parishioner of St. Clement's, Philadelphia, who is assistant camp adjutant, serves as "altar guild, clerk, acolyte, sacristan, etc.", while he and Mrs. Ragan have together organized a Sunday school in the Area, as Chaplain Hill has also done in the chapel. A special service for members of the Eastern Church was recently held through the arrangement of Chaplain Fell in the Post chapel, when Father Kurdiunoff with his Russian choir came down from Philadelphia for solemn vespers. A large number of members of the Eastern Church are among the soldiers stationed at Camp Dix. Chaplain Hill is also chaplain of the Recruit Educational Center, of which, indeed, he was the father at Camp Upton, and when that camp was discontinued it was transferred to Camp Dix.

#### NATIONAL SOCIAL SERVICE CONFERENCE OF CHURCHMEN

THE PLANS for the national conference of Church social service workers to be held in Milwaukee in connection with the greater National Conference of Social Work in June are gradually being developed under the direction of the executive secretary for social work, the Rev. Charles N. Lathrop.

All the Church events of the two weeks will center about Milwaukee-Downer College, where Churchmen attending the various conferences will be housed, so far as facilities will admit. There have also been arranged the following services and events in churches and parish houses:

Sunday, June 19, 8 P. M. Introductory service at St. Paul's Church with Bishop Gailor as the principal speaker.

Tuesday, June 21, 8 P. M. Service at All Saints' Cathedral in preparation for the corporate communion. Bishop Brent, preacher.

Thursday, June 23, 3 P. M. St. James' parish house. Conferences on The Church Service League and Christian Social Service through the Woman's Auxiliary and the Girls' Friendly Society, and on the Brotherhood of St. Andrew and Christian Social Service.

There will be daily early celebrations of Holy Communion, the place to be announced later.

In skeleton the programme of the Church's conferences, chiefly in the Milwaukee-Downer College buildings, is as follows:

Monday, June 20, 3 P. M. Reception. Committee meetings.

8 P. M. Organization. Business. Discussions: What Relation Ought the Social Service Work of our Church to Bear to the Work of Other Christian Bodies? The Relation of Church Institutions to the Diocesan Authority.

Tuesday, June 21, 10 A. M. The Scope and Work of the Social Service Commissions in Dioceses: What are they Doing? What should thy do?

3 P. M. The Church's Relation to the Dependent, Defective, and Delinquent:

What Contribution should the Church make? What Part of this Field does the Church Cover? (a) for the Child; (b) for the Wayward and Delinquent Girl; (c) In City Mission Work.

Wednesday, June 22, 7:30 A. M. Corporate Communion. [Place to be fixed later.]

10 A. M. How best to get Social Service into the Parishes.

3 P. M. Is it a Responsibility for the Social Service Commissions to Express the Conscience of the Church in Important Public Questions? When and How should this be done? Final Action for Permanent Organization.

The (secular) National Conference of Social Work, which is annually the nationwide event for social workers, meets at the Auditorium June 22-29. Railroads have granted special rates for the series of conferences in Milwaukee extending from June 16 to July 2. Churchmen desiring to be present at any of them should communicate promptly with the Rev. Charles N. Lathrop, executive secretary, 281 Fourth avenue, New York. Reservation of rooms at Milwaukee-Downer College (\$3.00 and \$3.50 per day for room and breakfast), the headquarters for Churchmen, may be made at the same address.

The capacity of Milwaukee hotels will be greatly taxed during those two weeks and it is especially recommended that Churchpeople avail themselves of the exceptionally comfortable arrangements made for them in the college buildings.

#### CONFERENCE FOR WORKERS AMONG THE FOREIGN-BORN

INFORMATION has already been given relating to the National Conference of Social Workers of the Church to be held in Milwaukee in connection with the great National Conference of Social Work in June. It is now announced that the Church's Division for Work Among Foreign-Born Americans will take advantage of the same great conference to hold a series of conferences on Thursday, Friday, and Saturday, June 23-25, the details of which will be supplied later.

#### REMOVAL OF THE BROTHERHOOD OF ST. ANDREW

THE CENTRAL OFFICERS of the Brotherhood of St. Andrew spent last week moving from their quarters in the old Church House of Pennsylvania to the new house, 202 So. Nineteenth street, Philadelphia. The address of the secretaries is changed accordingly.

#### MEMORIAL SERVICE FOR REV. V. C. GRIFFITH

ON SUNDAY, April 17th, a service commemorating the Rev. V. C. Griffith was held in St. John's Church, Norman, Okla.

Vincent Colyer Griffith was born fifty-four years ago in Brooklyn, New York, the son of Richard and Annie (Colyer) Griffith. He was graduated from the Polytechnic Institute ('86), and from Columbia University School of Architecture ('89). He practised his profession until about twelve years ago, when he came to Oklahoma.

He was ordained deacon in 1911 and priest in 1913, by Bishop Brook, and remained in charge of St. John's Church, Norman, until September 1920 when he resigned because of failing health.

"To those who knew him Mr. Griffith was a rare soul, deeply spiritual, keenly intelligent, and earnestly desiring to do the Master's work. He labored uncomplainingly."



ingly, with meagre equipment, and small show of results. But he never worried. His great outward monument in Oklahoma is the fine new building for King Hall, at Norman."

His last days were spent in St. Luke's Hospital, New York, where he died on March 11th.

**CONSECRATION OF ST. GILES' CHURCH, CASTLETON, N. Y.**

ON APRIL 17th, the Bishop of Albany consecrated St. Giles' Church, Castleton, N. Y. He was celebrant at the Holy Communion, assisted by the Rev. C. H. Hathaway, during whose incumbency the church was built, and the Rev. E. J. Walenta, Jr., the present rector.

On St. Giles' day in 1887 some residents of Castleton requested the Rev. Thomas B. Fulcher, of Albany, to hold services for them. The first service was held on September 4, 1887, in a building known as "the screw factory". The first celebration of the Holy Communion took place on Thanksgiving Day of that year. Canon Fulcher held services every Sunday evening up to November 1, 1888, when the mission was organized as St. Giles' Mission by Bishop Doane. On March 1, 1889, Bishop Doane appointed the Rev. Wm. R. Webb as missionary. A large room was secured and properly fitted up, an organ was bought, and the Woman's Auxiliary was organized. In 1891 the Rev. Charles H. Hathaway was placed in charge. In 1893 a lot was bought for \$1,000, and the building on the rear of the lot was used as a guild house. In July 1894 the cornerstone of the present building was laid by the Rev. Thomas B. Fulcher, and the building was dedicated on November 11th of the same year by Bishop Doane.

**NOT THE FIRST MODERN BISHOP TAKEN FROM HEATHENISM**

AN article printed in THE LIVING CHURCH of April 9th in regard to the newly chosen Suffragan Bishop-elect of Liberia spoke of him as "perhaps the first bishop in modern times, at least of the Anglican Communion, who was not of Christian antecedents."

This, of course, is an exaggeration. Bishop Crowther, one of Sierra Leone, will readily occur to the reader as an earlier convert from heathenism. He was taken in a slaving expedition in his childhood and was rescued by a British cruiser. We have the impression that there are other cases of like nature among native-born bishops in Africa and perhaps in China. We can only claim for Dr. Gardiner that he is the first convert of the American Church missions from heathenism to be made a bishop.

**FUNERAL OF DEAN HORSFALL**

FUNERAL services for the Rev. William Horsfall, whose death was chronicled two weeks ago as occurring on March 31st, were conducted by Bishop Sumner assisted by the Rev. Jay C. Black and the Rev. W. E. Couper. After a service at Bandon, Oregon, on April 2nd, the body was removed to Marshfield, where it lay in state. On Low Sunday an early requiem Eucharist was celebrated, and there was also a later service. Interment was in an ancient cemetery eight miles up the Coos river.

Dean Horsfall was born in England eighty-one years ago, and studied for holy orders in that country, but was not ordained until after he had come to America. Bishop Vail, under whom he did missionary work in Kansas, ordained him both priest and deacon. Later he went to Mon-

tana, but failing health drove him to a lower altitude, and for thirty years he labored in the Coos Bay country in Oregon, where his name became a household word. He built up Emmanuel parish, Marshfield, and also the missions at Coquille, Bandon, North Bend, Empire, and Gardiner. Four years ago, in advanced age, he retired from active service. He was honored by the diocesan convention with the title of dean emeritus, and annually received a message of affectionate greeting from the convention.

**PAROCHIAL AND HEALING MISSIONS**

A PREACHING MISSION is to be conducted in St. Luke's Church, Cincinnati, from May 5th to 15th by two members of the Society of St. John the Evangelist, Father Burton and Father Forbes. There is a preaching service for adults every evening at 7:45, and a children's mission at 3:30 in the afternoon. Bishop Vincent will be present to open the mission by giving the missionaries his blessing at the first service on the evening of Ascension Day.

Bishop Wise, assisted by the Rev. R. Y. Barber, recently held a healing mission at Calvary Church, Yates Center, Kansas.

**RESUMES FORMER WORK AS ALASKAN MISSIONARY**

THE REV. THOMAS JENKINS, rector of St. David's Church, Portland, Oregon, was missionary in Alaska from 1902 until 1910. He has now announced his intention of returning thither, and will become Archdeacon of Alaska, succeeding the late Archdeacon Hudson Stuck, whose death undoubtedly was one of the influences leading him to give up a prospering parish work in Portland.

Mr. Jenkins, who will remain at St. David's Church until July, has been prominent in the diocese of Oregon, as rector first of St. Paul's Church, Fremont, and later in Portland. He has been president of the Standing Committee, president of the diocesan board of religious education, and deputy to the General Convention of 1919. He was also a member of General Convention as delegate from Alaska in 1907.

**ST. STEPHEN'S WANTS MEN WITH VOICES**

ST. STEPHEN'S COLLEGE, hoping to develop its musical side even further, announces that it will grant some scholarship assistance to men with good voices. Young men interested should address the Rev. Bernard Iddings Bell, president, St. Stephen's College, Annandale-on-Hudson, New York.

**A MISSIONARY CURE OF DIOCESAN MAGNITUDE**

THE REV. R. Y. BARBER has a cure covering three Kansas counties and part of a fourth, with a total area somewhat larger than that of Delaware and a population of about 75,000. Most of our people live in Chanute, Iola, and Yates Center, where there are Church buildings; but many are scattered, and the missionary almost daily finds a clue to some long lost Church man. At Iola is a guest room whose owners say that every Bishop of Kansas has slept in it—and only bishops, or others of the clergy. This family has a confirmation certificate signed by Bishop Chase when in 1848 he confirmed Mrs. Sarah Simpson, who lately died at the age of 92, leaving to the parish a desirable piece of property next door to the church.

In Grace parish, Chanute, where the rector lives, the Bishop recently laid the cornerstone of a nearly completed parish plant.

This reconstructed and remodeled building will cost about \$20,000, and next fall Grace Church will offer an attractive programme to the youth of Chanute. The building is of Carthage stone and mat-face brick with a green roof; its seating capacity has been increased by one hundred; the chancel's capacity is four times as large as formerly; and the entire interior has been changed. Facilities for work with children have been made adequate; and there are seven class rooms with blackboards on the floor level of the church, while the entire basement has been built with the child's needs in view. There is a large auditorium and stage, kitchen, dining room, and lavatories.

**CONFERENCE ON THE CALL TO THE MINISTRY**

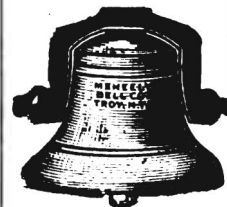
THE SECOND annual conference on the Call to the Ministry was held at Berkeley Divinity School, Middletown, Conn., on April 15th and 16th, under direction of the students of the school. Delegates were present from Harvard, Yale, Trinity, Wesleyan, Williams, Amherst, University of Pennsylvania, and other institutions. Addresses on the ministry and its claim upon college men were given on Friday evening by the Rev. Henry Hovson and the Rev. John R. Hart.

On Saturday morning there was a missionary meeting addressed by the Rev. Samuel B. Booth, who told of his unique community for farm-work, prayer, and study in Bucks County, Pa.; the Rev. George B. Gilbert, who gave a vivid description of methods he is using in the restoration to usefulness of old and deserted country churches, and the Rev. E. P. Ziegler, of Cordova, Alaska, who presented the needs of recruits in the frontier missions. The Rev. R. B. Ogilby of Trinity College,

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Hartford, presided over a question box meeting on Preparation for the Ministry and its Advantages as a Life Work.

In the afternoon the Rev. Bernard Iddings Bell spoke on Spiritual Leadership of the Emerging Generation. "The survival of civilization depends on spiritual leadership," he said, "and the world will go into decay in two generations if we cannot have it. The war was a symptom, not a result, of this process of disintegration, and we cannot recover from the effects of it any more than we could recover from a disease that had only run half its course. We are living not as men, but as educated beasts. This is seen in our international relationships, in which the nations are governed by the ethics of the wolf-pack. This is the spirit of all governments without exception. When we say 'America first' we must mean not first in domination over others, but first as the servant of the world and the exemplar of Christian brotherhood."

"Nothing can stop future wars, but getting out of the ranks of the beasts and behaving like the sons of God. Our industrial society is built on the principle of acquisitiveness, in which the rule of 'dog eat dog' is the guiding one. Our industrial problems are not economic but moral. They can be solved only by application of the principle of Christian brotherhood."

"What we need now is a new race of religious leaders, chosen from the young men of our colleges, who will preach the fundamental dogma of Christianity, which is that man is the son of God. We can only save society by giving to individuals this new motive. The purpose of the ministry is to carry the Person of Christ to the persons of men, to reconvince the world of men of their own dignity, to teach them first that they are the sons of God, and to show them how to act in consistency with this sonship."

"This is a calling that demands the best men of the age, and is the most difficult and exacting of tasks, but the most glorious and satisfying of jobs for the real red-blooded man."

On Saturday evening there was a fireside conference, with student speakers, for discussion of the motives that should lead men to select the ministry as their life work; and the conference ended with a corporate Communion on Sunday morning.

#### CONSECRATION OF CHURCH AT SHERMAN, TEXAS

BISHOP GARRETT was the preacher on Sunday, April 17th, when St. Stephen's Church, Sherman, Texas, was consecrated. The Bishop spoke of his visit to Sherman forty years ago, and rejoiced that the small beginnings then apparent had not died down, but had grown into the prospering parish of to-day.

Bishop Coadjutor Moore conducted the service of consecration. The instrument of donation was read by the senior warden, Mr. George A. Livingston, the sentence of consecration by the Rev. Edwin Weary. The rector, the Rev. W. J. Miller, then continued the service, being assisted by the visiting clergy, the Rev. Messrs. Richard Morgan, John L. Oldham, and R. E. Boykin.

The visiting bishops and other clergy were guests of the ladies' guild at dinner in the Miller Hotel following the service, as were also the members of the parish vestry.

#### DEATH OF REV. G. F. G. HOYT

THE REV. GEORGE FREDERICK GLADDING HOYT, rector of St. Paul's Church, Columbia, Pa., since 1907, died on April 18th.

Mr. Hoyt was born at Providence, R. I.,

in 1866, was graduated from Seabury and ordered deacon by Bishop Whipple in 1891, and advanced to the priesthood by Bishop Gilbert in 1892. He served also as rector of Christ Church, Crookston, Minn., as vicar of the Church of the Holy Apostles, Brooklyn, N. Y., curate of St. Paul's Church, Brooklyn, rector of Christ Church, Lima, Ohio, and assistant at Christ Church, Brooklyn, N. Y.

#### VIRGINIA'S COLORED CONVOCATION

WORK IN better shape and more promising than ever before was reported at the colored convocation of the diocese of Virginia, which met in St. Mary's Memorial Church, Berryville (Rev. Joseph F. Mitchell, rector), on April 20th, with clerical and lay delegates from congregations, Auxiliaries, and Sunday schools. The Woman's Auxiliary, meeting at the same place, reports a branch making a pledge in every congregation and mission.

The Rev. J. L. Taylor was chosen Dean; the Rev. Edward Ellis secretary. The convocation meets in Trinity Church, Charlottesville, next year.

#### ASHEVILLE CONVOCATION

BISHOP HORNER's annual convocation address this year included a call for a special convention next year to arrange for admission of the district of Asheville as a diocese.

The annual convocation of the district was begun with a missionary service in St. Mark's Church, Gastonia, N. C., on April 12th. Evensong was read by the Very Rev. H. Norwood Bowne, Dean of Waynesville, assisted by the Rev. Basil Walton. The sermon was by the Rev. G. Ashton Oldham, a simple, direct, and stimulating discourse on Service through personal sanctification. A reception at the hospitable rectory followed the service, the Rev. and Mrs. J. W. Canterbury Johnson making their visitors welcome.

An early Eucharist on Wednesday was largely attended; the rector being celebrant. Matins, read by the Rev. Sanders R. Guignard and the Rev. J. C. Seagle, followed later, and the convention then assembled with the Bishop in the chair. The Bishop's annual address referred to the Lambeth Conference, Church unity, and service. He also stated that the district was now ready to apply for admission as a diocese, but that it would be better, under the constitution, to call the special convocation in connection with the convocation of 1922, which would be several months prior to the meeting of the General Convention. Here the Bishop delivered, verbally, such formal call. Archdeacon Griffith then presented his annual report, a delightful account of his wide-spreading activities.

Reports were also presented by the Deans of Waynesville and Morganton.

The committee on canons reported a canon on a diocesan board of the Bishop and Council. This, with other amendments proposed, was referred to the committee on canons.

The convention then adopted a resolution spreading on the minutes the action of the House of Bishops, the Lambeth Conference, and the Bishops in Council, stating that the use of other than the fermented juice of the grape for wine for the Communion is unwarranted, and that pure natural wine is requisite.

The trustees of the district reported purchase of a house for Archdeacon Griffith.

The Rev. Louis G. Wood spoke on continuance of the Nation-wide Campaign, following a stirring report by Dean Stroup.



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Asheville reached 67 per cent. of its quota last year.

At a night service in the First Presbyterian Church, conducted by the Bishop, the rector of Gastonia and the rector of Trinity church, Asheville, the Rev. Warren W. Way, spoke on Christian Education, referring in burning words to the rampant licentiousness of the present day. The Rev. G. Ashton Oldham again spoke, applying the words, "Thy Kingdom come", to the social and spiritual needs of the day. On the closing day, the Holy Eucharist was celebrated by the Rev. W. G. Clark, assisted by the Rev. A. G. Branwell Bennett.

It was voted that the next annual meeting should be held at Waynesville on April 26, 1922.

The diocesan Auxiliary met in Gastonia at the same time and transacted much business. Miss Lindley from the Church Missions House was a speaker. Mrs. Charles L. Minor is diocesan president and Miss Rachel Havland secretary.

**A BUFFALO ANNIVERSARY**

ON APRIL 10th the Rev. Cameron J. Davis celebrated his twentieth anniversary as rector of Trinity Church, Buffalo, N. Y., and a brief case and generous purse were given him to mark the event. In his absence an issue of *Trinity Church News* was put out in his honor, with several testimonials of appreciation. We quote from one of them:

"Twenty years since our young curate stepped into our pulpit and became our rector. For more than a year he had been quietly and faithfully carrying the burden which had fallen so suddenly upon his young shoulders by the death of Dr. Lohdell, fulfilling all the duties of the parish work while vestrymen travelled the country over, to find 'an elderly, competent, scholarly, business man and student, capable of assuring the rectorship of Trinity Church.'

"For over a year that condition maintained, when suddenly, the youth in Trinity parish awoke, and cried out: 'Why seek an elderly rector elsewhere? Why not call the young curate, who so well fills all the requirements you are looking for, and let him grow old *with* us, instead of growing old somewhere else, while we struggle on, only to call him back, when he begins to grow gray?'

"Of course there were grave discussions, and dissensions, but youth had placed that 'leaven', and it worked!—slowly in the eyes of youth, because youth is impatient; and fearing they were not going to carry their point they started out with lists, to get the signatures of the congregation to demand that the vestry call Cameron J. Davis to the rectorship of Trinity Church. But while they were canvassing, the vestry were considering; and when youth came in triumphant, the vestry announced their decision to ask the young curate to grow old *with*, instead of away from us!"

**DEATH OF REV. GEORGE N. EASTMAN**

THE REV. GEORGE N. EASTMAN, rector emeritus of the Church of the Epiphany, Walnut Hills, Cincinnati, died after a long illness on April 20th, at his home in that suburb.

Mr. Eastman was born in Owego, N. Y., in 1851, was graduated from Hobart College in 1873, and from the General Theological Seminary in 1879. He was ordered deacon in 1879 by Bishop Potter, and ordained priest in 1880 by Bishop Whitaker. He was assistant at St. Paul's Church, Virginia City, Nev.; assistant at the Church of the Ascension, New York City; and rector

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of St. Paul's Church, Doyleston, Pa. He was rector of the Church of the Epiphany, Cincinnati, for twenty-two years, and rector emeritus for eight years. He leaves a widow, Mrs. Isabella Crawford Pogue Eastman.

### BEQUESTS

THE CHURCH OF THE HOLY TRINITY, Alhambra, Cal., receives \$9,000 by the will of the late Henry C. Marsh, senior warden. It becomes the nucleus of a fund for building a new church.

MRS. ALFRED H. PEASE, a faithful member of St. John's parish, Hartford, Conn., left \$5,000 to be used by the rector and wardens as a memorial to her late husband.

### MEMORIALS AND GIFTS

A NEW PIPE ORGAN in St. Mary's Church, Gowanda, N. Y. (Rev. W. E. Nixon, rector), was used for the first time on Palm Sunday.

A BRONZE TABLET in memory of those who went to the war from St. John's parish, Lancaster, Pa., was dedicated by the rector at the morning service on April 10th.

THOMAS HAMMOND, Esq., has deeded property to All Saints' Church, Williamsport, Pa., to be used as an addition to the parish house.

CHRIST CHURCH, Ironton, Ohio, has received a pair of Eucharistic candlesticks and also a new bulletin board through the efforts of St. Elizabeth's Guild and the woman's guild.

A PENDENT electrical cross over the altar, which has forty-eight bulbs enclosed in Cathedral glass, was recently dedicated in St. Paul's Church, Waco, Texas, in memory of Mr. Charles B. Baker of that parish.

IN TRINITY CHURCH, Chambersburg, Pa., the rector, the Rev. Harvey E. Marks, recently dedicated a sterling silver ciborium, its inside plated with gold. Furnished by the Gorham Co. of New York, the gift is a memorial to the late Mrs. Laura V. Rynick, given by her daughter.

ON EASTER EVEN at the Church of St. Matthew, Brooklyn, New York, the rector Dr. Frederic W. Norris, blessed six bronze alms basins given by Mr. Howard D. Joost, church warden, in loving memory of his mother, Mrs. Margaret M. Joost.

A STANDARD edition of the Bible was presented to St. John's Church, Huntingdon, Pa., on April 17th. The inscription reads:

"In loving memory of  
HARRIET SANDS MILLER  
born 1833, died 1911, parishioner and Sunday  
school teacher of this parish  
Presented by her son, W. Graffius Miller,  
Easter 1921."

ON APRIL 24th, at Christ Church, Indianapolis, there was consecrated in memory of Mr. William Dudley Pratt, who died February 27, 1919, a Litany desk, the gift of his wife and children. Mr. Pratt served on the vestry of Christ Church for a score of years, being junior or senior warden the greater part of that period. He was also prominent in diocesan affairs, being secretary of the board of trustees at the time of his death, and was a lay deputy to two General Conventions.

MEMORIAL WINDOWS dedicated in St. Andrew's Church, Durhamville, N. Y., on April 10th include a window in the choir, given by Mr. and Mrs. Charles D. Candee in memory of their daughter; three small gothic lights in the vestibule, given by Mr. and Mrs. James Eddy in memory of their

son Eugene R. Eddy; and the St. Andrew window in the vestibule, given by Mr. William Gregory in memory of his sister, Emma B. Rich.

THE CHURCH OF THE HEAVENLY REST, Springfield, Ohio, has recently received a sterling silver chalice given by Mrs. Mary Carr Mills in memory of her mother; a sterling silver paten in memory of John and Mary Ann Hunt, by their children; a sterling silver ciborium in memory of Mr. Frances Evans, by Mr. and Mrs. L. S. Evans; a red morocco Litany book in memory of Mrs. A. Dyer, by the daughter; a red morocco altar missal, by Mrs. Anna Thomas; a black walnut litany desk by Mrs. Philip Morrison; a full set of hand embroidered purple and gold altar hangings, and a black walnut cabinet for the linens and vessels, given by the ladies' guild.

### NEWS IN BRIEF

ALABAMA: The Churchmen's Club of Anniston, organized at a joint meeting of men from Grace Church and the men's Bible class of the Church of St. Michael and All Angels, is expected to reach a membership of one hundred.—CENTRAL NEW YORK: The Bishop has appointed Judge Edgar C. Emerson of Watertown as chancellor, to succeed the late Judge Underwood. The Utica Clerical Union has elected the Rev. Floyd R. Benson as president and the Rev. S. R. MacEwan as secretary-treasurer. A committee of the diocesan council has prepared a canon merging several diocesan functions into a secretary-treasurer-ship, and establishing a diocesan office. Bishop Olmsted confirmed seventy-nine, including fifty-six adults, at Emmanuel Church, Norwich, on the Third Sunday after Easter, breaking a parish record. There was a six weeks' course of instruction, and all the adults had studied the Rev. F. E. Wilson's *What a Churchman Ought to Know*.—CONNECTICUT: Grace Church, Fair Haven, will mark by a reception and special services on May 7th and 8th the fiftieth anniversary of the first service held in the parish church.—DELAWARE: In Immanuel Church, New Castle, on April 19th, the Bishop was guest at a supper given by the young men's Bible class, the pastors and Bible classes of other Churches coming in later to meet him. Unusual interest centers in the diocesan convention in Christ Church, Milford. On May 10th, the preceding evening, there will be evening prayer, followed by a dinner.—KANSAS: St. Peter's Church, Pittsburgh, will soon have a chapel. An altar has been erected, altar linens and an embroidered frontal have been received from the junior altar guild, an altar cross from Archdeacon Smith, a vestment case from Mr. J. J. Stephenson, and the ladies' guild has given \$130 towards completion of the chapel.—LOS ANGELES: The diocesan Home for the Aged has purchased a large building site in Alhambra. Major John L. Bacon, senior warden of St. Paul's Church, has become mayor of San Diego. Miss Caroline S. Cummins, a member of the faculty, has been elected head mistress of the Bishop's School for Girls, La Jolla. The new diocesan journal, about to appear, shows a total of 13,584 communicants, an increase of 10 per cent for the year; and there are similar increases in all other items. The last of the building debt of Holy Trinity Church, Covina, was wiped out through the Easter offering, and the Church will probably be consecrated on Trinity Sunday.—MICHIGAN: A House of Churchwomen will sit as part of the diocesan convention in Ann Arbor on May 11th. On that evening there will be a dinner

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to commemorate the fifteenth anniversary of the consecration of the Bishop, the Rt. Rev. Charles D. Williams, D.D. Plans have been made to establish a diocesan boys' camp at Lotus Lake, eight miles north of Pontiac, this summer, under charge of the Church Club. A building to accommodate fifty or sixty boys will be erected this year, the first step in developing a center for clergy meetings, social conferences, etc.—**MILWAUKEE:** The people of Christ parish, Eau Claire, were asked to reduce to its minimum their Sunday menu on April 17th, and to give the benefit to the starving people of China. An offering of \$155 for China famine relief was one result. "What you will save," wrote the Rev. Frank E. Wilson, rector, "will probably keep a whole family in China for a month or two from starvation. This is not much to ask."—**NEWARK:** The offices of the diocese have been moved to the house formerly occupied by Bishop Lines at 21 Washington street, opposite Washington Park. The Bishop is now in the new episcopal residence at 48 Berkeley avenue in the Forest Hill section, while Bishop Stearly's home is a few doors away at 60 Berkeley avenue. At the annual service for presentation of the missionary offerings of the diocesan Church schools, held in St. Paul's Church, Paterson, on April 16th, Canon Farrell presided and the Rev. Henry A. McNulty, formerly a lay worker in the diocese, told of his work in the schools for boys and girls at Soochow, China. The offerings were \$16,565, about \$1,000 more than last year, with other

schools yet to report. The banner for greatest advance in good work was awarded to St. Agnes' Church School, Little Falls, St. Luke's (\$1,270) and St. John's (\$1,240), Montclair, had the largest offerings.—**PITTSBURGH:** The Pittsburgh Clerical Union, meeting on April 18th at the Church of the Holy Cross, was addressed by Judge Tensard DeWolf of the morals court, a discussion of city conditions following. The annual Church school rally of the diocese will be held this year at the Church of the Ascension, Pittsburgh, on May 15th.—**RHODE ISLAND:** St. Luke's Church, Pawtucket, having increased its communicant list threefold within three years by confirmation, has this year relinquished its aid from the diocesan board, and becomes a parish.—**SACRAMENTO:** Membership of the Non-Roman Churches in Sacramento in the year ending on Easter Day increased at a rate not less than 2.99 times the increase in population, the gain being ascribed largely to methods of united work.—**SOUTHERN OHIO:** Church school teachers' institutes have been held in Dayton, Cincinnati, and Columbus, Mrs. John Loman of Philadelphia being principal speaker. In Columbus there was a devotional address by the Rev. R. W. Woodroffe. Plans are being made to select a teacher for week-day religious instruction in the city of Delaware. The Rev. Philip W. Hull of Dayton has received appointment to teach the high school Bible classes authorized by the board of education under auspices of the Y. W. C. A. A movement to introduce week-day religious education in the public

schools of Cambridge has been introduced by the Rev. Dr. J. D. Herron and Miss Cook, the diocesan secretary, with approval of the ministerial association and the superintendent of schools. A Ford coupe has been presented to the Rev. W. H. Stimson, rector of the Church of the Good Shepherd, Columbus; and this church is being redecorated. The forty-fifth anniversary of the founding of St. Thomas' Church, Terrace Park, was celebrated on April 19th. Bishop Vincent preached and at a social hour following the Rev. Dr. George T. Lawton, rector, read letters from former rectors and one from C. W. Spicer, Esq., a lay reader once in charge.—**TEXAS:** At St. Paul's Church, Waco, on April 17th, Bishop Kingsolving confirmed a class of sixty-two, the largest ever confirmed there. A campaign to put the parish branch of the Young People's Service League on a solid basis, recently completed, involves a plan to secure a new rectory and convert the present house into a young people's club house. Tennis and volley ball courts are being installed in the yard.—**VIRGINIA:** As part of the programme to present the claims of Life Service to the young people, a letter has been mailed to every member of the graduating class of every high school in the diocese.—**WASHINGTON:** Photographs of eighty-five notable cathedrals, including a group of partial views of the National Cathedral, were placed on exhibition at the Corcoran Art Gallery on April 14th. At the end of April it is proposed to send them out as a traveling exhibit. The executive

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committee of the National Cathedral Association met recently in the Bethlehem Chapel, providing for a wider organization and learning that the number of local committees has grown within the year from six to sixteen. Trinity Church (Rev. D. R. Covell, rector), has sacrificed its lawn for use as a community playground, installing playground apparatus and making twenty-four gardens for the children to cultivate under supervision. The playground has its own supervisor, who cooperates with two instructors from the local playground association. A block of the street has been

roped off to give added play space.—WESTERN MASSACHUSETTS: Holy Trinity Mission, Southbridge (Rev. J. C. Petrie), buys the Globe Village Congregational Church and parsonage. The church of brick, seating four hundred, is in excellent condition. Worcester Convocation held a successful Church school institute at Christ Church, Fitchburg, with Bible plays as an unusual feature.—WESTERN NEW YORK: The Church of the Good Shepherd, Savona, was recently consecrated by Bishop Brent, having been built in 1904 as a mission of St. Thomas' Church, Bath. The Church schools

of Buffalo and vicinity presented their Lenten mite box offerings at a united service in St. Paul's Church on the Second Sunday after Easter; the banner for the largest per capita offering (\$2.50) going to the Church of the Advent, Kenmore, and the total offering being slightly over \$2,000.

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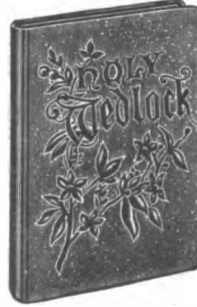
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