

The State Historical Society X

# The Living Church

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VOL. LXVII

MILWAUKEE, WISCONSIN, MAY 6, 1922

NO. 1

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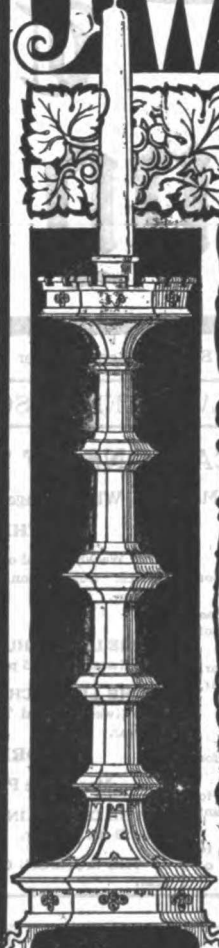
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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# EDITORIALS AND COMMENTS

## The Language of the Church

IT IS one of the glories of the Church of England that she has given to the English-speaking peoples the two great classics of the language—the Book of Common Prayer, in the English of the sixteenth century, and the King James Bible, in that of the seventeenth.

The English language is scarcely older than the first of these. Anglo-Saxon and Norman-French did not fuse immediately into a single language, any more than the people who spoke them fused at once into a single people. Chaucer, late in the fourteenth century, gives us the promise of an English language. The people of his day had succeeded in combining the harsh language of the ancients with the more graceful diction of the Conqueror, and he gave classic form, in his poetry, to that combined tongue; but how far he was from the English that we speak, the most cursory examination of the original reveals. Still, Chaucer broke the tradition that the elegant writing of the British Isles must be in Latin. He laid the foundation for all the literature that has graced the English language from his day to our own.

Wycliffe was a contemporary of Chaucer. His translation of the Bible into English was another landmark in establishing the language. There had been numerous renderings of parts, perhaps of all the Bible, into the vernacular before Wycliffe, just as there had been vernacular poetry before Chaucer, but their language is scarcely recognizable to-day as English. And the development of the language between the day of Chaucer and Wycliffe, and that of Shakespeare and the Prayer Book, is so great that we are scarcely able to feel that *our* English, as we know it to-day, goes much further back than the later of these periods.

The Book of Common Prayer is a masterpiece of English. In these days of revision we readily recognize how inferior is our talent for writing the language in comparison with that which graced the scholars who translated and composed the long succession of gems of literature that are enshrined in that book. Where, to-day, is the Cranmer who can continue that series of original collects that flowed from his pen? Where is the ability to express the common aspirations of the heart as the Churchmen of the reigns of Henry VIII. and Edward VI. succeeded in doing?

Yet Churchmen have not deemed it sacrilege to revise that language from time to time. The genius of the Anglican Church has been nowhere more pronounced than in continuing to make her standards express the devotional aspirations of her people from age to age. In England itself, indeed, the bondage of the Church to the state has prevented the possibility of changes during the past three

hundred years, until the now pending revision in the mother Church has seemed to indicate that the art of writing liturgies has been lost. But the daughter Churches, led by our own in America, have been able to adapt the dignified, time-honored phraseology to the conditions of other lands and later days. The liturgies of the Anglican Communion have lately been enriched by the Book of Common Prayer of the Canadian Church, which came into use in our sister Church on Easter Day, and which is a worthy addition to the group. It marks the consciousness of Canadian Churchmen that they have a responsibility all their own; a separate existence from the mother from which they and we have sprung.

NOW LANGUAGE is a living force. We express our devotions in English rather than in Latin, not because it is intrinsically a more worthy language, but because it enables us better to express *ourselves*. It is a living tongue. It is intelligible to the simplest of us as we use it.

And contrariwise the Roman uses Latin because it is *not* a living force. He believes that the mode of devotional expression that is fitting in address to Almighty God requires no change to adapt it to succeeding generations. The Latin of his liturgy and offices is the language that was current when these were framed. It was intelligible to the people who used it then. It acquired a form that is dignified, resonant, and sonorous. Language after language developed from the original Latin or from alien sources, and the people gradually ceased to speak the tongue in which their liturgy was written. No matter, it was fixed. It had been good enough for their fathers; good enough for saints and martyrs of centuries gone by; it must be good enough for Roman Christians to-day. And thus the ever-recurrent demand for a vernacular liturgy, now from this part, now from another part of the world, is relentlessly denied. Their tongues cannot be used at their altars. Only the Latin language is sufficient for the purpose.

And that is the genius of Roman Catholicism; precisely as the opposite tendency—to employ a living language because it is a living language—is the genius of the Anglican.

Do we never find this Roman genius leaning over into our Anglican Communion? We do, and we find it among those who would most resent being called Romanizers.

In two of our contemporaries it has lately been argued gravely that Churchmen ought to adhere exclusively to the language of the Prayer Book in their religious and theological expressions. It seems a strange position for an

Anglican to take. In essence it is precisely the Roman position such as demands the dead fixity of the Latin tongue. Both alike would tie all expression to that of by-gone ages.

Both alike run counter to the true Anglican recognition of the liquid quality of language. It is ever changing, ever growing, ever developing. Does anybody buy an English dictionary that is twenty years old? Why not? Because our language is not a dead language. It is a living thing, and it has totally different manners of expression and emphasis from generation to generation.

None of us speaks exactly the language of twenty years ago. The editorials in our Church papers, quite as truly as those in secular papers, are couched in different terms. They are written in the language of *to-day*. Nobody knows exactly how the language grows and changes, but everybody recognizes that it does.

Similarly we need not, and we do not in fact, confine our theological language to the words used in the Book of Common Prayer. Those who argue that we ought to, do not, themselves, carry out the precept. Is there anywhere a Churchman who does not recognize that we have recently passed through *Holy Week*, or who did not observe *Palm Sunday*? Neither of these terms appears in the Prayer Book. There has been some discussion of the manner of keeping *Maundy Thursday*. Neither is that a Prayer Book expression. Do those very people who write articles demanding that only Prayer Book language be used by Churchmen avoid the use of these terms?

We read in the Prayer Book of *Parishes*. Are we therefore estopped from speaking of *Missions* or of *Cathedrals* though those terms are not found in the Prayer Book? We read of *Bishops*, of *Priests*, of *Presbyters*, of *Deacons*, and of *Rectors*; is it therefore disloyal to speak of *Deans*, of *Archdeacons*, of *Canons*, of *Missionaries*, of *Curates*, or of *Rectors Emeritus*? There are people who talk glibly of *Archdeacons* and yet who would have a fit if they were to hear that *Archbishops* were to arrive. Can any sane man tell why?

Somebody wrote somewhere lately that *Holy Eucharist* should be tabooed because it is used only once in the Prayer Book. Would the same person argue that *Presbyter* should be disused because it appears only twice in the Prayer Book while *Priest* is used times innumerable? The Prayer Book gives us the collective noun *Clergy* twelve times but never once refers to a *Clergyman*. Must we therefore eschew that word as disloyal? *Ministers* habitually appear in the Prayer Book when the reference is to one in holy orders without regard to a particular order; is it unlawful therefore for us to use the good old English word *Parson*, though the Prayer Book uses it not?

Some appear to feel great distress because the Revision Commission recommends that the title of the Communion service be changed to:

**THE DIVINE LITURGY,  
BEING  
THE ORDER FOR  
THE LORD'S SUPPER, OR HOLY EUCHARIST,  
COMMONLY CALLED  
THE HOLY COMMUNION**

But even if the terms *Liturgy* and *Holy Eucharist* were new to our Prayer Book, as they are not, there would not be the least earthly reason why they should not be introduced. The completed portion of our revision has already added to our Prayer Book vocabulary the terms *Holy Week*, *Palm Sunday*, *Church Unity*, *Social Service*, *Christian Education*, *Octave*, none of which previously appeared, but each of which will appear in the new Standard Book when it shall be printed. Is it not equally legitimate to introduce other appropriate words or combinations of words such as suitably express our mind? And yet was it not equally legitimate to use these terms in our speech and our literature before they were officially taken into the text of the Prayer Book?

*Mass* is taboo to many; and yet its use is so widespread among Anglicans that it cannot be challenged as alien to them. Thus, the (London) *Church Times*, which is reputed to have much the largest circulation of any Anglican Church paper, has used the term constantly for at

least two generations, and it is repeatedly found in the music programs of the "broadest" and the "lowest" of our churches; while it is also an integral part of the Prayer Book word, *Christmas*.

This term, along with *Matins*, *Evensong*, *Vespers*, and *Compline*, all of which are missing from our present American book, have the best English authority and there is not the slightest legitimate objection to the use of any of them; any more than there is for using any one of those terms that we have already cited as being in common use though not found in, or only introduced in the course of the present revision into, the Book of Common Prayer. The very term *Prayer Book* never appears within the covers of the book that is commonly so called.

So LET US HAVE NO MORE of the superstition that the Prayer Book is the equivalent of an unabridged dictionary of ecclesiastical terms. It never was intended to be. It is not in fact. To assume that it is, is a sort of biblio-worship that is unworthy of reasonable people. It is the same sort of ultra-conservatism that prevails in the Roman communion and requires the unchangeable use of a dead language in its liturgy and its theology. It is totally foreign to the genius of the Anglican communion.

And though occasionally somebody arises to preach the narrow principle of exclusion of all other words, never once have we heard of such a Churchman who practises what he preaches.

THE moral sense of Americans is shocked—in spite of our general imperviousness to shock under present conditions—by that former senator of the United States who divorced his wife in Bulgaria last March and then went to Rome where, shortly after, he was "married" by a civil ceremony to another woman, in the presence of the American ambassador to Italy and another former senator of the United States. Whether the later report that the Bulgarian divorce is illegal be true or not, we do not know. We do know that when a man has had the advantages of a university education, of a brilliant career at the bar and in public life, as well as an open door to cultured society, there rests upon him a responsibility for upholding the moral code of the Anglo-Saxon peoples beyond that of less fortunate men in narrower circles of influence. To stamp upon the *noblesse oblige* that ought to govern the conduct of such a man is to write himself down unworthy of the ancestry and the traditions for which normal men feel a veneration.

And the defiance of that moral code by our ambassador in Italy who, in acting formally as witness to such a marriage, was willing to trample on the highest sentiments of the American people, compels decent Americans to repudiate him. He may represent our government for the time being; he does not represent ourselves. In a nation to which he has been sent clothed with the authority to act as the composite of the American people, he has chosen to present those people as devoid of a sense of decency with respect to the matrimonial obligation, that does not represent their moral code nor the law of their more trustworthy states. We protest his action as unworthy of the ambassador of the American people.

Gladly do we make our own the language of Bishop Manning in preaching his Easter sermon:

"Our souls are chained to earth by fetters of our own forging," he said. "The sense of our spiritual dignity and of our immortal destiny has grown weak among us. Our eyes are blinded by a poor and shallow rationalism which makes us afraid to recognize the supernatural, which robs us of our divine inheritance, and which takes from us the vision of God. This is the reason that we have to-day no great poets or painters or authors or musicians among us. This is the reason for the poor and low ideals and standards in our moral and social life, and for a condition of things in which a former United States senator exhibits his shameless disregard of the sacred ties of marriage and of the principles of decency and good faith, by procuring a divorce from his wife in a foreign land, and his action is publicly countenanced and condoned by our Ambassador to Italy. Without faith in God and in immortality, there can be no right thinking

nor right living, no high and worthy ideals for the life of man. We must bring back into our life the joy, the power, the faith in God and in the future, which come from faith in the Risen Christ."

**I**N printing the reports of the first half of the Church Congress sessions, and in hearing various accounts of the remainder, we are struck with the constructive value that is being given to the organization.

The Congress is in good hands. There are two conceivable possibilities open to it. One is to make it an annual collection of freaks, choosing pure individualists as speakers, who represent nobody and whose views are not of the slightest importance to anyone but themselves. The other is to choose real thinkers, each of a representative character, who will contribute something of real value to a discussion, and whose varying points of view will supplement each other, so that the net result of a discussion will be constructive. The present management is pursuing the latter policy and is doing it well. It is a pleasure to learn that the large audiences reported indicate general appreciation of the policy.

**Church Congress**

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A. B. C.—Generally speaking, the flag is carried in choir processions only on special occasions such as national festivals. Its continued use such as was appropriate in war is scarcely appropriate now.

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**THREE SORROWFUL**

Three mourning mothers crouched beneath  
The quiet stars, the voiceless stars,  
Above them Mary-mother stood  
Behind a grating's slender bars;  
Against her feet were lilies piled;  
Her arm held safe the Holy Child.

"My little one!" a plaint arose,  
"She was so fine and small a thing;  
Unmothered, fearful, and alone,  
She was too young for wandering;  
Pink fingers moving o'er my breast;  
Moist mouth that took its fill from me;  
Wee feet that could not walk a step;  
Dear Christ! Sweet Mary! Where is she?"

A strained and pallid face was turned  
Toward the shrine. "Mother of God,  
My first-born son, so brave and glad,  
Is lying stark beneath the sod;  
Never again his romping ways,  
His eager step upon the stair;  
Ah, Mother-Mary, where is he?  
I cannot find him anywhere."

One raised herself and stretched her hands  
To the cold stars, and moaning said,  
"In God's high heaven no one hears!  
My son, my only child is dead!  
"He was my maintenance, my joy.  
Lord Christ, Saint Mary, such as we,  
Whose best-beloved are far away,  
Are those who have most need of ye."

Then wept the little Christ full sore  
Upon His mother's breast, and she,  
Sweet Mary-mother, holy-eyed,  
Looked down in pity on the three:  
And to the hearts of those who mourned  
Spake that love understanding one:  
"That ye might find your lost again  
I gave to loathly Death my Son."

AMY E. BLANCHARD.

**OUR INTELLECTUAL MISSIONARIES**

THANK *The Congregationalist* for this little story. A woman on a Pacific steamer remarked that she was sure a certain group of passengers were missionaries, in fact she had "noticed that they wore the badge of an order in the Episcopal Church to which missionaries belong". These badges proved to be *Phi Beta Kappa* keys!

## NOTES ON THE NEW HYMNAL

## SECOND SERIES—XXII

*The Fourth Sunday after Easter.*

BY THE REV. WINFRED DOUGLAS

**A**S JESUS taught His disciples in the days after His resurrection, so His Church teaches us during Eastertide, that we may not rest in His victory over death as the completion of our redemption: but rather regard it as the beginning of a new life abounding in fresh effort, and enriched with good and perfect gifts. To-day we pray that we may love His commands, involving effort, and desire the gifts of His promise; since only so may our Easter joy outlast the impermanence of earthly satisfactions. In God is no variability: and Jesus, returning to the Father, promises to our weakness His greatest Gift, the Comforter; the Strengtheners: God's Holy Spirit, who will give us all the good and perfect gifts of the Father and the Son.

The Collect takes us back to the immense dismay which invaded the youthful Church with the overthrow of imperial Rome. To-day we have begun to emerge from a greater downfall among the kingdoms of this world: and as St. Augustine wrote the *City of God* to fix men's faith in the things which cannot be overthrown: so on this Fourth Sunday after Easter, the Church heartens us with the precious promises of our risen Lord: with the perfect Gift from the unchanging Father, of the Comforter by whom "the prince of this world is judged;" and we may confidently sing

"In heavenly love abiding  
No change my heart shall fear."

Introit, 261—Awake, and sing the song  
Sequence, 59—Lord, Thy word abideth  
Offertory, 424—We come unto our fathers' God

or

520—Alleluia! Alleluia!

Hearts and voices heavenward raise

Communion, 223—Jesus, Lover of my soul  
Final, 445—O God, our help in ages past

or

471—O where are kings and empires now

Note the close correspondence of the opening words of the Sequence with the close of the Epistle. The first hymn suggested for the Offertory will be unfamiliar in many churches: but this will be an excellent occasion to introduce it. The narrow range and smooth progression of the melody make it very easy for a congregation to take up. It should not be forgotten that the melody is drawn from the Eastertide setting of *Gloria in excelsis* current from the tenth century on. This famous Easter melody, set by Mendelssohn in his oratorio, *St. Paul*, is a well-nigh perfect congregational hymn tune. It was published in England by Bishop Miles Coverdale as early as 1539 A. D. The high distinction and glowing warmth of this hymn to the Giver of all good gifts should, coupled with the great tune, win it a favored place in our worship. The organist should pause a little for breath at the end of each line. Before a double bar, there may properly be a hold of either three beats or one beat; after the other lines, a very slight yielding will suffice.

Bishop Coxe's fine hymn 471, so inevitably suggested by the Collect, is also new; but as it is set to that most majestic of tunes, *St. Anne*, there will be no difficulty in introducing it. There will be little majesty, however, if the tune be raced through as it often is. It should never be taken faster than at the rate of sixty notes to the minute. In a large church it might be slower. Only at such a pace can it be either spirited or hearty; hurried through it is both spiritless and heartless.

At Evensong the hymns might be chosen from the following list:

- 180—Forty days of Eastertide
- 265—Sing alleluia forth in glorious praise
- 405—Peace, perfect peace
- 470—City of God, how broad and far
- 176—Jesus lives! thy terrors now

## DAILY BIBLE STUDIES

EDITED BY THE REV. F. D. TYNER

May 8

**R**EAD Psalm 81. Text for the day: "But they made light of it."

Facts to be noted:

1. The reasons given for making light of the invitation.
2. They may be summed up in three words: Home, business, pleasure. St. Luke 14:16-19.
3. Its application to modern life.

"Come," is the invitation to the members of every home, but how often it is made light of. "There is no time during the week and these things must be done," says the father and spends Sunday morning doing odd jobs. "We must have dinner, people must be fed," and the mother fails to accept the God-given invitation to Sunday morning worship. "But they made light of it." "Business is business and must be attended to," is often the way in which men reject the invitation. "But they made light of it." "Come," says our Lord, and from tens of thousands comes back the cry, "We must have pleasure, we must have recreation," and the dance halls, the theatres, and the golf links are crowded every day in the week. Homes must be taken care of, business has to be attended to, and we do need pleasure and recreation. But what of the invitation? What of the penalty of refusal? Let us point these facts out to those who make light of it. Attendance at the services of the Church is an indication of one's desire to accept God's invitation, to put Him first in life.

May 9

Read I Thess. 2:14-20. Text for the day: "And the remnant took his servants and entreated them spitefully and slew them."

Facts to be noted:

1. The first treated the invitation lightly. They simply left God out.
2. These are rebellious. They commit deliberate sin and directly oppose Christ and His Church.
3. We find the same in the world to-day.

What is the crime of which these are guilty? Rebellion against God. Every man who lives in deliberate sin rebels against the laws of God and we have to-day not only those who live in deliberate sin but we have those also who tell us that Christianity and, in fact, religion of every kind, must be destroyed; that religion is a menace to the best interests of the people; and the call comes to every one of us who names the name of Jesus Christ to stand up and be counted on His side. There can be no neutral position. Of course, we all demand social justice. No one dreams of denying this, but it is the Christian religion alone that stands for true social justice. Tell this to the careless, to the indifferent; tell it to the men and women who are living sinful lives, whether they are rich or poor. Try to make them see the absolute folly of their position. The work of Christ will never fail, but while nominal Christian men sleep, His work is hindered.

May 10

Read Romans 3:19-31. Text for the day: "And he was speechless."

Facts to be noted:

1. The Eastern king provided his guests with garments suitable for the occasion.
2. This man either refused or neglected to wear the garment provided.
3. He paid the penalty of his neglect.

Why was this man speechless when the king spoke to him? And why was he cast out? He had accepted the invitation but either had refused or neglected to wear the wedding garment provided by the king and he hadn't a single excuse to offer. He probably had thought of several excuses before the king came in but when the king spoke he realized that there was absolutely no excuse for his neglect; he was speechless.

It is not enough for us to accept God's invitation through Christ, it is not enough to become formal members of a Church or even enough to take an active part in Christian work. We must develop a Christian character. A character of some kind is the only thing that we shall take into the other world. And that Christian character can be formed only by putting on daily the garment of righteousness "both in its root of faith and its flower of charity." Men may make excuses to themselves now for their refusal or neglect, but they will not be able even to begin to make an excuse in the day of judgment for their failure to develop a Christian character.

May 11

Read St. Matthew 22:23-46. Text for the day: "Master, which is the great commandment in the law?"

Facts to be noted:

1. Our Lord's teaching with reference to the resurrection.
2. His summary of the law.
3. What is our response to our Lord's commands?

Love is the keynote of our Lord's summary of the Ten Com-

mandments: Love for God and love for our neighbor. In these days when the world is confronted with such tremendous problems thoughtful men are looking to the only source from which a solution can come, the religion of Jesus Christ. One could fill many volumes with quotations from the writings and addresses of men in every walk of life to show that nothing but religion can save the world from political, economic, and social chaos. Too long have men of means and influence stood aside from the active work of the Christian Church and left it to women and children; too long have selfish motives prompted silence, when condemnation was imperative. Now the enemies of Christ and His Church have issued their challenge. They have said that religion must go. What are we going to do about it? What is our response? Read again our Lord's teaching and take a stand such as we have never taken before for God, for Church, and for country. Love finds its highest expression in sacrifice and service.

May 12

Read St. Matthew 23. Text for the day: "For one is your Master, even Christ."

Facts to be noted:

1. Our Lord's warning to His followers.
2. His definition of greatness.
3. His scathing indictment of the scribes and Pharisees, and prophecy with reference to the treatment of His followers.

How our Lord loathed hypocrisy and how fearless He was in denouncing it. How carefully each one of us should read this chapter over and over again, and examine his life to see to what extent we too come under this terrible indictment. Are we guilty of condemning others while we ourselves are far more guilty because of our greater opportunities? Are we guilty of making "the outside of the platter clean" and forgetting the condition of the inside? What is our personal attitude to the work of our Lord's Church? Are we helping by our means and personal service or are we hindering and making the work harder by our neglect and indifference? It is true that we have sinned and come short of the glory of God, and it is also true that none of us can be perfect in this world, but by God's own help we can, day by day, try to walk with our Lord in true humility, and with a desire to be more like Him.

May 13

Read St. Matthew 24:1-28. Text for the day: "But he that shall endure unto the end the same shall be saved."

Facts to be noted:

1. Our Lord is prophesying both concerning the destruction of Jerusalem and also the end of the world.
2. In both cases the end is heralded by physical and political troubles.
3. The lesson for us: Perseverance unto the end.

What makes perseverance more or less difficult in so many Christian lives? There is what our Lord calls "the persecution that ariseth because of the world" (Matt. 13:21). How frequently we are depressed by a jest or a smile or a shrug of the shoulder when it is known that we are trying to follow our blessed Lord! Young people especially suffer from this kind of "persecution." Growing weary of the effort and asking ourselves the question, "What's the use," is another obstacle to perseverance. And still another: trifling with conscience; omission of morning and evening prayers, neglect of self-examination and Bible reading; carelessness in money matters; these all help to dull conscience and hinder perseverance. These will especially help: A sense of dependence upon God, regularity in prayer, both in public and private, the Holy Communion, and lastly the constant recollection that death is not the end of life. (Canon Liddon.)

### A PRAYING CHURCH

A PROSPEEROUS CHURCH is a church which prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. A church can get on for a considerable time without singing, and can go on indefinitely with indifferent singing. A church may do well with poor preaching, and even without preaching of any kind. But a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His harvest. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.—*Southern Churchman.*

### APPEAL OF THE ECUMENICAL PATRIARCHATE TO THE CHRISTIAN WORLD

THE Ecumenical Patriarchate hereby denounces to the Christian World the unprecedented persecutions which the revolutionary Government of Mustapha Kemal has let loose against the Eastern Orthodox Church, its Dogmas, Rites, and holy Canons.

The Government of Angora is not content merely to continue the program of the Young Turks, who aimed at the turkification of the Empire by the annihilation of the Christian population, by massacre and by the most awful atrocities, which since 1920 it has adopted as a systematic policy on a scale that is probably unique even in Turkish history. In order probably to help the European diplomatic world to rid itself of the trouble which the protection of the Christians of the Turkish Empire entails, Angora decided to strike at first the Holy Orthodox Church, and ultimately to suppress it entirely. In pursuance of this policy it did not content itself with the fearful crimes that have been committed against the clergy in general, by filling its prisons with prelates, crucifying priests, skinning them and burning them alive—just as was done to the Franciscan Father Salvator at Ourfa in 1895. Now the Government of Mustapha Kemal seeks to attack the Church itself, and is using its arbitrary power in an endeavor to break the bonds that unite the Church with the Greek Christian people.

In conformity with this policy Christian Greeks are being compelled by the Government to declare that they belong ethnologically to the Turkish race, "from whom they do not differ except in religion". These Orthodox Greeks are forced to disown the Ecumenical Patriarchate (which is alleged "to attribute to itself, without any right at all, the title of Spiritual and National head of the Christian Greeks of Turkey"), and to claim the right to create a Turkish Christian Church with an ecclesiastical chief sitting at Caesarea, whose authority shall supersede that of the Ecumenical Patriarch and shall extend to all the dioceses of Asia Minor, including Kars and Aleppo, as well as Eastern Thrace, with Constantinople, Adrianople, and Enos.

This Turkish Christian Church, thus constituted, shall be placed under the direct jurisdiction of the Government, which notwithstanding its being Mussulman, shall not be prevented from electing the bishops, or constituting a Holy Synod, and, with its collaboration, electing a Supreme Chief. Moreover, this Moslem State reserves to itself the right at any time it suits its purpose, to depose the Supreme Chief, the bishops, and other ecclesiastics, whose sole right of appeal shall be to the ordinary civil courts.

But the Kemalist regime proposes still further humiliations for the Orthodox Church. It strikes at the Christian Orthodox faith itself: According to a statement made by Efthymios of Keskin (Angora) to the Rev. Mr. Rayton of the Anglican Communion, this Turkish Christian Church proposes a "reform of the Dogma and Rites of the Holy Orthodox Church," which, it is claimed, "do not agree with the Holy Scriptures, and with true Christian doctrine". It may be added here that this Efthymios, who is the nominee of the Angora Government for the position of Chief Pastor of the new religion, actually lives in abject terror, owing to the fact that his brother and several other relations were killed by the Turks.

In presence of such a state of things and the insulting language of the Turkish press towards our Christian faith, the hatred against the Christian population by which are inspired the utterances and acts of Turkish statesmen and diplomats not less than those of the ignorant and fanatical masses—not confined to Asia Minor but extending even to Constantinople itself in spite of the Allied Occupation—the Ecumenical Patriarchate has only one hope left: that the Christian world, before which it denounces the distress of its flock, will express in its turn its indignation and will demand that an end shall be put to these barbarities and the insolent pretension of the Turks to humiliate the Christian Ideal before triumphant Islam.

Constantinople, 10/23, March 1922.

## Baltimore Church Congress

Baltimore, April 29.

**A**FTER a week of cold, frosty weather, Baltimore put on its best spring smile to welcome the Church Congress. The sun shined with genial warmth and furnished an enjoyable atmosphere of life and buoyancy.

The local committee, unable to secure a suitable hall or theater, rented the Associate Congregational Church, a splendid auditorium for speaking purposes, with its convenient parish room adjoining. The sessions were well attended and the spirit excellent.

The first session was held Tuesday evening, April 25th. The subject for discussion was "What are Our Young People Seeking in Their Apparent Revolt from the Moral Standards of an Earlier Day?" It had been announced in the morning press that Lady Astor had consented at the last moment to come and address the Congress. The church building and parish room were filled to overflowing.

### TUESDAY NIGHT

#### WHAT ARE OUR YOUNG PEOPLE SEEKING?

The first paper of the evening was read by Mrs. AUGUSTUS TROWBRIDGE. Mrs. Trowbridge defined two types of young people who were departing from former ideals as searchers for thrills and searchers for truth. The searchers for thrills, she believed to be in the minority, though a very noisy minority. Among these in not a few instances she had discovered girls who were temptresses and not steady of men, and indeed some who were conscious of this tempting. She blamed the lowering of moral standards in part upon the desire to be popular, and in this desire parents had as large and influencing a share in the result as the young people. When mothers concoct home brew and fathers boast of bootlegging, how can you blame the boys and girls for carrying pocket flasks? In general, those who were departing from former standards were not consciously seeking anything. They were just drifting. In this emphasis all speakers of the evening agreed. Our chief fault, said Mrs. Trowbridge, lies in the failure of the parental generation to hand down properly former standards. The younger generation must be led, persuaded, and guided, by example as well as by precept. They cannot be driven. With reference to obedience to law, they must have the example not only of willing compliance, but also of hearty cooperation of their elders. Among the more intellectual young people, those in our colleges and universities, there is a tendency to throw off all restraint of authority, simply because it is authority, and to demand the test of truth. The reasonableness and value of any moral standard must meet this test of truth.

In a paper of exquisite delicacy of treatment and charming manner of presentation, the Rev. Dr. SAMUEL S. DRURY, head master of St. Paul's School, Concord, said that our chief purpose was not so much to answer the question as to what the young people are seeking, as to find a way out toward better things. The extreme of departure from fundamental ethical standards he felt sure was confined to a small minority. There was no obligation to conform to a standard of an earlier age because it was of an earlier age. The moral standards of our own generation, in all their application to life, must be closely scrutinized to discover whether they are presenting the best ideals to the young. He would say that the modern young girl and modern young man were not less dependable than those of an earlier day.

REV. BERNARD I. BELL, D.D.

Our younger people everywhere, and particularly our more intelligent and informed young people, are inquiring why, after all, they should be expected to remain chaste and honest and truthful and self-sacrificing. They are not particularly ignorant, for the most part, as to the content of morals. They are demanding something more fundamental. They are asking for a rationale of morals. And, it might as well be confessed, they are finding considerable difficulty in finding one. The inner significance of the revolt, real and not merely apparent, of our youth against established moral regulations, lies in their inability to discover any sane reason for obeying them.

That sounds insane to many older people. "Tut," we exclaim, "things have come to a pretty pass when our children coming to maturity do not recognize that we are wiser than they, when they will no longer believe us when we tell them that these things are to be done and those things not to be done. Is the old authority of parents gone entirely?" The answer is that with

older children of course it has. Children will obey their elders up to a certain period, but all modern educational methods teach them as they reach maturity to obey no one who cannot convince them. That is right. That is what a good education ought to do. The typical collegian to-day—who sets the fashion ethically as well as in dress for his or her fellows of the same age in every walk of life—is taught to examine life fearlessly and to follow only that which persuades. Such a person naturally is amused when the elders say, "This you must do; that you must not do; and on our say so." Such a person says, "Show me why I must, or else I jolly well won't!"

Before anyone will accept the ethical standards of any people he must have a hearty respect for those people and believe that their rules serve good and beautiful ends. The plain fact is that our younger people have little respect for our generation, which has messed up industrialism as it has, which produced the ghastly butchery of the past few years as its highest achievement internationally, which has well-nigh killed off arts and letters in floods of photogravures and popular priced magazines, which produces no leaders in any humanistic field, and which bids buoyant youth to emulate and, even more difficult, to admire the sombre stupidity and prissy primness of contemporary commercial success. If the only authority for our ethics is *us*, we might as well say farewell to our children.

The only sane reason for being decent, honest, truthful, and the rest, is that by keeping under our bodies, and refraining from exploiting our fellows, we liberate our possibilities for the spiritual life. Except as a preliminary for living close to God, our ethics is meaningless. Except for the spiritual life and the fact that we should make it impossible, it were entirely sensible to keep a mistress, provided we saw that she and we were healthy; sensible to indulge in all sorts of flirtage which did not result in physical embarrassments and deterioration; sensible to lie, to exploit, to luxuriate, to look after number one, as long as one kept out of legal difficulties; sensible to believe that it is only the law of nature that in free competition the fittest to survive should do so. Christian ethics are built upon the principles: first that the chief end of man is to seek after God and to find Him, and second, that the physical life must be so disciplined as to free the soul for this chief activity.

Ours is for the most part an irreligious but moral generation. The fire of spiritual aspiration which led our fathers to originate and perpetuate certain moral ideas and ideals we have lost. The power which started the ethical wheels to going round has long since been turned off with most of us. We kept going, though, by a sort of moral inertia, until we hit a big bump. That bump was the war. The old ethical machine is not going now, in business, in politics, in diplomacy, or in individual life. We cannot longer ask for the support of our ethics as a going concern. We must recreate the energizing fire, or else expect that a new and unchristian ethics will arise.

LADY ASTOR came in at the close of the session, and received a splendid ovation. She spoke with force and wit, and captured her audience when she declared that it was not politics or women's power in public life that she was interested in, but her desire to show the beauty, kindness, and glory of Christ brought forth in human lives.

In some of the discussion there was not only a frankness, but also an unfortunate bluntness of speech, which left little to the imagination.

### WEDNESDAY

Bishop Murray was celebrant at the corporate Holy Communion Wednesday morning and delivered an address of welcome to the Church Congress. Creedal requirements and Church Union was the subject for Wednesday morning. Bishop Fiske was the first speaker, followed by two seminary professors and the Rev. Dr. Johnston of Washington. Seminary professors were quite in evidence at this Congress. Their papers and voluntary speeches added much to the scholarly tone of the sessions.

#### CREEDAL REQUIREMENTS AND CHURCH UNION

RT. REV. CHARLES FISKE, D.D.

Bishop Fiske said that a chief characteristic of the Episcopal Church is its unfeeling amiability.

Amiability may be a beautiful virtue or it may become a besetting sin. We may develop a spirit of languid tolerance which plays with great realities and will neither assert nor deny. Our religion may merely expend itself in the effort to live on terms of peace with everybody. All this beguiles us into a pleasing self-deception in the matter of Church unity. It is trag-



ically ludicrous, because any scheme of unity which is mainly bent on politely ignoring differences and calling one another by kindly names is necessarily charged with centrifugal impulses. It would fly to pieces as rapidly as it was patched together.

We want Church unity. Well, then, are we in any way agreed as to what we mean by the Church? Is it the forethought of Christ, or is it the afterthought of men?

We must go back still further: Behind any movement for Christian unity must lie the question, are we actually agreed that the name of Jesus is the only name under heaven whereby men may be saved? Are we agreed that His earthly life is truly the unveiling of Deity? Before we go on to Church unity, we must face the question, Are we actually agreed that a visible Church is really necessary and that membership in it is of obligation? Before we can logically talk about any arrangements for ordination in the united Church, we must ask, Are we actually agreed that any sort of a divinely commissioned ministry was really established for the continuance of the faith? Never mind, for the present, whether it be a priestly ministry or not; is *any* ministry actually necessary, or could we get on without such an arm of the Church; a little uncomfortably, perhaps, at first, but rather gladly after we had learned modern methods of work?

And the sacraments: Are we actually agreed even on a simple basis of belief about them? Are they means of grace ordained by Christ? Or beautiful ceremonies sanctioned by Him? Or ancient rites dating from later days and evolved out of other religions? Why talk longer about a united Church, if we are not agreed, in the first place, on the necessity of a Church? If the Church be nothing more than a convenience—on the whole a very satisfactory method of securing unity of Christian purpose—then there is no actual, compelling motive for becoming a Church member, and the question of uniting all these conveniently useful societies into a common order becomes for me wholly academic—or, shall I say, economic? I can't, for the life of me, get up any enthusiasm about it; or more than a very little interest.

Now I think these are all questions which in our amiable tolerance we have weakly avoided. And I do not think we help the cause by continuing to make them taboo. I have no doubt that concerted action by the Bishops of the Church could produce next week a seemingly marvelous activity towards unity, if we are to content ourselves with unrealities. If I desired, I could receive Protestant ministers into the priesthood almost every month; I am sure I could have captured ten or twelve last year. But I didn't want them, and the Church couldn't use them. They were merely unhappy and restless where they were, and hopefully optimistic as to the peace of soul and comfort of body which awaited them in the Episcopal fold. They did not really know the mind of the Church; they had not caught its spirit; they were not of its genius; they never could have been adapted to its ways; in some cases they were hopelessly ignorant of its faith and worship. You couldn't have made Churchmen out of them in a lifetime. Would we have taken any real step towards unity had I opened my arms to them and chortled in my glee at their conversion?

In the same way the united Church of which we dream would have no strength if it were made up of men whose ways and thoughts were foreign to one another. Lay hands on as many as you will—in deferred confirmation and conditional ordination—and they would not be changed by the mechanical performance. A Baptist minister who spoke to me recently with great enthusiasm of our own Church and his desire to enter its ministry, during the conference we had proved to be Unitarian in belief, and stated that large numbers of his brother ministers were of the same way of thinking. A Congregational minister who wrote to say that he felt he could "find more congenial worship and more effective methods of work" with us, proved to have so little conception of the Church's faith as I understand it, that he had not taken the trouble to have any of his children baptized, though the oldest was 18. Ministers without number in every Protestant communion will evade the question of our Lord's divinity. "The word *divine* has so many shades of meaning", said one of them to Dr. Waterman, "that it is impossible to limit religious fellowship to persons who attach any one particular idea to that word." The very idea of sacramental grace has been lost among denominational Protestants generally, and as for a divinely established Church, it is often a thing undreamed of.

Do such considerations bring the whole matter of unity to an absolute *impasse*? I think not. The truth is, they do not change the situation in any degree; they merely compel us to face facts. We have been shutting our eyes in amiable dread lest we should see unpleasant differences. We have politely refused to believe that there are any obstacles, even where our denominational brethren insisted that they at least had convictions that stood in the way. The cause of unity will not be aided by self deception. The surest way to advance it is by bravely recognizing facts and honestly meeting conditions. The

need of unity has never before been felt so strongly as now; the desire for it has never been so keen; the movement has never before developed on such spiritual lines. All this creates an atmosphere in which we may better consider our convictions. The longing for unity has now become a real hunger of the heart for faith. It has brought us to penitence for past errors and mistakes. It can bring us to shame and regret for past prejudices and misunderstandings. There could not be better conditions for the consideration of primary convictions. Too often, in the past, theological discussions have been a matching of wits. Mind has met mind in intellectual debate. Now heart may meet heart in penitent effort towards mutual understanding.

The end of faith and worship is life. If this is so, the full Christian creed is vitally necessary. Its presentation should be as simple as possible, reduced to real essentials, but in these essential elements it must be consistently presented and fully preserved, because out of it springs the Christian character. The ideal life which we call the Christian life sprang out of the faith which we call the Christian faith. As Scott Holland says, "We cannot unravel the threads which knit the character which we know in its developed form as Christian, from the creed which appears, at every single point of the character, as its inherent and vital background."

I do not believe that it is possible to drop out of the law of Christ its theological value and yet retain its ethical value. With Scott Holland again, I believe that the sickness of the hour has resulted from the attempt to abstract the creed of the Church from the ethical ideal of the Church. "Men are sick and miserable and weak as their thought has no definite relation to their moral practice. The absurd and ignorant assumption that Christianity is a separate matter from its dogmatic belief persuades men to accept a false division, which attempts to break up the undivided unity of the man, to sever the inseparable. No wonder they find themselves enfeebled and ensnared by such an impossible divorce."

REV. F. GAVIN, TH.D.

What is a creed? How did creeds arise? In the sight of their historical and genetic background, what modern parallel may be found to the development of dogmas and creeds?

Christianity began as a system of living, a manner of life; a "Way", a society, rather than a system of believing. Even to make the contrast implied in these words is, however, vicious and unhistorical; to do so imports and injects a distinction not resident in the facts we are observing. There was no contrast between "believing" and "living" in early Christianity. Creeds took their rise on the basis and as a result of religious experience.

As the life experience of the Church deepened and developed, so her creedal formulations were developed and amplified. The method was experimental and empirical, but the results were rational, logical, and, one might almost say, scientific.

But this is not the whole of the matter. Side by side with the rise and development of creeds and dogmas was gradually formed the conviction that the spiritual experience of early believers and of the Body which perpetuated their experience, was to be regarded as in some sense normative and authoritative. Creeds and dogmas maintained the religious experience of the believers true to type.

They are living and vital parts of an organic and living whole, not fossilized remains of an extinct life. To regard them wrongly is to miss their historical and pragmatic significance. This does not mean, however, that there is nothing permanent or unchanging embodied within the living and developing *corpus* of creedal formulations. Preservations of the species and maintenance of the type necessitate an abiding principle to secure continuity of life, and this element enshrined in the creedal and dogmatic formulations of Christianity is the "historical," not the "inferential," portion.

The authority of corporate and individual religious experience alike attaches to the positive, not to the negative statements of religious conviction. All possible spiritual experience is not within the compass of one person, one community, one place, or one age. It is, then, to the positive and affirmative content of religious experience and its concomitant creedal expression, that a preëminent position is to be accorded.

Reunion in its confessional and creedal aspects reduces itself to the question, Which type of Christian religious experience do we want to maintain, propagate, and perpetuate? The choice lies between a creedless or a creedal Christianity. A creedless Christianity would be a novel and new thing. It would be a historical anomaly. It is highly probable that it would also be an impossibility. It might conceivably be intellectually and rationally respectable, according to the canons of the thought of the day. But it would inevitably have their limitations embodied even in the slight creedal basis which it would need to have. Furthermore its power of survival would be slight, its reproductive power nil, and its vitality so low as to reduce its

very capacity for existence. Its convictions could not go beyond the scope of those who framed them, and it would not really settle any difficulties, for it would leave to each new generation the duty of realigning its fundamental postulates with its own dominant convictions.

We can never have reunion until we begin to be one in heart and mind. A simple conviction of the need of reunion will not suffice. A scope of outlook embracing past, present, and future is a fundamental requirement. Ages past gave us our Christianity and we are part of them as they of us. To the future ages we are to transmit the bequest of the living heritage. Just as the legacy of the past is no dead creed but the vital deposit of a living faith, so we are to communicate to the future the living deposit of a vital faith. Hence the truest conservatism is the most radically progressive, for what we conserve is living, not dead, and the terms of our trust demand the furnishing of the means of life to that which we receive.

In conclusion, then, may I summarize the gist of my contentions? Creeds are genetically and historically the effective means to the spiritual experience they record and transmit. If we speak of jettisoning this spiritual experience, then we have small right to speak of Christianity. If it be a rich and precious heritage, it must be preserved and rendered more fruitful. Hence reunion would involve the use, as standards for spiritual attainment and as points of departure in the spiritual pilgrimage, of the traditional creeds. Any less broad confessional basis would mean a narrow and insular reunion—barren, sterile, provincial, limited, and self-contained. A catholic Christianity must have at least the Catholic creeds.

PROFESSOR RALPH B. POMEROY of the General Theological Seminary insisted that corporate organic unity was the only kind of Christian unity in which he was interested. He was not unsympathetic with cooperative measures and federation as steps in the process, and he agreed with the former speaker on the necessity of the religious experience voiced in the Catholic Creeds.

The REV. DR. ROBERT JOHNSTON said there were many thinking adults with a deep and rich religious experience who should be welcomed within the fold of the Church, but who could not meet the test of creedal orthodoxy. He would retain the Apostles' Creed as creedal requirement for reunion, leaving the interpretation, however, to the individual.

Speaking on the historical process of creed formation, the REV. DR. ROMILLY F. HUMPHRIES said the creeds took their present form not so much as the result of subjective religious experience as from the objective stimulus of combating heresy. A creed expressing religious experience would not have jumped from the birth of Christ to the crucifixion. If a united Church desired to give larger expression to religious experience, some other statement could be drawn up, but the present creeds should not be tampered with.

#### THE SECOND COMING OF CHRIST

It was generally regretted that the Rev. John F. Carson could not be present to discuss the "Significance of the Current Expectation of the Second Coming of Christ". A view more in keeping with premillennial ideas was on that account not presented.

REV. B. S. EASTON, D.D.

The hope of Israel in the classical period looked for a Day of the Lord, which by a complete and final victory would free Palestine from all enemies. Then the rule of God could be established, under the regency (normally) of a legitimate prince of David's line. All evils and all unrighteousness would be banished, and Israelites would live in blessedness, to die in peace at a patriarchal age. This hope was almost or quite of the essence of the Hebrew religion, and later developments did little except to elaborate certain features. But, during the two centuries before Christ, alongside of this hope there grew up a new one that looked beyond the present world, and which reinterpreted the elements of the older scheme transcendently. So the picture now was of a blessed immortality in heaven, either under the rule of God directly or else under the regency of a celestial Son of Man, who has sat on God's right hand since before the worlds were made.

Yet the old eschatology was too firmly fixed to be displaced by the new. The two existed side by side, with mixtures of all sorts, and were frequently combined by a mere process of addition. That is, two ends of the world were predicted, the first to establish a temporal period of blessedness on earth, the second a definitive state of immortality in heaven. This is the origin of the doctrine of the millenium, which appears as early as I Enoch 91 (perhaps prior to the Maccabean period). And the doctrine has maintained a constant place in Jewish thought, still being held by many Jews.

During the earlier decades of the first Christian century,

apocalyptic tension was extreme and it was heightened still further by the preaching of the Baptist. So it was an inseparable part of the atmosphere in which Christ held His ministry. And He adopted the apocalyptic categories as the only adequate means of predicting the terrible judgment that He saw coming on His people and their religion. And, although the day and hour were not revealed, He could see that this judgment would come within that generation. As Messiah He knew that the central act of judgment was His; because of His death and consequent going to God He would act as Messiah-Son-of-Man. But He broke with the conventional apocalyptic reckonings by signs, world periods, etc.; "the Kingdom of God cometh not by computation." Equally He broke with the current double eschatology; righteous and unrighteous alike receive their destiny at the single coming of the Son of Man.

The eschatology of the apostolic writings is of course dominated by this teaching of Christ, but accretions from the Jewish beliefs were inevitable, such as the figure of Antichrist or technical millennialism. In II Thessalonians and in Revelation the Jewish schematology was readopted as a whole; to ask flesh and blood to refuse to seek signs was to ask too much. But in one element there was no wavering from what Christ taught; the end comes soon. No apocalyptic writing of the New Testament except II Peter looks beyond the year 100.

Such is the historical statement. And only one historical interpretation is possible. Christ's prediction of His coming was fulfilled in His Lordship over the world, in the triumphant on-sweep of Christianity, and in the judgment on Israel. Beyond this His words do not look, while the words of the apostles look only a generation further. The literalist can argue truly that the categories are strictly apocalyptic, that many apostolic categories are pre-millennial. But he who insists on the letter has no right to discard what the predictions assert with the utmost explicitness about the time. The predictions will never be fulfilled literally because the time for literal fulfillment has passed. When the predictions are made literal, they are made false.

As regards our own hope for the future, since we believe in the Lordship of Christ we are assured of His final victory. If we will, we may even hold this much of millennialism, that God has a future for this world as well as for the righteous in the heavenly world. But we base nothing on specific texts, and we refuse altogether to speculate as to manner, times, or seasons.

The Rev. W. COSBY BELL, D.D., was the next speaker. [We regret that no report of Dr. Bell's remarks has come to us.]

REV. F. W. TOMKINS, D.D.

The undue accent given to any great Christian truth, and the exaggeration of faith into a kind of excited cult, can always be traced to a source or sources which may be called anti-Christian with more or less accuracy. The strong controversy between "pre-millennialists" and "post-millennialists"; the urging of what is called the "Victorious Life"; the discussion about "Fundamentals" as opposed to theological rationalism—these are reactions from an excited judgement concerning the outcome of a world-distressed; from a too liberal interpretation of the Bible and the Faith once delivered; from a wilderness in moral living and from a general worldiness which defies alike God and humanity. The world is war-torn and chaotic. The judgement of men is not fairly balanced. Ideals have been lowered. The bloom has been brushed from conduct and from social life. The home, marriage, childhood, and youth, have been wounded in the house of those calling themselves friends. The problems of life, social, economic, and ecclesiastical, have been forced to solutions diametrically opposed. And theology has taken a course which would have made the Nicean fathers and the Victorian bishops of England dumb with amazement. The Bible, though so miraculously preserved for centuries, has been placed on the dissecting table. "Pauline Theology" has again been pitted against the gospels and the teachings of Christ; and the Old Testament, so far as inspiration is concerned, has been classed with the Zend Avesta, the three canonical books of Buddhism, and the Four Books of Confucius!

Therefore, we must not be too severe in our judgment or too critical of those who stand somewhat aloof from divided Christendom and who look for Christ's coming with so deep a longing that it becomes almost a religious cult. The literal interpretation of Old Testament prophecies and the apocalyptic writings, and the meeting together of earnest souls in Keswick and in American cities, must surely demand of us, not scorn, but intense sympathy. For however Matthew Arnold may truly mark many of us as "light half-believers of our casual creeds," we still have a faith not to be broken by our earnest and excited brethren; and the balanced holdings and declaring of that faith will do more to reestablish a normal Christianity than any amount of "scholarly criticism", varying greatly, since "scholars" (note the quotation marks—for it is amazing how many think themselves

"learned", to the embarrassment of the rest of us) disagree, and the "common herd" of Christians hardly know whom to follow in theological judgment.

THE REV. DR. FOLEY said that the current expectation was one of the most mischievous things in religion. The Second Coming was the Lord's affair, not ours. Preparation for His coming was to be shown in faithful discipleship, which at the proper time is going comfortably to sleep.

PROFESSOR BROWN urged that not the coming but *who* was coming should be the most important consideration. Much current expectation represented some one coming with a club instead of the Christ of love.

The REV. DR. H. P. NICHOLS thought that the most discouraging significance of the current expectation of the Second Coming lay in the implication that the work of Christ's Church must be a failure in the world, and what the Church could never accomplish must be brought about by catastrophic intervention.

At the close of the evening's session, the chairman, Dr. Slatery, said that those who might be disturbed because of words of our Lord which promised a speedy second coming in the first Christian age, should remember that these had their fulfilment explained in the fourth gospel in the coming of Christ through the Holy Spirit.

#### THURSDAY MORNING

A subject which gave promise of being dry and technical, aroused deep interest Thursday morning—Psycho-analysis: Its value and dangers. Very properly only experts presented this topic. Professor Loring W. Batten, D.D., of the General Theological Seminary, has found time from his Old Testament studies to explore this new field.

#### PSYCHO-ANALYSIS: ITS VALUE AND ITS DANGERS

REV. L. W. BATTEN, D.D.

Many people look upon psycho-analysis with misgivings, suspicions, or even with profound distrust. Others regard it as a wonderful discovery by which all the ills of the body, mind, or soul may be removed. Those who have employed this branch of psychology sincerely and adequately, cannot share either of these extreme views. They discover that it does not always prove effective, even in conditions where it seems to be peculiarly indicated; but they can see no valid objection to its practice; and they get results by this agency that are truly startling in their beneficial effect.

A chief cause of the hostility to psycho-analysis is due to Freud, who is accorded the honor of its discovery. In the course of his practice, Prof. Freud came to believe that sexual disturbances were at the bottom of most of the maladies he was trying to combat. He finally reached the conclusion that repressed sexual instincts were the cause of all neuroses, and indeed of many common traits of human character, such as obstinacy and unreasonableness. He contends that in persons whose sex life is normal, the development of a neurosis is impossible. It is indeed unpleasant to think that the neurosthenic traits, pain, languor, fear, etc., of a saintly friend, are substitutes for some sexual expression. It is but just to point out that this condition does not imply vice. The repression of sexual emotions may be harmful, but cannot be deemed vicious. Further, in the Freudian view, sex is made a very broad and comprehensive turn, including especially the love which binds man and woman in holy matrimony.

The Freudian contention is not shared by the majority of psycho-analysts. As at theory it does not make a very strong appeal. In childhood the shocks which strike hard and deep rarely contain any sexual element at all, and shocks are the true cause of neurosis. As a matter of experience, hundreds of neuroses have been cured by the psycho-analytic method without disclosing any sexual disturbances whatever.

PROF. J. S. MOORE

Psycho-analysis is an hypothesis. An hypothesis is valuable so far as it helps us: (1) to understand the phenomena it is designed to explain, (2) to predict future recurrences of those phenomena, and (3) if possible to control or even produce them. Psycho-analysis has fulfilled these tests. It has helped us (1) to understand the workings of the human mind in health and in disease better than ever before; (2) in the diagnosis and prognosis of mental disorders; and (3) in their treatment and prevention. Spiritual healing, which has for its direct end the cure of the soul, finds a coadjutor in psycho-analysis as the most effective method for the healing of the mind.

The principal dangers associated with the study and practice

of psycho-analysis are: (1) misplaced confidence on the part of the patient in an unworthy analyst; (2) misconceptions of the nature of psycho-analysis, especially in identifying it entirely with Freud's sex theory, which is in reality only one part of the doctrine; (3) the negative character of the usual theory of the "censor", and the neglect by psycho-analysts of the positive and constructive force of religion; and (4) the danger of neglecting, in a treatment of mental disorder, the process of "sublimation", whereby the perverted tendencies of the individual are re-directed into healthy channels. In counteraction to the second point, credit should be given to Freud for having brought so prominently before the minds of the public, especially parents and teachers, the fundamental importance of a more frank, thorough, and carefully directed education of the young in matters of sex.

An address without notes, which held interest of the audience until the last word, was delivered by Dr. WILLIAM A. WHITE of Washington. Dr. White dealt with a technical subject in simple English, using no technical expressions. Psycho-analysis, he said, was the attempt to dissect the mind, just as surgeons dissect the body. There were a great many disagreeable things associated with dissection of the body, and this was also true of the mind. Many did not like to admit the presence of these disagreeable things in the mind, but we all possessed them. In this dissection of the mind, much of the mind's content had been traced to the sex consciousness. There are two groups of urges in human conduct: the race preservation instinct, and the individual preservation instinct. Many of the discoveries were only re-discoveries of old truths long known. The scientist not infrequently comes along at the end of the procession and develops a new terminology to show how learned he is. The application of the principles of psycho-analysis to those of deficient mentality did not hope to raise one to some abstract standard of health, but to the best he was capable of. The sanctions of conduct must come from within. This suggests the place of religion as a factor in the process of restoring and maintaining mental health. It keeps inward tendencies up to the level of creative power and prevents their regression to infantile conditions.

It was at the conclusion of this address that the only stir occurred within the Congress. The REV. DR. VAN DE WATER, after declaring that he had never heard such a fine address at any session of a Church Congress, deplored some of the plain speech heard at the Congress, declaring that it made the first part of the Epistle to the Romans read like Cinderella. So far as his experience as a parish priest went, he had found that it was the saints and not the sinners who came to confess to him, and that he could get along without psycho-analysis. DR. BATTEN replied that the matter of mental suffering was a serious one, and that in urging a proper study of the sex problem, he stood by all that he had said.

The reports of the remaining sessions will be printed in next week's issue.

#### WHAT EVERY LAYMAN SHOULD DO

I WOULD SAY that each layman of the Church should constantly have before himself in prayer and effort the name of at least one person whom he is trying honestly and persistently to bring to Christ.

It is the most discouraging feature of our Christian warfare that the laity do not feel the urge that this duty implies.

Of course, one does not wish a Christian to engage in cant or dramatic appeals. It is not necessary.

We can have some one over whom God has given us influence for whom we are praying and with whom we are working in the interests of the kingdom. "The word fitly spoken," the invitation wisely given, the attack definitely planned, will accomplish great things for Christ if we will really undertake it and ask Him to give us His grace. You need not publish the intention. It is known only to God and you, but with all the finesse of a fisherman and with all the perseverance of an agent you are going to assist Christ and the Church by bringing one person to His service. You will not care to get credit from men for this action. Your own satisfaction in having done it will be a sufficient reward for your effort.

There are other forms of service which a layman may render, but I place these foremost as the simplest standard of service with which one who has enlisted under the banner of the cross should be satisfied.

They are fundamentally related to the promise which he has made and the service which he should demand of himself.—*Bishop Johnson.*

A NEW path needs the continual guidance of God. Young people sometimes make the terrible mistake of forgetting this, and thinking that they can safely leave God behind when they leave home.—*East and West.*

## The Passing of Bishop Beatty

### MY RENDEZVOUS

(To Rt. Rev. Troy Beatty, late Bishop Coadjutor of Tennessee.)

I claim with Death no rendezvous!  
 Death is the gate through which I go,  
 Exultant and unterrified,  
 To keep, upon the other side,  
 My rendezvous with Him who died  
 On Calvary—the Crucified—  
 Life's immortality to prove.

Eternal Life, Eternal Love!  
 When that dim gate I hasten through,  
 I'll keep with Thee my rendezvous.

—ELIZABETH FRY PAGE.

THE Easter note was still in the air, its triumphant alleluias were still on our lips, when the announcement was made that our beloved Bishop Coadjutor, the Rt. Rev. Troy Beatty, D.D., was lying critically ill with double pneumonia, at his Nashville home.

When the wires bore the news over the state, there came from every parish a call to prayer, and every day groups of faithful people gathered in the churches of the diocese, to unite in earnest petition that this beloved and valuable life might be spared. Holy Communion, with special intention for his healing, was celebrated every day, and while the Church was on its knees and skilled physicians and nurses were doing their utmost in behalf of the distinguished patient, people of all walks of life and of every communion joined their hopes and prayers with those of the Bishop's own faith. But the fiat had gone forth, and the Bishop was called from the scene of his labors, at 6:45 A. M., Sunday, April 23, the death occurring at his home in the Albemarle Apartments, Nashville, Tenn.

No similar event of recent years in this state has caused such wide-spread sorrow and profound regret.

The true democracy of the Church never had a finer exponent than Bishop Beatty. Besides the fitness for his position resulting from scholarship, from experience as a priest, and from realization of the consecration to his new and larger responsibility, Bishop Beatty was supremely gifted with the human qualities of brotherhood and comradeship. He was winning and lovable, and made friends for himself and for his Church wherever he went.

He was consecrated Bishop Coadjutor in September 1919, to aid the Rt. Rev. Thos. F. Gailor, Bishop of Tennessee, and has practically had complete charge of the work ever since, owing to the absence from the state of Bishop Gailor, during his term of office as President of the Council of the Church, with offices in New York.

Bishop Beatty was an indefatigable worker, never sparing himself, and it was as a result of his indomitable will to serve that he was stricken with his fatal illness, having made an official visitation to eastern Tennessee despite his ill health.

On the 2nd of April Bishop Beatty confirmed a class of over seventy at Christ Church, preaching a notable sermon, and seeming inspired with great enthusiasm by the impressive service. From that date he was kept travelling almost constantly, filling important engagements in the diocese.

Immediately after succumbing to his physical condition and taking to his bed, his family gathered about him, Bishop Gailor was notified, and at the end he was surrounded by all those who were nearest to him in his family life and officially.

Bishop Beatty was born in Tuscaloosa, Ala., Nov. 12, 1866. He was a Sewanee graduate, and had received the degree of Doctor of Divinity from that institution and also from the University of Georgia, in which State he had ministered for over twenty years, and was greatly beloved. In 1892, he was married to Miss Fredrika Priest Mayhew, of Sewanee, who, with four children—Troy, Charles, Fredrika, and Mayhew—survives him.

Ordained deacon in 1891 by Bishop Qunitard, and priest in 1892, Bishop Beatty filled the rectorship of several important parishes, notably that of Athens, Ga., where

he remained for twenty years, exerting a splendid influence upon that community, especially upon the young men, students at the University of Georgia. At the time of his election as Bishop Coadjutor of Tennessee, he was in charge of Grace Church, Memphis, and his funeral was held from that church, on Tuesday, April 25.

A preliminary service was held at Christ Church, Nashville, Monday afternoon, April 24th, at three o'clock, conducted by the Rev. Prentice A. Pugh, of the Church of the Advent, of which Mrs. Beatty is a communicant. The other clergy of the city, the Rev. Messrs. J. M. Maxon, P. S. Gilman, and Henry Salmond, and Dr. H. C. Tolman, of the Vanderbilt University, assisted, and fifteen priests from surrounding cities were in the chancel. This was one of the most memorable services ever held in Nashville, emphasizing in a most unusual way the triumphant spirit of Christian death, and the Church's freedom from pomp and circumstance. One thought of the wonderful lines of Bishop Coxe:

"Our Mother, the Church, hath never a child  
 To honor before the rest,  
 But she singeth the same for mighty kings,  
 And the veriest babe on her breast:  
 And the Bishop goes down to his narrow bed,  
 As the ploughman's child is laid,  
 And alike she blesses the dark-browed serf,  
 And the chief in his robes arrayed."

A choir composed of representatives of all the choirs in the city, with a young deacon, as crucifer at their head, and followed by a long train of clergy, filed silently down the side aisle of the church, to meet the cortege at the door. When the processional started down the nave, toward a flower-banked chancel of Easter loveliness, the organ pealed forth that wonderful Easter hymn, "The Strife is O'er, the Battle Done", with its triumphant "Alleluia",

The casket was covered with a purple pall, with a large cross embroidered upon it, and was borne up into the sanctuary, till after the conclusion of the simple service, when it was placed in front of the chancel, and remained under guard of groups of Knights Templar, until time for the departure for Memphis, hundreds viewing the remains, as they lay in state.

The reading of Scripture selections, the offering of some tender, comforting prayers, and the singing of "The Church's One Foundation", completed the service. The recessional was "For All the Saints who from their Labors Rest", in which the congregation again joined heartily, and in the melody of which "hearts were brave again and arms were strong", and the stricken people seemed to feel: "Sweet is the calm of Paradise the blest. Alleluia."

The Jewish rabbi was present, and members of the Roman Church, and of all the other communions, and people of all walks of life.

The same scenes were repeated in Memphis, where the burial service was read in the Bishop's old parish, Grace Church, the crowds not being able to gain entrance to the building, and many remaining outside, and following their beloved friend to the cemetery. Bishop Gailor officiated and was assisted by several visiting bishops. Fifty clergymen and many laymen from all over the diocese were in attendance, and floral tributes were sent from far and near, until the prelate slept under blankets of roses.

Bishop Gailor, too deeply grieved by his loss for lengthy speech, paid a brief tribute to Bishop Beatty and his work at the grave, saying: "His life stands out as a glowing example and open book for the world to read and gain thereby." Each of the clergy present dropped a sprig of evergreen into the open grave, and a thousand voices joined in repeating the Lord's Prayer, at the close of the service.

"THE TRAFFIC SIGNALS on a crowded street are for public safety, but some ignore them. However, that is no reason why they should be abandoned. The Word of God has directed many feet on a safe path, and its usefulness does not in the least decrease because some choose to shut their eyes to it."—*Christian Advocate*.

### THE LATE PROFESSOR JENKS

**T**HE funeral services of the Rev. Arthur Whipple Jenks, D. D., late St. Mark's-in-the-Bouwerie Professor of Ecclesiastical History in the General Theological Seminary, were held in the chapel of the Good Shepherd of that institution on Friday, April 21, at 10:30, A. M. The burial office was taken by the Dean and the Sub-Dean and the requiem which followed was said by his friend and class-mate, the Rt. Rev. George Y. Bliss, D. D., Bishop Coadjutor of Vermont. The Bishops of Long Island and New Jersey were in the sanctuary, and the Bishops of Vermont, New Hampshire, and Pennsylvania occupied stalls in the choir. Six priests of the Catholic Club acted as honorary pall-bearers, and there were present representatives of the trustees of the Seminary, of the Churchmen's Alliance, of the Order of the Holy Cross, and of the Sisterhoods of the Holy Nativity and of St. Margaret. Many priests and laymen and laywomen, together with the faculty and students of the Seminary, formed the large congregation. The music of the mass was Merbecke, and among the hymns, "I heard a sound of voices" was sung to a tune composed by Dr. Jenks.

The interment took place at Concord, New Hampshire, the old home of the family. Here the Rev. Lucius Waterman, D. D., celebrated a requiem and also pronounced the committal, the Rev. W. S. Emery conducted a short service at the house, and the Seminary was represented by one of its members.

Dr. Jenks' illness had been a very brief one, but serious from the very start. He was seized with pneumonia at the beginning of Holy Week, and when this seemed to be clearing up, an unsuspected and more fatal trouble rapidly developed and led to his death about midnight on Tuesday after Easter. He died at the home of his younger brother, Prof. Paul Jenks, at Flushing, L. I. He had on the previous Saturday received the last sacraments, to his great comfort, at the hands of the Rev. E. H. Schlueter, vicar of St. Luke's Chapel, New York.

Dr. Jenks was born in 1863, of Congregationalist parentage, and was educated at the Congregationalist college at Dartmouth, for which he always retained a great affection. In college he distinguished himself by gaining prizes in Greek and mathematics and attaining membership in *Phi Beta Kappa*. He received the degrees of A. B. in 1884, of A. M. in 1887, and of D. D. in 1911. The first few years after graduation were spent in teaching at St. Luke's, Wayne, Pa., and at Racine College, where he became convinced of the truth of the Church's claims and of his own vocation to its ministry. He at once entered the General Seminary, from which he was graduated in 1892. After ordination by Bishop Niles, of New Hampshire, he took up work in that diocese at Woodville, in association with the late James Goodwin, afterwards the honored rector of Christ Church, Hartford. From this he went in 1895 to Nashotah to become Professor of Church History, and left there in 1904 to take the chair of Divinity and Church History in Trinity College, Toronto. From Toronto he was called in 1910 to the General Theological Seminary to fill the professorship which he held till the day of his death.

His departure will be keenly felt—and not only in academic circles or among those whom he helped train for Holy Orders—for he was one of varied talents and manifold interests. He was a hard student in history and patristics, and a diligent reader in many directions. He was a gifted musician, served as organist in his early days, both at the Seminary and in a suburban parish, and ever delighted in the best of instrumental and vocal music. He was a forceful and effective preacher, a skilled conductor of missions and retreats, and an experienced guide of souls. His scholastic career did not deaden his intense concern for individuals, and he had great joy in the personal work which he found among the students under him and in the parishes where he gladly gave his assistance. He was a scholar and an excellent teacher, but first and above all he was a priest, and esteemed his priestly duties before all others. Nothing was more on his heart than the desire that all candidates for the ministry should be trained

to become good priests. In summer he celebrated the Holy Eucharist daily in a chapel attached to his house at Whitefield, N. H., and he also served diligently the little parish in that village. Even during the academic year he would take the long and hard journey from New York that the people there might have the Christmas or Easter communions which otherwise they must have missed. In the winter, and especially in Lent, he put his abilities and knowledge at the service of the many clergy who called upon him to preach or to lecture, and he was ever ready to meet unexpected demands.

For the past three years Dr. Jenks has been president of the New York branch of the Clerical Union for the Maintenance and Defence of Catholic Principles, and has awakened it to greater activity and fuller devotional life. He took a leading part in the organization of the Churchmen's Alliance and in the promotion of the lectures given under the auspices of that society at the Church of the Transfiguration. While at Toronto he was warden of the Sisterhood of St. John the Divine, and in New York he was in close relation with and very helpful to the Sisterhoods of St. Mary, St. Margaret, and St. John Baptist. He was a trustee of Hoosac School, and displayed a deep and practical interest. New Hampshire, at its last Convention, chose him as one of its deputies to the coming General Convention, and he was looking forward to its meeting at Portland.

He was fond of travel and spent many summers abroad in England and on the continent, visiting churches and cathedrals and familiarizing himself with the present methods of worship and work. In England he was especially well known, and no doubt this was one of the reasons which led the S. P. C. K. to call upon him to write his history, *The American Episcopal Church*, and to edit their *Handbook of the American Episcopal Church*. Beside many articles in periodicals and other occasional writings, he published two books of meditations, *Beatitudes of the Psalter*, and *Moments Rich in Blessing*. He had in hand a brief history of the General Theological Seminary, and was actively engaged in writing a much needed life of James deKoven, for which he had collected a large amount of material.

This brief summary gives but an imperfect idea of the versatility, activity, and burning zeal of this earnest priest, and of the sense of loss which must come to his many friends, who yet rejoice in his finished course. May he rest in peace!

### A CANADIAN APPRECIATION

BY THE REV. A. R. KELLEY,  
RURAL DEAN OF QUEBEC

**I** WOULD consider it a privilege to be permitted to say a word in appreciation of the gifted ministry of a priest of the American Church who has recently been called to his rest:

ARTHUR WHIPPLE JENKS

For seven years the late Father Jenks was teaching in Toronto and ever since leaving Canada he kept up his connection with Church life in Toronto. His influence was deep and permanent. Possessed of an unquenchable conviction that Catholicism was the one hope of the world, he communicated this conviction to many whom he taught during his years in Toronto, and his teaching made a life-long impression on those who sat under him. Eminently fitted by his love of definiteness and practicability, he proved an admirable trainer for men aspiring to the priesthood, and by his work at Divinity faculty of Trinity College, he has left his mark upon the Canadian clergy.

His generosity was a marked trait of his character; and being a celibate, he regarded it as a sacred duty to help any young man who needed assistance in preparing himself for the priesthood, and thereby saved vocations which otherwise might have been passed by and so lost to the Church.

Of his delightful hospitality in his mountain cottage at Whitefield, N. H., there are many Canadians who will cherish the happiest and most beautiful memories. It was

here that Father Jenks found recreation both for soul and body. In the midst of his beloved mountains, his whole being seemed to expand. A bungalow, with a well-appointed chapel attached, situated on rising ground, commanding an almost unrivalled view of the Presidential and Franconian Ranges of the White Mountains, will, I hope, remain for years to come and enshrine the memory of one who saw and loved the harmony of nature and grace.

### A NATIONAL ASSEMBLY OF CHURCH ENGINEERS

BY EUGENE M. CAMP

**C**ORRESPONDENCE is passing between Church laymen concerning a national federation of existing organizations of laymen, or perhaps a wholly new organization. There is a general desire among laymen to serve the Church in larger ways, and in such service to employ scientific management methods. Such desire is a hopeful sign of the times. Without doubt good will come from present plans, but may it not be asked whether a start is being made at the right end? Let us look at conditions.

The greatest need of the Church is for workers. Splendid plans are made by national and parochial leaders. The thing to do is to carry those plans to success. When others enter upon solution of such problem, for example, the Federal Reserve banks, the great insurance companies, the department stores, they establish schools, and introduce scientific management methods. So effective is a Personal Development Department in one New York bank that the beginner in its work requires greater ability and application to fail than he does to succeed.

If vestrymen, Nation-wide Campaign workers, and others in the Church, object to attendance upon schools, call them Service Training Stations, but establish them in all cities, to serve such cities and definite rural districts surrounding them. Each Station offers the following:

1. Enrollment of all Christian workers, so that such as wish to serve may be registered, and those in need of workers may know where to apply for them.
2. Give to all workers the best scientific management methods. In other forms of endeavor such methods are causing equipment and money to accomplish two to fifty times as much.
3. Supply all organizations with trained volunteer workers, and especially to all parishes leaders for Personal Development Departments, which take up work where sermons stop, give all definite tasks to perform during their spare time, and best methods by which to perform them.
4. Introduce plans to set to work the vast numbers of Church laymen who now do nothing. Work for Christ and men is God's scientific prescription for love of Christ and men. Most volunteers who work at all try to work too hard and do too much, and others are more than glad to see them do so. Far better to get others into harness.
5. Plant the urge of service in the vast numbers of men outside of all Churches who seem not to have been born with it. Such planting can be done. The Church has never yet entered upon right methods to do it. Inviting them to come to Church services, preaching to them if some do come, will never achieve it.

Here, as it seems to me, is a start made at the right end. As workers are raised up, form them into district organizations, designed solely for men of district abilities only. Those of national abilities enroll in a National Assembly of Church Engineers that meets twice yearly and presents results of experiments and gives information of successful methods, after the manner of the American Society of Mechanical Engineers. Before the world war American people gave \$415,000,000 a year to carry on religious work. Since the war their gifts have increased, and this year the sum will reach \$600,000,000. In spite of building expense, \$60,000,000 is going into new buildings this year to be devoted to religious uses. Out of this activity, big problems confront. What more logical than Church Engineers?

The Church must do now what it never did before. It must mark the difference between spiritual and material; between seeing God, and doing God's work; between sermons and what comes after them; between knowing a fact, and doing something with the knowledge. At present there is hopeless confusion. Men trained in spiritual things do the thinking, make the decisions, direct the action, of scientific management of material things in relation to God and His cause. It is high time to recognize the fact that laws govern human actions, and govern also material things—bodies of men, money, land, buildings, organizations,—in their task of promoting ideals.

It would seem that organizations already exist competent to found, in each city, Service Training Stations, and that the founding of such Stations is the immediate task. Here is the method followed by others to meet needs similar to those of the Nation-wide Campaign, of Religious Education, of Social Service, of spreading the Gospel of Jesus Christ. Let laymen enter upon work; not work of ministers but of laymen; and as they learn by experience gained from that work how best to help others to attain like success, let them form an organization of experts that may pass methods on to others, on to all the world.

### ON BREAKING THE LAW

BY THOMAS F. OPIE

**W**E hear much about law-breaking in these days, but actually no one ever breaks the law. You can no more break the law than you can destroy sunlight! We may disobey or disregard the law, but break the law, never. The fact is, the law breaks us.

The convict in prison is not one who has broken the law. The moral degenerate is not one who has broken the law. The mental, physical, and moral wrecks, of a thousand generations, are not those who have broken the law. Rather they are those unfortunate souls whom the law has broken.

It is obvious that the law still stands as of old, and always will stand until repealed, amended, or abrogated. If men could really "break" the law, this would indeed be a chaotic and hopeless world. The law of compensation is, "Whatsoever a man soweth, that shall he also reap." The reapers are the sowers: and the law stands and will stand forever.

Nor can a citizen break the law of his state. The thousands of prisons in the land are filled not with law-breakers, but rather with the "law-broken." These are they who have gone up against the indestructible, and have gone to pieces on the rocks of the civil and criminal codes.

Again, the hospitals, also asylums and almshouses, are full of the "law-broken." Those who have disregarded laws of health and hygiene, laws of thrift and industry, laws of decency and honor, these reap what they have sown, even to the third and fourth generation. "Be sure your sins will find you out," to shame, to smash, to destroy, and ruin you—long before you ever succeed in breaking the law, even to the extent of one jot or tittle!

Sins against the body make physical and mental wrecks. Sins against the soul and character make moral and spiritual wrecks. This is just as true as that sins against the public and the state make prisoners and convicts. The only way to be whole and wholesome, free and strong, is to abide by and obey the law. All the wreckage of history proves that law cannot and will not be broken.

No man ever broke the Ten Commandments, no, nor any one of this religio-moral decalogue. While millions have broken themselves to pieces on the first, the fourth, the sixth, the seventh, and eighth commandments in particular, this, the world's greatest moral code, still remains intact! We still have the Decalogue unimpaired, though centuries and ages have come and gone since they were first framed and codified. Live according to the laws of God and your better nature, and you need fear neither law nor man.

## Our Task

From a Sermon by the Rt. Rev. Wm. T. Capers, D.D., Bishop of West Texas

HAVING seen the creative power of the vision of righteousness, and realizing the imperative duty that rests upon us to assume and carry forward the responsibilities and most holy obligations that this vision imposes, we must now consider the fact that the Church is the instrument through which we are to work.

There is very urgent need, to-day, for greater faith in and loyalty to the Church. It would not be within the scope of this sermon to discuss the question of the causes of the Church's impaired leadership; but no doubt a constructive statement of what are our solemn duties to the Church will suggest, at least, some reasons why the Church today is not positively leading the nations into the way of righteousness.

As I have previously affirmed, the Kingdom of God can only be realized and ultimately fulfilled through the instrumentality of the Church. Therefore, the Church demands of us our utmost loyalty and devotion, our faith and constant service. And in thus giving ourselves for service in the Church we find our task. Here is the relation between the Vision and the task: to see and to do.

I wish to talk with you upon this subject from a very practical point of view. Have you ever been astonished by the contrasts that can be seen in our Lord's life? For instance, we read of Him in the glory of His transfiguration, where He is in blessed communion with Moses and Elijah, and with His Eternal Father. It was an experience of great glory. Immediately after this exaltation of His soul He is brought down into a valley where multitudes are gathered eagerly awaiting His presence. They have with them their sick, those who are possessed with demons; every manner of sorrow confronts Him. And in the midst of it all are His own disciples, who through lack of faith in Him have failed to do His work. Can a greater contrast of experience be imagined? At one moment Christ is on the Mount of Transfiguration; at the next He is in the midst of sinful humanity with all the horrors and agony that sin and human weakness and misfortune entail. Can you see any relation between the Mount of Transfiguration and the valley of human suffering? There is a relation there, and it is just the same relation that exists between the Vision and the Task. Christ's transfiguration was a further preparation for His ministry and redemption.

Now, some people can see no relation between the Church and her task. So far as my observation goes, members of the Church usually classify themselves something like this: I belong to St. —'s Church, we have a fine preacher and a good choir. This usually constitutes the member's estimate of the function of the parish, which is in actuality an integral part of the Church. This same thought is more commonly expressed in the saying that "good preaching and fine music will build up any parish." This is utterly untrue. The primary function of the Church is to do the works of Christ; to assume His labors and His tasks. Church membership can mean nothing less.

The world, my friends, is not going to be saved by fine music and good preaching. I do not deny that there is a very vital relation between the worship of the Church and the task that she has to perform; but worship can not take the place of work: it is rather the inspiration for the work. Let me then urge you to look upon the Church as the symbol of work so that when you think of yourself as being a member of the Church you think of yourself as being a worker, a fellow laborer with Christ. I do not want to say that this is the ideal of the Church; for it may suggest the thought to some that as the ideal is unattainable it does not belong to the practical side of their religious life. But I will, in spite of my fear of presenting the wrong idea, have to say that work is the ideal of the Church, and consequently, he who does not give his life whole-heartedly to the Church's work is a slacker in the most solemn duty of his life.

Now let us see what are some of the tasks that the Church calls us to. Let me forewarn you that work is very commonplace.

We think upon the superlative excellence of our Nation; we recount her achievements and her glory. But when we begin to put our life into the doing of the things that are contributing to the Nation's glory and usefulness we find that we are tied up to some deadly uninteresting job. Now this is equally true of the task that the Church has for us to do. People are willing to grind and drudge for themselves, and for organizations that promise them practical returns for their labors. But when

the Church calls them into service they have no time for work, unless it can be fitted into their spare time and then it must be done in a great hurry and with little or no thought of the importance of the task. Of course, there are honorable exceptions in every parish or mission; but as a rule the work of the Church is treated with the same consideration that is given the proverbial "poor relation." You may be very much surprised that I should put such emphasis upon a topic that you may judge unimportant in the discussion of this subject. But I find abundant justification for putting emphasis right here.

The Church is no stronger than her actual working force. She is often spoken of under the figure of an army. Let me make use of this figure in order that I may place graphically before you the truth that I am trying to drive home to each one of us. You know that an army is no stronger than its fighting force. Now the Great War in which all of us have served, more or less, in some capacity or other, has taught us this lesson; namely, that the fighting force of an army is not entirely confined to the men who are in arms, but that its force and strength is in the active participation of every boy and girl, and man and woman of the nation who can be enlisted in some definite service in her defence. By this system the nations drafted their maximum strength and went into battle with their every resource invested. Loyalty to the nation was expressed in service. And the man or woman who failed to give service was counted as a slacker and was, in consequence, looked upon as unworthy of confidence and respect. Having this personal knowledge of what an army really is, how ridiculous it must sound to the man of the world for us to speak of the Church as an army. An army of what? of slackers? or of real fighting men? This question can best be answered by simply reflecting upon some past experience in your parochial life. It may be something like this: the rector called a meeting of the men of the parish; he has at least two hundred male communicants. The rector has explained at length that the meeting is vital to the interest of the parish and, therefore, to the whole Church. The appointed evening has come and in response to his call about ten or fifteen men appear. And some of these men have come for the first time, with the hope of being of actual service. How does this look to these volunteers? Do we wonder that the task of the rector to-day is to get men of power and personal influence to take hold of the Church's task? I answer that the clergy will never be able to set the people of the Church at work until the present communicants of the Church give to her the first place in their loyalty and in loving service. Therefore I judge that the first task that the individual must assume in striving to realize the vision of the Kingdom of God, is to give his loyal, personal support to the Church by participating in her work.

The Presiding Bishop and Council must realize that this is the first urgent need of the Church; for this body of experienced men has issued a call to its entire membership asking for personal service from every man, woman, and child. And mark you, the service that is being asked for is just that service which the text of the sermon lays emphasis upon. Hear it again: "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire." The call for service presupposes that it is addressed to a grateful heart and one that recognizes the redeeming love of God. There can be no true service where there is an absence of gratitude. Therefore the service that the Church is calling for is of a character that involves actual experience in the mercies and grace of God. And surely, my friends, every communicant of the Church must have realized such an experience; otherwise he, or she, would not have asked for confirmation. We have, then, no excuse to offer in our defense if we fail to assume our share in the Church's task.

The Presiding Bishop and Council is calling for intercessors, proportionate givers, workers in the Sunday schools, lay workers in parish and missions, social settlement workers, missionaries for home and abroad, priests and deaconesses. A faithful response to this call is absolutely essential to the welfare of the world. For the Kingdom of God can only be fulfilled through the service of His people.

It is my earnest desire that this council shall, not only heartily endorse, but enthusiastically accept the call and program of service that the Presiding Bishop and Council has sent out to the whole Church. Every parish and mission of this diocese should strive to enlist their respective communicants in taking

some definite task in the Church's work. It is my daily prayer that there shall come into the life of this diocese a character of manhood and womanhood that shall be the product of work daily done for the Kingdom of God; work done in the joy of the consciousness that it is essential to the enthronement of God in the hearts of men. I can find no stronger words with which to conclude my appeal to you to take up the task of realizing the vision of the Kingdom of God than the words of Bishop Westcott:

"What are the signs by which our loyalty as citizens of the Kingdom of God will be proved? Not any uniform which can be laid aside when we enter our secret chamber; not any watchword which we can learn by an easy tradition, but a character which clothes itself in deeds, a creed which is translated into a life. The citizen must, according to the measure of his powers, embody the notes of the Kingdom, and the 'Kingdom of God is not eating and drinking, but righteousness, peace, joy'; we can recognize 'equality, liberty, fraternity,' interpreted purified, and extended. They (righteousness, peace, joy) tell us that the community and not the individual is the central thought in the life of men. They tell us that the fulfilment of duties and not the assertion of rights, is the foundation of the social structure. They tell us that the end of labor is not material well-being, but that larger, deeper, more abiding delight which comes from successfully ministering to the good of others. They tell us that over all that is transitory in the form of the Kingdom, over all the conditions which determine its growth, there rests the light, the power, of an eternal presence."

### THOUGHTS PARSONFIED

BY THE REV. WILLIAM J. VINCENT

I SHOULDN'T think you would be content to stay in this small place, but would get into a larger and more important work." This remark, intended as a compliment with a veiled suggestion that I am bigger than my job, started the parson thinking.

"Small place"? "More important work"? "Content"?

No, thank God, I am *not content*. When I reach the stage of blissful contentment it will mean stagnation—mental and physical, and my efficiency in the Church will cease. I can then either "hang on" so as to draw a salary—and murder a parish meanwhile, or petition for my clerical pension on the basis of incapacitation—the honest and logical thing to do. With 150 souls only in a town of 5,000 population looking to me for spiritual guidance, I am not content. With six per cent, or less, of the children in town receiving definite religious instruction, I am not content. With seventy-five men in lodge meeting and only twenty in church I am not content, nor am I content that the maturing boys and girls have no wholesome influence surrounding them, unobtrusively religious.

I am not content that families poor in material wealth, poor in resource and outlook, poor—pitifully poor—in spirit, should be without the encouragement and dynamic of consecrated personal contact, or that "man's inhumanity to man" should be in evidence in factory conditions within the confines of my parish.

Until I have exhausted all my energy and resources; until I have done all that possibly can be done, so that an Angel from Heaven could do no more: until my people, aligned with me in the Church's life and work, are more nearly Christ-like in character and influence, I am not content.

Give me hardship or failure, ill-health or even deprivation, but God save me from becoming content!

"Small place"? Nazareth itself was very small, Palestine was less in area than my state of Michigan, and the Human Christ was a Man.

But His vision was world-wide, His influence universal. He is the Greatest Factor, the Supreme Unraveller in the complex life of today.

Size is a mental concept: the place in which I work is small if I think it's small, and I will be as small as my concept. If three meals a day and two services on Sunday comprise the extent of my job, with an occasional parish call or a guild meeting to relieve the monotony, I am small indeed.

My job is as big as I am, and no bigger. The possibilities of my job may be bigger, but so are my possibilities; my job and I must therefore grow together. When I think myself bigger than my job it is not I who am bigger, but my head; and of all that the present has to offer, or time and age shall bring, may I be spared at least this one thing—the misery of an overinflated cranium!

"More important" implies relativity—not Einstein's, but my job measured up to a city parish, a larger and grander church, larger congregation, more salary, with the privilege of buying eggs at seventy cents a dozen and potatoes five cents a pound.

If presenting the Church to a county of twenty-seven thousand population, administering the Sacraments, influencing community life and taking leadership in public welfare is *less* important: if I lose my "bigness" and become small, if vision departs and ambition submerged in contentment, no one is to blame but myself.

No job is "more important" than mine, no job is as important; in fact, I have the most important job.

The city has its parishes, with spheres of influence defined. The wealthy have their sections and the poor their slums. There is choice of service "High or Low", and preference of preachers.

There are gatherings and meetings which bring the city parson publicity and prominence through an avidious press, while my name is in type only under "Church Notices" of the county *News*, or a card of thanks for burial services performed, but—I am the county parson!

Whether wealthy or poor, whether "High or Low", in town or country my flock is one, and like St. Paul, the challenge to my "bigness" is to be "all things to all men".

As my flivver chugs the country-side the farmers greet me by name; as I walk along the street I am met by smiles and nods, and those unawed by my clerical garb, who revere my office but know me—really know me as a man, make life less formal and more companionable with their greeting: "Morning, Bill".

And then I breathe fresh air, unpolluted by crowds and traffic. I have a garden spot in which to muss my hands and a lawn that is worth while cutting. Our washing is bleached by clear air and sunshine, and my children have room to play.

Why shouldn't I be "content to stay in this small place" where I can both work and live?

### THE CHURCH'S FOURFOLD PROGRAM

TO-DAY THE Church has her face toward the future. She has a great purpose throbbing in her soul. She is directed by leaders of wisdom and vision. She has a program as broad as life itself. That program is fourfold.

It is, first, a program of evangelism. The Church is everywhere reminding herself that the winning of souls is her prime duty. This is true for many reasons, among which two are outstanding. This is the thing she has been set to do as the one means of ever really establishing the kingdom of God. Moreover, it is the one hope she herself has of surviving to continue her work.

It is, second, a program of education. One of the first commands God gave to nature was "Let there be light." That command has been ringing through the creative process all the ages. As the sun of warmth and light brought new strength to created things, so the sum of knowledge brings a new blessing to the inner life of man. The Church's program of Christian education in the home, the Church, the school, and the college, is already bearing fruit. It will do so more and more as time passes.

It is, third, a program of social welfare. The Church is striving in this day to make itself known and felt for better things in the community. The organized life of the world as well as the individual life of men must be bettered by it. The apostolic Church was not a temple, but a community. It must be the same with the modern Church.

It is, fourth, a program of finance. It is a great thing to-day to walk about Zion, tell her towers, and consider her bulwarks. Back of all of it is the money given by faithful servants of the kingdom. What many people need for blessing of their own lives as well as for the growth of the kingdom is an adequate financial standard and program.—Clarence E. Flynn in *Christian Advocate*.





## CORRESPONDENCE

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

### PERMISSION FOR RESERVATION WAS REFUSED

To the Editor of *The Living Church*:

HAVING just read the number of Prayer Book Papers dealing with the reservation of the Sacrament, I am writing to tell of a certain incident in the War when Reservation seemed to me to be desirable.

I, a priest of the Church, was, as an enlisted man in the Medical Corps of the Army, assigned to duty as an orderly in a certain ward in a large hospital. There it was my privilege to baptize several patients who were *in extremis*. Once I celebrated the Holy Communion for a patient whom I had baptized, and an hour later he passed on. On this occasion I was detained from other duties with other patients. Seeing that, should much time be given to the service, other patients would be slighted in smaller services that it was my assigned duty to give them, I wrote the ordinary asking permission to reserve the Sacrament and carry it about with me for use in such cases. It was refused.

Believing that my ordination vows were sacred I did not do as I desired, and in consequence was unable to serve many who asked the Sacrament from me. My duties required me frequently to be running from one sufferer to another all day long so that even a few minutes were often an impossibility. Yet because of the prohibition, all that I could do was to have a word of prayer with those who desired it. Would not the sacrament have been a good thing in such a case?

Yours truly  
RANDOLPH F. BLACKFORD.

Charleston, S. C., April 21, 1922.

### ON CONSECRATION OF BISHOPS

To the Editor of *The Living Church*:

OUR correspondent, F. J. Barwell-Walker, will find all the information required as to Apostolic Succession, in the Fourth Canon of the Council of Nice, thus:

"Canon IV—Of the Consecration of Bishops.

"It is highly proper that a bishop should be constituted such by all the bishops in the province; or, if this should be difficult, either through any urgent necessity, or from the length of the journey, three, at least, meeting together, shall ordain the candidate, provided those who are absent shall also consent, and signify their approval by letter. The transactions, however, which may take place in every province, must be confirmed by the metropolitan bishop."

The glorious bishops, some without eyes, some without hands, some worn to the utmost by toiling in mines, or by the deadly service of rowers in the galleys, those who set forth the world resounding proclamation: "I believe in One, Holy, Catholic, and Apostolic Church," these understood well its constitution and how it was to be perpetuated. Their Canon IV. leaves no room for any Roman quibble that it may suffice for priests to act as "assistants to the Consecrator." "Mission" there must be, the consent of the bishops of the province, as well as the actual succession.

National City., Calif.

WM. BOLLARD.

### SIX DAYS SHALT THOU LABOR

To the Editor of *The Living Church*:

OHAY I trespass on your valuable space by asking some impertinent questions?

Is our Church, and more especially are our clergy, really in earnest? We of the laity have it drummed into our ears that we must do our duty 52 weeks out of the year, and the spiritual benefits and spiritual advance (if there be any) we derive from Lent should show by additional devotion to our Lord during the rest of the year.

What happens after Easter? The clergy are so tired from conducting a few extra services during the six weeks of Lent that they are either going away or planning their vacation. What business succeeds if the force, from the head down, doesn't keep on the job all the time (except a two weeks' vacation)? And how can our Church advance spiritually when our leaders take from one to four months' vacation every year.

Why should the special services stop at Easter? One of the reasons the Roman Church has such a great hold on its members and a fascination for others outside its fold is that its clergy keep on the job.

You can go into a Roman church on a week-day night even in the summer time and see crowds at a service of Benediction, but where in our Communion can you find such a service, or even plain Evensong, on a week-day evening, from Easter Day to the next Ash Wednesday?

Yours truly,  
G. F. ROBERT.

### AMERICAN "ARCHDEACONS" AND "DEANS"

To the Editor of *The Living Church*:

IN discussing the status of our Archdeacons, one has to go back into history. In the early Church, this functionary was the chief among the Deacons, as the Archpriest was among the priests, and the Archbishop among the bishops. The deacons occupied a position of great dignity; and it does not appear that they were excluded from filling secular posts of an honorable kind. In course of time in the Western Church, the diaconate decayed, until it became what it is today, a mere stepping-stone to the priesthood. Then the office of Archdeacon was assigned to a priest, and he was said to be *oculus episcopi* within his archdeaconry. He had (as he has today in England) the supervision of the parochial clergy, rendering his report to the bishop periodically. Among others, Paley was Archdeacon of Northumberland; Robert Isaac W. Wilberforce of a part of Yorkshire; Henry Edward Manning, of Sussex.

In the U. S., thus far, the "archdeacon" does not "visit" parishes, nor does he deliver "charges." He is in fact a general missionary, and should be known by that title.

We ought to have in America not less than 12,000 deacons, and half as many sub-deacons. There is no adequate reason why a deacon or a sub-deacon should not be a banker, or a railroad manager, or a lawyer, or a physician, or an architect. In exceptional cases, he might be a mechanic or a storekeeper. I knew one man of eminent piety, a pattern-maker in a machine-shop, who might have done good service as a deacon; but the bishop quenched the smoking flax. You will see that my notions are thoroughly unpopular. For that I care not an iota.

The office called in America a "Dean" is in almost every case simply the bishop's chaplain, receiving his appointment from the bishop, and subject to dismissal at any time. When the Cathedral system in a diocese becomes sufficiently solid to be incorporated, the dean acquires such a status as the charter prescribes. What that status actually is in such dioceses as Albany and New York I am unable to say. In England, the dean, not the bishop, rules the Cathedral, with the advice and concurrence of the chapter. But it is not so here. Under these circumstances, I think we should not use empty and misleading titles.

Portland, Oregon.

RICHARD H. THORNTON.

### NO MISSIONS, NO CLERGY

To the Editor of *The Living Church*:

THE Commission on Recruiting for the Ministry have given some causes, "why ministerial candidates are lacking."

The first cause given, "the general lack of religious training in the home", touches the root of the matter, and should be seriously considered. But what seems to the writer the greatest and strongest reason of all is omitted altogether. The great and important work of the Church is her missionary work, and the fact that our missionary work has been greatly neglected, in the past, has been productive of results in the dearth of candidates for the ministry.

The calls for missionary work have been weak. Our support of missions has been weak. And the result is that the response has been weak, to any call for clergy to go as missionaries of the Church. Results follow causes. There has been a lack of proper religious training, in the home. There has been a feeble interest in the missions of the Church. Many of our clergy have not been keen for foreign missions. Laymen said plainly, that they did not believe in foreign missions. The offerings of our people (considering their wealth and ability), in many parishes, have been shamefully small. With these facts, seen by young men, is it strange that they have not felt called to the ministry of the Church, especially for missionary fields?

Neglect of missions has been common. But there have been

marked exceptions, where excellent missionary work has been done. This excellent missionary work shows that the possibilities for great work in the fields have been neglected. The work among Sioux and other Indians since the days of Bishop Whipple shows what is possible to be done by earnest missionary effort. Out of a once wild tribe of Indians, we now have a communicant list of over five thousand—one in five in the population—a result nowhere equaled among the white people in our country. And with nearly thirty Sioux Indian clergy, there would not seem to be any lack, there, of men for the ministry.

But elsewhere, there has been great neglect—among other Indians, among colored people, and among white people in many states and territories. In some foreign countries, as China and Japan, some good work has been done, but far less than it ought to be. According to the work done, we have had a response in native clergy. Where vigorous missionary work has been done, there has usually been a response in men for the ministry. But where there has been gross neglect, the opposite results are seen. If there be a dearth of candidates for the ministry, the remedy is to be found through greater missionary efforts of the Church; more missionary work opened: then there will be found more missionary workers to do that work.

D. A. SANFORD.

### EPISCOPALIAN "INTOLERANCE"

To the Editor of *The Living Church*:

ONE phase of historical importance is seldom, in fact almost never, spoken of in the ever-recurring discussions about the Ministry. Yet upon it the whole issue hangs. To bring it up in concrete form I cite an instance which shows the usual Protestant position.

I lately read an article in which the Lambeth proposals were rejected because "to accept the Orders of Cardinal So-and-So and not accept the ministry of Dr. Thus-and-Thus was to ask what was intolerable." The reasoning here is purely subjective and pragmatic. The Anglicans are thought of as refusing the ministry which the goodness of the agents and the effectiveness of their work guarantee to be acceptable to God. There is not even a hint that there can be a basis for the ministry and an assurance of its objective validity otherwise than these two credentials. Naturally, if that position is assumed as an axiom, and, further, if this postulate is presumed to be that of Anglicans as well, then Anglican exclusiveness is demonstrated.

What, then, is my point? It is this; that when the original separation from the English Church was made by the Independents in the time of Elizabeth, it was they who were intolerant. They, one and all, made the ground of their action the thesis that the ministry of Bishops was so corrupt inherently that it was the duty of pure Christians to renounce it and to separate from it. Some of them said in so many words that "ordination by a Bishop prevented a man from being a minister of Christ." In this way they made a fatal absolute attack upon the English Church. Never in this world would those men have been so illogical as to grant the sufficiency of the Anglican ministry and then separate from it. To them it was not a question of less or more, or of preference. As they conceived the issue, the English Church was irretrievably wrong; to save their own souls, to bear witness to Christ, they had to cut loose from her. We must recognize to the fullest extent their conscientiousness, which drove them to renounce, reject, eschew all commerce or compromise with an institution which was Satan's own. In those days they never complained of Anglican exclusiveness, or arrogance. How could they, since they were themselves exclusive and arrogant?

In those days the recognition of their ministry by Anglicans would have been felt to be an outrage and an insult. Why should the Lord's messengers be recognized by Satan's emissaries?

They were, in short, earnest, straightforward, and frank, acting from high motives, quite aware of the life and death struggle that they were beginning, but going into it out of loyalty to the call of the Lord. They had no idea at all of being factious or schismatical; they were not making a "schism". They attacked and destroyed because necessity was laid upon them.

They made the ground of their separation to be the character of English ordinations which they saw to be the hinge of the controversy. To quote from Whitgift's Works (Parker Society's Library, vol ii, page 408): "their Pontifical, whereby they [English Churchmen, he means] consecrate bishops, make ministers and deacons, is nothing else but a thing, word for word, drawn out of the Pope's Pontifical."

They never once, as do their modern representatives, say that the manner of transmitting or conferring the ministry is an indifferent thing. It was the all-important thing, and in order to get it, there must be a preliminary renunciation of all vital, organic relation with the old ministry. That was indispensable.

The English ministry was marked with the Papal character, and hence could not be tolerated.

This was the difference, and it has been the basis for opposition to us ever since, although the thing itself has been clothed with garments of circumstance and condition. It remains the secret of the difficulty the Evangelicals have in acting upon the Lambeth proposals sympathetically. This reluctance is altogether a good thing. It means that they have principles and that these will emerge, and have their due effect, as they should have, just as it will cause us to know and understand our own principles. No union which was made by blurring real differences would avail for curing the diseases from which Christianity is suffering. And there is a right way, and a wrong way, too, of prescribing right principles.

Until the Protestants can learn to be tolerant of the belief that Christ founded the ministry and made it what He is, priestly, there will be no possibility for reunion between them and us, but the intolerance will be not ours but theirs—unless they return to their original position. We do not expect enemies to be tolerant of one another! But it is high time we ceased to whimper and cower in the face of the critics of the Catholic religion.

Tokyo, Japan, March 31, 1922.

CHARLES F. SWEET.

### "ONLY ONE DOLLAR"

To the Editor of *The Living Church*:

YOUR correspondent this week voices what I for one have waited for when I should not have waited.

Another of the Hobo things this week, endorsed by a plainly reluctant bishop whom they had impressed against his judgment. The method is outlawed in the fact that, as far as I can see, it must be demoralizing to those adopting it; a distinctly "weary willie" device not calculated to foster self-respect; too cheap to pay even if it succeed.

I direct my guilds, "Promptly burn them on receipt." I loath the infection.

EDMONDS BENNETT

St. John's Church, Birmingham, Ala., April 22, 1922.

### PROPOSED CHANGE IN THE FORM OF SOLEMNIZATION OF MATRIMONY

To the Editor of *The Living Church*:

A RESOLUTION of General Convention directed the Joint Commission on the Book of Common Prayer to report "such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision is necessary; *Provided*, that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission."

Evidently then, in the judgment of the Commission, the proposed changes are necessary to adapt the Prayer Book to present conditions, and do not involve the doctrine of the Church. Now, while hesitating to question the judgment of the able men composing the Joint Commission, the present writer believes the proposed changes do involve the doctrine of the Church.

Doctrine is that which is taught. What then is the teaching of Holy Scripture and the Church regarding Holy Matrimony? It is that the joining of two persons of different sex in wedlock makes the twain one flesh. For it is written, "God created man in His own image . . . male and female created He them." Further, "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

And when he had formed woman from the side of the man, and had brought her to the man, Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man . . . and they shall be one flesh." Thus man was created in two sexes, and every effort to ignore the distinction of sex is contrary to the teaching of Holy Scripture. And it is no humiliation for the Christian woman to admit that the Heavenly Father made her to be a help fit for man; to supplement what was lacking in the male, so that they twain shall be one flesh forming the perfect Man. Neither should she consider it a degradation that hers is the subordinate position, since such is the Divine will. She should strive to serve the Lord as a woman, proud of her sex, in so many points superior to the male, remembering that:

"Order is Heaven's first law; and in this contest,  
Some are, and must be, greater than the rest."

There are angels and archangels, but no discontent because all are not archangels.

This distinction of sex and subordination of woman is the teaching of all Holy Scripture, and therefore the inspired apostle writes, "Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church."

It follows that the father is the head of the family, and that

wife and children are subject to his authority. This is essential to peace and harmony in the home. For when the wife does not acknowledge the authority of the husband, neither will children acknowledge the authority of father, with resultant strife, discord, and disobedience, to the destruction of the home, nursery, of state and Church. For if the father is the head of the family it is also the splendid privilege of the mother to train her children to become citizens, not merely of the state but of the Kingdom of Heaven, and to teach them reverence for authority in the home, in the state, and in the Church.

Such is the teaching of Holy Scripture, and such is the doctrine of the Church. Wherefore, recognizing that the unmarried woman has always been under authority, at every marriage the Church demands, "Who giveth this woman to be married to this man?" That is, does the head of the family transfer his authority to the head of the new family about to be formed? In passing, it may be noted that the man is assumed to be under authority until joined unto a woman in holy wedlock, when the imperfect man becomes complete and they twain become one flesh. It is true that the State relieves the father of civil responsibility when the youth attains the age of twenty-one years, but so long as he is a minor he cannot procure a marriage license without the consent of his father. In accordance with this doctrine of the Church, before asking the father to transfer his authority, the priest must be assured that the woman consents to such transfer, and therefore demands of her, "Wilt thou have this Man to thy wedded husband? . . . Wilt thou obey him" etc.? Then, the priest having received the woman at her father's or friend's hands, shall cause her to take the Man by his right hand and say to him, "I take thee to my wedded husband . . . to love, cherish, and to obey, till death us do part," etc. After these vows, in acknowledgment that they twain are one flesh, holding all things in common, the man must say to the woman, "With this ring I thee wed, and with all my worldly goods I thee endow."

Such is the teaching of Holy Scripture and the Doctrine of the Church, as it has been throughout the ages. The Commission proposes to change this doctrine by ignoring the distinction of sex, and by the omission of words and phrases which imply that the wife is under the authority of the husband, in order "to adapt it to present conditions."

Presumably the phrase "present conditions" means the general unwillingness to recognize any authority which contravenes the individual will, and so the proposed changes will make the Church's doctrine more acceptable to the world, although we are told "the friendship of the world is enmity with God."

Other criticisms, favorable and unfavorable, might be made, but this is sufficient if it has been shown that the proposed changes do involve the doctrine of the Church, and therefore should not be considered as properly before General Convention.

It may be added that if the proposed changes are adopted, the welfare of the wife will not thereby be safeguarded, for an unkind husband will treat her just the same, vows or no vows. The only thing that will have been accomplished will be to have changed the Doctrine of the Church.

Louisville, Ky., April 21, 1922.

M. M. BENTON.

## THE CHINESE NATIONAL CHRISTIAN CONFERENCE

BY THE REV. MONTGOMERY H. THROOP

FROM May 2nd to 11th a great Christian Conference will be held in Shanghai. About 1,200 delegates will assemble as representatives of all the Protestant Churches and foreign missions in China, approximately half Chinese and half foreigners. Long and elaborate preparations have been made, this work being divided among five commissions. Commission I deals with The Present State of Christianity in China. It has prepared a large and valuable book, *A Survey of the Christian Occupation of China*, which shows something of the tremendous momentum of the Gospel in China. Commission II deals with The Future Task of the Church. It aims to commend means for the deepening of the spiritual life, to present a working program for the more adequate occupation of fields already entered, and to point out unworked areas which should be evangelized within the next ten years. Commission III deals with The Message of the Church and how that message can be presented so as to satisfy the actual present-day needs of the Chinese people. Commission IV deals with The Development of Leadership for the work of the Church, i. e. the securing, training, and retaining of ministers, and lay workers, both

employed and voluntary. Commission V deals with Co-ordination and Coöperation in the Work of the Church. It will "outline recommendations to the National Conference which, if approved, will be submitted for the consideration of the Churches and missions with a view to securing such changes in administration and such further progress in coöperation and coördination as new conditions may call for".

Undoubtedly there are wonderful possibilities for good in this movement and the drawing together of so many denominations in a common effort more fully to obey our Lord's parting injunction is something to be thankful for. But the fact that neither the Roman Catholic nor the Eastern Orthodox Churches have been invited to send delegates places the Chung Hua Sheng Kung Hui (the Anglican Church in China) in an equivocal position. It seems to align us with the Protestant denominations. And the name "Christian Conference" will probably confirm the idea already held by most Chinese that the Roman Catholics are not Christians but merely adherents of the "Heavenly Lord Religion".

Not only is there a risk that participation in the Conference will compromise the position of our Church but another danger also is disturbing the minds of some of our leaders. Among the Protestant missionaries there are many who are constantly telling the Chinese Christians that the Western creeds, forms of worship, ecclesiastical government, discipline, and organization, are all unsuited to China, and that the Chinese ought to arise and change the whole thing and form a new union Church, irrespective of their former denominational connections. This revolutionary advice superficially sounds very attractive to many. Yet it springs partly out of an excessive emphasis on nationalism (generally characteristic of Protestantism) and implies that it is more important to be Chinese than to be Christian. Now such ideas have inevitably affected some of our Chinese clergy, though probably not many. It is one of the modern currents of thought. So there is every reason to expect that an attempt will be made at this conference to put this idea into effect, to scrap all the ecclesiastical machinery inherited from the past, and to form a Chinese National Protestant Church *de novo*. In such a Church it is unlikely that the Nicene Creed will be adhered to and still more unlikely that any attempt will be made to obtain Catholic orders. Such a movement would appear to be the fulfilment of Christ's high-priestly prayer. Its attractive force once started, will be tremendous, especially when reinforced with feelings of patriotism. Into this maelstrom whether the Chung Hua Sheng Kung Hui will be sucked, God only knows—but probably not. It is a danger, but the Holy Spirit has in the past guarded the Church in much greater perils and He will lead us through this crisis also. Bishop Graves, of Shanghai, one of the great statesmen of the Church, will be the chairman of the Conference and he can be relied on to safeguard her vital interests and to steer the action of the Conference into safe and helpful channels. And our clergy, both Chinese and American or English, are generally loyal to the Church as a matter of principle.

Would that the American Church understood more clearly the difficulties and dangers of the Church in China, and supported this eastern daughter more strongly by her prayers, both individual and corporate.

## MAY-SONG

The Pine tree lights her candles  
In the merry month of May  
To tell—with finger on the lip!—  
The tale of Christmas Day.

M. M. F.

EACH ONE of the four laymen elected Deputies from Tennessee to the General Convention in Portland next September is either a teacher, or an active member and unfailing attendant of a Bible Class in the Church school of his parish.—*The Tennessee Churchman*.

Church Kalendar



MAY

- 1. Monday. SS. Philip and James.
- 7. Third Sunday after Easter.
- 14. Fourth Sunday after Easter.
- 21. Fifth (Rogation) Sunday after Easter.
- 22. Monday. Rogation Day.
- 23. Tuesday. Rogation Day.
- 24. Wednesday. Rogation Day.
- 25. Thursday. Ascension Day.
- 28. Sunday after Ascension.
- 31. Wednesday.

Personal Mention

THE Rev. Dr. ALFRED W. ARUNDEL will have charge of Emmanuel Church, Cleveland, Ohio, during the interregnum occasioned by the removal of the rector to Detroit. Dr Arundel expects to be in Cleveland by the morning of May 4th.

THE Rev. GEORGE M. BREWIN, formerly rector of the Church of the Evangelists, Oswego, N. Y., where during three years he accomplished a constructive work, has accepted one of the strongest Missions in the Diocese of Pittsburgh at Canonsburg, and will begin in his new field on May 1st.

THE Rev. J HARRY CHESLEY, of St. Michael's, Talbot Co., Diocese of Easton, has accepted the call to Christ Church, Cordele, St. Anne's, Tifton, and Church of the Prince of Peace, Vienna, Ga., and will assume charge some time in May.

ARCHDEACON DOBSON will spend the summer in Europe, visiting Spain and the Passion Play at Oberammergau.

THE Rev. THOMAS S. FORBES, of Epiphany Mission, Lafayette, Norfolk, Va., has accepted charge of St. James' Church, Bloxuna, and Emmanuel Church, Jenkins Bridge, Accomac County, Va.

THE Rev. D. J. GALLAGHER has resigned the rectorship of All Saints' Church, Minot, N. D., to accept the rectorship of St. Andrew's Church, Omaha. Mr. Gallagher will be in residence in his new cure May 1st.

AFTER May 1st, the address of the Rev. GEORGE S. LECKOSKY will be 36 Pine Woods, Ave., Troy, N. Y.

THE Rev. J. H. LEVER has resigned as superintendent of Social Service of the Diocese of Michigan and after a vacation expects to take up parish work. His address for the present will continue to be 302 Harmon Ave., Detroit.

THE Rev. OSCAR LINDSTROM is the rector St. Peter's and Holy Apostles, Duluth, Minn., having removed from Monroe City, Mo. His address is 113 S. 25th Ave. W., Duluth, Minn.

THE Rev. G. S. A. MOORE, having purchased an interest in a manufacturing company, has left THE LIVING CHURCH employ, and may be addressed 714-45th St., Milwaukee, Wis. He still retains charge of St. Edmund's Church.

THE Rev. WILLIAM H. OSBORNE has resigned the rectorship of Holy Trinity Church, Marlborough, Mass., and accepted that of Christ Church, Plymouth, Mass.

THE Rev. MANNING M. PATILLE has been assigned as deacon in charge of St. Andrew's Church, Dalton, Ga., and St. Paul's Church, Jesup, Ga., with residence at Jesup.

THE Rev. J. TOWNSEND RUSSELL, Canon of the Cathedral in Washington, has accepted the rectorship of Bethesda-by-the-Sea, Palm Beach, Fla.

THE Rev. JOHN E. SHEA has resigned the vicarage of St. Luke's Church, Wymore, Neb.

THE Rev. GEORGE H. S. SOMERVILLE, LL.D., has accepted the chaplaincy of the Wisconsin State Prison, Waupun, Wis. Residence, 244 Fond du Lac St., Waupun, Wis. He still retains his canonical connection with the Diocese of Chicago.

THE Rev. WILLIAM A. THOMAS is expected to start April 1st from Point Hope, Alaska, on his long journey to the states. Mr. Thomas resigned the rectorship of Christ Church, Xenia (Southern Ohio) to go to Alaska in 1916 and returns now for his first furlough.

THE Rev. FLOYD E. VAN KEUREN has resigned as Superintendent of the Family Service Bureau of the city of Columbus, Ohio, to become the associate rector of Trinity Church, the Rev. E. E. Chauncey, rector. Mr. Van Keuren has held the present position since 1919.

THE Rev. WM. M. WALTON has resigned his charge in South Carolina and removed to Virginia. His present address is Box 994, Richmond, Va.

ORDINATIONS

DEACONS

NEW YORK.—On April 24, 1922, at the Cathedral of St. John the Divine, the Rt. Rev. Dr. Lloyd, Suffragan Bishop of New York, on behalf of the Bishop of New York, ordained to the Diaconate Mr. ELLIS PARRY, of the staff of the New York Protestant Episcopal City Mission Society, presented by Canon Jones, who, with Canon Nelson, assisted the Bishop in the celebration of the Holy Communion.

PRIEST

MICHIGAN.—On Palm Sunday, April 9th, in St. Paul's Cathedral, Detroit, Bishop Williams ordained to the priesthood the Rev. BELVO Z. STAMBAUGH. Mr. Stambaugh came from the Congregational Communion and was ordered to the diaconate on October 2nd, 1921.

Mr. Stambaugh, since coming to Detroit, has been lay assistant in St. Paul's Cathedral and lay missionary in Emmanuel mission. He became rector of Christ Church, Adrian, on April 1st.

DIED

BERGE.—MISS SARAH, age 76, entered Paradise, Easter Day. Interment at Valley City, N. D.

MEMORIAL

ORPHA VAN SCHAACK-WARD

ORPHA VAN SCHAACK-WARD, daughter of Henry C. and Adeline Ives Van Schaack and sister of the late Mrs. Auren J. Vanderpoel of New York and the late Mrs. William Gold Hibbard of Chicago, entered into rest April 25, 1922, at the home of her niece, Mrs. Robert B. Gregory, 1638 Prairie Avenue, Chicago. She was eighty-two years old and had been in invalid for many years.

Mrs. Ward came of a long line of Churchmen and was not only personally religious, but a student as well, among other studies having completed the entire course of the Society for the Home Study of the Bible.

During her residence in New York she had a large Bible class for girls at the Church of the Holy Communion, of which she was a devoted member for many years.

After she came to Chicago to make her home with Mrs. Hibbard, she was elected to the Presidency of the Woman's Auxiliary which office she held from 1891 to 1895.

To her ability as an executive officer she added the charm of an easy and witty speaker.

During a trip around the world in 1893 and '94, she visited our Mission Stations wherever possible. This knowledge she utilized in talks on Missions, illustrated by photographs, curios, and costumes, at a time when such illustrations were not as common as they are now.

She was a working Associate and later the Secretary of Grace Branch (Chicago) of the Girls' Friendly Society.

As is often the case of "the Solitary in families," many were the children of sisters, and even nephews and nieces, confided to her loving care, when necessity required, and the little Aunt left many who will rise up and call her blessed.

RETREAT

The Society of the Companions of the Holy Cross will hold a week-end Retreat for Women to be conducted by the Rev. J. O. S. Huntington, O.H.C. at Adelynwood, South Byfield, Mass., June 24th to 26th. The Retreat will begin on Saturday evening and close after breakfast on Monday. As the number must be limited, application should be made as soon as possible to Miss Helena S. Dudley, 357 Beaver St., Waltham, Mass.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST. BAY Shore, Long Island, N. Y. Open all the year.

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PRIEST DESIRES SUNDAY WORK in vicinity of Chicago for the month of June. Address M. D. 530, care of the LIVING CHURCH, Milwaukee, Wis.

DIRECTOR OF RELIGIOUS EDUCATION. Splendid success directing Young People's and Children's activities. Position desired, July, August, September—mission, parish, or institution. Address L-538, LIVING CHURCH office, Milwaukee, Wis.

RECTOR. 12 YEARS IN PRESENT PARISH, desires change. Married. Address J-540, care LIVING CHURCH, Milwaukee, Wis.

RECTOR DESIRES A LOCUM TENENCY in the East for the months of June, July, August, and September. \$125 and furnished rectory or equivalent desired. Excellent references. Write W-900, care LIVING CHURCH Milwaukee, Wis.

PRIEST DESIRES SUNDAY SUPPLY WORK within radius of 75 miles of New York. Will arrange to take services during summer vacations of the Clergy or for one or more Sundays. Address R.L.H.-543, care LIVING CHURCH, Milwaukee, Wis.

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**Church Services**

**CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK**

Amsterdam Avenue and 111th Street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (choral)

**ST. STEPHEN'S CHURCH, NEW YORK**

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

**ST. LUKE'S CHURCH, NEW YORK**

Convent avenue at West 141st street  
REV. WILLIAM T. WALSH, rector  
Healing Service Thursday, 10:30 A. M.

**CHURCH OF THE INCARNATION**

Madison Ave. and 35th Street, New York  
Sundays: 8, 11 A. M., 4 P. M. (choral)  
Daily (except Saturday) noonday 12:30-12:50

**ST. CHRYSOSTOM'S CHURCH, CHICAGO**

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

**ST. PETER'S CHURCH, CHICAGO**

Belmont Avenue at Broadway  
Sundays: 7:30, 11 A. M., 7:45 P. M.  
Week days: 7:00, 9:30 A. M., 5:30 P. M.

**ST. MATTHEW'S CATHEDRAL, DALLAS**

Ervay and Canton Streets  
THE VERY REV. RANDOLPH RAY, Dean  
Sundays: 8, 9:30, 11 A. M., 4:30 P. M.  
Week days: 7:30 A. M., Daily.

**ST. JAMES' CHURCH, CLEVELAND, OHIO**

East 55th Street at Payne Avenue  
Sundays: High Mass, 10:30 A. M.  
Daily Mass: 7:00 A. M.

**BOOKS RECEIVED**

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

**Barse & Hopkins, Newark, N. J.**

**School Plays for All Occasions.** By Madalene D. Barnum.

Boni & Liveright. New York, N. Y.

*The Story of Mankind.* By Hendrik Van Loon.

The Macmillan Co. New York, N. Y.

*The Study of American History.* By Viscount Bryce.

Morehouse Publishing Co. 1801 Fond du Lac Ave., Milwaukee, Wis.

*The Good News.* By Bernard Iddings Bell, D.D., President of St. Stephen's College. Author of *Right and Wrong After the War.* Price \$1.35.

National Headquarters. Chicago, Ill.

*Twenty-two Years' History of The Gideons.* The Christian Commercial Travelers' Association of America. 1899-1921.

#### BULLETINS

Hartford Seminary Press. Hartford, Conn.

*Year-Book of the Hartford Seminary Foundation.* Including the Hartford Theological Seminary, Hartford School of Religious Pedagogy, Kennedy School of Missions. 1921-1922.

#### PAMPHLETS

Davenport Public Library, Davenport, Ia.

*Nineteenth Annual Report for the Year 1921.* From the Author.

*Communication with the Departed or The Church and Necromancy.* A Paper read at the American Church Congress of 1920 by William Harman van Allen, S.T.D., D.C.L., rector of the Church of the Advent, Boston. "Rector's Message" Tracts, Series 4, No. 3. Price 25 cts.

From the Author.

*Life Eternal.* By Rev. Charles Lewis Slatery, D.D., rector of Grace Church, New York City. Faith and Life. A Series of Short Papers. Postpaid 5 cents each. One hundred copies ordered at one time, \$4.50. Address Irving P. Fox, publisher, Sudbury Bldg., Boston 14, Mass.

From the Author.

*"Sound" Terms and "Shine" Terms (As Illustrated in the Hebrew Vocabulary).* By Herbert H. Gowen, University of Washington, Seattle. Reprinted from the *Journal of the Society of Oriental Research*, Vol. V, No. 2, October, 1921.

*Hebrew Trade and Trade Terms in O. T. Times.* By Herbert H. Gowen, University of Washington, Seattle.

S. P. C. K. London, England

The Macmillan Co. New York City, American Agents.

*Mission Overseas.* 1922. Reprinted from *The Official Year Book of the Church of England*, 1922.

#### A NEW CHURCH

THE CONGREGATION AND faithful members of St. Paul's parish, Canton, Ohio, the Rev. W. R. McCowatt, rector, are rejoicing in the prospect of a fine new church, which will cost in the neighborhood of \$125,000. The contract has already been let for the building, and it is hoped that it will be completed by the first of December. The old church was built in 1869, and although various repairs and improvements had been made a few years ago, it was found necessary, owing to the growth of the congregation, to erect a new building. On April 16th, the Ven. Archdeacon Patterson went to Canton and held a service of secularization, and already the building is being torn down.

#### GIRLS' FRIENDLY SOCIETY

THE THIRTEENTH ANNUAL Meeting of the Western New York Diocesan Organization of the Girls' Friendly Society in America will be held in Rochester, Tuesday and Wednesday, May 2nd, and 3rd. It is requested that all deputies hand their signed proxies to the Secretary before 10 A. M. Wednesday, May 3.

## OLD CEREMONIES

### REVISED IN LONDON

#### Evident Devotion — "Maundy" Money — Enters Holy Orders

The Living Church News Bureau }  
London, April 24, 1922 }

WHEN one's mind travels back to the 'seventies and 'eighties, with the scant observance of Palm Sunday, Holy Week, and Good Friday which characterized those times, it is a real joy to note the great advance which has been made since then in the solemn ceremonial connected with the sacred events commemorated this week. Ceremonial, moreover, which manifestly does not begin and end with the actual rites, but which serves to bring home to the minds of all present the significance of our Lord's Passion and the Sacrifice on Calvary. On Palm Sunday, many churches in London were thronged for the Blessing and Distribution of Palms, and the solemn singing of the Passion was most dramatically rendered (in some instances by three priests) at the Mass which followed. One of the most impressive of the Holy Week services is the singing of Bach's Passion Music (*St. Matthew*) at St. Paul's, and on Tuesday evening the great Cathedral was crowded. The augmented choir, under the direction of Dr. Macpherson, assisted by a full orchestra, once more gave a highly devotional rendering of the work in the true spirit if its sublime subject—a rendering altogether beyond criticism. Other Holy Week services have been well attended, with *Tenebrae*, the *Reproaches*, and the *Stations of the Cross*, in an increasing number of churches. And it may be noted that this year quite a number of Evangelical churches are announcing the "Three Hours" devotion on Good Friday. For all these signs of reawakened Church life we give thanks to Almighty God, "take courage, and go forward."

#### ROYAL MAUNDY MONEY

The ceremony of the distribution of the Royal Maundy money, which takes place to-day (Maundy Thursday) in Westminster Abbey, is one of the most interesting of mediaeval survivals which has come down to the present day. In obedience to our Blessed Lord's command—*mandatum*, whence is supposed to be derived the word Maundy—it became the custom in all Catholic countries for the sovereign to wash the feet of beggars on that day. The ceremony survived the Reformation, and it is on record that in 1572 Queen Elizabeth, in the Hall at Greenwich, washed the feet of thirty-nine poor persons, the number corresponding with the years of the Queen's age. The last English sovereign who performed the ceremony in person was James II. The ceremonious washing of feet was, however, performed by the Pope and other Roman Catholic sovereigns until recent times. It is interesting to note that, although in England this part of the ceremony has been discontinued, the Lord High Almoner and his assistants to this day are girded with towels at the Maundy service.

This year, King George's age being fifty-seven, the Maundy money will be distributed in purses to fifty-seven men and fifty-seven women. The aged recipients, who must at one time have been in better position in life, are placed in the choir, in which also are stationed the Yeomen of the Guard from the Tower of

London. At the beginning of the service a procession is formed in the nave, which includes the choirs of the Abbey and the Chapels Royal, the Abbey clergy in their copes, and the Lord High Almoner (the Dean of Wells), the sub-Almoner, and their assistants. Immediately preceding the sub-Almoner comes the Sergeant-Major of the Yeomen of the Guard followed by a Yeoman who carries on his head a great golden dish, on which are placed the hundred and fourteen red and white kid purses which contain the Maundy money and the money allowances which are now given in lieu of the provisions and clothing formerly distributed. The actual distribution is made by the Lord High Almoner during the singing of the traditional anthems. The service closes with the singing of the Old Hundredth.

#### TO ENTER PRIESTHOOD

The fulfilment of a long-cherished ambition to take Holy Orders will be realized somewhat late in life by Col. W. R. J. Maclean, C.B.E., Mus. Bac., when, on Trinity Sunday next, the Bishop of London will ordain him to the office of deacon. Col. Maclean, who is in his sixty-fourth year, will then become curate at Christ Church, Fulham, where some years ago he acted as organist and choirmaster. During the war he commanded a London battalion and the 16th York and Lancs. Regiment, and in 1918 was appointed Assistant Adjutant-General and Inspecting Officer of the Transport Workers' Battalion. Being a pensioner from the Board of Education, the new soldier-curate will only accept an honorarium for his clerical duties.

#### CONTROVERSY IN CHINA

The explanation of the doctrinal controversy in the General Committee of the Church Missionary Society, to which I referred a fortnight ago, is remarkable. The impulse, it seems, came from China. The Church there had become "profoundly concerned on account of the growth of views in the missionary body in China, questioning and denying the authority of the Holy Scriptures, and also the great evangelical truths taught therein regarding sin and redemption." Thereupon the Bible Union of China was formed to uphold the authority of the whole Bible and "to protect those for whose religious welfare we have responsibility." Though but eighteen months old, this Union now numbers 1,700 members, including missionaries of all Churches and denominations. Last December it communicated with the Boards of all missionary societies at home, earnestly begging that "in the selection of candidates for mission service only those be accepted who are sound in Evangelical faith," and describing the teaching in question as "fraught with the greatest danger to the Chinese Church, threatening indeed, in the future, its very existence." The General Committee of the C.M.S. will give further consideration to the subject at its meeting in July..

#### WORK AT KNUTSFORD

Canon Back, of Conventry, the principals of Westcott House, Cambridge, and Salisbury Theological College, the Warden of Bishop's Hostel, Lincoln, Dr. Frere, of Afirfield, and others are forming themselves into a provisional council to promote the continuance to come extent of the work

of the Knutsford Ordination Test School, which the National Assembly, at its last session decided must be closed for lack of money to continue it. This provisional council is of the opinion that the experience already gained at Knutsford is so valuable that it must by some means be preserved. The following is extracted from a statement just issued by them:—"The young man who, after leaving school early, begins at the age of seventeen or eighteen to discern something like a call to the ministry, is a person to be taken seriously into account. It may be that he has been discovered by the parochial clergy, and also encouraged by his Diocesan Ordination Candidates Fund; but if he is to be sent on for adequate training at a university and a theological college, he must first be tested as to his suitability. On the intellectual side he must be prepared in the subjects for matriculation, including Greek as well as Latin. Meanwhile, he should be in a corporate life, but at this stage it seems to us better that it should be apart from a theological college. All this means that the work of Knutsford, as a non-theological and preparatory institution, must be carried on somewhere and somehow after this summer. As soon as possible the signatories wish (1) to ask Mr. Barry and some of his staff at Knutsford if they are willing to carry on somewhere and somehow; (2) to find a suitable building for the school; (3) to organize the collection of subscriptions for its maintenance; and (4) to reassure men who had hoped to go to Knutsford, and others like them, that there is still a way open to them."

The announcement of this plan has drawn from the principals of several well-known theological colleges a statement that their institutions already provide for the needs of which the supporters of Knutsford speak. They take men for a preliminary year (or more, if necessary), and if they are judged to have a vocation they are brought up to matriculation standard and passed into a theological course. There is no hint of opposition on

their part to the revised Knutsford plan, but they think it is only right that the facilities already available should be known.

THE RUSSIAN CHURCH SERVICE

The Eastern Liturgy will be celebrated at the Russian Church in London (late St. Philip's), Buckingham Palace-road, on the Thursday after Easter, at 11 A. M., when prayer will be offered for the reunion of Christendom, and the Bishop of Willesden will give an address. This year the Easter Festival in both East and West coincides, and at the moment when there seems to be a likelihood of the renewal of the persecution of the Church in Russia it may be hoped that many English Churchmen will show their sympathy by attendance at this Celebration of the Holy Mysteries.

EDUCATIONAL MEASURES

Resolutions passed at a recent meeting of the Consultative Committee of the National Society were subsequently considered by the Standing Committee, when it was made clear that the Education Act Amendment Bill, introduced last November by Mr. Davies, would need considerable amendment before it could be made acceptable to the Church. It was emphasized especially that there must be an appeal to the courts of law if either the Local Education Authority or the Board of Education should fail to discharge the duties prescribed. Further, it was felt that the provision for religious instruction in all schools would require to be more clearly defined, that the lease of transferred buildings should be terminable in case of failure to carry out the conditions of transfer, and that there should be a restriction as to the power of Local Education Authorities to alter the transferred buildings in a manner that might make them inapplicable to the uses reserved by the owners. The National Society undertook to endeavour to frame a scheme in concert with the Education Committee of the National Assembly.

GEORGE PARSONS.

stray far from the right path. He urged the need of building up the Church and standing behind it, for, he added, there was nothing so great as the Christian religion as an agent for peace and good citizenship in this age of reconstruction.

The Bishop in a brief address expressed the joy of all that in what was destined to be the great memorial Cathedral (in honor of the first three Bishops of Toronto) they now had an organ more worthy of the Cathedral and of the worship of God. The organ, which was built by the firm of Casavants, has a remarkably sweet tone and is being universally admired. Members of the congregation who fell in the Great War numbered thirty-five, and included a son of Archdeacon Ingles, who served as a chaplain, and a son of Sir Frederick Stupart, who is treasurer of the congregation. The organ stops in memory of departed members of the congregation are eighteen in number.

CHINESE DECORATIONS

The Rt. Rev W. C. White of the Diocese in Honan, in a letter written to the office of the Missionary Society of the Church of England in Canada, says it is touching to see former famine refugees contributing from their scanty means toward large honorary tablets to be given to the missionaries or to the Church, and, on the other hand, to see the two Governors sending two similar lacquer tablets to the Presbyterian and Anglican Mission Boards in Canada; while the Honan Provincial Parliament and the Chamber of Commerce are also taking steps to prepare similar presentation tablets.

Apart from the Provincial honors, the authorities felt they should do more to show their appreciation of Canada's help, so that the Government was requested to bestow the highest recognition it could upon some representative Canadians, and upon those missionaries in Honan who did such good service.

In response to this, by Presidential mandate, the Order of the Excellent Crop, Second Class, is conferred upon the heads of the three Canadian Churches having missions in China, the Most Rev. S. P. Matheson, D.D., Primate of All Canada; the Rev. Dr. S. D. Chown, general superintendent of the Methodist Church, and on the late Rev. James Ballantyne, who was Moderator of the Presbyterian Church at the time the relief work was undertaken.

The third class of the same order is conferred on Canon H. J. Cody, rector of St. Paul's Church, who is commissary in Eastern Canada for the Bishop of Honan. With this bestowal is included a note of gratitude for what the congregation of St. Paul's has done in giving Honan such a fine hospital as that at Kwath.

Various classes of the same order are given to the following representatives of the Famine Committee in Canada: The Rt. Rev. D. Williams, D.D.; the Rev. R. P. Mackay, D.D.; the Rev. A. Gandier, D.D.; the Rev. J. Endicott, D.D.; the Rev. Canon S. Gould, M.D.; the Rev. W. T. Gunn, D.D.; the Rev. H. E. Stillwell, the Rev. C. H. Priest, the Rev. A. E. Armstrong, and the Rev W. E. Taylor.

About 130 missionaries in Honan are likewise honored, the majority being Canadian Presbyterians, including some 30 women missionaries. The women, who are not eligible for the order of the Excellent Crop, received either the Brilliant, Golden, or Silver Order of Mercy, a new order constituted to meet the needs developing from the relief work of the great famine.

The men received the Order of the Ex-

## NEW ORGAN IN TORONTO

### A Memorial-Chinese Decorations Death of Clergyman

The Living Church News Bureau }  
Toronto, April 26, 1922 }

ANOTHER mile-stone in the history of the Cathedral of St. Alban the Martyr, Toronto, has just been passed with the dedication of the beautiful new organ and screen installed in honor of the men of the congregation who laid down their lives on the battlefields during the great war. During the service two bronze tablets were unveiled by his Honor Lieutenant-Governor Cockshutt, one inscribed with the names of the men in whose honor the organ was erected, the other bearing the names of those memorialized by stops on the new instrument. Two other ceremonies were also conducted: the installation of the Rev. Charles Allen Seager, D.D., provost of Trinity College, as chancellor of the Cathedral, and the installation of A. D. Langmuir as treasurer.

The service, which was attended by a congregation that filled every seat in the building, was of marked simplicity of character, and consisted of shortened even-song, conducted by Canon Macnab, who read the lists of names. The lessons were

read by Archdeacon Ingles and Canon Plumtre. The dedication prayers and the installation ceremonies were conducted by the Rt. Rev. J. F. Sweeny, Lord Bishop of Toronto.

During the service G. E. Holt, organist of Holy Trinity, played upon the new instrument. At the close a short recital was given by T. H. Palmer of Ottawa, who was the designer of the organ. The memorial tablets are handsomely engraved and decorated.

After the unveiling the two tablets and the sounding of *The Last Post* by two buglers, his Honor the Lieutenant-Governor spoke briefly from his place in the choir stalls, where he had been seated with Mrs. Cockshutt and his aide. He had been a member of the Anglican Church for many years, he said, but this was the first occasion on which he had been called upon to speak publicly in an Anglican place of worship. Although those whose names were inscribed on the tablet in honor of the fallen were dead, their voices would still be heard in the music from the organ and the message they would send would be to "carry on". If, he said, the people of St. Alban's Cathedral heeded their voice and obeyed the message and "carried on" in the name of God and the Church they could not

cellent Crop, mostly fifth and sixth classes, while several Chinese Christian workers received the seventh and eighth classes.

The Chinese feel this is quite inadequate to express their gratitude, but it is the most they can do, and they have expressed the hope that the recipients will accept these honors in the spirit in which they have been given.

The Order of the Excellent Crop is a civil decoration, having nine classes, and, besides the Insignia, Chinese "letters patent" are given with it stamped with the President's official seal.

#### DEATH OF VENERABLE CLERGYMAN

The Rev. Edward Henry Ball, one of the oldest of the clergy in the Diocese of Nova Scotia, passed away at Chester, where he has been living for the past year. About a year ago, after a ministry of fifty-five years, he retired from all active work and with his wife, who was a Miss Hamilton, of Manchester, N. S., removed to Chester to spend the remaining days of his life. He was in his 79th year and was born in England.

The Rev. Edward Henry Ball was educated for the sacred ministry at St. Augustine's College, Canterbury, which college he entered in 1863. He was ordained deacon in 1866 and priest in 1867 by the late Bishop Binney.

In 1913 the University of King's College conferred upon him the degree of D.C.L. in recognition of his long and faithful services to the Church. Perhaps his best work was done in the parish of Tangier, where he ministered first for thirteen years, and to which he returned later in life to serve for a period of nine years more.

#### GREEK CONGREGATIONS REUNITED

The Greeks of Toronto have been reunited. Through the medium of the Church and the efforts of its priest, the Rev. Daniel Skarpas, the breach which split the local colony into two hostile camps has been healed.

The dissension came about several months ago, when members of the colony aligned themselves along political lines prevailing in their home country. This political strife did not remain without influence on the Church. Instead of continuing as one united branch of the Greek Orthodox Church, the Toronto congregation split in two. The secessionists called their own priest to Toronto, and they, along with their pastor, the Rev. S. Helides, placed themselves under the canonical jurisdiction of the Patriarch of Constantinople. The secessionists politically subscribed to the views of Eleutheros Venizelos, the erstwhile President of Greece.

The division no longer exists. Easter celebrations were held by a united congregation in the old church, where the Rev. Father Skarpas holds the pastorate. He is appointed by the Metropolitan of Athens, to whom, also, the clergy of Greece and the Greek colonies owe their allegiance.

"The Greeks came together because they want to confirm the impression Canadians have about them: that they are peace-loving people who want to do all in their power to justify the confidence the Canadian people have in them," said a prominent member of the congregation. The church was beautifully decorated for the Easter festival with flowers and the flags of Greece and Canada.

#### WITH THE MOTHERS' UNION

Lady Day, March 25th, was observed as the anniversary of the Mothers' Union by half a million members throughout the

English-speaking world, as a day of special thanksgiving and intercession. Members of the Rupert's Land Diocesan Branch made their Corporate Communion in their respective parish churches, and in the afternoon, in spite of adverse weather, many of them gathered in All Saints' Church, Winnipeg, for the special service, which was followed by a social and tea in the parish hall.

The Mothers' Union stands for all that makes for true home life, and this was expressed in the atmosphere that prevailed. The preacher, the Rev. H. Scott Ram, rector of St. Michael and All Angels', took for his subject the love and reverence due to our three Mothers, our natural Mother, our Lady, and Mother Church.

The following day, Mothering Sunday, the offerings, which are being devoted to help in building the Mother House as a memorial to the late Foundress, Mary Symner, were presented at the 11 o'clock service at All Saints' Church, where the first branch of the Mothers' Union in Winnipeg was formed nineteen years ago. Prior to that, there was a branch at the little parish of St. Paul's, Middlechurch, Man., composed mainly of Indian half-breed women.

#### MISCELLANEOUS ITEMS

The Rev. H. D. Woodcock, the rector, turned the first sod for the building of the new Christ Church, Deer Park, on Easter Monday.

Canon W. G. James, rector of St. Stephen's, Calgary, who has been seriously ill in the Holy Cross Hospital there, has successfully passed through an operation and is recovering rapidly. He is to have three months' rest, two of which will be spent in Victoria, B. C.

The Synod of the Diocese of Keewatin is to meet at Kenora on July 19th.

Canon Scott, Quebec, has asked Bishop

Farthing, on account of illness, to be excused from preaching the sermon in Christ Church Cathedral, Montreal, at the annual synod service on April 25th. His place will be taken by the Bishop of Ontario.

After consultation with the executive committee of the Provincial Synod of British Columbia, Archbishop DuVernet announces that he has appointed the Rev. Robert Connell, of St. Saviour's Church, Victoria, secretary of the synod in place of the late Rev. C. C. Littler.

The 45-year rectorship of the late Rev. Canon Archibald Campbell Scarth, M.A., D.C.L., was commemorated on April 6th, in St. George's Church, Lennoxville, P. Q., when two stained glass windows erected in his memory and that of his wife, Julia Agnes Pardon, were dedicated by the Lord Bishop of Quebec. The window to their father has been presented to the Church by the sons of the late clergyman, Harry and Ashley, while the other was erected in remembrance of the late Mrs. Scarth by friends far and near.

From Sunday, March 26th, to Sunday, April 2nd, the Rev. Ensor Sharp, Toronto, conducted a most helpful mission in St. George's Cathedral, Kingston. Night after night in spite of extremely stormy weather, the big church was filled to the doors with people of all classes and ages, the number of young girls and young men being very noticeable.

A remarkable Lenten Mission was held in the ancient and historic St. John's (Stone) Church, St. John, N. B., by Prof. H. W. K. Mowll, M.A., of Wycliffe College, and Bishop-designate of Western China.

The Montreal Diocesan Council of the Girls' Friendly Society has furnished a room in the Andrews Home, 46 Belmont Park, which is the Church of England Immigration Home. G. F. S. members passing through Montreal are welcome and can get reasonable board and lodging.

## AT BOSTON CATHEDRAL

### Successful Lenten Lectures—Telling Bible Stories—G. F. S. Lodge

The Living Church News Bureau }  
Boston, May 1, 1922 }

THE Rev. Charles R. Peck, chairman of the committee on Adult Religious Education at the Cathedral is quite enthusiastic over a successful Lenten experiment at the Cathedral. In an interview he said:

"Mrs. Hurll's Wednesday night lectures during Lent on The Life of Our Lord in Art have been a wonderful experience to all who had the privilege of attending them. The service begins with prayers and hymns sung by the choir and congregation. The screen for the pictures is suspended in the apse, above the Altar. The method of study is to examine, in turn, two, three, or four pictures of the same event, noting the particular point or dramatic moment illustrated by each artist, and thus getting a larger knowledge of the event as a whole. For example, in a series of Annunciations we may see how the Virgin's emotions pass from fear to wonder, and deepen from wonder into submission to the divine will. In a comparison of several Presentations we see Simeon first recognizing the Divine Babe and then giving thanks in the *Nunc Dimittis*. One picture of the Baptism represents the Saviour's humility and another His consecration. Some of the great Venetian pictures show Jesus entertained in

splendid palaces, in the society of kings and emperors, as among His equals, while Rembrandt, at the other end of the scale, shows Him in the lowliest surroundings, eating with the simplest peasants as one of their own folk. Surely such a range of study must enlarge our notions of the many-sidedness of our Lord's character and give a new vision of the Redeemer of the World.

"A passer-by who happened to come into the service one Wednesday night, wrote to a friend, 'I wish I could tell you how I felt about it, sitting in the dim light of the Cathedral with Mrs. Hurll's lovely voice leading our thoughts along the ways of Galilee, and the exquisite pictures interpreting and vivifying the one Life of the world as each man and each age saw it.'"

#### BIBLE STORY TELLING

A course in Bible story telling and dramatization will be given by Mrs. Margaret Shipman Jamison, under the auspices of Community Service of Boston, Inc., from May 3rd to June 5th, Monday and Wednesday evenings of each week, 7:30 to 9 o'clock. The work will be graded, and is especially designed for Church School teachers. The tuition for the course is \$3.00. The classes will be held in the new Community Dramatic Workshop, 739 Boylston St., Room 205. For further information call or write to Miss Joy Higgins, Dramatic Dept., Community



Service, 739 Boylston St., Boston. Telephone, Back Bay 5418.

G. F. S. LODGE

The Girls' Friendly Society of the Diocese of Massachusetts is planning a G. F. S. Lodge in Boston as a home for girls and women. Any girl requiring a safe lodging will find the Lodge a suitable home for either a long or a short stay, and

it will also be used for diocesan headquarters for the Girls' Friendly Society.

The diocesan organization has already been incorporated to hold property and a building committee has an excellent location in view near the business district. As soon as the branches of the G. F. S. in Massachusetts pay in their quotas, work will be begun and the Lodge will be opened to receive girls who are waiting to get in.

## SOCIAL SERVICE ACTIVITIES

### *The Crime Wave—Dr. Reiland Ill—Church Club*

The Living Church News Bureau  
New York, April 29, 1922

A REGIONAL one-day conference of clergy and parish workers on Social Service was held at Holy Innocents', Highland Falls, on April 24. A very practical program was presented and discussed. Not long ago a similar conference was held for Westchester county at White Plains. Both dealt with rural problems and both have organized county committees to keep up the good work thus begun.

The diocesan commission reports many encouraging signs of progress. Its Lenten program of study classes was carried out in many parishes, thirteen using *The Social Opportunity of the Churchman*; nine using *How Can We Know the Way*, and seven using *The Task of the Church* as text books. The lending library was more widely used than ever before. The Houston Community House, the parish house of St. Augustine's Chapel, has been placed at the disposal of the commission by Trinity parish and is already functioning successfully. Trinity is furnishing heat, light, and care at a cost of \$9,500, and the Commission is asking for a similar sum for staff and special equipment. Plans are being perfected to establish an institution for drug addicts. A legislative committee has kept a careful eye on Albany and Washington and expresses its satisfaction over the Walton Act establishing Children's Courts outside of New York City, and over the Davenport Act creating a new division of the State Health Department for pre-natal care and child hygiene. It is also working to secure the Dyer anti-lynching bill now before Congress.

The Woman's Guild of All Angels' parish has provided a university extension scholarship at Columbia, available for a Church girl, now a prisoner at Auburn, who is earnest in her determination "to make good" when released. The commission is coöperating in the "goodwill industries" movement which aims to salvage household junk and give employment to the needy in repairing and selling it. Mr. Orlando P. Metcalf, of St. James' parish, replaces Professor Charles S. Baldwin, of Columbia, who has been obliged to resign from the commission owing to the pressure of his university work.

#### THE CRIME WAVE

At a meeting of the Bronx Clergy Association recently one member, not of our Church, asserted that the newspapers of New York were engaged in a conspiracy to promote nullification of the prohibition act, alleging as proof their concerted attack on the inefficiency of the police department in dealing with the crime wave. The charge was and is, of course, absurd, but the statement of District Attorney Joab H. Banton, a Tammany man and of the same political

party as the city administration, is significant in rebuttal. Speaking at a meeting of the Kiwanis Club, Mr. Banton said:

"The help the newspapers have rendered in this drive has been equivalent to an increase in the police force of 2,000 and a proportionate increase in my staff and the judiciary.

"The newspapers have created a sentiment in favor of the rigorous enforcement of the law against crimes of violence such as we have not known in a generation, and they have done this in less than two weeks' time."

The district attorney is prosecuting the bandits with vigor and dispatch, using the extra assistants granted him by Governor Miller to bring all such to trial without unnecessary delay. Already it is becoming rather unhealthy to enter upon a career of lawlessness in New York, and the bandits are either discouraged or are disappearing.

#### DR. REILAND ILL

Great regret is expressed at the recent illness of the Rev. Dr. Karl Reiland, the rector of St. George's, Stuyvesant Square. Dr. Reiland is suffering from a throat affection following an attack of influenza, and has been ordered to take a complete rest for at least five months. He is not allowed to speak or even to whisper. At present he is resting at his summer home at Colebrook, Conn. His speedy and complete recovery is confidently expected and earnestly hoped for by his friends.

#### CHURCH CLUB ELECTION

The annual meeting of the Church Club of New York took place at its present temporary quarters, 5 East 48th St., on Tuesday, April 25th. The following officers were elected: President, Henry L. Hobart; vice-presidents, Stephen Baker, R. Fulton Cutting, Haley Fiske; Secretary, F. Sheldon Farr; Treasurer, Edward Sanford Pegram; Trustees (class of 1925), Robert Grier Cooke, Henry Goddard Leach, J. Frederick Talcott.

#### ZION—ST. TIMOTHY SITE SOLD

The West Side Branch of the Y. M. C. A., 318 West 57th St., has bought the site of Zion and St. Timothy's Church, 322-4 West 57th St. This well-known church was destroyed by fire early last winter, and the congregation has been worshipping in the Y. M. C. A. building ever since. The church, or what now remains of it, stands only 125 feet from the Y. M. C. A. building, and has a frontage of 75 feet. It has a depth of 200 feet and a frontage of 100 feet on 56th St. The price said to be agreed upon is \$350,000. The Y. M. C. A. plans it is said, to erect on this site a home for working boys under eighteen years of age. The proposed building will be eight stories high, with dormitory accommodations for 195 and facilities for the use of from 1,500 to 2,000 members. The Y. M. C. A. has been campaigning for a fund of \$500,000 for this boys' memorial building since last

November and has enlisted the interest of John D. Rockefeller, Jr., Mrs. Willard D. Straight, Philip LeBoutillier, and many others. The future plans of Zion and St. Timothy's, of which the Rev. Frederick Burgess, Jr., is rector, have not been made public as yet.

#### BRIEFER MENTION

A meeting in the interest of disabled ex-service men will be held at the Plaza on the evening of Tuesday, May 2. It is under the auspices of the Patriotic Welfare Committee of the Churchwomen's League for Patriotic Service. The speakers will be Bishop Shipman, Rev. Dr. Slattery of Grace Church, and Lt. Col. Lee Garnett Day.

The Seventh annual meeting of the Clergy Club of New York and neighborhood will be held on Friday, May 12. The club will be the guest of its president, the Rev. Dr. Milo Hudson Gates, vicar of the Chapel of the Intercession (Trinity parish). A luncheon will be given in the parish house, West 155 E St., at 1 p. m. Among the speakers will be the Rev. Demetrios Callimachos, of Brooklyn, who accompanied the Patriarch Meletios from New York to Constantinople recently and who will describe his eventful journey; Mr. Philip Whitwell Wilson, an English journalist, author of *The Christ We Forget* will speak on A League of Christians; the minister of the famous City Temple, London, the Rev. Frederick Norton, now exchanging pulpits with the Rev. Charles E. Jefferson, of the Broadway Tabernacle (Congregational), will be introduced by his predecessor, the Rev. Dr. J. Fort Newton, pastor of the Universalist Church of the Divine Paternity, Central Park West. The Rev. Dr. Walter Laidlaw, registrar of the Club will read the annual report and bring a message from Mr. Venizelos, ex-premier of Greece, whom the Club had hoped to entertain, but who has had to return to Europe suddenly on account of the illness of his wife. The Club will hold its annual field day shortly at the Knollwood Country Club, Westchester county.

The Cadet choir of West Point sang at the afternoon service last Sunday, April 23, in St. Paul's Chapel of Columbia. Chaplain Knox preached.

At St. Mary's, Mott Haven (the Rev. Frank R. Jones, rector), on Sunday evening, May 7, addresses will be delivered by the Rev. Dr. Edwin A. White on The General Canons of the Church, and by W. George Gordon Battle on Diocesan Canons: Practical Suggestions and the Obligations of the Laity Thereto. This service has been arranged by the Men's Club of St. Mary's with the coöperation of the rector.

The 139th annual Convention of the diocese will commence on Tuesday, May 9, and will last for probably three days. The Bishop and Mrs. Manning will hold a reception for the clerical and lay delegates and their wives on Tuesday evening at the Bishop's House, Cathedral Heights.

The annual memorial service of the famous Seventh Regiment was held at Calvary Church, Fourth Ave. and 21st Sts. on Sunday, April 23. Chaplain Raymond S. Brown, formerly of Calvary and now rector of Trinity, Mount Vernon, N. Y., was the preacher.

FREDERIC B. HODGINS.

#### HEADQUARTERS MOVED

ST. HILDA GUILD, INC., has moved to 605 Lexington Avenue, New York. The scope of the guild will be increased and amplified.

## DIAMOND JUBILEE OF ST. MARK'S

### Philadelphia Parish holds Celebration — Services for Nurses — Memorial Chapel Planned

The Living Church News Bureau  
Philadelphia, April 28, 1922

St. Mark's Church, Locust Street west of 16th, tomorrow will hold special services in connection with the celebration of its Patronal Festival and year of its Diamond Jubilee.

Seventy-five years ago the parish was organized, and on St. Mark's Day, in the following year, the corner stone of the church was laid by the Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania. On October 21, 1849, the church was opened for divine service. The daily offices were established in Advent of that same year and for seventy-three years have been maintained. On May 2, 1850, the church was consecrated, and the daily celebration of the eucharist was established on the Feast of St. Michael and All Angels, 1884.

When the parish was founded in 1847 there was only one church in the city south of Market Street between Broad Street and the Schuylkill River. That was the Church of the Epiphany, then at 15th and Chestnut streets where the Pennsylvania Building now stands. There were only a few houses of the better class west of 18th street and on Locust street opposite the church site. With the exception of the district near the "Schuylkill River, populated for the most part by the notorious Schuylkill Rangers," the section was given over to farms and open lots.

The Rev. Dr. Frank L. Vernon, rector of St. Mark's, has suggested as one of the objects of tomorrow's Thank Offering of the parish a memorial to the founders and benefactors to be placed in the porch of the church.

The musical services for to-morrow have been arranged to coincide with the city's celebration of Music Week. The Grand Mass in C, by William Tschirch, will be sung by the men's choir, conducted by Louis A. Wadlow, at Solemn High Mass at eleven o'clock. This work was first given at St. Mark's on Ascension Day, 1893, and has not been rendered since. It is written for male voices, solo quartette, and chorus, accompanied by wind instruments, drums, and organs. It was arranged for the Anglican service by Andrew Wheeler, who played the organ part in 1893 and will do so again tomorrow.

#### "FLORENCE NIGHTINGALE" SERVICE

The annual Florence Nightingale service of the Guild of St. Barnabas for Nurses, to which all nurses and doctors are invited, will be held Sunday evening, May 14th, at 8 P. M., in the Pro-Cathedral. The preacher will be the Rev. G. Ashton Oldham, of St. Ann's Church, Brooklyn. The singing will be led by the newly organized nurses' chorus, which has been rehearsing under the direction of Mr. Ullrich, choir-master of the Pro-Cathedral.

#### DIOCESAN CONVENTION

For the past thirty-four years all Diocesan Conventions have met in the Church of St. Luke and the Epiphany. Next week will be the first time the Convention has met in Holy Trinity. Bishop Rhinelander and Bishop Garland will deliver their annual addresses at the opening of the afternoon session, Tuesday. The Rev. Dr. Carroll M. Davis, of the National Department of Missions, and the Rev. George N. Hol-

comb, of St. Mark's, Honeybrook, Pa., will address a missionary mass meeting, Tuesday night in Holy Trinity Church. The Pennsylvania Council of the Church Service League has invited the Convention delegates as its guests at supper on Tuesday evening in Holy Trinity parish house.

#### EPISCOPAL ACADEMY

Plans are under way for the erection of a chapel on the grounds of the Episcopal Academy in Overbrook memorial to the graduates of that historic school who lost their lives in the World War. The memorial will be the gift of the members of the Episcopal Academy Alumni Society. Announcement of the beginning of the movement is made by Thomas Hart, of Wynnewood, secretary of the Alumni Society. The movement will take definite shape on Sunday afternoon at 4 o'clock at an alumni service to be held in St. James' Church. In preparation for this service, officers of the Alumni Society have made efforts to get in touch with all graduates of the Academy throughout the United States. Alumni trustees, faculty, and students will march into the church from the parish house.

According to Mr. Hart this gathering will be the first of its kind in the history of the Episcopal Academy, and in addition to launching the movement for the war memorial, steps will be taken to enlarge the activities of the alumni in cooperation with the progressive policies of the Academy.

The Episcopal Academy "boys" in whose memory it is proposed to build a memorial chapel were: Edmund Garretson Cook, George H. Walsh, Fred J. Wilmsen, Thomas G. Hirst, Frank T. Battles, Thomas Henry Miles, R. S. Bullitt, John Ralston Graham, Taylor E. Walthour, Edward Glenn Royce, James A. Bensack, Ernest Lafitte Brantigan, Joseph Addison Abrams, Alan Woods Lukons, Earl Childs, and Frank T. Bache.

The Rev. Dr. John Mockridge, rector of St. James, will preach the sermon at the alumni service. The Rev. Dr. J. Andrew Harris, president of the Alumni Society, from 1877 to 1915, will take part in the service. The undergraduates will be present in a body. The chancel will be occupied by graduates who are members of the clergy. The Board of Trustees of the Academy, the officers and Board of Managers of the Alumni Society, the headmaster and faculty of the school, will march from St. James' parish house to the church.

#### SEXTONS' ASSOCIATION

On Tuesday, May 9th, at 10 A. M. the sextons and vergers of the Protestant Episcopal Sextons' Association will celebrate their eighteenth anniversary by a Corporate Communion in the historic Gloria Dei (Old Swedes') Church, Rev. Percy R. Stockman, rector. The service will be followed by a business meeting and dinner.

This Association, which may be called "a school for sextons," meets monthly at the respective churches where members of the Association are engaged, and aims to perfect an efficient corps of sextons or vergers of the Church by having social gatherings, with short talks on subjects pertaining to their duties, and it endeavors to supply competent sextons to churches needing their services.

The Association was suggested first by the Rev. Hibbert H. P. Roche. Seven sextons responded to his invitation, and from this small beginning has developed an increasingly strong organization. Some years

ago, the Rev. Dr. Carter, rector of the Church of the Redeemer, Bryn Mawr, suggested that a pension fund, for sextons, be established, by means of collections, contributions, and other means. This has since been changed into a relief fund, the object of which is extremely commendable, and often necessary, when it is realized that sextons are frequently neglected in the daily ministrations.

#### G. F. S. ANNUAL SERVICE

The annual service of the Girls' Friendly Society was held in Holy Trinity Church on April 26th. The church was crowded with members of the Society. The Rev. L. N. Caley, D.D., and Rev. G. E. Pember, conducted the service. The sermon was preached by the Rev. R. K. Yerkes, D.D. The Bishop of the diocese pronounced the benediction. The offering was taken for the diocesan Holiday House, at Cape May, N. J.

#### YOUNG PEOPLE'S MEETINGS

Several weeks ago the older members of St. Philip's Church school assembled at tea, at which addresses were made describing the Wellesley Conference. The church has offered a scholarship at Wellesley to one member of the parish who may give promise of definite usefulness to the school.

In accordance with an annual custom, the confirmed members of the Church school, with teachers and officers, will hold their annual corporate communion next Sunday—the Sunday nearest to St. Philip's Day, after which breakfast will be served in the parish house.

#### DEPARTMENT OF RELIGIOUS EDUCATION

The diocesan Department of Religious Education has issued a Program for Religious Education, conforming to the standards set by the Department of Religious Education of the Presiding Bishop and Council. This program makes definite suggestion as to grading and organization, it recommends Christian Nurture principles, examination and promotion of pupils, support of the schools by vestries of parishes, trained teachers, the establishment of the Church School Service League, and encouragement of religious nurture in the home. A diocesan standard of "efficiency" is also included in the program.

#### DIOCESAN SESSION

The diocesan session of the Mission Study classes was held last Thursday evening in Holy Trinity parish house, which was crowded to its capacity. The subject was The Loyalty of Christians. The aim of the classes throughout the winter has been to impress upon the students, and through them, on all others, the connection between loyalty to Christ and the missionary work of His Church.

Addresses on The Church in the Nations were made by several chosen leaders: Mrs. N. Lucas Longstreth speaking on Messengers in the Mountains; Miss Elsie Smith, on My own People—showing the responsiveness of the colored people; Miss Irene Williamson on The Cross our Standard; Mrs. Henry Dillard, Jr., on Ambassadors in Japan; Miss E. W. Fisher, on A Voice in China. The Tale of Twenty-seven Fighting Preachers was told. Over \$1,200 was presented at the offering of the Mission Study classes. This is to be distributed to several different fields, including St. Paul's Library, Tokyo.

#### BISHOP ROWE FOUNDATION

The Indian Hope Committee of Pennsylvania has \$600 more to raise toward the

\$5,000 it has pledged for the Bishop Rowe Foundation Fund. To complete the total of \$100,000 intended as a gift for his work in recognition of the Rt. Rev. P. T. Rowe's twenty-fifth anniversary as the first Bishop of Alaska, \$52,000 must still be procured. It is hoped that all the Woman's Auxiliaries throughout the United States will follow Philadelphia's example, and help to finish this fund before August 1st, so that it can be presented to the Bishop at the General Convention in Portland in September. All the money is to be sent to the

treasurer, Mr. Stephen Baker, 40 Wall street, New York.

#### UNITED THANK OFFERING SERVICE

The 18th annual Presentation Service of the United Thank Offering of the diocese was held in the Pro-Cathedral on Thursday morning. The Bishop of the diocese preached the sermon. The offering exceeded \$57,000. By August it is expected that the offering to be presented at the General Convention from this diocese will exceed \$60,000.

FREDERICK E. SEYMOUR.

## INTERESTING FIGURES FROM CHICAGO

### Large Gain—Combined Concert— Unveiling of Portrait

The Living Church News Bureau }  
Chicago, April 27, 1922 }

THE Chicago Church Federation of Protestant Churches as a result of a steady campaign for membership, have added 37,320 new members in Chicago during the past year. A statement of the results has just been sent out over the signature of the president, the Rev. Howard Agnew Johnston. Our Church is not a member of the Federation but somehow a report of our gains for the year appears in the long list. The figures are most interesting, and encouraging to our Protestant friends, and indicate that much hard work has been done in evangelization by them during the year.

In the report Dr. Johnston says:

Representatives of sixteen denominations reported on additions to Church membership at the Jubilee Union Ministers' Meeting recently held in the First Methodist Church auditorium under the auspices of the Chicago Church Federation. Reports given including 796 churches, indicated additions totaling 32,646. The 114 churches not included doubtless received 4,674 (based on this average), making a grand total of 37,320 new members for the Protestant Churches in the Chicago area during the church year. This is a generous 12 per cent increase based on a total Protestant church membership of 300,000. Nearly two-thirds of the additions reported were on confession of faith. Some of the denominations reported a 15 per cent increase in membership during the year.

The reports by denominations are as follows: Baptist, 53 churches reporting 1,996; Church of the Brethren, 3 churches, 67; Congregational, 107 churches, 3,063; Disciples, 24 churches, 1,000; Evangelical Synod of North America, 33 churches, 1,189; Evangelical Association, 14 churches, 345; Lutheran, 175 churches, 8,000; Episcopal, 82 churches, 1,615; Friends, 1 church, 27; Methodist, 231 churches, 7,401; Methodist Protestant, 3 churches, 75; Presbyterian, 109 churches, reporting 5,990; Reformed Church of America, 13 churches, 381; Reformed Church in the U. S., 5 churches, 104; United Brethren, 5 churches, 95; United Evangelical, 5 churches reporting, 93; United Presbyterian, 7 churches, 245; without denominational affiliation, 35 churches, 960.

#### A COMBINED CONCERT

Something unique in the history of Mandel Hall, was a concert of the Combined Choirs of Christ Church, Woodlawn; Church of the Redeemer, Hyde Park; and Grace Church, on the evening of April 25th. The concert, which was excellent and largely

attended, was arranged by the invitation of Mr. Robert W. Stevens, director of music of the University of Chicago, who also conducted the choruses at the concert.

All the organists of the different churches took part. Some of the well-known numbers sung by the united choirs with wonderful effect were the processional, "Ten thousand times ten thousand"; "Unfold ye portals", and "Lovely appear" from the *Redemption*; "God so loved the world" from the *Crucifixion*; Kipling's *Recessional*; the Hallelujah Chorus from the *Messiah*; and as a recessional, "Jerusalem the Golden."

#### UNVEILING OF PORTRAIT

In the presence of a large number of the friends and associates of the Church Home for the Aged, and of the residents of this beautiful Home for the Church's old people, a striking portrait of Mr. Hobart Williams was unveiled by Dr. Hopkins at the Home on Thursday evening, April 27th. Dr. Hopkins also conducted a short memorial service at the time and made an address. He recounted the quiet life of goodness led by the late Mr. Williams and his earnest desire to leave his fortune in such way that it would work substantial benefit both to youth and to old age. After careful examination Mr. Williams selected five Illinois colleges and five eleemosynary institutions in Chicago to become the recipients of the income of \$2,400,000. Mr. Williams, whom we have had occasion to mention quite often in our letters, was the son of Mr. Eli Buell Williams, one of the founders of St. James' Church, Chicago. The son was baptized at St. James', and lived his early years in Chicago. After spending some time abroad Mr. Williams made his home in Cheshire, Connecticut, where he died, November 3rd, 1921. He was a man of great wealth and always remembered the city and the church of his youth in his gifts. He gave largely to both St. Luke's Hospital and to the Church Home for Aged Persons.

#### NEW ORGAN IN ST. LUKE'S, EVANSTON

One of the most imposing church organs in the country is being installed in St. Luke's Church, Evanston.

The organ was designed by Herbert E. Hyde, the organist and choir-master of St. Luke's Church in consultation with Joseph Bonnet the celebrated French organ virtuoso and organist of St. Eustache, Paris, and William Zeuch, the vice president of the Skinner Organ Company.

It was built by the Skinner Organ Company of Boston, Mass., a firm noted for the superlative quality of its craftsmanship and materials as well as the tonal characteristics of their instruments. Among the notable organs which they have made may be mentioned the instruments in St. Thomas' Church and the Cathedral of St. John the Divine of New York City.

The organ at St. Luke's Church, Evanston, has 87 complete sets of pipes playable from four key boards and pedals. The instrument has several unusual features, among which may be mentioned two sets of pipes, one of metal and one of wood, the longest pipe in each set measuring 32 feet. The pipes are graduated from these to the smallest which measures but two inches.

Another unusual feature is an "Echo Organ" located in the chapel of the church. This "echo organ" is a complete organ in itself having two key boards and pedals, and it may be played from its own key desk or from the console of the main instrument in the church.

The wind for the instrument is furnished by two electric turbine blowers, one of twenty horse power and the other of five horse power. These turbines create wind pressures varying from six to twenty-five inches.

It has taken five freight cars to ship the instrument and more than twenty miles of copper wire are being used in its construction. The organ weighs over fifteen tons.

The cost of the organ with temporary case work is \$50,000. At some future date a permanent case will be added, beautified with rich hand carvings.

#### CANON ST. GEORGE ON P. B. REVISION

Canon St. George of Nashotah addressed a largely attended meeting of the clergy at the Round Table on Monday, April 24th, on Prayer Book Revision. Speaking of the difficulties before the present Commission, he said that it was easy for an individual like Bishop Gore or Canon Dalton to publish a Prayer Book revision, or for the Diocese of Bombay to issue a revised Communion Service, but for a large Commission composed of bishops, clergy, and laymen from all parts of the United States, of many types of Churchmanship, and for one that has changed in its personnel considerably during the past fifteen years of its existence, the difficulties are many. Notwithstanding these difficulties the Commission has just issued its Third Report on Prayer Book Revision which will be submitted to the Convention at Portland and in which are published conclusions which are practically unanimous concerning the revision of the entire Prayer Book. Canon St. George then took up the proposed changes in the offices in detail. Referring particularly to the Communion Service he indicated its enrichment through revision, especially through the addition of special collects, epistles, and gospels, and of many proper prefaces. Speaking of the proposed revision of the Baptismal Office, he showed that in the omission of the exhortations there was no thought of weakening the doctrine of the Church as to Baptism, but that the present exhortations were from German Protestant sources, and were quite modern compared to the rest of the office.

The speaker expressed the hope that the work of the Commission would be finally accepted, in spite of the difficulties in the way. He thinks that there is a large group in the Church who think that this is not the right time for Prayer Book Revision, and that there is another group afraid of revision on doctrinal grounds, but he feels certain that the majority of the clergy and laity are in favor of revision and of greater elasticity in the services of the Prayer Book.

#### SOME BELATED REPORTS

Reports of the "best ever" Easter keep coming in. At the Church of Our Saviour, the rector, Mr. Gratiot, says that at least one hundred more communions were made this Easter than a year ago, the total be-

ing 355. The amount of the offering was \$15,000, which included the gift of the property east of the church by Mr. Henry E. Bullock. Bishop Tuttle confirmed a class at Our Saviour on the evening of April 26th. Farther up the North Side, at St. Simon's (Rev. L. C. Ferguson, rector), there were 409 communions made, and an offering of \$1,468. St. Paul's by the Lake, Rogers Park (Rev. H. N. Hyde, rector), had the largest attendance on Easter and the largest offering in the history of the parish, the communions being 325, and the offering \$2,099. Christ Church, Woodlawn (Rev. H. J. Buckingham, rector), had 679 communions, and \$2,064.39 offering. The rector of Grace Church, Sterling, reports Easter as being a very happy day there. About 85 per cent of the whole parish made their com-

munion at the early service. The offering was nearly half as large again as that of last year. At St. Paul's, Kankakee, (Rev. R. E. Carr, rector), there were 190 communions, of which 130 were made at six o'clock. At Grace, Oak Park (Rev. F. R. Godolphin, rector), between 800 and 900 communions were made, and notwithstanding the \$200,000 campaign which the parish recently accomplished, a large Easter offering was made. "In fact," said Mr. R. C. Coombs, one of the wardens of Grace, "the intensive campaign we have had has produced a tremendous uplifting and a unifying effect. In addition to the large sum just raised, between \$15,000 and \$20,000 has been spent on a choice lot adjoining the church on the east. This step was taken to protect the church for the future." H. B. GWYN.

It has just leaked out that the Rev. Robert Johnston, D.D., rector of St. John's Church, held the Easter Day service at St. John's Orphanage, which is conducted by the Church. That Dr. Johnston, in the midst of the busiest Church day, would take the time and energy to hold services for the little fatherless and motherless tots at the orphanage shows the kind of Christian spirit that will be a powerful force in this diocese. The night services at St. John's are to be continued and all the seats at those services will be free. The crowds are so great at the morning service that few persons outside of the pew holders can get within the church and the night services are arranged that none may be turned away.

At the Easter Monday meeting at St. Stephen's the project of a new parish hall to cost \$40,000 was discussed, but the meeting was of the opinion that such a hall would be inadequate, so a committee was authorized to have a new set of plans drawn up calling for a more extensive and costlier building.

The Daughters of the American Revolution are making a strong imprint on the city by their important decisions and deliberations. On Easter night, the day before the beginning of their convention, a special service was arranged for them at Trinity Diocesan Church and they attended in very great numbers, as they have done for the past three years. The crowded church devoutly worshipped the Risen Lord and appeared much interested in the discussion of the Americanization of the southern mountaineers along the line of Christian development.

It is interesting to note that the women of Christ Church, Georgetown, and St. Paul's, Rock Creek, voted at the recent Easter Monday vestry elections.

The Bishop has just returned from New York City where he attended a meeting of the Commission on Army and Navy Chaplains of which he is the chairman. The commission, which was established by the General Convention in 1919, is a successor to the Commission on War Service and assists the chaplains with advice and encouragement as well as with Bibles, Prayer Books, organs, etc.

The Clericus met in Trinity Community House to-day at luncheon at 1 P. M. Following the business session at two o'clock a showing of films dealing with the Genesis story was given in place of the regular paper. The goodly attendance was very much interested in the excellent photography and care with which the details were worked out. The conference of the Southern Maryland clergymen and the delegates, which was meeting at the Bishop's House to-day, came down with the Bishop to view the pictures, making a very large audience.

#### DR. WOOD IN OMAHA

DECLARING THAT THE "Diocese of Nebraska will lead the Church in missionary enthusiasm and results before the end of this year," Dr. John W. Wood stirred the hearts of hundreds of people gathered recently in All Saints' Church, Omaha, to honor the presence of the Continental Domestic Missionary Bishops assembled here for a recent conference. Bishop Page, of Spokane, and Bishop Sanford, of San Joaquin, also delivered addresses on the missionary problems and prospects of the Church. Bishop Thomas, of Wyoming, addressed the Chamber of Commerce on Religion and Business.

## RUSSELL GIFT TO NATIONAL CATHEDRAL

### Mansion and Land—St. Mark's Services—Generous Gifts

The Living Church News Bureau }  
Washington, April 27, 1922 }

**B**EGINNING with the celebration of the Holy Communion in the Bethlehem Chapel, the annual meeting of the National Cathedral Association was held on the Cathedral property last Wednesday. The outstanding surprise of the occasion was the splendid gift to the Cathedral by Canon and Mrs. Russell of their property which adjoins that of the Cathedral on the east and which completes, with good lines, what is called the finest Cathedral site in the world. The Rev. Dr. James E. Freeman was the main speaker of the day. He made the point that the Cathedral here was a national thing and an essential concrete expression of the spiritual ideals of the nation without which America would surely perish. Dr. Freeman said that he believed this the most important building project in the United States and of a significance that was only beginning to be realized. It was Mr. C. C. Glover, life member of the Cathedral Chapter, who made the announcement concerning the gift of the thirteen acres of land and the large house constituting the Russell property known as Beauvoir and valued at \$400,000.

Greater progress has been made in the last twelve months in the construction of the National Cathedral than ever before. There were reports from the many Cathedral Associations throughout the country, several having representatives present for personal reports. In reporting for the New York Association, former Ambassador White stated that his committee had \$28,000 up to April 1st, which included a gift of \$25,000 by Mrs. Willis Reed who is to give a similar amount during the coming year. Mr. White said it was his opinion that the world had never been so near chaos as it is to-day and, therefore, never stood more in need of a Cathedral to help in the preservation of necessary ideals. He pleaded for national feeling and a national interest which, he said, would be forwarded by the National Cathedral of SS. Peter and Paul to the construction of which he was giving the remaining years of his life. Mrs. Wm. C. Rives reported for the Washington committee and told of the little badge in the form of a Jerusalem cross that was given to all the Cathedral contributors. Mrs. Bratenahl was

praised for her conception of the plan of the master-builders, each of whom is to give at least \$1,000 a year toward the construction. There are to date sixteen of these master-builders and the effort is being made to secure one hundred of them. Canon H. Russell Talbot is travelling in an endeavor to form Cathedral committees in the various states and has sent word that he has lately secured 425 new members. An attempt is being made to secure a minimum of 100,000 members at one dollar apiece per year as the minimum building scheme can be carried forward at the cost of \$100,000 a year. The present step which will be completed a year from this coming June is costing \$750,000 and it is hoped that by next year the \$700,000 for the next step will be in the bank so that the maximum, rather than the minimum, speed may be maintained in the building. If this is done the structure can be completed in five years. It was announced that Bishop Woodcock, of Kentucky had become the Cathedral Chapter chairman of that state. After passing a minute expressing great sorrow at the loss of Mrs. Julian James, and yet the great joy at having been permitted to be blessed with her assistance and helpfulness, the meeting adjourned.

#### ST. MARK'S SERVICES

The Rev. John McGaw Foster of Boston, who has been preaching at St. Mark's Church since the departure of the Rev. Dr. C. R. Stetson in January, has left Washington. The Rev. Wm. A. Masker is to have charge of the services until the arrival of the Rev. Wm. H. Pettus of West Somerville, Mass., who is to assume the rectorate of the church on the seventh of May.

#### GENEROUS GIFTS

Announcement is made that Epiphany parish has, thus far, contributed \$324.45 to the Near East Relief. The Epiphany Woman's Auxiliary has raised a thousand dollars for the endowment of a scholarship at Christ School, Arden, N. C., as a memorial to Lieut. John Wilder Tomlinson who lost his life in an aeroplane accident at Brooks Field, San Antonio, Texas, September 11, 1918. This young man was the first gold star boy of Epiphany parish and was generally beloved.

#### ITEMS

Bishop Kinsolving of Brazil, has just forwarded a fifty dollar check to be applied to the McKim Memorial tower.

## ANNIVERSARY CELEBRATION

ST. ANN'S CHURCH, Brooklyn Heights, Brooklyn, N. Y., observed its One Hundred and Thirty-fifth anniversary on Sunday, April 23rd. In the morning the rector, the Rev. G. Ashton Oldham, preached an historical sermon on the text, Galatians 4:26, Mother of us All, pointing out that St. Ann's Church has long been familiarly known as "The Mother Church of Brooklyn," partly because for forty years it was the only Church, and also because most of the other churches of Brooklyn owe their inception in some degree to St. Ann's fostering care. He pointed out in addition that St. Ann's was noted from the very beginning for its Sunday schools. In the early part of the 19th century it had a flourishing school, a Children's church, and specially built and equipped buildings for the training of the young. It was able to enlist its most capable and eminent parishioners in this work, notable among whom in later years was the late mayor of New York and President of Columbia University, the Hon. Seth Low, who served as superintendent of the school for many years. It was one of the founders of the Brooklyn Sunday School Union and the Brooklyn City Mission Society. St. Ann's was also a pioneer in the Free Church Movement, its seats being made absolutely free as early as 1878. It has also been consistently interested in the missionary work of the Church. The rector also pointed out that while St. Ann's is old in years its spirit is still young, as evidenced by its present vigor and adaptability to changed and difficult conditions. In the last five years the communicant list has grown from 366 to about 1,100. The entire plant is in operation practically every day and night of the week. During its history it has had sixteen rectors, three of whom were elected to the Episcopate.

In the evening there was Festival Evening, after which the congregation adjourned to the parish house for an informal social hour where addresses were made by Col. Edward Barr, who gave many reminiscences of old St. Ann's, and by the Hon. William Cox Redfield, who spoke on the significance of St. Ann's long history and its challenge to those of the present day. Many former parishioners were present on this occasion and scores of letters of felicitation were received from the clergy of the diocese and former friends and members of the parish.

## ANOTHER REMARKABLE CLASS

ON PASSION SUNDAY, in Christ Church, Lead, South Dakota, 53 persons, 35 of them adults, were confirmed by Bishop Burleson. One of them was received from the Roman Communion and two were Methodist ministers' sons. Three of them were over 65 years of age and were baptized as well.

## CLUB FOR CHURCHWOMEN IN NEW YORK

A NEW AND UNIQUE feature of Church life in New York City, is that of The Churchwomen's League for Patriotic Service Club, briefly known as The Church League Club, which has its present headquarters at 9 Park Avenue.

The objects of the club are as follows:

To establish an association of Churchwomen, whose loyalty to Christ and their Church will strengthen the forces of the Christian religion in the nation, and develop a deeper personal devotion to high

ideals and to the maintenance of moral standards. Also to provide a center where returned missionaries, business and professional women, and all Churchwomen, may make their headquarters while in the City of New York, where they may entertain their friends, and where they may feel that they are at home.

To be eligible for membership in the club a woman must be in good standing in the Episcopal Church, loyal to the Constitution of the United States, and obedient to the Canon Laws of the Church. The club is heartily endorsed by Bishop Manning; and has been warmly approved by Bishop Harding, of Washington; Bishop Brent, of Western New York; and Bishop Rhinelander, of Philadelphia.

A large and representative meeting of members of the club was held on Monday, the 24th of April, when the Constitution and By-laws were read and adopted, and when the following were elected officers:

President, Mrs. Howard Townsend Martin; 1st vice-president, Mrs. Frederic W. Rhinelander; 2nd vice-president, Mrs. Richard Aldrich; secretary, Mrs. Arthur T. Sutcliffe; treasurer, Mrs. Edgar B. Van Winkle.

## CONFERENCE OF SOCIAL SERVICE WORKERS

SO SUCCESSFUL was the National Conference of Social Service Workers in the Church, held last year in Milwaukee in connection with the National Conference of Social Work, that a similar gathering is planned by the Department of Christian Social Service to be held at Wickford, R. I., June 19th to 22nd. On the latter date the greater National Conference of Social Work opens at Providence. Wickford is a little town on Narragansett Bay about twenty miles from the former city. Its most interesting historical building is the old church built about 1700, with its high pulpit and tiny altar, its square pews and its gallery. The Committee on Arrangements has taken the Cold Spring House, a summer hotel on the shore of the bay, for the three days of the conference. The program begins with a reception at 3 o'clock on Monday, June 19th, when opportunity will be given for the committees to get together. The regular meetings will begin in the Town Hall on the same evening. Bishop Gailor, Bishop Perry, and Mr. Robert W. Kelso, president of the National Conference of Social Work, will give a word of greeting. After the election of officers for the ensuing year the paper of the evening will be a report from a committee on Minimum Standards for Church Institutions, which was appointed at the National Conference last year. This report will be presented by the Very Rev. Elliot White, chairman. On Tuesday morning will be discussed the question as to What the Church has to add to Secular Social Service, and also the question of Rural Work. There will be informal conferences in the afternoon, and in the evening a devotional service in preparation for the corporate communion conducted by Bishop Manning as chaplain of the conference. The corporate communion follows at 7:30 Wednesday morning, and at 10 will be discussed The Policy and Program as Presented by the Department. In the afternoon the principal question is What Contribution has the Church to Make to the Problems presented by Modern Industry? There will be a model Discussion Group in the evening.

Thursday morning is devoted to a consideration of the Coordination of the Social Service Activities of Church Organizations

with One Another and with Secular Agencies.

The speakers in addition to those already named include the Rev. Charles K. Gilbert, executive secretary for Social Service in the Diocese of New York; Mrs. John M. Glenn, president of the National Council of the Church Mission of Help; the Rev. F. D. Goodwin, rector of St. John's Church, Warsaw, Va.; the Rev. C. W. Whitmore, of Maryland—the two latter being experts in rural work; Miss Anne T. Vernon, field secretary of the Department of Christian Social Service in Rhode Island; the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, and chairman of the Social Service Commission of the Diocese of Los Angeles; the Rev. Robert P. Kreidler, of Scranton, Pa., chairman of the Department of Christian Social Service in the Diocese of Bethlehem; Dr. Sailer, associate in Religious Education at Teachers' College, Columbia University, and honorary educational adviser of the Presbyterian Board of Foreign Missions.

A special rate of ten dollars for each person is made by the hotel for the three days of the session. Any one desiring to attend is requested to correspond with the executive secretary, the Rev. Charles N. Lathrop, 281 Fourth Avenue, New York City, in order that reservations may be made. Reduced fare is offered on the railroads on the certificate plan. Clerical rates may be obtained by the clergy outside of New England by application to the customary railroad offices.

## HEALING MISSION IN PENSACOLA

A HEALING MISSION lately conducted by Henry Blandford at Christ Church, Pensacola, Fla., has been most successful. Many bodily cures are reported, and the hearts and souls of people were touched beyond any previous experience in that city. A correspondent states that she has personal information of a number of remarkable cures. "One of these," she says, "was one of my dearest friends whom I have known intimately for more than twenty-five years. About nine months ago she was operated upon, since which time she has been very lame, so much so that she has had to walk with crutches. She had not been able to walk about her own home. The second day she put aside her crutches and walked blocks to church, and, attending every service, went to the altar, receiving not only bodily blessing but such comfort that the change seemed miraculous. All the lines of pain were swept away as in a moment of time. Another woman, a member of St. Katherine's Church, who had been going to the altar with a child seeking bodily blessing for him, was instantly cured of a malady she had suffered without relief for thirty years. Another close friend of my mother who had suffered so with rheumatism that she had found it necessary to be supported about her home, after the first service walked many blocks to church day after day and was cured."

## THE NEW HAVEN LODGE

THIS LODGE of the Girls' Friendly Society, which is the only one in Connecticut, was organized in March, 1920. The house, 82 Trumbull street, New Haven, was rented and there a fine work was accomplished, many girls finding within its hospitable walls "a home away from home." About a year later the property was sold and the committee in charge was faced with the necessity of securing a per-

manent building or accept what seemed to be the only alternative, closing the Lodge. To give up entirely was out of the question, especially in view of the undoubted success which had accompanied the effort. It was resolved to purchase even though there was little in the way of available money on hand and it was necessary to borrow the greater portion of the amount.

The committee has been most fortunate in the securing for the House-mother, Deaconess Griebel, a trained worker among girls and very popular among them. The Lodge can accommodate only twenty girls, and since it has become better known, applicants for admission have to be refused. It is a source of great gratification to know that the Lodge is rapidly moving towards self-support so far as the working expenses are concerned. As soon as the mortgage indebtedness assumed by the committee is taken care of plans for enlarging the Lodge will be immediately undertaken, fortunately there being sufficient land belonging to the property to permit of a considerable addition to the building.

#### LARGE CLASS IN ORLANDO

BISHOP MANN, on his annual visitation to St. Luke's Cathedral, Orlando, Fla., confirmed a class of twenty-six. The class was presented by the Very Rev. C. Stanley Long, and was the largest class to be confirmed in the history of the parish. Nearly all the adults received their previous religious education in other religious bodies. The Rev. Alfred E. Johnson, instructor in sacred studies at the Cathedral School, previously presented a class of twelve, thus making a total of 38 candidates.

#### A DESERVED RECOGNITION

THE WAR DEPARTMENT has voted a medal for services in the Spanish-American War to the Rev. C. B. Crawford, of Biloxi, Miss. We congratulate Mr. Crawford upon the honor.

At the outbreak of the Spanish-American War the Rev. Mr. Crawford was rector of Christ Church, Lima, Ohio, and chaplain of the 2nd Regiment, Ohio National Guard. All regiments of the nation being ordered into United States War Service, Mr. Crawford received his commission as chaplain with the rank of captain in the 2nd Ohio Volunteer Infantry, J. A. Kent, colonel, and was ordered with his regiment to Chickamauga where he was stationed about seven months, then for a time at Knoxville, Tenn., then at Macon, Ga., where the regiment was mustered out.

At the last service in camp at Macon the colonel ordered out the whole regiment for the service and gave Mr. Crawford as the theme for his address the subject of Home. There were about 15,000 people present, many citizens from Macon attending the service.

At Chickamauga Mr. Crawford regularly visited three hospitals, the Regimental Hospital, the Division Hospital, and the field Hospital. Mr. Crawford was highly commended for his work by the surgeon of the division. After peace was declared, Bishop Tuttle nominated Mr. Crawford, without any intercession of his own, for a chaplaincy in the regular army. There being but one vacancy at the time, Mr. Crawford did not receive the appointment.

#### MID-WEST COMMUNITY CHURCH

A CONFERENCE of Community Churches of the Middle West convenes in the Urbandale Federated Church of Des Moines,

Iowa, May 9-10. Delegates are promised from churches in Wisconsin, Michigan, Nebraska, Missouri, Iowa, Kansas, and Illinois, and it is expected that the program will include speakers from all these states.

All sessions will be open to the public, and representatives of all interdenominational agencies are invited to attend.

#### SONS OF ST. GEORGE

ON SUNDAY AFTERNOON, April 23rd, the Sons of St. George held their annual service at Trinity Cathedral, Cleveland, Ohio. The special preacher on this occasion was Dr. Wilfred Grenfell, decorated by King Edward VII, in 1907, a Companion of St. Michael and St. George, but better known as a man whose life is one long and beautiful personification of the 'Good Samaritan'. Dr. Grenfell's work, as perhaps we all know, is in and for Labrador.

#### CONFERENCE FOR CHURCH WORK

THE EIGHTH ANNUAL Session of the Summer School for Church Music will be held at Wellesley, Mass., from June 26th, to July 6th. There will be lectures, demonstrations, and conferences.

The Rev. Charles Winfred Douglas, Mus. Doc., of New York, associate editor of the New Hymnal of the Church, will have charge of congregational singing and plain-song. Mr. Ivan T. Gorokhoff, of Smith College, and formerly the distinguished conductor of the choir of the Russian Cathedral of St. Nicholas, New York, will train a chorus in several works of Russian composers. Mr. A. Madeley Richardson, Mus. Doc., of the Institute of Musical Art, New York, and late organist of Southwark Cathedral, London, will give practical demonstrations with choir boys. Mr. Edmund M. Goldsmith, a prominent figure in English musical circles will take up Plainsong Accompaniment. Mr. Clifford Fowler Green, A.A.G.O., of All Saints' Church, Worcester, Mass., will discuss Choir Organization and Management. Instruction in Dalcroz Eurythmics will be given by Miss Jacqueline Millor, a graduate of the Dalcroz Institute, Geneva, Switzerland. Mr. Richard G. Appel, of the Episcopal Theological School, Cambridge, Mass., will give instruction in Organ Accompaniment and Repertory.

The school is open to all who are interested, and the entire cost, including room, board, and registration is \$35. Early registration is desirable. For information address Richard G. Appel, Director, 15 Hilliard St., Cambridge 38, Mass.

#### ST. ANDREW'S, JACKSON, MISS.

EASTER DAY was a red letter day in St. Andrew's Church, Jackson, Miss., as witnessed by the large congregations at all the services and the fact that more than 400 received the communion. The offering was to cancel outstanding indebtedness, in order, as the rector put it, that the way may be cleared to begin an active canvass for the projected parish house—approximately \$20,000 of the amount necessary, being now in hand. The rector has made it definitely clear that the contract for the parish house will be given when we have the money, as the parochial and extra-parochial budget for the ensuing year which carried about \$17,000 must not be sacrificed for any purely local enterprise. The Easter offering of the Church school for general missions was \$306.

#### A RHODE ISLAND CHURCH'S PROGRESS

ST. GEORGE'S CHURCH, Central Falls, Rhode Island, had the most remarkable Easter in its fifty years' history. The rector, is the Rev. Willis B. Hawk. 580 persons made their Easter Communion. The Easter offering, which does not include the offering in the regular weekly envelopes, amounted to \$4,768.24. This offering completes the parish quota for the new Church Building Fund. The children of the Church school gave for their Mite Box Offering for Missions \$301.50. These offerings are remarkable in as much as almost every family in the parish is seriously affected by the strike situation. Within three years the parish has paid off a mortgage of \$1,450 and has added to the Building Fund for a new church \$35,000. There is now in the banks to the credit of this fund \$41,152.67.

#### CHURCH REOPENED

THE CHURCH of the Holy Apostles, New York City, which was recently damaged by fire, held services of Thanksgiving on Easter Day. In the evening Bishop Manning confirmed a large class and commended the rector, the Rev. Lucius A. Edelblute, and the congregation for their faithful work. Large congregations filled the church. The Easter offerings were \$2,600, the largest in fifteen years. Restoration of this old New York church is now progressing under the guidance of a noted New York architect.

#### COWLEY MISSION IN COREA

INFORMATION IS GIVEN in the London *Church Times* that the American branch of the Society of St. John the Evangelist (Cowley Fathers) is about to establish a mission in Corea under the direction of the (English) Bishop of that mission. A very cordial letter from the Bishop of Corea welcoming the fathers is printed in the *Church Times*. He says in part:

"I cannot tell you how thankful I feel, for a number of reasons. First, it is a great thing that our Sister Church of America should thus help to fill the gaps in our ranks, for which the Church of England cannot (or will not) find the men. Is it the fact, I wonder, that, in the matter of missionary enthusiasm, George Herbert's prophecy is coming true—

"Religion stands on tiptoe in our land, Ready to pass to the American strand?"

"In the second place, it will be a tremendous help thus to have a *religious Community* of men among us, supporting the example already set to the women of Corea by the Sisters of the Community of St. Peter: and it is as a *Community* that from the first, I hope, the Fathers of S.S. J.E. will live and work in Corea. They are, indeed, first and foremost a missionary society, but it is as a society they must work; and the Bishop will have sternly to resist the temptation to fritter away their strength on sporadic activities, as an easy way out of the difficulty created since the war by the depletion of our staff of English priests. For the first year or so they will be busy learning the language, acclimatizing themselves, and creating their own religious 'ethos'. After that I hope to be able to transplant them bodily to some place in Corea where we are opening up entirely new work, and thus possibly form the 'nidus' of a second diocese in Corea. In their early years I think the old Mission House in Kanghai City, with its somewhat spacious grounds, will form an ex-

cellent home for them. It is now standing empty, as the whole of the pastoral and evangelistic work in the island is in the hands of our two Korean priests, Fr. Mark Kim and Fr. Barnabas Kou, whose proximity will enable the S.S.J.E. Fathers from the outset to become familiar with the problems of Korean work, and who will in their turn with their flocks derive enormous help, encouragement, and inspiration from the presence of a religious Community in their midst; and even if and when we transplant the S.S.J.E. Fathers elsewhere, after they have once found their feet (and tongues) in Corea, the Kanghwa house would be an almost ideal place to retain as a House of Retreat and also (if God is good and gives us native novices) a Novice House.

"In the third place, it is a very important thing that the mission work of our Communion in Corea should thus be strengthened by the introduction of an American strain. Not only will it be of great value to have our rather 'English' outlook modified by the presence of colleagues who look at things from a slightly different angle, but only those who have lived in the Far East can realize how largely America bulks in the eyes of these Oriental peoples. England doubtless, has her own contribution to make to their development; but America is so close (only just across the 'herring pond of the Pacific), and American ideals—political, educational, social, and religious—are so very much to the fore, that the presence of our American brethren should be a very real strength to us; and, incidentally, it will perhaps not be a bad thing for the Koreans to see that America is not wholly given up to Presbyterianism and Methodism!"

#### APPOINTED MAJOR IN RESERVE CORPS

BISHOP MCCORMICK has recently been appointed major in the Officers' Reserve Corps of the United States Army. The same appointment was given at the same time to the Very Rev. Francis P. Duffy, and Rev. Charles Stedman Macfarland, both of New York City.

#### AN ALABAMA PARISH ACTIVITIES

THE CHURCH OF THE ASCENSION, Montgomery, Ala., has recently received a gift of 150 Prayer Books from the Young People's Service League. The Confirmation class of 1921 presented this parish with two credence tables on the anniversary of their confirmation. Handsome memorial vases, presented in memory of Martha Darien Moore, were used for the first time on Easter.

This parish plans to begin in the next few weeks the erection of a \$16,000 parish house, the funds for this undertaking having been subscribed on Palm Sunday. The building will be of stone and will be the second unit in the building plan which is being carried out in the erection of the complete plant. The Rev. Peerce N. McDonald has been for more than two years rector of this church.

#### SEMINARIANS STUDY MISSIONS

A MISSION STUDY class lately conducted for the students of the Western Theological Seminary by Mrs. Charles W. Scott, of Evanston, was a remarkable success. The men had been asked to give up an afternoon hour for each of the studies, and they

were enthusiastic over the value of what they had gained.

#### DEATH OF REV. JOHN F. CADWALLADER

A WHOLE COUNTY mourns the death of the Rev. John F. Cadwallader, the rector of St. Mary's Church, Waynesville, Ohio. Mr. Cadwallader fell dead as he was leaving the rectory to go to the church for the service on the evening of Maundy Thursday. His entire ministry of thirty years had been spent in this one parish where as a young farmer he was led by God to give his life to the Christian ministry. That ministry has throughout been distinguished by unusual devotion and faithfulness. The funeral was conducted by Bishop Reese on the afternoon of Easter Monday. All that day friends of Mr. Cadwallader came in autos and carriages from the neighboring towns and from the countryside. Several of diocesan clergy attended the burial service and Bishop Reese will return to Waynesville for a public memorial service on Sunday, April 30th.

#### TO BUILD NEW CHURCH

THE REV. MAXWELL B. LONG is to be congratulated on the splendid record of his work at Hyde Park, Cincinnati, which has brought the congregation of the Church of The Redeemer to the point where they have announced the decision to build a new church. Mr. Long took charge of the work immediately after his graduation from Bexley Hall in 1908 and the mission was organized that fall. In 1914 the little group of persons associated with the movement launched a building program, and a parish house costing \$1,500 was erected on a lot that had been previously purchased. All debt on this was paid in the next four years. In 1917 the mission of the Redeemer was admitted into union with the Convention as a full fledged parish, and its vigorous growth has been uninterrupted. At the two services on Easter Day 240 persons made their Communion and 44 persons were presented for confirmation on March 19th. There is every indication that the Church of the Redeemer is soon to be one of the strong suburban parishes of Cincinnati and the Diocese of Southern Ohio.

#### OBSERVE ANNIVERSARY

CELEBRATING the thirty-ninth anniversary of the organization of Trinity Choir, Columbus, Ohio, 99 members and former choir members were present at a banquet given at the Church Saturday evening. Among the principal speakers was the Rev. E. F. Chauncey, rector of the Church, and Francis Blake, of the State Game and Fish Department. But two of the original members of the choir are living. Both were present. —Bruce Armstrong, one of the two, was honored by being elected president of the choir for the next year. Robert Lucas is the other.

#### EASTER IN SOUTHERN CALIFORNIA

CHURCHMEN throughout Southern California unite in describing Easter 1922 as "the finest in the history of the diocese." St. Paul's Pro-Cathedral, Los Angeles, held Good Friday services at the Morosco Theater, which were attended by over 2,000 persons. On Easter Day 1,100 communions were made at the three Eucharists. At the late service ushers estimated that at

least 2,000 people were turned away. The offering, amounting to \$2,200, was given as a nucleus for the Victory Memorial Chapel building fund. At St. John's Church, Los Angeles, there was a Good Friday attendance of 1,500. On Easter Day there were 1,500 communions made at four Eucharists. At 11 o'clock the parish house was completely filled with worshippers after the church had been packed to capacity, and even then many were turned away. The offering of \$13,000 was added to the fund for the new St. John's. The Church school offering for missions amounted to \$310. SS. James' and Barnabas' Church, Los Angeles, reported over 350 Easter communions and an offering of close to \$5,000 toward the new church. The Church school offering was \$286.

Out in Hollywood, St. Stephen's Church was the scene of 375 Easter communions at its three Eucharists. The offering, designated for the new church, amounted to over \$12,000. At the new parish of St. Thomas', West Hollywood, eleven persons were confirmed. There were 175 communions, and \$1,000 was added to the fund for erecting a new church.

After a Good Friday on which over 1,000 persons gathered for the Three Hour service, All Saints' Church, Pasadena, had a splendid Easter. There were three communion services, at which almost 900 received. The Easter offering of \$4,400 was devoted to local charities and the Nationwide Campaign. The offering of its Church school for missions, amounting to \$600, was the largest in the diocese. St. James' Church, South Pasadena, reported over 300 communions at its four Eucharists. The Easter offering of \$3,100 wiped out the mortgage on the church property, so that the parish is free from all encumbrance for the first time. Its church school gave close to \$200 for missions.

Services at the beach towns were equally well attended. St. Luke's Church, Long Beach, had three Eucharists at which over 700 received. The offering was over \$700. At St. Augustine's Church-by-the-Sea, Santa Monica, over 300 made their communions at its three Eucharists. The offering, amounting to \$900, applied on the purchase of new lots.

Toward the south, the Church of the Messiah, Santa Ana, reported 180 Easter communions, and an offering of over \$1,100, which was also applied on new property.

At St. Paul's Church, San Diego, took place the only genuine sunrise Eucharist, starting at 5:18. At this and the two later services a total of 660 communions were made. The Easter offering, amounting to \$2,200, will largely reduce the balance due on the new church site. The Church school gave \$170 for missions.

To the north Trinity Church, Santa Barbara, reported that over 1,000 persons had attended the Good Friday service. On Easter Day there were 550 communions. The offering, about \$3,000, was added to the fund for the new parish house.

Trinity Church, Redlands, had over 200 Easter communions. Its offering, over \$500, was used for normal parish purposes.

The many small parishes and missions of the diocese were also blessed with splendid attendance and generous giving. At St. Peter's mission, Santa Maria, for example, there were 45 Easter communions as against 17 a year ago.

#### MISSION AMONG THE MOVIES

ON EASTER DAY services were held for the first time in the new St. Mary's mission church, Culver City, California, a community which is noted for its many

moving picture plants. It is already quite complete in its furnishings, with organ, a properly vested altar, lectern and prayer-desk. This mission is unique in that it has been developed almost solely by laymen. Working nominally under the Rev. Robert Renison, general missionary, Messrs. J. Gordon Jeffery and Arthur C. Dodge, two young lay-readers from St. Augustine's Church-by-the-Sea, Santa Monica, have been entirely responsible for services. The Rev. Charles B. Scovil of Los Angeles was celebrant on Easter Day. Over 40 attended the service and there were 20 communions. The formal dedication of the church took place on April 30th, Bishop Stevens officiating.

#### FORTIETH ANNIVERSARY OF RECTOR

THE CHURCH OF THE EPIPHANY, one of the packed churches of Providence, R. I., on Easter Day, celebrated the fortieth anniversary of the ordination and rectorship of the Rev. Henry Bassett. After Evensong he was surprised by the presentation of a check for over a thousand dollars on the part of his parishioners in token of their appreciation of his long and faithful work amongst them. On Easter Monday night a reception was tendered him at which Bishop Perry made a complimentary address and many clergy were present.

#### EASTER IN RHODE ISLAND

IN ALL THE parishes and missions of the diocese Easter was a record breaking day in the matter of attendance, the number of communicants at the early celebrations, and in many places in the amount of offerings. All this was noticeable not only in the popular Providence churches, but in the churches of the mill districts where the strike is on, especially at St. George's Church, Central Falls, where the offerings of over \$4,000, towards the Building Fund, warranted the immediate carrying out of the project of the erection of a much needed new church.

#### GIFTS TO BISHOP TYLER

THE ALTAR SOCIETY of All Saints' Church, Brookline Massachusetts, made as part of their Lenten work a beautiful set of altar linen and four stoles, and presented them to Bishop Tyler for Easter. The altar linen is for his use on his visitations to the smaller missions throughout the District. The beautiful white stole and the altar linen were used for the first time on Easter Day at St. Matthew's mission, Linton.

#### SOCIAL SERVICE IN RHODE ISLAND

SINCE EASTER THE atmosphere of the diocese has been electrified by Christian Social Service, presented at the successive meetings of the Convocations of Newport, Narragansett, Pawtucket, and Providence, during Easter week by the Rev. Charles K. Gilbert, executive secretary of the New York Social Service Commission, and on Tuesday, April 25th, at the Churchmen's Club dinner by the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton. Those who heard these able men are quite ready to do something in the interest of Christian Social Service, though they may not know as yet exactly what to do. At

the Churchmen's Club dinner Bishop Perry gave his opinion very clearly regarding the Industrial Problem in Rhode Island, by saying that the public has a right to expect of both employers and employed a partnership in service through conference, and that it is not fair to expect an equitable solution of difficulties through the submission of one group to the peremptory demands of the other, nor through the acceptance of terms that have been laid down as an ultimatum. When both parties in the conflict meet together for a full and frank statement of their difficulties there will be adjustment of their differences.

#### G. F. S. WORK IN NORTH DAKOTA

MISS MAY CASE MARSH, Extension Secretary of the G. F. S. is at work in North Dakota, and is conducting a training class for Associates at Gethsemane Cathedral, Fargo, with the view to extend the work in this parish and enlarge the present Branch. The service for the admission of members is to be a part of the program for the annual Convocation of the District to be held on May 14th to 16th, and a large class is to be presented, who have been prepared by the faithful and efficient Branch Secretary for many years, Mrs. Wm. H. Barnett.

On Miss Marsh's first visit to any of the surrounding parishes and missions, which was Wahpeton, she organized a fine Branch of twenty-two members, one group of which was composed entirely of Indian girls. She says it is the first Branch she has ever formed where one group was composed entirely of Indian girls.

#### NORTH DAKOTA WORKER RETIRES

MISS MARGARET R. ELLIOTT, who for four years has been doing heroic and efficient work among the Indians on the standing Rock reservation in North Dakota, has been obliged to give up her work in the mission field—for the present at least. Miss Elliott has rendered a splendid service to her Church and her Master during these years, and she is accepting this more imperative demand upon her, from her family, with the same self-sacrificing spirit that has ever been manifest in her work in the mission field, for it is a cross for her to leave the work that has become so dear to her. She loves her Red brethren with the real Christian brotherly love, as her devotion to them so plainly bore record. Their "union Service" held as a farewell tribute to her, expressed such love and esteem, and sorrow at her going, that, to use her own words, "All of the disappointments and heartaches over my failures were worth while, when they were balanced by the trust and friendship and love they showed at that meeting that was held for me, and if it was hard to leave before, it is doubly hard to go now."

The Rev. Dr. Floyd W. Tomkins said in a recent talk on the joy of service, that "Duty was a work he would banish from the Christian vocabulary, for men and women should serve for the sheer joy of it, considering it an opportunity and a privilege", and this is truly Miss Elliott's way of serving. She will be a great loss to the District of North Dakota and to her Bishop, and will be missed by many friends throughout the State, as will also her mother, Mrs. H. D. Elliott, who has lived with her and taken a vital and loving interest in everything pertaining to the

welfare of the Indians, and is loved by them all.

God, in His infinite goodness, "raised up" in our very midst another worker to go on with the task so splendidly begun by Miss Elliott, in the person of Miss Alice M. Bennett, an earnest Churchwoman, with fine qualifications for the work, and who is installed at Cannon Ball and "carrying on" in a hearty and efficient way, and has already initiated herself in the hearts of the Indians.

#### MISSION AT FAIRHOPE, ALA.

A MISSION has been established at Fairhope, on Mobile Bay, Ala., under rather unusual circumstances. The community is largely a Socialistic and Single Tax settlement, though a large inflow of winter tourists affords a character during the winter season of another sort. Among the tourists last winter was Dr. S. A. L. Thompson, a Churchman from Milwaukee, who arrived in October and spent several months in search of health, which had become greatly impaired. Dr. Thompson, finding the Church entirely unrepresented in the community, arranged for the purchase of an abandoned and unfinished Baptist church, and himself collected the pledges and gifts to cover the cost. The building was completed, painted, and suitably remodeled for Church use, Dr. Thompson leading in the mechanical work as he had in the original idea and in the solicitation of funds. When the edifice was ready, the Rev. J. S. Plummer, Dean of the Mobile Convocation, dedicated the church, and remaining a week, conducted daily services and started the mission on its feet. Dr. Thompson was made warden, lay reader, and Sunday school superintendent. For four months he held the congregation together, and in leaving the community was able to feel that he had made good use of his vacation and had not been idle in spite of his physical disability.

#### ALBANY ELECTING A COADJUTOR

THE DIOCESE OF ALBANY is this week electing, or considering the election of, a bishop coadjutor. The Convention opened on Tuesday evening, May 2nd, when the Bishop gave his canonical consent to such election, assigning to the coadjutor the oversight of missionary work in the diocese, together with the appointment and removal of missionaries; the work of assisting the Bishop in the visitations of parishes; and cooperation with the Bishop in advancing the interests of the institutions of the diocese.

The request for such election is made on the ground of extent of diocesan work, the consent of General Convention having been given in 1916.

In his address Bishop Nelson congratulated the diocese on the progress that it had made in the work of the Nation-wide Campaign. He distinguished between apportionments and assessments, recalling that the quota asked of any diocese was in the nature of an apportionment rather than of an assessment, and that the response to the quota must be entirely voluntary. He felt that the diocese has realized its obligation to do its utmost in furtherance of the Church's work and that the plan adopted in the diocese for increasing general contributions had been successful.

With respect to the budget proposed by the Presiding Bishop and Council for 1922, he felt that the amount asked for missionary work is none too large. He appreciated the value of religious education.



but felt that the functions possible to a centralized board for that purpose were quite limited and that such work can be prosecuted more effectively through the provincial synod and through diocesan and parochial organizations. Social service he felt to be an integral part of Church life, but its "unification and coordination" implies a definition of its scope and a program of action without which a centralized commission cannot make an effective appeal. He believed the parish to be the unit of greatest social efficiency. Other general agencies of the Church, he said, did effective work long before they were placed under the Presiding Bishop and Council, and he did not believe they should be directed from or supported by a centralized organization. He thought that the general work of the Church would be more effective and would receive more generous support if it could be restricted to those fields in which the Church may be expected to function as a whole. He believed that the central representative body of the Church should be primarily and exclusively a missionary council. His ideal would be represented by a Presiding Bishop and a Council of twelve men of experience in missionary work at home or abroad together with a body of laymen experienced in business affairs, some of whom might give their services to the Church, as many consecrated men do in diocesan and parochial matters.

#### COUNTY MISSIONARY FUND

CHENANGO COUNTY, in the Diocese of Central New York, has a missionary fund which amounted to \$47,260.24 on January 1, 1921. The income from it has been used during the past twenty years for the support of a missionary for that county. It is supposed to be the only fund of its kind in existence. Mr. John R. Van Wagenen, of St. Paul's Church, Oxford, Chenango Co., N. Y., established the fund and was its trustee until his death, a few years ago. Since then the fund has been cared for by a board of three trustees. Mr. Van Wagenen started this fund with \$1,000., adding to it from time to time together with the interest income from the investments, until the fund was large enough to furnish a yearly income sufficient to support a county missionary.

The investment has been rich in spiritual returns. At present the Rev. Oscar Meyer is the missionary under the fund and is doing a unique rural missionary work. The entire county outside the established parishes is his missionary field and he is free to work out methods for reaching the greatest number of people. He is covering the rural sections in a remarkable way and by his aggressive work is accomplishing fine things. Lay readers read the service and give a sermon written by the Rev. Mr. Meyer each Sunday, at places of worship where he is not present, so that all under his charge may receive the same message.

Mr. Van Wagenen lived to see this work well started, with the certainty of unlimited years during which God's messenger will be telling of His love to those who live outside the reach of our rectors and other clergymen.

#### BEQUESTS

THE ANNOUNCEMENT has been made that Miss Eleanor H. Goodwin, who died on Easter Monday, left two bequests for the Diocese of Newark, \$50,000 to the Bishop and Standing Committee, the income to be used for pious and charitable purposes;

and \$60,000 to the Trustees of the Aged and Infirm Clergy Fund, the income to be used for the assistance of the aged and disabled clergy and the widows and orphans of deceased clergymen.

Miss Goodwin was the daughter of the Rev. Hannibal Goodwin, who was rector of the House of Prayer, Newark, and who developed the flexible film, which made possible its use for the making of pictures, one of the notable inventions of our time. In the attic of the rectory of the House of Prayer, Newark, a stone house which has stood in its place for about 200 years, Mr. Goodwin worked out this invention. Like most inventors, he did not reap the advantage of it personally, his discovery being appropriated by others. At length, however, his family came to some portion of what was their own, while Mrs. Goodwin did not live long to enjoy it.

Almost at the end of her life, she made a very generous gift to enlarge the Nurses' Home of St. Barnabas' Hospital, and Miss Goodwin has been a very generous giver for many good causes. She was a woman of rare intellectual and spiritual gifts and she will be greatly missed by the large company of her friends.

MRS. HARRIET ADA WEBB, widow of William W. Webb, who died at her home in Pasadena, California on April 18th, left a large proportion of her estate to philanthropic institutions. To All Saints' Church, Pasadena, of which she was a communicant, she left \$100,000. Half of this is to be used to erect a tower around a memorial window, and for repairs, the other half to be used at the rector's discretion among the orphans and poor of the parish. Other institutional bequests include; Pasadena Hospital, \$50,000; Pasadena Home for the Aged, \$50,000; Children's Training School of Pasadena, \$10,000; and the California Institute of Technology, Pasadena, \$30,000. Among personal bequests Mrs. Webb left the following; the Rev. Leslie E. Learned, D.D., rector of All Saints' Church, Pasadena, \$40,000; P. Shaul Hallett, organist of All Saints', \$10,000; and the Very Rev. William MacCormack, D.D., Dean of St. Paul's Pro-Cathedral, Los Angeles, \$10,000.

#### MEMORIALS AND GIFTS

AS A THANKOFFERING, a parishioner of St. Peter's parish, Delaware, Ohio (the Rev. C. E. Bigler, rector), has placed both nave and chancel rails of black walnut in the church. This gives a finish, long desired, to the church.

On Easter the Church Service League and the altar guild presented a new silk super-frontal for the altar and a new white silk set of Eucharistic vestments (chasuble, stole, maniple, burse and veil).

The vestments were made by the altar guild and the material furnished by the league. These were blessed on Easter Even and first used on Easter Day.

ON EASTER DAY, in Emmanuel Church, Shawnee, Oklahoma, these gifts were received and blessed by the minister-in-charge, the Rev. Dwight W. Graham: a white silk chalice veil and burse, made and given by one of the parishioners; a silver bread box, from Trinity Church school, Waterbury, Connecticut; an oak pulpit, given by the people of the parish; a lectern Bible, the gift of Mr. and Mrs. James R. Taylor. The inscription in the Bible reads: "Presented to Emmanuel Church, Shawnee, Oklahoma. In loving memory of James Le Noir Taylor. Easter Day, 1922. 'A little child shall lead them.'"

BETWEEN Christmas and Easter several beautiful and useful gifts were made to St. Mark's parish, San Antonio, Texas. Two pairs of doors of carved oak were presented, one pair in memory of Mrs. J. H. Moore, wife of a vestryman of the parish, the other in memory of Miss Louise Wasson, for many years principal of the Wasson School.

A portrait of Dean Walter R. Richardson, for forty years in charge of the parish, was presented and hung in the rector's study. This painting was done by the artist Blanchard many years ago and was in possession of a member of the parish.

A new steel safe was the gift of one member. The various organizations have also been busy with Easter gifts. St. Mark's Guild has had new parking and steps placed on the Pecan St. side of the church property and is beautifying the flower beds within the curbing. The Daughters of the King have given eleven cushions for the altar steps and clergy stalls; furnished new sets of numbers for the hymn-boards and made and embroidered twenty-seven new pieces of altar linen. The Parish Aid made the caps for the women of the confirmation class and also 46 new cottas and 10 new cassocks for the choir. They have also given to the parish house a refrigerator.

CHRIST CHURCH, Rowan county, N. C., has recently been improved by the rebuilding of the chancel and sanctuary, and the addition of a credence pulpit, and clergy stalls. The Altar Guild, organized last spring, has given altar linen, and two sets of altar hangings. On Easter Day the white hangings, a brass altar cross in memory of Mr. J. S. Barber for many years a vestryman of the parish, given by his wife and children; and Eucharistic candlesticks in memory of the late Rev. S. J. M. Brown, for fourteen years minister of the parish, given by the congregation, were blessed by the rector, the Rev. Joseph D. C. Wilson.

AT ST. JOHN'S CHURCH, Pittsburgh, Pa., a handsome altar book was given as a memorial of Mrs. Sarah A. Hincheliff, by her sister, Mrs. Alice Guyton; and a most elaborate white altar cloth, in memory of Mrs. Kreiter, by her daughters.

AT ST. ANDREW'S CHURCH, New Kensington, Pa., a bronze tablet was unveiled in memory of Sergeant William H. Keenan, who fell in the battle of Argonne Forest, given by the parish; and at the same time a lectern Bible was given in his memory, by relatives.

DURING the past month at Calvary, Pittsburgh, Pa., the new lantern windows, 16 of them, four on each side of the great square, have been put in place. They are the work of Charles J. Connick, glassmaker in Boston, and of course have the approval of Ralph Adams Cram, the church architect. The four east windows represent four archangels, Michael, Gabriel, Raphael, and Uriel. These windows are placed by Mr. and Mrs. Thomas R. Hartley, in memory of Mrs. Vandergrift. The south windows are "friendly" Saints, Francis, Elizabeth, Agnes, and Vincent de Paul. These windows are placed by Mr. Reade J. Bailey. The north windows are "militant" Saints, George, Genevieve, Joan of Arc, and Theodore. The west windows are "wise leaders," Jerome, Ambrose, Augustine, and Gregory. These windows transform the crossing into a place of veritable inspiration and glory. All eight of the transept windows have now been provided for. These windows are being made, and ought to be in place by this summer, along with eight of the great clerestory Apostle windows and the new

St. Paul window in memory of Dr. McIlvaine.

A PAIR of Eucharistic candlesticks have been given to Ascension Church, Pittsburgh, Pa., by Mr. and Mrs. William McK. Reed in memory of their son, Reuben Miller Reed. They were specially designed by the Tiffany Studios, New York, to harmonize with the cross and add beauty and dignity to the altar.

ON EASTER MORNING, the Rev. Guy F. Caruthers, rector of St. Paul's parish, Columbia, Pa., dedicated two memorials that have been presented to the parish.

The Mary Gordon Given memorial rood screen, presented by Hilka Schram Wood, and Rollin Darnall Wood, in memory of their mother, has been designed by Fowler, Seaman, and Company, ecclesiastical architects, and the work wrought by E. Maene, Italian wood sculptor. The rood screen is made of quartered oak, and given a fumed finish. The entire screen is beautifully carved and sculptured, and is twenty-one feet high, and thirty feet wide.

The other memorial is a complete set of altar linens, presented by Mrs. J. B. North Hutchinson, in memory of her mother, Mrs. Serena Franklin North. These linens are beautifully embroidered, the work being done by the Sisters of St. Margaret, known throughout the Church for the beautiful, exquisite, and delicate embroideries. The material for the set was specially made in England. The communion bread box, included in the set, was wrought by Caldwell and Company, silversmiths.

CAPTAIN HENRY L. STOCKBRIDGE and family have presented Emmanuel mission, Winchendon, Mass., with a processional cross which was blessed and used on Easter Day.

ST. GABRIEL'S CHURCH, Philadelphia (the Rev. W. T. Metz, vicar), was the recipient on Easter Day of a sterling silver chalice and paten of the Gorham make. It was given by Mrs. Phoebe Child in memory of her husband William Child who was the first warden of St. Gabriel's.

THE CHURCH OF THE TRANSFIGURATION, Woodcliff-on-Hudson, N. J., received on Easter Day a memorial paten, chalice, two cruets, and a communion spoon. They are the gift of Mrs. C. F. Sparling, in memory of her grandson, Chester F. Sparling, III. On Palm Sunday, an oak lectern and a lectern Bible were given by Mrs. Mary Broadway in memory of her husband, Joseph Broadway. An altar rail in memory of Augustus Magai the first clerk of the Church will be installed and dedicated the 2nd Sunday after Easter.

TWO SILVER ALMS BASINS, given by Robert C. Scott of So. Orange, N. J., and Miss Miriam Scott of New York in memory of their father and mother, were used on Easter Day for the first time, in Grace Church, Baldwinsville.

AT THE REQUEST of President Bell of St. Stephen's College, the vestry of Grace Church, Baldwinsville, have given the rector, the Rev. Chas S. Champlin, a leave of absence until July 1st, that he may devote this time to the interests of the \$500,000, endowment. Communications addressed to Fr. Champlin should be in care of Tamblin and Brown, 17 E. 42nd St., New York City.

A PASCHAL light was blessed by the rector of Emmanuel Church, Great River, Long Island, at the high celebration Easter day. It was presented by the widow

of a former member of the parish and bears the inscription: "To the glory of God and in loving memory of Frederick C. Truslow, sometime warden of Emmanuel church, Great River, L. I. Jesus Mercy."

AT THE "DAWN" SERVICE on Easter Day at St. Paul's Church, Pawtucket, Rhode Island, Bishop Perry consecrated for holy use, a ciborium, chalice, and paten of wrought gold and silver in original design, in memory of Emery Huntington Porter, for twenty years and more rector of the parish, and later rector of Emmanuel Church, Newport, given by friends in Pawtucket. It is perhaps the most beautiful communion service in the diocese.

ON EASTER DAY the Bishop dedicated at St. Martin's Church, Providence, Rhode Island, a splendid chime of ten bells, the best in the diocese, given to St. Martin's by Mr. and Mrs. Howard P. Cornell.

#### NEWS IN BRIEF

COLORADO.—St. Matthew's parish, Grand Junction, is growing. The parish Guild has raised more money this past year than at any time in its history. Through their efforts, extensive repairs on the parish house will be made.

CONNECTICUT.—George Foote, sexton of St. James' Church, Fair Haven, is entitled to have his name inscribed upon the Church's Honor Roll of faithful service. For 47 years he has held the position of sexton. — The Diocesan Committee having the matter in charge are working hard to have the diocese represented by 50 boys at the Conference on the Ministry, to be held at St. Paul's School, Concord, New Hampshire, the end of June.—The Schermerhorn Home at Pond Point, Milford, which has been used during the winter for convalescents under the direction of the New York City Episcopal Mission has been closed for a month and will be reopened on Memorial day for the summer fresh air work carried on by the society.

CONNECTICUT.—Ground is being prepared for an addition to the parish house of the Church of the Epiphany (Forbes Memorial), New Haven, and work will be started on the same within the next few weeks.—A feature of the Easter music in St. John's Church, New Haven, was the singing by the choir of a *Te Deum*, written for the occasion by Charles R. Fowler, the choir master.—Mr. Thomas H. Smith a vestryman of St. Paul's Church, New Haven, has presented the Morning Chapel of the church with two handsome carved oak hymn-boards, matching in finish the beautiful woodwork of this chapel.

HARRISBURG.—The Rev. Daniel Wilmot Gateson, rector of Trinity Parish, Williamsport, was recently elected, for the fifth year, president of the Lycoming County Anti-Tuberculosis Society. He has also been elected to the Governing Board of the Health Center, which has charge of all the health organizations of the city. The Community House, which is the property of Trinity parish, in which the Community Service Incorporated operates community activities under its own auspices, still continues to minister to thousands of Williamsport citizens each week. It is an indispensable center of city life. On Palm Sunday night Trinity Choir gave its annual cantata for the Girls' Training Home of the city. A large offering was taken for the Home. Trinity parish has just signed a contract for a new Austin organ, to cost \$20,000.—The Williamsport Rotary Club feels that

it has been signally honored in the selection of the Rev. Charles Noyes Tyndell, D.D., rector of Christ Church parish, to deliver the invocation on the occasion of placing a memorial wreath on the tomb of the Unknown Warrior at Arlington, by International Rotary, on the Fourth Sunday in Lent.—The number of communicants at the Easter services in Christ Church, Williamsport, was the largest in the history of the parish. Large accessions to membership have been made under Dr. Tyndell's administration. The Rev. C. J. Ijunggren is in charge of three missions, known as the "Blossburg Circuit". He is trying to solve the problem of keeping in touch with his widely-scattered parishioners, and with this in view, he has begun the publication of the *Bulletin*, which is printed with the aid of a typewriter and a "Rotospeed". The Easter number contains many interesting suggestions, of which the following is a specimen: "How to hold the young people is a problem in all three of our churches. The *Bulletin* suggests that each of them start a movement to acquire a radio-phone receiving set, and install it in the parish rooms. Such an apparatus could be a means of accomplishing this object, besides furnishing good and wholesome entertainment to all, and being made a source of income. Let us think the idea over, and start subscription lists while the idea is yet new."

LOS ANGELES.—A remarkable revival has taken place at Grace Mission, Colton. After being closed for 36 years services were resumed in January. On Palm Sunday Bishop Stevens confirmed a class of twelve persons, presented by the Rev. Thomas R. Yates, priest-in-charge.—The spring meeting of the Diocesan Assembly of the Brotherhood of St. Andrew was held at St. John's Church, Los Angeles, on April 25th. Edward A. Shields, field secretary, was the speaker.—A recent religious census of the students of the California Institute of Technology, Pasadena, is both interesting and startling. Out of an enrollment of 400, Methodists and Presbyterians tie for first with 66 each. Churchmen and Congregationalists tie for third with 31 each. There is but one Universalist, though the founder of the institution was of that faith. But unfortunately 98 men have no religious preference whatsoever.

LOS ANGELES.—The last preaching mission to be held by Messrs. E. C. Mercer and Henry H. Hadley, II, in the diocese, conducted at Trinity Church, Santa Barbara, March 26 to April 2, was one of the most successful of the entire series of seven missions. In addition to services in the church every afternoon and evening, the missionaries spoke at the State Teachers' College, the Junior High School, the Parent Teachers' Club and the Rotary Club.—The Episcopal Hospital of the Good Samaritan, Los Angeles, has just purchased a magnificent estate of five acres across from its present property, at a cost of \$125,000. The large house now upon the property will be used for nurses' headquarters, and construction will soon be started on a six-story nurses' dormitory.—The summary of parochial statistics just issued in advance of the publication of the diocesan journal by the Rev. Alfred Fletcher, secretary of convention, indicates that the diocese now has 14,713 communicants. This is an increase of 2,500 in two years. The number of scholars in the Church schools is 5,911 as against 5,133 two years ago.—Nineteen parishes and missions were represented in the en-

rollment of the ten weeks session of the Bishop's School for Church Teachers, which closed in Holy Week.

**MARQUETTE.**—The Rt. Rev R. L. Harris, D.D., Bishop of Marquette visited the parish of St. James', Sault Ste. Marie, Mich., on Palm Sunday and confirmed a large class. The rector was instrumental in securing the issue of an appeal to the Christian people of the city to observe Holy Week and Good Friday. As a result large numbers came to all the services. On Good Friday the church was filled one and a half times during the Three Hours Devotion, at which with the permission of the Bishop the rector was assisted by three other clergy of the city. In the evening the choir rendered Dubois', Last Seven Words and every seat in the building was taken. The largest congregations in years attended the Easter services and there were more communions made. The offerings on Easter amounted to over \$1,150.

**MILWAUKEE.**—The eighth annual service for acolytes will be held in All Saints' Cathedral, Milwaukee, on May 16th, at 7:30 P. M., preceded by a dinner to the visiting acolytes and clergy. Interest in this service has increased so that it has become an event of importance in the province.

**MONTANA.**—The Rev. Charles P. Burnett will be greatly missed in Montana where he has labored for the past fifteen years and where he is greatly beloved. He has accepted a call to North Carolina.—Mr. William Friend Day, recently of the State Agricultural College Grain Laboratory, Bozeman, has been admitted as a candidate for Holy Orders, and has been placed in charge of the Upper Yellowstone Mission Field, with headquarters at Emigrant.—Mr. John Crippen Evans, candidate for Holy Orders, who has been and is still lecturing under a Chautauqua engagement, is hoping to take his examinations in the near future and to be ordained deacon, and after further study to enter our work in Montana.—There has recently been presented to St. Luke's mission, Libby, a bell which was captured from a British vessel at the battle of Little York in the War of 1812. It was later used on the Presbyterian Session House in Sackets Harbor, N. Y. It then came into possession of Archdeacon Hooker's family and was used on his father's farm to call the men to dinner. The Archdeacon has presented it to St. Luke's, Libby.—Bishop Faber made his visitation to St. John's Church, Butte, on Palm Sunday, and at the evening service confirmed a class of forty-six, presented by the rector, the Rev. Charles F. Chapman. This is the largest class ever presented in the history of the parish, and probably the largest in the history of the diocese.

**NEBRASKA.**—A large delegation from the Omaha lodge of Elks attended service at St. Martin's Church, Omaha, on April 2nd. The rector of St. Martin's, the Rev. C. Edwin Brown, is chaplain of this lodge of Elks.—The Rev. C. Edwin Brown, rector of St. Martin's Church, Omaha, has been preaching each week during Lent at the local post of the Volunteers of America.—D. Bradley Malkson, one of the lay readers at St. Martin's Church, Omaha, has been giving St. Mark's Church, Florence, Neb., an evening service during Lent.—Dean McGinley preached at the noon-day services of Trinity Cathedral, Omaha, during Passion Week. Bishop Shayler was the preacher at the Cathedral during Holy Week.—A great meeting of the Church Service League was held at the Church of the Holy Trinity, Lincoln, Neb.,

recently. Bishop Shayler and the Rev. Thomas Casady were the speakers.—A Branch of the Girls' Friendly Society, organized by Miss May Case Marsh, National Extension Secretary, G. F. S. A., in St. Mary's Church, Nebraska City, Neb., on March 5th, has had a most remarkable growth, numbering now more than eighty members, including a candidate class of twenty. The branch is engaged in sewing for Clarkson Hospital, Omaha, and the local Red Cross. The first probationers' class will be presented to Bishop Shayler for formal admission into the national organization on June 4th.

**NEWARK.**—The Finance and Advisory Board of the Diocese of Newark, being the Diocesan Executive Council, will recommend to the diocesan convention meeting in May, that the necessary expenses for attendance at the General Convention in Portland of the lay deputies, as well as of the Bishops and clerical deputies, be paid by the diocese.—On Palm Sunday, eighty-nine persons were presented for Confirmation at St. Luke's Church, Montclair, by the Rev. Luke White. It is announced that the enlargement of the parish house is planned, and about \$100,000 are pledged for the new building operations.—The work upon the new \$40,000 parish house for St. John's Church, Montclair, the Rev. James T. Lodge, rector, has begun.

**NORTH DAKOTA.**—All Saints' Church, Valley City (the Rev. C. W. Baxter, rector), has aroused considerable activity in the various organizations of the parish. The church was filled for the Good Friday Three Hour service, and 72 made their communions on Easter Day. The Knights Templar attended the 3 o'clock service. A new alms basin and a baptismal font were presented to the church as gifts of the congregation.

**OHIO.**—Easter reports from all over the diocese are most encouraging. Everywhere there were immense congregations, large communions and most generous offerings. In Trinity Cathedral, Cleveland, over \$2,700 was given to Bishop Overs' work in Liberia, with an additional \$1,500 for parochial work.

**OREGON.**—A campaign for \$50,000 has been inaugurated by St. Michael and All Angels' Church, Portland, known as the Bishop Scadding Memorial Church, for the construction of a new church edifice, parish house, and rectory. This mission was founded by Bishop Scadding and the new plant will be a memorial to him; consequently the campaign is diocesan-wide Under the Rev. T. F. Bowen, the communicant list has increased from a dozen to more than three hundred persons in the last ten years.—The Church of the Good Samaritan, Corvallis, is making successful trial of the plan of holding the Church school in the parish house at the same hour when the morning service is being held in the church. The plan is endorsed by many parents who otherwise would not be able to attend the services.—Gifts from the Davenport Fund received by parishes and missions in Oregon since the creation of the fund in 1893 total \$10,542.13.

**QUINCY.**—The diocese enjoyed its best Holy Week and Easter for many years. Among the features was the presentation and blessing in Christ Church, Rushville, of a set of brass Eucharistic and Vesper lights in memory of Miss Virginia Scripps, the donor of the church building in 1886,



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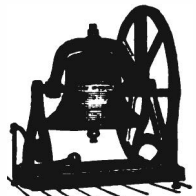
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and by whose will her home was given to the parish as a rectory. The Rev. H. A. Burgess is priest-in-charge. —At St. Stephen's, Peoria, Rev. F. C. St. Clair, priest-in-charge, eighty Cathedral chairs, a bishop's chair, and other new furniture were used for the first time. —At Trinity, Rock Island, the Rev. E. L. Essex, rector, there were 200 communions, 50 more than previous high record. Easter offering, \$1,500.

RHODE ISLAND. —Bishop Perry has called meetings of groups of vestries covering thirty-nine parishes for the first week in May to meet members of the vestries personally for general conference. Later there will be other meetings to include all the vestries of the diocese. —On Wednesday afternoon, April 26th, a reception was tendered at Bishop's House by Bishop and Mrs. Perry and the trustees of St. Andrew's Industrial School to the Rev. Albert Crabtree, the new warden of the school, and Mrs. Crabtree, to introduce them to the clergy of the diocese and other persons interested in the welfare of St. Andrew's. —At the annual meeting of the G. F. S., candidates of the diocese to be held on Saturday afternoon, May 13th, at the Church of the Redeemer, Providence, the speaker is to be the Rev. A. M. Hilliker, rector of Christ Church, Lonsdale.

SOUTHERN OHIO. —Three beautiful stained glass windows of English glass, were unveiled at the Church of the Advent, Walnut Hills, at Eastertime. This parish under the leadership of the Rev. George C. Dunlap, D.D., has laid special emphasis upon the Healing Ministry, Social Service, and Religious Education, so the subjects of the windows are: Christ the Healer, Christ the Carpenter, Christ the Teacher. The windows were given by Mrs. Stephen Chase in memory of Mrs. Christian, Mrs. Richard Sullivan in memory of her daughter, and Mrs. James Gilmore. —A solid silver bread box was given to St. Stephen's, Winton Place, Cincinnati, at Easter by Mrs. Robert J. Smith. —A week day Church school has been organized at St. Luke's Church, in the West End of Cincinnati, by Deaconess Fracker. The church is ideally located for such work, being about equi-distant from four large district schools and in the midst of a teeming population. It meets on Thursdays from 9 A. M. to 2 P. M., and includes the first to the sixth grades. The pupils, who already number 43 are excused from their regular classes to attend the religious instruction. Sympathetic relations have been established with the Mother's Club and the teachers of these schools and the experiment has been well received. The Christian Nurture courses are used. —The Rev. Dr. Samuel McComb, of Emmanuel Church, Boston, will address conferences at the Church of the Advent, Walnut Hills, Cincinnati, on May 3rd. In the afternoon he will speak on Spiritual Healing and in the evening on Religion and Health.

SOUTHERN OHIO. —Over the waters of Belle Isle Strait, Labrador, peals a bell which calls the worshippers to a little mission church, while at Christ Church in the village of Glendale, near Cincinnati, the bells in the beautiful Procter Memorial Tower serve a similar worthy purpose. Both bells were provided by members of the same Ohio congregation so it was very appropriate that at a recent visit of Dr. Grenfell to Cincinnati he should visit Glendale and give the good people there the pleasure of personal acquaintance. —The congregation of the Glendale Presbyterian Church and that of Christ Church

joined in Holy Week in attending the singing of Maunder's beautiful composition: Penitance, Pardon, and Peace in the latter church, under the direction of Mr. Prower Symons, brother of the rector, and organist and choirmaster of Grace Church, Avondale. —Representatives from eighteen parishes and missions, many University students, social workers, physicians, and several of the clergy attended the weekly meetings, during Lent, held in the Diocesan House under the auspices of the Church Mission of Help in Cincinnati, part of the work of the diocesan department of Social Service. The program discussed was Problems of the Adolescent Girl. The interest aroused was remarkable and there is no doubt but that many friends were raised up for the work and that any future program the department proposes will meet with hearty support in that city. —Two business men met in one of the smaller suburban parishes of Cincinnati. They were friends of long standing and had been together in many a struggle for local improvements. One said to the other: "We have stood together for years for the material prosperity of this community, why shouldn't we stand together for its spiritual advancement? I will be confirmed if you will. "The result was that in the next Confirmation these two fine business men stood shoulder to shoulder and knelt together to receive the "laying on of hands." — During the Easter season the

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**SOUTHWESTERN VIRGINIA.**—The Rev. Luther G. H. Williams took charge of the work at St. Thomas' Church, Abingdon, June 15th, 1921. Since his arrival a furnace has been installed in the rectory and electric lights in the church. On Christmas Day a beautiful walnut altar was dedicated as a memorial to the late Rev. John J. Lloyd D.D., who died in April, 1913, while serving as Archdeacon in Southwest Virginia. In addition to his general parochial duties, Mr. Williams is looking after the repairing of the Chapel of the Good Shepherd ("The Knobs") St. Paul's, at Damascus, as well as St. Thomas' and the Good Shepherd, falls under the care of Mr. Williams.—Through the generosity and activity of some of its members, electric lights have been installed, and the walls redecorated at Trinity Church, Natural Bridge Station, in Rockbridge County. This Church, which is in Natural Bridge parish, is under the care of the Rev. Norman E. Taylor, as are also the churches at Glasgow and Buena Vista.—Bishop Jett has adopted the plan of meeting the vestries of the various churches in the diocese, in connection with his visits for confirmation. In sending the official notice of a visitation he asks for a special session of the vestry at some convenient hour, and at these meetings problems are discussed which affect not only the individual parishes but also the diocese and the general Church. Thus the Bishop is able to obtain a much more definite idea of general conditions than has been possible heretofore, and in many ways derives benefit and pleasure from this contact with the officers in each parish.

**SOUTHWESTERN VIRGINIA.**—A conference was held in Roanoke on Thursday, April 20th, this being the initial meeting in this diocese in connection with preparations for the Nation-wide Campaign of next fall. The Rev. William H. Milton, D.D., executive secretary of the Nation-wide Campaign Department, Presiding Bishop and Council, led the discussions.—On the recommendation of the executive board of the diocese, the Lenten offering in most of the Sunday schools was designated for the Home for Boys at Covington. The total amount of this offering is not yet known. It is thought certain however that St. Paul's Sunday school, Lynchburg, led the diocese; the offering there being announced on Easter morning as \$1,572, with some mite boxes yet to be turned in.

**UTAH.**—Notwithstanding a heavy snow-storm, the Salt Lake City churches had unusually inspiring Easter services. The number of communicants at the Cathedral was 325. Of these, thirty-one had been confirmed on Palm Sunday. Seventeen children were baptized on Easter day; there had been eighteen baptisms in the previous two weeks, including seventeen adults, of

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whom four were of the Mormon faith. Bishop Moulton preached the Easter morning sermon.—The Church school of St. Paul's had the best service of its history, and St. Mark's hospital never had an Easter quite as good as this. Other interesting news includes the prediction that the Lenten mite box offerings will be larger than ever before, and that St. John's has ordered new pews for the church.

WESTERN MASSACHUSETTS.—The committee on the advisability of admitting women to membership on vestries and to the convention of the diocese has presented a printed report to the clergy and lay delegates of the diocesan convention which meets at Christ Church, Springfield, May 10th. The report recommends that women be admitted as delegates to the convention of the diocese, and that when parishes and missions desire that women be admitted to membership on vestries such parishes and missions be allowed to amend their constitutions to allow such membership.—An important feature of the diocesan convention this year will be the "Church Club" dinner to be held on the night of the first day at the Nayasset Club. The choir of Christ Church, Springfield, under the direction of Thomas Moxon, organist and choirmaster, has established a real reputation. The music critic of the *Springfield Republican* writes in part in the issue of April 25th: "A large and enthusiastic audience at the Auditorium last evening greeted the Christ Church choristers at the second concert which was fully up to the splendid standard set last year, and strengthens the hope that these concerts may become an annual feature of the musical life of the city. The 60 choristers, conducted by Thomas Moxon, sing with purity of tone and admirable precision, and it was generally felt by those who heard them last evening that their work may fairly be put beside that of the famous Paulist choristers whose visits to this city have been so much enjoyed.

WESTERN NEW YORK.—Plans are being formulated for a service for acolytes to be held in Trinity Church, Rochester, late in May or early in June, to which acolytes and servers in the other parishes of the city will be invited.

WESTERN NEW YORK.—On Palm Sunday, during Holy Week, and on Easter Day, St. Luke's parish, Brockport, N. Y., was supplied by the Rev. Dr. Alfred W. Arundel.—According to the annual report Christ Church, Rochester, N. Y., has 1,126 communicants. Of this number 862 made their Easter Communion. The offering in cash and pledges amounted to more than \$9,000.

WEST TEXAS.—The Bishop visited the parish of St. Mark, San Antonio, Sunday evening and administered confirmation to a class of sixty-three, and received one from the Roman communion. The communions on Easter Day numbered 842.

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