

# The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, FEBRUARY 21, 1920

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The Presiding Bishop and Council decided at their February meeting that hereafter offerings especially *designated* for matters in the Nation-wide Campaign Survey will be accepted by the Church and credited to the parochial and diocesan assessments of the persons making these gifts.

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# The Living Church

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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 21, 1920

NO. 17

## EDITORIALS AND COMMENTS

### Safeguards of the Church

**F**IRST among the bishops to treat in a conciliar address of the events of General Convention since its adjournment, so far as we are aware, is the Bishop of Vermont. On another page we are printing his remarks on the subject of the legislation relating to the Concordat. As there has been some discussion as to the accuracy of the interpretation given by THE LIVING CHURCH to that legislation, it is a satisfaction to us to find Bishop Hall's understanding of it in entire agreement with our own, and his view on the general subject one that we entirely accept. As the more experienced members of both Houses express their view, from time to time—and most of the bishops will do so in their annual addresses—we believe it will be found that misunderstanding of the drift of the proceedings was not widespread. The Convention, in both Houses, acted with intelligence, with courtesy, with an honest desire to find a basis for eventual unity, and with a firm determination to maintain the principles of the Catholic faith. The Convention could not and did not accept the Concordat as drawn, but neither could it, or did it, bluntly refuse to treat with a group of very distinguished Christian men. Relegating the whole subject to a commission for further conference and for study on broad lines suggested, the great preponderance of sentiment in both Houses was that every opportunity should be sympathetically given for such study and conference. That success would come of it must have been doubted by very many who voted for it, but that every effort should be exhausted before failure was accepted was the very general view. And only those unaccustomed to the traditions and the psychology of General Convention were surprised or disappointed when it appeared that deputies had kept their differences for the four walls of the committee rooms, where differences were harmonized as far as possible, and that bricks were not metaphorically thrown at each other when deputies ascended the rostrum.

The Church passed through very much the same condition of misunderstanding and misinterpretation in connection with what at first was called "open pulpit" legislation in the General Convention of 1907. A canon frankly authorizing the open pulpit was introduced and did in fact pass the lower house. It was then re-written by some of the older and more experienced bishops so as to make provision for the only legitimate need for new legislation that had been shown to exist, and then carefully and skilfully to forbid the very abuse which the original draft would have legalized. In that form "Canon 19" was adopted. A furore at once spread over the Church. On the one hand pulpits in our churches were opened to sectarian ministers, on a widespread scale, wherever the parochial clergy wished to establish what was rightly termed the "open pulpit". On the other hand a group of earnest Catholic Churchmen centering in the cities of the

Atlantic seaboard exhausted the English language in their denunciation of those—including the entire membership of the House of Bishops—who had voted for what, like the others, they termed the "open pulpit"; and by insisting, along with the extreme wing of Broad Churchmen, that the "open pulpit" had now become the law of the Church, gave every encouragement to those others to practise it. Eventually some twenty-odd clergy, maintaining to the last that the "open pulpit" justified their defection, abandoned their orders and went to Rome.

From the very start THE LIVING CHURCH denied that the open pulpit had been legalized by the new legislation. We analyzed its language and compared it with the language that had been rejected. We urged the plain meaning of the cautious words that were employed. We cited the interpretation given by the bishop who had written the final draft. We urged the inherent improbability that the whole House of Bishops had conspired to revolutionize the Church. It was all in vain. The daily papers had stated that the open pulpit had been enacted, and Mr. A., who, splendidly determined earnestly to contend for the faith, had actually sat as a deputy, said so, and Dr. B., who was ready and desirous to invite a Unitarian minister to preach for him, said so, and Father McG., who had already convinced himself of the apostasy of the Church, said so, and so it must be so. For six months the editor of THE LIVING CHURCH felt himself to be standing almost alone in the Church, and certainly to have been abandoned by those who ought to have been the staunchest supporters of his position. The Correspondence columns of those months were filled with attacks upon his position by saintly men who no more desired to believe what they felt to be the apostasy into which the Church had sunk than he did, but who had been temporarily blinded so that they did not see. Finally, as men became more normal, a monster petition was sent to the House of Bishops asking for an interpretation of the canon. That interpretation, officially given, was precisely that which THE LIVING CHURCH had maintained from the first. The excitement subsided. The excesses, which had greatly diminished under the interpretation that bishop after bishop gave in his annual address, died out, except as pure individualists, defying the law, as they had defied other canon law before, kept up an occasional irregularity while their bishops indulgently looked the other way.

To-day no one with the slightest claim to be called an authority, and almost no one in the entire ministry, would for a moment allow the statement that the "open pulpit" is lawful in this Church.

History appears to be repeating itself to-day in connection with the current misconceptions of what is involved in the Concordat resolutions.

There is a lesson in all this. Before any General Con-



vention we have a strange psychology abroad in the Church. Men who theoretically put their trust in God, and believe the Holy Spirit to be the motive power in the Church, are almost thrust into nervous prostration over their fear lest some atrocity will be committed or will be only narrowly averted at the coming Convention. Some months may probably elapse after any Convention before they are really sure that a "joker" will not be found in some apparently harmless resolution. They *expect* the apostasy of the Church. They are suspicious of bishops and deputies collectively, even when, singly, many of these are their friends and associates. These men may have a deep spiritual life, may write books on the Holy Spirit, or on the Church, but fundamentally, not trusting the present-day operation of the Holy Spirit in the Church, their position is pure atheism. They do not trust God. They do not expect the Holy Spirit to preside in the council of His Church. They are surprised when it appears that He does so.

It is true that the Church is always in danger. Theoretically, two successive General Conventions could repeal the Nicene Creed, or substitute the Book of Mormon for the Bible. That is to say, without having the *authority* to do these things, they have the *power* to do them. So also the Council of Nicea had the power to deny the Incarnation and the Council of Jerusalem the power to require every Christian to become a Jew. There is no sort of constitution or canon or other legislation that can certainly protect the Church from suicide. There is just one ground for belief in the continuing trustworthiness of the Church, and that is the Holy Spirit. "It seemed good to the Holy Ghost and to us" is a formula as hard to accept in the twentieth century as it was in the first.

So also, Churches may err, and vicious legislation may be adopted, and abuses may creep into them, and mistaken teaching may prevail in high places, without driving the Holy Spirit away or detracting one iota from the spiritual efficacy of the sacraments. Eternal vigilance will always be necessary in the Church, but it can easily be coördinated with that quietness and confidence which are the strength of the Christian man.

OUR GENERAL CONVENTION has about it a psychology which is not easily understood by those who do not know it rather intimately. In the first place it is so different from any other legislative body with which most of us are familiar that it is not easy to learn its ways. Legislation is, for the most part, framed in committees. The two Houses have largely ceased to be deliberative bodies; not through intent but because the triennial sessions must accomplish in fourteen days the equivalent amount of legislation that is distributed over many months in Congress, which latter is patterned after General Convention and is its nearest counterpart. General Convention is, historically, the two English houses of Convocation and the House of Commons, on its ecclesiastical side, transplanted into American institutions. The diocesan convention, which all Churchmen know, is purely American and is easily comprehended. It is not easy for the neophyte or the spectator to enter quickly into the psychology of General Convention.

The safeguards of legislation are so complete that *serious* mistakes are next to impossible. Committees of each House, acting separately, carefully analyze any proposed legislation. The independent deliberation in these, utterly disregarding the similar committee in the other House, is even carried to an extreme. Matters of great moment are almost invariably presented by joint commissions which sit between conventions and mature their thought slowly. The actual deliberation in open session is the smallest part of the process of legislation though it is the only part that the public sees. In effect, the committees are generally so representative that not much improvement of a measure is likely to result from amendments on the floor of either house, and if a measure fails in committee it is next to impossible to secure its enactment in open session. On the other hand it is by no means unusual for positive recommendations of a committee to fail in either house. Practically, a committee must convince the house of the desirability of a measure in a presentation of its merits in about ten minutes, or the measure will fail. The

opposition, if there is one, will chiefly present its case in committee, and again will have a decided advantage in any debate upon the floor. So great are the demands upon the time of every session that we never shall see again the counterpart of the great debates of the early seventies. The de Kovens and the Huntingtons of the twentieth century, if there are any—perhaps there are not—will hardly be able to use the House of Deputies as their forums from which to speak to a listening world. And, contrary to the general supposition, the great influx of new members at every Convention is a bulwark of conservatism, such as makes even needed legislation very difficult. The new deputy is often suspicious, he does not understand the process of legislation, he does not know the leaders, he does not trust the committees, he cannot hear half of what is said in debate, and recognizes the bad logic involved in most of the half that he does hear—for the art of talking logically and wisely and briefly in open debate is rare indeed—and the result is that, unless his interest can really be aroused in any measure, his tendency is to vote against it. Yet we doubt whether any body of serious-minded men anywhere responds more willingly to a plain, brief, unadorned statement of reasons why particular legislation should be enacted, separated altogether from attempts at oratory, than does the House of Deputies. And while very likely it is still possible for one House to be stampeded in favor of a measure by an eloquent speaker, it is impossible that the trick should be duplicated in the other House, sitting separately.

As for partisanship, it survives in the House of Deputies in a mere handful of men, and the appeal to partisanship is commonly recognized as so futile that one does not trouble to answer it. This was particularly noticeable at the recent Convention, where just one deputy, sitting by courtesy rather than by right, rung the changes on the partisan appeal over and over again and was scarcely ever awarded the dignity of a reply. Ninety-five per cent. of his colleagues were simply sorry for him.

And in all the legislation of the past forty years—since the conclusion of the unhappy Ritual controversy of the early seventies—we do not recall one single instance of really vicious legislation that has been actually accomplished by General Convention. Moreover the conditions of to-day render such legislation even more improbable in the immediate future than it has been in the recent past. And the Holy Spirit still lives, little though one would suppose it from the nature of the fears that some express.

All of which we have written for the reassurance of Churchmen. Delicate though questions at issue in the Church may be, no one is justified in predicting disaster ahead.



ANADA, bravo!

Nearly half the amount of the objective to be raised for the Anglican Forward Movement had been reported to headquarters as actually subscribed at the close of the intensive week, which was last week. The amount asked for from the entire Dominion was \$2,500,000, and on Friday night the sum reported as subscribed was \$1,229,278.

Of course the reports are very far from complete, and it is probable that the entire amount has been subscribed. The dioceses of Quebec and Moosonee have exceeded their quotas and far-off Mackenzie River has subscribed its full amount. Ottawa and Fredericton report their quotas nearly attained, while Niagara, Ontario, and New Westminster are more than half way over. There was bad weather over very much of the Dominion during the critical week and influenza was severe in all of the central part.

This is a splendid result, and we extend sincere congratulations to our fellow-Churchmen across the line.

We have followed the reports of Canadian methods with especial interest. The Church movement was made simultaneously with like movements in several other communions but retained its entire autonomy, though joint mass meetings were held in some places and much of the common machinery for promotion and collection was utilized. The value of the great movement appears to have been used without



surrender of the distinctive autonomy of the Anglican campaign.

About a year has been utilized theoretically in preparation, though, practically, the movement was launched by a letter from the Canadian House of Bishops, read in all the churches on the first Sunday in October. Canvasses by committees of women distributing literature followed, there were lantern lectures everywhere in January, followed by the mailing from headquarters of great masses of material, and the week of February 8th brought everything to a climax in the drive for subscriptions.

On the whole the length of time actually utilized was not much greater than was used in our own Nation-wide Campaign in the places that carried out the original plans, beginning intensively in September and concluding in December; but so many of our parishes did not begin on time but yet sought to reach their goal on the appointed day in December that in fact the Canadians seem to have made better preparations than we did. Also, the participation seems to have been more general. Whether any embarrassments attended the movement from its relation to similar movements among others we are not informed and shall be interested in learning. Certainly there appears to have been no confusion in regard to the distinctive purpose for which subscriptions were invited.

Congratulations to Canada! We are glad to learn from her.



ABLED information from England appears to indicate that formal protest was made from the nave of Durham Cathedral during last Sunday morning's service against the intrusion of Dr. Jowett, the distinguished Presbyterian clergyman, sometime of New York, into the pulpit of the Cathedral as preacher at a regular service. Probably the particular form of protest was ill-chosen, but the incident ought to make it clear to

Protest Against the Opened Pulpit

Churchmen, whether in England or in America, that the introduction of men *because they are sectarian ministers* into the pulpits of the Church will be vigorously resented and opposed. It is not a step toward unity. It is not an expression of good feeling. It is not a matter of comity. It is a plain violation of the fundamental distinction between the ministry of the Church and ministries not of the Church.

Even the principle of lay preaching is not involved. If Dr. Jowett will say, I am no longer a minister in opposition to the Church but a layman, seeking to be obedient to the Church's law and desiring to help in the Church's work, there will be no objection to his preaching in our churches wherever the Church's canon law makes lay preaching lawful, as, under some circumstances, the American Church does. Neither will there be objection to his speaking at some special service as an accepted specialist on a particular subject, wherever such extra-liturgical services and addresses are lawful. What is challenged by Churchmen is the principle that ordination by rites and persons outside the communion of the Church renders it lawful, even with the approval of the bishop, to differentiate the ordained person from others not in communion with the Church and thus to make it admissible for him to exercise the official preaching ministry of the Church.

We are not anxious to see formal protests such as that made in Durham Cathedral introduced into American services, and we shall hope that there may nowhere be occasion for them. Those who follow the weekly notices of approaching services in the New York daily papers, however, cannot fail to know that in one or two of the metropolitan parishes such incidents very frequently occur, notwithstanding the plain law of the American Church.



THE great storm on the Atlantic seaboard is the explanation of the failure of much of our customary news from eastern dioceses being not at hand in time for the present issue, as for the failure to receive Mr. Ferris' Daily Bible Readings. Last Sunday and the preceding two weeks did, undoubtedly, strain the resources of people who were within the bounds of the successive storms, and an American city, with its high buildings

Stormy Weather Delays News Reports

and narrow streets, is particularly helpless when the elements unite to make war against it.

This has been throughout our northern states an exceptionally severe winter, and the United States mails have often been obliged to succumb temporarily to it.



THE LIVING CHURCH has a letter for A. B. Dexter, doubtless called forth by a communication from the latter in the Correspondence Department of January 31st. It will be forwarded to the addressee if instructions are sent.

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

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

13. Rev. T. A. Cheatham, Pinehurst, N. C.....	\$ 36.50
22. William T. P. Coxe, Asheville, N. C.....	36.50
23. Miss Eliza P. Coxe, Asheville, N. C.....	36.50
77. Children of Pinehurst, Pinehurst, N. C.....	36.50
89. Dr. and Mrs. J. G. Halsey, Swedesboro, N. J.....	36.50
97. J. E. Haverstick, Philadelphia, Pa.....	36.50
140. Mrs. A. R. Vail, Bloomington, Ill.....	36.50
233. St. Hilda's Guild House, New Haven, Conn.....	36.50
355. Miss Ida M. Brown, New York City.....	73.00
390. Mrs. Hannah J. Rand, Lyons, Iowa.....	36.50
612. Mrs. A. H. Duff, New Bedford, Mass.....	36.50

Total for the week.....	\$ 438.00
Previously acknowledged.....	58,853.18
	<b>\$59,291.18</b>

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

19. Miss Eliza P. Coxe, Asheville, N. C.....	\$ 18.25
46. In honor of Theodore Roosevelt.....	38.50

Total for the week.....	\$ 54.75
Previously acknowledged.....	3,154.42
	<b>\$ 3,209.17</b>

NEAR EAST RELIEF FUND

Emmanuel Church, Elmira, N. Y.....	\$ 9.00
St. James' Sunday School, Cheboygan, Mich.....	3.00
Rev. and Mrs. A. E. M., Blair, Neb.....	10.00
St. Peter's Mission, Fort Atkinson, Wis.....	15.79
Bronx Church House Armenian Club, New York City.....	3.00
William Charles, Detroit, Mich.....	2.00
A Communicant of Christ Church, Clarksburg, W. Va.....	1.00
Sunday School and Church of Incarnation, Santa Rosa, Calif.....	101.60
A Member of the Church of the Ascension, Hickory, N. C.....	2.00
Miss Annie O. Treadwell, Washington, D. C.....	75.00
Mrs. J. W. Thompson, Smith, Ark.....	1.00
St. Stephen's Mission, South Ozone, L. I.....	29.00
Junior Auxiliary in the Diocese of Los Angeles.....	52.77
St. Andrew's Church, Charlotte, N. C.....	2.00
Church of the Good Shepherd, Dedham, Mass.....	5.25
Mr. and Mrs. F. B. Millard, St. Paul, Minn.....	10.00
In Memoriam Father Craig of St. James' Parish, Cleveland, Ohio, February 10, 1917.....	5.00
Christ Church, Norfolk, Va.....	204.51
J. H. Knauss, Ogden, Utah.....	20.00
Subscriber from Memphis, Tenn.....	20.00
Grace Church, Oceanside, Calif.....	6.86

\$ 578.78

FUND FOR THE CHILDREN'S HOSPITAL AT LILLE, FRANCE

E. C., Germantown, Philadelphia, Pa.....	\$ 5.00
F. T. K.....	10.00
St. Paul's Guild, Marquette, Mich.....	125.00
A Member of Trinity Parish, Asheville, N. C.....	10.00
N. S., Lansing, Mich.....	2.00
St. Paul's Branch of Woman's Auxiliary, Peoria, Ill.....	25.00
A Friend, Utica, N. Y.....	10.00
Mrs. W. J. McNeill, Clifton, N. J.....	1.00

\$ 188.00

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

Mrs. E. P. Knapp, Baltimore, Md.....	\$ 25.00
Citizens of Hazleton, Pa.....	4.00
Rev. T. A. Cheatham, Pinehurst, N. C.....	10.00
Miss Annie O. Treadwell, Washington, D. C.....	50.00

\$ 89.00

SERBIAN RELIEF FUND

Mrs. R. M. Barnett, Evanston, Ill.....	\$ 17.50
Mrs. L. Labrot, Frankfort, Ky.....	70.00

\$ 87.50

POLISH RELIEF FUND

Miss Annie O. Treadwell, Washington, D. C.....	\$ 50.00
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\*For relief of children.

FEET THAT would climb up into heaven must wend their way thither by treading in Christ's footsteps. Now to walk in His incomparable steps is both easy and difficult. The easiness lies in our surroundings, the difficulty in ourselves. Flesh is weak, and spirit is too often unwilling; otherwise any neighborhood might become to us as holy as Palestine. There waits in every direction abundant good to be done if only we have the will patiently to do it, first counting the cost.—C. G. Rosetti.



## NOTES ON THE NEW HYMNAL—XI

BY THE REV. WINFRED DOUGLAS



HYMN 124. "Lord, when we bend before Thy throne". The first tune brings to mind the following words from the Preface of the Parker Hymnal: "A significant fact is the omission from recent collections of the subtly-colored and expressively serious minor tunes, of which there was abundance in former years. In one widely-used collection of more than eight hundred tunes there were only twelve in minor keys. The editor does not wish to say that all minor tunes are good ones, or that all serious tunes must be in minor keys; but that one of the commonest means of sober musical expression, and one peculiarly suited to religious feeling, has been insufficiently appreciated of late. York, Windsor, and others, need only to be sung to be loved by young and old." Of the five hundred and twenty-eight tunes in the New Hymnal, thirty-six are of this character. They include some of the most popular melodies of the book. Windsor, the tune under discussion, was one of the first English common metre tunes. It was constructed, with but little change, from a melody in Dr. Christopher Tye's interesting setting of a shockingly bad metrical paraphrase from the Acts of the Apostles. So, in countless instances in the Hymnal, the dross is purged away, and the gold remains to enrich our treasury of praise.

HYMN 125. "Lord, as to Thy dear cross we flee". The beautiful tune "St. Bernard" was a special favorite of the late Horatio Parker, America's foremost composer and greatest authority in this field. It is often attributed to J. Richardson: but Richardson only arranged it for English use. The original melody was printed in 1741 in a curious hymnal called *Tochter Sion*, containing over two hundred hymns, partly Latin, partly German, by Heinrich Lindenborn, an eccentric but pious satirist of Cologne.

HYMN 126. "Christian, dost thou see them". There is considerable uncertainty as to the original of these spirited verses of Dr. Neale. He himself assigned them to the authorship of St. Andrew, Archbishop of Crete, A. D. 712—732, and quoted a line of the original Greek words, which he described as "Stichera for the Second Week of the Great Fast". But a careful search by various scholars in different editions of the *Triodion*, which contains all the Lenten services of the Greek Church, fails to reveal the original. If St. Andrew perhaps did not write this hymn, he certainly did write the longest one extant, the poem of three hundred stanzas, called "The King of Canons", which is still sung entire on Mid-Lent Thursday in the East. Even the American love of "biggest things" will probably fail to urge the inclusion of this in a future hymnal.

Many persons will regret the commission did not follow the example of Hymns Ancient and Modern, and of the English Hymnal, in printing Dr. Neale's lines unchanged:

"Christian, dost thou see them  
On the holy ground,  
How the troops of Midian  
Prowl and prowl around?"

This accords far better with the character of the second and third stanzas. There are occasions when the alteration of an author's words for hymnal use is imperative: this is not one of them.

The first half of Dr. Dyke's familiar setting is unusual in respect of the melody lying in the alto part, not the soprano. As many of the congregation as can should sing this part, which is often not sufficiently brought out.

HYMN 127. "Jesus, Lord of life and glory". This useful and excellent Litany is set twice by the same composer; many requests for the second tune having been received by the committee. The first tune is that better suited to congregational use.

I SUPPOSE no man who lived on a desert island in solitude could be a real Christian. No matter how godly a man he might be, he could never be like Jesus Christ, unless he had men to practise his Christianity on. So many of the virtues of the Christian life are social virtues. The hermit life, the secluded life, be it ever so holy in its aspiration, is not the typical Christian life.—HERBERT WELCH, in *Zion's Herald*.

## LENTEN PRAYER

Lord, Thou art holy, sinful I;  
Abashed I stand before Thy face;  
To Thee, to Thee alone, I cry;  
I have no hope save in Thy grace.

Indifferent, self-centered, cold,  
I recked not of Thy presence near;  
I—stubborn, proud, and over-bold—  
Trod my own path and did not fear.

Thy bounty filled my life with good;  
I made that good a snare to me;  
I counted it my own, nor would  
Hold it in stewardship for Thee.

I revelled in vain, fleeting joys,  
Despising pleasures found in Thee;  
I trifled with poor, paltry toys,  
While worthy tasks awaited me.

With zeal I transient treasures sought,  
Unsatisfying, insecure,  
Forgetful, while for them I wrought,  
Of the true riches that endure.

My utter folly I confess;  
To mourn my sin I will not cease;  
Lord, pardon my unrighteousness,  
Renew my heart, and grant me peace.

JOHN POWER.

## LENT

Comes now again with spring an ancient friend  
To be my guest, expecting warm embrace  
Of welcome at the door, and shining face,  
For old times' sake and love that must not end.  
Well-wisher of my soul is he, to spend  
Six holy weeks in this unworthy place,  
To cleanse and ornament with heavenly grace,  
If, unreluctant, I on him attend.

Be welcome, Lent! With thee apart I turn  
Into the desert's calming solitude  
To rest and pray, reflect, grow strong, repent.  
The world's insistent claims awhile I spurn  
To learn afresh the lessons of the rood,  
And how to love and serve, spend, and be spent.

EDWARD HENRY ECKEL.

## LENTEN HYMN

With Christ into the Wilderness apart  
I'd go, and be in solitude with Him,  
And listen to His voice within my heart,  
And conquer every dark besetting sin.

Help me, O Lord, to tread that lonely way,  
And learn the tempter's fiery darts to quell,  
And all my sins in simple faith to lay  
At Thy dear feet, and know that all is well.

In prayer, and fast, and fellowship Divine,  
Daily I'd walk and meditate with Thee,  
And eat the Bread, and drink the Heavenly Wine,  
By which Thy Life is ministered to me.

Hold Thou my hand, and strengthen Thou my feet,  
Lest I should turn unto the world once more,  
And lose the sense of all Thy mercies sweet  
And that dear grace which would my soul restore.


Draw close and ever closer to Thy side  
My soul in earnest thought and fervent prayer,  
That I may see the glorious Eastertide  
And in Thy Risen Life forever share. Amen!

T. W. CONWAY CHEESEMAN.



## Bishop Hall on Concordat Legislation

An Extract from His Convention Address

E and the other dioceses will be notified of certain proposed amendments to the Constitution which received a first reading at Detroit, which, so far as constitutional obstacles are concerned, are intended to render possible the adoption of the Proposals for steps towards Reunion, commonly known as the Concordat with Congregationalists. One of those proposed amendments itself needs amendment, for in its present form it is very questionable if it would effect its intended purpose. The words "to minister in this Church" which it is proposed to insert in Article VIII, which forbids the ordination of any one to the diaconate or priesthood unless he shall have first promised conformity to the doctrine, discipline, and worship of this Church, would still exclude the ministrations among us of persons who had received ordination from one of our bishops while remaining members of another religious body, whatever additional authority had been conferred for their ministrations in the other body. This objection was pointed out at the time in the House of Bishops, but disregarded.

Leaving technical objections, I wish to say something on the general subject of the Concordat. One of the foremost champions of the Proposals declares that no one has shown that the proposed Concordat violates any *principle of Faith or Order*.\* This is a startling assertion—or denial—in view of a good deal that has been said on the subject. The report of the Committee on Canons of the House of Bishops called attention to the unfortunate phrase about a minister desiring to be ordained by a bishop of this Church "without giving up or denying his membership or his ministry in the communion to which he belongs." This, the committee said, seems to block the way. "If it were withdrawn, and we were asked to ordain men not as belonging to another religious body, but as baptized Christians seeking orders from representatives of the Apostolic and Catholic Church, the case might be very different." So long as this phrase remains, I cannot but regard the question as one not merely of judgment but of principle. The only justification for such action as was proposed could be in regarding the Congregational and other bodies as guilds and societies existing within the Church, while having their own subordinate organization, like the earlier Methodists in England, or the order of Ethiopia in South Africa at the present time. But it would be a frivolous pretence for us to adopt this view, which the other parties certainly would not accept. To confer holy orders on those who distinctly claim to retain their position in religious bodies separated from the historic Church, whatever their individual opinions may be, and however excusable their inherited separation, would be a sacrifice of principle.

However, a Joint Commission, responsible to the Convention, has now been appointed to give further consideration to the whole matter, and the amendments to the resolution constituting and instructing this Commission, accepted by both Houses, materially changed the situation. If these additional conditions were agreed to by Congregationalists or others, and the objectionable phrase already referred to were withdrawn, we could welcome the plan as a serious and intelligent approach towards Unity, though there would still remain grave doubt as to the lawfulness of not insisting upon Confirmation for the people as well as for the minister thus received into communion with us. In another connection, at the same Convention, the bishops spoke of Confirmation as the normal and appointed completion of Baptism, and the means of receiving the gift of the Holy Spirit. To condone irregularity in the case of an individual is very different from formally exempting whole congregations from an apostolic rule and ordinance, or merely recommending its reception.

Well-intentioned as was the original scheme, its adoption would, I surely believe, have increased rather than diminished

divisions. *Since implications of a different kind have been circulated, it should be made plain that General Convention did not give its approval to the plans laid before it*, though it thankfully acknowledged in them a hopeful movement towards Reunion, which should be welcomed and encouraged rather than repulsed. In the House of Bishops it was distinctly understood that additional safeguards and conditions were needed, such as were included in the resolutions later adopted by both Houses. The Joint Commission was directed carefully to consider the following points in proposing legislation to the next General Convention:

"(a) That the Congregation, if any, in which such Minister officiates shall declare through its accustomed representatives its desire for such ordination on behalf of its Minister and its purpose to receive in future the ministrations and the sacraments of one who shall have been ordained to the Priesthood by a Bishop.

"(b) That every Minister so ordained shall, in celebrating Holy Communion, invariably incorporate in a Prayer of Consecration the Words of Our Lord in instituting that Sacrament, and also a suitable Oblation and Invocation of the Holy Spirit.


"(c) That he shall in no case administer the Holy Communion to an unbaptized person. And this Church will hopefully anticipate the use of the Apostolic practice of Confirmation."

It will be the duty of the Convention of 1922 to consider the whole matter as presented afresh.

As I have repeatedly said, it is not from indifference to the cause of Reunion, nor from coldness towards those who are now separated from us, or we from them, that some of us are critical of proposed schemes of reconciliation, and insistent upon what we believe to be essential conditions; it is rather because we are bent on a real and solid reconciliation, without loopholes for future misunderstanding or fresh separations. We would really "speak the truth in love", or (as the Apostle's words more exactly mean) maintain or act and carry out truth in love, and so grow up in all things into Christ, who is the Head, from whom all the Body is fitly framed and knit together, and so works effectually for the accomplishment of His purposes.\*

\* Ephesians 4:15.

### CONFESSION OF THE PRIME MINISTERS

N the recognition of the spiritual fact of the 'Fatherhood of God' and of the divine purpose of the world which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men."

This is not an extract from a sermon or from an episcopal New Year letter, but from a message addressed to the world by the Prime Ministers of the British Empire. By no stretch of the imagination can we suppose such a message from such men in the days before the war. Past Prime Ministers may have been, and no doubt were, convinced of this great fact, but they would not have dreamed of stating it collectively *urbi et orbi*. If politicians generally could be induced to speak oftener in this strain we might reasonably expect more principle, greater firmness in asserting it, and a good deal less opportunism than they commonly display. Moreover, people will listen to statesmen when they will not listen to preachers. The words of a Prime Minister carry far, and the very novelty of a collective declaration of religious faith which will be read in most of the households of the Empire should set thinking many people who do not habitually ponder upon the deeper things of life. A living religion is as necessary to nations as to men, and no bounds are to be set to its possible consequences in days of crisis.—*The Guardian* (London.)

SET THE CHURCH'S GOAL and then fight to it.

\* The Rev. Dr. Manning in *THE LIVING CHURCH* for December 20, 1919.



## The Work of the Social Service Commissions: The Bishop's Eye

By Clinton Rogers Woodruff



OME years ago an office was established in New York City, which came to be known as "The Mayor's Eye". Its function was largely one of investigation, that the Mayor might know what was going on. Under a Mayor like John Purroy Mitchel or William J. Gaynor it became one of far-reaching usefulness. It put them in touch with what was going on in the departments. It apprised them of good work going on; it informed them of what was going wrong. The office was really the "Mayor's Eye", searching, insistent, seeing what one so busy as the chief executive could not possibly see with the vast burdens resting on his shoulders and demanding his attention. Under the right sort of executive there were practically no limits to its usefulness.

If we have a "Mayor's Eye" why not a "Bishop's Eye"? There are no harder worked executives anywhere than our bishops, especially those in large dioceses with big urban populations. Their ecclesiastical duties are heavy enough for the average man to bear; but they represent only a part of the burden they bear. In addition to playing a part in the affairs of the Church at large, as well as in the diocese, they are expected to occupy an important place in civic affairs, speaking with the full force of their personal ability and capacity and of their high office. Then the lengthening demands of social service work increase the burden at times almost to the breaking point.

What is the solution?

None of these groups of duties can be ignored or postponed. They all call for attention and must receive it—not at the bishop's convenience, but when the demand calls.

Ecclesiastically relief can be afforded by suffragan bishops, but in other directions only the diocesan can perform the duties. In the realm of social service, the Social Service Commission may perform a function of far-reaching importance and helpfulness by serving as "the Bishop's Eye".

Let me illustrate what I mean by describing what our Bishop of Pennsylvania has begun to do. As he receives letters, requests for help, inquiries as to work being done, he refers them to the chairman of the Commission, who in turn if they demand it takes them up with the Commission. Some time since Bishop Rhinelanders referred to the Commission a letter from the United Tenants' Protective Association, which reads (in part) as follows:

"Hundreds of Philadelphia's loyal citizens are facing a winter on the streets because some realty men are taking advantage of the unfortunate housing conditions existing at this time in the city of Brotherly Love, and are holding their properties vacant or at exorbitant rentals in order to force sales at a price that is prohibitive to the working man.

"We are taking the liberty of addressing you because we know of your interest in the welfare of the city and its citizens, and while it is impossible for us, in our humble means, to alleviate the suffering that is bound to come, we know that you, in conjunction with other public spirited citizens, can find a way to relieve the situation if you will give the matter your attention.

"Belgium and France called for help and Philadelphia responded. The Armenians called for help and Philadelphia responded. The Red Cross has always had Philadelphia's whole-hearted support, while the War Chest was filled to overflowing, and the Liberty Loans went over the top in every drive. Now Philadelphia's citizens, facing eviction because they are unable to purchase their own homes, are calling upon you and other public spirited citizens to interest such organizations as can investigate conditions, and possibly bring relief, in order that mothers and children may not have to live continually in dread of the sheriff or magistrate in a world that is supposed to have been 'made safe for democracy'.

"We are ready to lay before you the facts in relation to existing conditions and we feel you will be able to help these unfortunates."

To this the chairman replied after due inquiry:

"The Tenants' Protective Association, or Associations, for there are a number of them, and, as I understand it, the connec-

tion between them is very slight, began here last winter as a result of the rent profiteering and the 'Own Your Home Campaign' which was forcing people to buy and often at inflated prices.

"There are Tenants' Protective Associations in West Philadelphia, South Philadelphia, and North Philadelphia. Mr. — of whom you speak, is secretary of the South Philadelphia Association, but as I understand it has no official connection with the associations in other parts of the city. Of course, there may have been a city wide amalgamation recently.

"I have met Mr. — a number of times and the impression I gained is that he is sincere and in earnest."

Another inquiry came from the executive secretary, who may be called the "Bishop's right hand" in executive matters and who in the person of Reynolds D. Brown bids fair to become a very present help in administration. Here is the letter:

"I had a call this morning from Miss —, a governess in the home of Mrs. —. She was much exercised over the alleged white-washing of the management which is going on, as she says, in the Eastern Penitentiary. She says that the committee which is investigating is not willing to know the real facts, and that great harm will come unless some disinterested outside persons intervene: I have spoken to Bishop Rhinelanders about the matter, and he thinks the proper procedure is for the Commission on Social Service to take the matter up and make such inquiry and take such position as they may think proper. Please call on me if you want them for further particulars. Miss — relies very much on — of —, who, she says, is the only member of the Board who is anxious to have the truth disclosed. The Bishop had heard that — is a new man and a trouble maker. You will, of course, use your own judgment in dealing with them."

To which the chairman of the Commission replied:

"The situation there is a difficult one to judge without fuller information than is now available. I shall bring your letter to the attention of the Social Service Commission.

"Mr. —, upon whom Miss — seems to rely, does not bear such a reputation as to lead me to place much dependence upon him.

"On the other hand I have known Mr. — for a number of years. While not at all times seeing eye to eye with him, I feel that he is trying his best to serve the ends of justice and decency.

"I shall be glad to advise with you further after the matter has been presented to the Commission."

This particular matter is a highly controversial one and requires much thoughtful attention. One of the charges is that the food is distasteful, but what food is not so after it has been eaten for months and years without change? Another charge is that the Warden plays favorites, but where, when one seeks to use discretion, is not such a charge likely to be made? The worse a man and the greater the reason for his punishment, the greater the likelihood of a charge of favoritism. These are general observations and are not intended to prejudge the present case—but they naturally occur when charges are made by one whom the Bishop quite properly things may be "a trouble maker", an impression based upon the fact that the man in question attacks the Warden in the presence of the prisoners. (I prefer to use the word "men", but to do so in this connection might lead to a misunderstanding.)

Another communication dealt with a "Law and Order Sunday" and still another with the highly important, but most difficult, question of immigration.

In one of his letters the Bishop said:

"I am sorry to bother you with all these things, but I must have a mentor in connection with these important matters.

"I do not want to miss any real opportunity in the social service life. On the other hand, I cannot afford to waste my time."

It was not necessary for the Bishop to have said this. He has a proper right to call upon his Social Service Commission for just such service, and so have other bishops!



## Unique Proclamation of the King of Sweden

[TRANSLATED]



E, Gustaf, by the grace of God, King of Sweden, Götas, and Vendes, proclaim: That, in accordance with old custom, we have ordered and decreed that during the year 1920 there shall be four holidays of Thanksgiving, Fasting, Penitence, and Prayer, namely, Sundays, March 14th, May 9th, July 11th, and October 10th, wherefore the Archbishop, at our request, has caused to be published in the churches these words of admonition:

Hunger is the sign of the age. "From battle and murder, from pestilence and famine, from sedition and rebellion, save us, good Lord." Only a few years ago these words in the Litany hardly meant more to us than sad memories from ages of the past. The years of calamity have made them a prayer above all others for the whole Christian world.

True, the wildest streams of blood are stemmed, but lives are yet spilled in continued warfare. Battles and sedition reap another unbloody harvest. More cruel and widespread than ever stalk death and desolation among children and the aged, men and women. The spirit of charity makes itself known, especially amongst those who are living themselves in straightened circumstances. Millions of stricken victims of hunger, cold, sickness, and captivity still cast appealing glances toward our spared lands. The organized lawlessness of war must of necessity bring manifold miseries. It is the duty of every one to try to shorten and alleviate its effects, not to lengthen and increase them. Trembling and full of anguish comes the question: Will a new world be built on the burnt ruins of Sodom? Or has mankind in vain gone through the trial? Beautiful hopes have been shattered. Was not the lesson clear enough, the lesson which taught us that neither nations and communities nor individuals are called to hypocritical or brutal selfishness, but to mutual trust and help?

Never has the world been in greater need of merciful hearts. Nothing brings the peoples closer together than the works of mercy.

Beyond the hunger for bread, another hunger is raging which extends far outside famished countries. Men are hungering for love. In spite of differences in descent, work, and doctrine, they ought to learn how to meet in trustful love and helpfulness, while this short life lasts. In all honest hearts there is a desire for mutual good will and trust, whether opinions agree or differ. This notwithstanding, not only nations, but factions and individuals, turn a cold shoulder to each other. The greatest hindrance to love is the hypocritical conceit which Jesus judged more harshly than anything else. Self-righteousness will not recognize the craving for confidence, but confidence alone can make life worth while for humanity. Will the sufferings of the age and the uncertainty which holds us in common be able to break the hard crust of our self-righteousness? That love, locked within and withering in so many hearts, is a menace not only to themselves, but also to those whom they are robbing of their love. Next to daily bread, Jesus mentions amongst our needs in the Lord's prayer forgiveness; but forgiveness does not in blindness and indifference confuse right and wrong, but is stirred to anger by evil. Forgiveness is the strength and victory of love. Mutual penitence

and forgiveness alone can smooth the path for real justice and prepare our part of the world for a brighter future.

Homes are of greater importance than all other institutions. In them love should reign supreme. In many homes, however, love has faded away and youth, the most precious thing we have, is endangered thereby.

The expansion of our school system will help to check the lawlessness of the growing generation. During the war, the State of Sweden was enabled to complete this work of peace. Through the extension of education the care of the community has reached those who after us will form the nation. May generation after generation reap the benefit hereof!

The school, however, cannot take the place of the home. In certain groups of the community complaints are made that reverence and obedience toward parents are declining. Regard for the rights of the home has been weakened. Many of the young no longer wish to share the family burdens, and therefore cannot taste the indescribable joy of a united, economical, and loving home. In this respect the trend of the age has brought dangers which only a serious view of life and patient endeavor will be able to cure. God grant the Swedish homes strength to train their children in mutual helpfulness!

The selfish tendencies of man tend to destroy the homes and all human obligations. Moreover, he who selfishly seeks, above all, his own welfare loses his own true self. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The law of love and Christian brotherhood is expressed in these words: "He that loseth his life shall find it."

The hunger of love is such that no earthly joy can satisfy it.

"Our soul was made to seek above  
Its joy of fullest measure,  
And cannot find in earthly love  
And gain its own true treasure."

If justly distributed, the daily bread is sufficient for us all. If justly distributed, the work need not overburden any one. Both must be justly distributed. No distribution, if ever so prudent, no social adjustment, if ever so perfect, can satisfy the craving for that goodness and perfection which are not of this world. This craving drives mankind ever onward. Wherever craving for truth really exists, it gives strength even to unpremeditated social welfare movements. Where it is absent, no compact and well-meaning organization can in the long run conceal its inner emptiness. He who becomes enmeshed in the mire of selfishness dies the spiritual death.

May the Lord send a hunger into our Swedish land, not a hunger for bread, not a thirst for water, but for the word of God. For "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He has placed eternity in the hearts of men. Of this hunger and thirst it is written: "Whosoever will, let him take the water of life freely." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Let us then, young and old, men and women, who build, dwell, and tarry in the Kingdom of Sweden, throw off our fears for the future, and, forgetting our differences,

(Continued on page 531)



## The Spiritual Element in Sickness

By Theodore Diller, M.D.



AN editorial writer in a Church publication states his belief, to which I subscribe, that the laws of nature and the Will of God are one.

The medical profession makes two great divisions of disease, organic and functional; the former being those diseases which are upon material or palpable foundation such as tumor, hemorrhage, clot, or inflammation, and the latter being those which are not upon such a palpable material basis and appear to be disorder of functions which arise in various ways, as for instance by various emotional disturbances, chemical mal-adjustment, exhaustion. The medical science is from time to time taking some disease from the list of so-called functional diseases and placing it among these which are regarded as organic in character; but it never takes a disease from the list regarded as organic to place it in the functional list. The dividing line is not always clear and distinct; but at the extremes the difference is very marked and distinct and of great value to the physician. For example, so-called "stroke"—sudden bursting of a blood-vessel in the brain resulting in a hemorrhage and producing paralysis of one side of the body, face, arm, and leg. If non-fatal the hemorrhage is gradually absorbed but leaves behind it a scar and destruction of brain tissue which cannot be and never is repaired. One-sided paralysis (hemiplegia) improves to a certain extent, but in large degree it remains throughout life. On the other hand the individual, as a result, let us suppose, of a sudden mental shock—such as receipt of news of a very disturbing nature which upsets him—becomes very emotional and highly wrought up; and in some cases even something more serious happens, as for instance a convulsion or loss of voice—mutism—or violent tremors or paralysis. Here the disease—hysteria—is functional and a complete cure is possible.

Forgetting for the moment that I am a physician and looking at the matter from a Churchman's point of view, I see in both these cases the laws of nature working—the will of God. But practical experience leads me to believe, both as a physician and as a Churchman, that an old well established case of one-sided paralysis, resulting from hemorrhage in the brain, will not disappear—although it may be a little ameliorated by medical treatment. On the other hand, prayer may cause to disappear all the symptoms in the functional case. Also it is well known that such cases of functional disease will disappear by strong faith in almost any cult, such as Eddyism, Voodooism, drugless healing, etc., etc.

May, then, prayers such as Mr. Hickson offers do any good?

I can see that they may do a great deal of good—even in organic diseases. The victim of all diseases, whether functional or organic—commonly by fear, introspection, self-pity—exaggerates his symptoms; so it is common to see superimposed upon organic disease many nervous or so-called functional manifestations. With these subtracted or eliminated, it is not difficult for me to see how an individual in organic cases may gain 10 per cent., 20 per cent., or even more and become much happier than before. And in the functional case symptoms may disappear as by magic, or, as the more devout might say, by miracle. The history of religion and medicine abounds in such examples.

Prayer, I could see, might put the individual in a better frame of mind to submit to the will of God. Now, if the individual with organic disease can learn how better to bear his trouble, is he not to this degree cured or relieved? If the man with an amputated leg would rail and fret and bewail his fate, and scold and indulge in self-pity, would there not be superimposed upon his actual infirmity a large mental element? If, however, he were to submit meekly to the will of God and at the same time look forward, making the best of the situation, would he not be thereby greatly relieved? Those who have been about invalids suffering from gross physical deformity have been amazed at the equanimity with which these individuals bear them. People bear misfortunes

of all sorts very differently, determined chiefly by training and temperament. For instance, a man worth a million dollars loses half a million and goes into a state of mental depression closely approaching melancholia. Yet how insignificant does his loss appear to the poor fellow who is well nigh penniless!

Those who suffer from functional diseases commonly do not bear them so well. They are frequently fretful, fault-finding, and self-centered and selfish. I suppose the priest, like the physician of years of experience, is impressed with the different way in which people bear suffering. Sometimes it is very ill; sometimes it is very well. But with functional disease there is seen commonly enough a degree of selfishness that is amazing. The individual frets, fusses, and he—or more commonly she—is willing to accept all the sacrifices which the family may make. I recall one invalid who would think nothing of the fact that both her sisters worked for a living, devoted all their spare money to her, and denied themselves marriage. *Only her own ills counted.* If such an individual would really and truly reflect the Christian religion, really and truly ask for "the peace of God which passeth all understanding", she would be immensely better; and despite her handicap exert a blessing on those about her—as witness Mrs. Browning—instead of tiring, exhausting, and wearying the members of her family, to say nothing of exhausting their financial resources. Christian religion and prayer could help all sick people much and often times result in a cure in functional cases, if prayer were really sincere, really believed in. But my own experience, which covers a great many years, leads me to believe that very few sick people really very earnestly believe, hope, or expect results therefrom—and this observation applies to people brought up in various Christian training, so much so that one is struck, almost awed, when he comes in contact with a man or woman who really believes in prayer.

But when the selfish invalid who would accept all sacrifices will not believe in prayer, nor enter into the right spirit, it is the duty of the clergy and physician to protect the family against her unreasonable demands. In other words, there is and has been too much coddling of nervous invalids. People have too much accepted the invalid's own estimate of her illness, which is that nothing else counts. Personally, for years, I have been preaching the doctrine that the well members of the family have some rights. Also, I firmly believe that there is a time for strong, even harsh, words to the invalid who uses her invalidism for her own selfish end. It is well known, for instance, that cripples are sometimes extremely disagreeable and offensive, reasoning that because of their crippled condition they can make all sorts of gibes and that their physical condition will protect them from counter assaults. Just as there should be reasonable and fair discipline for children, there should be reasonable and fair discipline for those who are nervous invalids. I repeat again that the well members of the family have some rights.

At this point I insert the collect for this week—that of the Second Sunday after the Epiphany: "Almighty and everlasting God, who dost govern all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord."

What does this collect mean? A petition to Him who governs all things in heaven and earth to accord us peace all the days of our life.

I take it that it means we ask a state of mind and heart in which the Christian is at one with God, and thus above and beyond the assaults which he receives constantly. But I also take it to mean—in more natural and psychological sense—that we ask tranquility, or poise. I think if my readers will look about them they will agree with me that those they have known who have seemed best to exemplify Christian life were people of poise and tranquility in both heavenly and earthly things. Certainly over and over again



this petition of the Second Sunday after the Epiphany is repeated throughout the Prayer Book. I wonder if my conception of the matter is in accord with that of our theologians.

I can discern that the teaching of Mr. Hickson makes for tranquility, poise, and peace. It may appear that I am not in accord with him. But I am purposely avoiding any attempt to discuss the question from the theological or Bible point of view, simply trying to reason out the whole thing as I see it as a practising physician living in the year 1920, and

who accepts the Catholic faith as he understands this Church to teach it.

I suppose that my belief in these matters, not altogether counter to that of Mr. Hickson, would vary somewhat from the teaching which he accepts. But, even if Mr. Hickson's belief goes beyond my own, it appears that he is teaching the reality of prayer in simple, earnest, fervent manner—and far be it from me to put any hindrance in the way.



AFTER A CELEBRATION OF THE HOLY COMMUNION



WITH OFFICERS AT KRONACH, BAVARIA, SPRING OF 1917

### ARCHDEACON NIES WITH BRITISH PRISONERS OF WAR IN 1917

#### REPENTANCE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF CALIFORNIA]

**I**N the readjustments for a new generation or a new Church order there are manifest many adaptations for betterment. In a true and practical way we must "forget the things which are behind and stretch forward to the things which are before". The cheery athleticism of the sprinter is a captivating figure. Readjustment for reform is implied in all true Church advance. It is an obvious qualifying for corporate "good form". But there are some critical tests of church readjustments that, though inevitable, are not so plainly in the popular mind. In all sound scriptural and religious readjustments there is involved some degree of *Repentance*. It may only be in the mildest meaning of the word—a change of mind and heart as a new way of "looking at things". But in all our Church antecedents and genius there is no less than the most vital import of true repentance. This is so obvious in the Bible and Prayer Book up to the highest conception and practice of confession of sin and sacrifice that I need only refer to it here. Our Lord, as well as St. John Baptist, struck that profound note of warning for a kingdom of God "at hand", in the mobilizing call, "Repent ye". And it was one of the most assuring evidences of a right conception of this, that at the highest pitch of fervor in the joint session of the General Convention which gave such momentum to the Nation-wide Campaign there was the instinctive dropping to the knees of the whole body as they repeated the General Confession. The Church is in no "fools' paradise" of that self-deception which says we have no sin. But without falsetto cant, or trying to reach too high notes for our matter of fact ear, this readjustment of repentance, clearly in the consciousness of that spontaneous confession of the General Convention, needs all recognition and exploitation in the right preparedness for better days for the Church. In his timely book on *Mysticism and Modern Life*, Professor Buckham says: "The most serious theoretical error of mysticism is its inclination to minimize evil in order to magnify God." And in our present day reaction from materialism into so many tendencies of mysticism there is especial need for the Church to be alert as to the right line of its Christian doctrine of sin. That is its credential for keeping close to human nature as to the cross of Jesus that cleanseth us from sin. Whether we see that human nature in a St. Paul or in a heathen poet, we must take it where we find it and no optimism or mysticism can ever silence that sentiment of a heathen poet: "I see and appreciate what is better, yet I follow that which is worse." And in the Revision of the Prayer Book itself, while due regard must be had for the elimination of archaisms and a changing temperament of the age in ways of expressing it, there has hardly been a greater call upon the Church itself to feel, and then to teach the modern world, its call to Repentance, whatever be the readjustments in vernacular or point of approach to present-day dealing with temptation and with sin. From the Christian and Church standpoint reform without repentance is like curing a wound without sterilizing it. In the structure of all Catholic

Liturgies there is a penitential introduction to the praise and faith and prayer and energizing of worship. In child nature the seeing and sorrow for a fault is the first step of forgiveness and fuller love.

#### THE CHURCH IN ANY CRISIS

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF INDIANAPOLIS]

**W**HATEVER affects the life of the nation affects the life of the Church; the nation and the Church, though politically severed, are nevertheless interdependent, the one upon the other. Existing conditions cannot be treated simply as political questions, to be decided and determined by the state alone. At heart they are moral questions which must be the concern of the Church and of every Christian man and woman. One of the reasons, perhaps the chief reason, for the avowed antagonism to the Church and to organized religion is that, justly or unjustly, rightly or wrongly, the opinion is widespread that the Church is allied with a class, that it is under the domination of the wealthy and the powerful, and therefore that it is not sympathetic with the great army of toilers nor just in its attitude toward them. Whatever of truth there may be in this charge rests on the fact that as a Church we are disposed to hold aloof from participation in these great issues, and even from the expression of opinion concerning them. As an illustration might be mentioned the failure of the General Convention to pass a resolution endorsing the principle of collective bargaining and the consequent loss of an opportunity not only to express interest in the industrial problems which are bound to affect the welfare of the whole community but to take a stand for principle which it would seem ought to be acknowledged as just and right by all. I rejoice that the Church has never taken part in partisan politics, while, through its members, it has contributed much to the political life of the nation from the beginning of our existence. But we cannot be indifferent to, or take no part in, the solution of the great industrial questions that are causing unrest and dissension, and producing a cleavage among the people of the land that is ominous.

#### UNIQUE PROCLAMATION OF THE KING OF SWEDEN

(Continued from page 529)

humbly join in earnestly inquiring of ourselves, how we are fulfilling our duties as citizens, men, and Christians. Let us all, on these public days of Thanksgiving, Fasting, Penitence, and Prayer, enter into the house of the Lord, there with one accord to contemplate His holy Word in the texts assigned with prayer and thanksgiving.

In witness whereof have We, this twelfth day of December, in the year of our Lord 1919, affixed our signature and set our royal seal at the Palace of Stockholm.

(Ecclesiastical Department.)  
(L. S.)

GUSTAF.  
Olof Olsson.



## Selections from a Sermon

By the Rt. Rev. William Theodotus Capers, D.D.

Bishop of West Texas

Preached at the Annual Council of the Diocese, at Laredo, January 21st



It is a comparatively easy step to make a profession of Christ and with the profession a resolution of service, without any definite experience of conviction as to one's duty to Christ or a personal devotion to Him. Just this step has sufficed for thousands who are in the Church, both in the ranks of the ministry and the laity, and it is right here that we

*The Measure of the Love of Christ*

find the future of the Church in imminent danger, and for this reason I wish, at this turning point in the world's history, to lay emphasis upon the necessity of developing in our personal experience such devotion to Christ as will heal us of our pride and selfish interest, in our service for Him.

Before our Lord's crucifixion He had described Himself as the Good Shepherd who was to give His life for His sheep; and with this love burning in His heart He made good His words by offering up His life and by overcoming the powers of hell that He might prepare a place for them in the world to come. And then, upon His resurrection, we find His first thought to be that of His sheep; and we find that He bases His commission to His disciples upon the ground of love which is sterilized of self, and we find the Apostle, to whom He gives the commission to tend His sheep, possessed of that love. In this commission, then, we find that Christ Himself can only feel secure in His absolute knowledge of our love for him. He is not asking this love primarily for himself, but rather as a guarantee of the security of his sheep. "Love, love to Christ, is the only sure spring of love to men; it is the foundation of service". If we accept this as the necessary qualification for our ministry (I am speaking to the laity as well as to the clergy), we must have a startling sense of our unfitness for this ministry; and yet, here is the ultimate state of heart and mind toward which we are compelled to move, being driven by the love of Christ. . . . The difficulty of the Church to-day is not in securing money; it is not in securing a certain loyalty and allegiance to the Church on the part of the rich or the poor; but rather it is the difficulty of securing unrequited service from the professing Christian as an under-shepherd of the sheep.

Jesus Christ threw a totally new light upon the personality of man. He took love as His point of departure the central principle in our nature, which gathers all its other faculties and functions into one; our absolutely fundamental and universal characteristic. He taught us that virtues and graces are thorough only when they flow from love; and further that love alone can reconcile the opposite phases of our life—action and passion, doing and suffering, energy and pain—since love inevitably leads to sacrifice, and sacrifice is perfect love. It may be granted that previous teachers had said somewhat kindred things. But Jesus Christ carried His precepts home by practice, as none had ever done before. He lived and died the life and death of love; and men saw, as they had never seen, what human nature meant. Here at last was its true ideal, and its true ideal realized.

In the examination of those who have been prepared for confirmation, I find that the majority of the members of the usual confirmation class have taken the step of assent rather than the step of confession. They have agreed to the articles of the Christian faith and have taken upon their lips and into their hearts the Lord's prayer and they have expressed a desire for confirmation as a means of an outward profession of faith; but I fear that this step has in itself been sufficient for their hearts and therefore has not led them to an unreserved devotion of their lives to Christ. And yet Christ must have the life of the individual before He can live triumphantly enthroned in the civilization of the world to-day. Oh, my friends, hear and consider these words of Christ:

"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

Here is the measure of love that Christ requires of us. He is to be first, because in Him rests the highest good of all whom we love and of all things that are worth loving.



HERE is to-day very little conflict between the Church and the world. If this statement is challenged I will meet it by asking the challenger what it costs the average communicant of the Church to be a Christian? I venture to anticipate the answer that will be given, nine times out of ten, by repeating a statement that was made to me by a splendid

*The Church and the World*

friend of mine and a communicant of the Church, when I asked him about a mission that he had been attending during the week. His answer was that the missionary had picked the pockets of all who had attended. In other words, while the mission had resulted in producing a good sized confirmation class, yet the greatest impression was made upon this man, at least, was that it had cost those who had been confirmed a worth while sum of money. And this is not at all contrary to the psychology of the period in which we are living. The dollar mark is the symbol of brains, of political influence, of social standing, of Church membership. I realize that this statement may be construed as bringing an unjust judgment upon the life of the Church, but I will answer any denial of this statement by asking: Where are the poor of the Church? Where are the unloved of God's human family? Where are the destitute and despised? I answer, for the most part, they are not in the institutions of the Church, neither are they under the loving care of God's ministry. Not until the accuracy of this statement is successfully disproved will I withdraw the statement that I have made, which may be summarized thus: The most characteristic sacrifice that the average Christian makes to-day is the money that it costs him to be a Christian.

All life has a tendency to formalism, and formalism is but the expression of the limitations of the inherent life within the organism. And this is just as true in the organized life of human society which can only express itself through its inherent powers, which, unless constantly renewed, must inevitably weaken into formalism. This was the process of the degeneration of the faith of Israel; a gradual spending of her spiritual powers with an utter failure to renew them at the altar of her God. And such was the history of the corruption of the Church of the Middle Ages, and such was the history of the Church in America immediately following the Revolutionary War. And, Oh my brethren, the dread spectacle of a Church without the very heart of Christ within it rises before me and leads me to speak with such boldness and with such earnest forewarnings. The brilliant success itself of the Nation-wide Campaign can be turned into a dark Waterloo, unless we carry the Campaign on into the strongest citadels of our hearts and thereby release ourselves from the formalism of mere organization and the dependence only upon executive orders. We must not allow ourselves to become "cribbed, cabined, and confined" by the power of formalism, a formalism that recognizes modes and ceremonies, customs and traditions, as the highest appeal for the authority of its life.

The very necessity of organizing the Church into parishes and dioceses and the breaking up of her life into societies and groups diverts the mind from the idea of self-surrender to Christ by claiming, first, an allegiance to an organization. In other words, Christ is overshadowed by the organization. We see the justice of this statement in parochialism, which has ever been one of the great handicaps of the Church's life. And we also see it in the partisan spirit of the member of the Church society. While it would be impossible to surrender our ecclesiastical organizations, yet we must ever remember that where the stress is laid upon the organization, to the obscuring of the devotion of the heart to Christ, there will be inevitably a tendency to depress and lower the plane of holy living.



HE has called us as shepherds of His scattered and lost sheep and love alone can save them. Upon the assurance of possessing this love, we, then, are commissioned to feed His flock. What a solemn, holy, and blessed privilege does this commission carry with it! So great are these



privileges and so supreme is the joy in the exercise of them that we must feel compelled to make a reverent inquiry as to how the commission is to be faithfully performed. In making this inquiry I would ask you to consider, first, the question, *Who and where are Christ's sheep?* . . . I answer that His sheep are the children of mankind whom He has called into the sonship of God, through Himself, and they are His because they are and ever were the eternal choice of His heart. The Psalmist testifies to this choice in these words: "I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession." And as though deep were calling unto deep the Psalmist of a later generation speaking for the expected Messiah answers Jehovah in these faithful words: "Sacrifice and offering thou has no delight in; mine ears has thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the roll of the book it is written of me: I delight to do thy will, O my God: yea thy law is written in my heart."

And toward the close of the earthly life of Christ these, His words, are recorded as a final confirmation of the purpose and will of God concerning him: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and to whomsoever the Son willeth to reveal Him. Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Again I ask, *Who and where are Christ's sheep?* I answer, Man, whoever he may be; man, whom God has made a little lower than the angels and has crowned him with the glory and honor of the love of Jesus Christ. Man, everywhere and under every condition of life, is the end and purpose of the life of the Immortal Son of God.

*How* has Christ established His incontestable claim to the sheep? I answer that the Scriptures hold in sacred trust the title to His sheep. St. Peter, to whom the commission to feed the sheep was first given, states the title thus: "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

And St. John sees the confirmation of the testimony of these two Apostles in the revelation that Christ gave to him concerning His triumph in the offering up of His life as the purchase price of the world: "And they sung a new song, saying, Thou art worthy to take the book and open the seals thereof: for thou wast slain,

and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Here is the title that gives to the Great Shepherd of the Sheep every human life. And I affirm that the holiest and the most inviolable trust than can be committed to soul and conscience is that of shepherding His sheep. There is not a soul so degraded by sin; there is not a human being so isolated by savagery; and there is not a life so deformed and repulsive; that has not upon it the priceless value of the redeeming blood of Jesus Christ.

With *what* and *how* are the sheep to be fed? We must understand at the outset that we cannot give to the sheep for food what we do not ourselves possess. Yes, this is a truism. But, nevertheless, it needs to be aired and restated time and again. For it is in this truism that the vitality and the whole future of the Church is involved. I ask, then, what must we possess in order to feed the sheep of Christ? I answer, an absolute faith in the Resurrected Christ who commissioned Simon to feed His sheep, and now commissions us. We must believe that Christ lives now in the personality that we see Him possessed of after His resurrection. . . . I wish, my dear brethren, to insist upon your acceptance of this statement for there are those, in large numbers, in the Church to-day who are interpreting the life of our Lord in the terms of philosophy; who are reducing the faith only to a self-hypnotizing power. To them the sacred name of Christ and the use of His blessed sacraments have been reduced to means, through the law of suggestion, of self-elevation to human idealism. And as a result of this false presentation of Christ to the world the Church has lost somewhat of her power to bear witness to the whole truth. Through my practical experience and observation I feel abundantly justified in making this grave declaration. . . . The multitudes of Christ's flock whom He has redeemed with His priceless blood are outside of the fold? Who can withhold his tears in the face of such an overwhelming tragedy? Is it thus that Christ shall see the travail of His soul and be satisfied? No! A thousand times no! Hear His own words: "I am the Good Shepherd." "The Good Shepherd giveth his life for the sheep." "This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world." It was because the Church lived upon this bread that she survived the first three hundred years of her life which carried her through the purging fires of persecution. And my friends, until we can feed to the hungry of the world to-day the very life of Christ the Church cannot bring into her fold the scattered and distressed flocks of Christ.

## The Mountains of Jehovah

By William C. Allen



FEW years ago in Korea I several times enjoyed fellowship with one of the best interpreters I have ever had. He was a native Korean, a devout Christian, and a pastor. The spiritual needs of his distraught country rested heavily upon him and often he would go up into the mountains adjacent to Seoul and pass the night in prayer. There under the stars or in the storm he would hold communion with his Lord.

Did not this Korean when thus sacrificing his body also lift up his eyes to the eternal hills of God? Is Jehovah not found by all of us when nothing intervenes between Him and ourselves—when in the silence of our inmost souls we pour out our thoughts and entreaty to Him? How vital is the prayer! How vibrant is the answer! The hills of God are holy ground, yet all of us may daily tread them if we will and lay our temptations, our weaknesses, our burdens, at His feet. Then, after such a period of communion we perforce return to the valley of commonplace existence, to its enjoyments, its sordidness, and its carking cares, we joyously exclaim with that grand old Hebrew prophet: "He maketh my feet like hinds' feet and will make me to walk on my high places!" Even in the somber lowlands of life we may live on the spiritual hills of God.

Those glorious elevations are beautiful to look at from a

distance—they seem like exquisite amethyst in our quiet moments, like transparent amber in hours of questioning, like massive battlements in days of fear. But it is infinitely better to arise and go to them than simply to view them from afar. Every sinuous canyon within them leads upward, every rugged rock is of immutable strength, every towering peak points to the Son of God; every flower is refreshed with the dew of heaven, every shrub is redolent with the fragrance of love. The rills of divine goodness pour down their rugged slopes—we satisfy our thirst for Jehovah in their refreshing pools.

The sacred charm of the unchangeable mountains of God is found in the fact that they are all around us. We do not always know this—our eyes are sometimes holden that we do not see them. How unprotected at times we feel ourselves to be! How the swirl of apparently uncontrollable events threatens to engulf us! How frequently we gaze on the clouds big with darkness and are filled with dread lest the rage of the tempest sweep us away! Then we remember the everlasting hills—we again look up to them because from them cometh our help. We behold them behind the menace of the storm and its fury is stayed by their sheltering sides. Over their lofty tops is arched the bow of promise, and renewed confidence in the Eternal Goodness speeds us onward.





## CORRESPONDENCE

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

### MEN FOR ST. JOHN'S UNIVERSITY, SHANGHAI

To the Editor of *The Living Church*:

**R.** POTT of St. John's University asks that we nominate to Bishop Graves and himself two young laymen for places on the faculty. He needs one man for the department of physics and one for the department of political science.

These men should be lay communicants of this Church, unmarried, holding a degree from a first-class American college or university. If they have had post-graduate work and teaching experience, so much the better. It is unnecessary to enlarge here upon the greatness of the opportunity for the most telling kind of service that a post on the faculty of St. John's offers to a forward-looking, well-equipped Churchman. I will take pleasure in supplying catalogues and further particulars to any of your readers who may be interested or who know of any young men who might be willing to consider such a post.

JOHN W. WOOD.

281 Fourth Avenue, New York, February 11th.

### PROPOSED CHANGE IN ALABAMA CONSTITUTION

To the Editor of *The Living Church*:

**Y**OUR Alabama report this week of the proceedings of the annual council prejudices a matter that will come up for final action in 1921. It is a matter that concerns other dioceses as well as Alabama. The report says: "A motion passed its first reading which strikes out an article of the constitution, making possible absolute control of the council by a few delegates."

Article 3 of our diocesan constitution, only one section of which, by the way, it is proposed to strike out, provides among other things that each parish may send as many as five delegates to the diocesan council, though it have only one clerical delegate. Then, in order to maintain that parity of orders which lies at the foundation of the Church's institutions, the article adds sections 9 and 10, providing that, upon demand made by either two clergymen or two laymen, the parochial delegations shall cast one vote instead of five, thus restoring parity whenever it is considered by either order to be necessary. Unless such demand is made, however, clerical and lay delegates vote individually, feeling themselves simply to be brother Churchmen, solicitous alike for the welfare of the Master's Kingdom; forgetting that there is such a thing as difference of order.

These two sections, 9 and 10, both make provision for parity; section 9 merely restoring it and section 10 requiring a majority of each order. The action taken at Demopolis, referred to in your report, strikes out section 9 and leaves the council under the necessity of invoking the technical "vote by orders" of section 10 if it would secure parity at all. Members would hesitate to do this, except in a case of extreme gravity. Perhaps the framers of the Alabama constitution made a mistake, in their eagerness to secure the attendance of as many laymen as possible, in writing into the constitution this five-to-one plan. Perhaps it would have been better, as in most other dioceses, to have followed the General Convention in section 4 of Article 1 of that Constitution and have admitted to membership a precisely equal number of clergymen and laymen. But how can one imagine that the simple restoration of parity on occasion, as the General Convention has it all the time, could "make possible absolute control of the council by a few delegates"? Does it work that way in the General Convention?

Under this five-to-one proportion, however, a few parishes may easily gain absolute control. Whenever the council meets in either Birmingham, Montgomery, or Mobile, and each local parish is able, without expense and at the cost of a minimum of time, to provide its full delegation of five, while those in the remoter parts of the diocese will have contented themselves with sending only one, an overwhelming local majority may be created in an hour.

Do you ask why, then, did the council vote to strike out this section 9? As chairman of the committee on canons that reported unanimously against this action, I would answer that the majority was a narrow one and was secured, in my humble opinion, by eloquent appeals from members of the clerical order to a

generous impulse to disregard all questions of order and to give each individual, under all circumstances, a full vote. Unhappily, the question of order does now and then obtrude itself. Be it said, however, that, in this very council at Demopolis, neither section 9 nor section 10 was invoked in any of its decisions.

Mobile, Ala., February 5th.

JAMES F. PLUMMER.

### RESERVATION

To the Editor of *The Living Church*:

**I**N view of recent discussions upon the subject of Reservation, may I ask you to give space to the following letter from the *Church Times* of January 8th? This letter is of special interest as coming from a member of the Society of Saint John the Evangelist.

WILLIAM T. MANNING.

#### "RESERVATION."

"Sir,—The way to come to God has been revealed by our Lord; we may not come as it seems best to ourselves, or as we like. We therefore need authority to make sure that we are coming in the right way when we use the Reserved Sacrament as a means of approach, reserved for that special purpose.

"1. We can find no authority for such use in the Bible.

"2. Nor in the practice of the Early Church.

"3. Nor in the Eastern Church.

"4. Nor for fourteen centuries in the West.

"5. The only other authority which would suffice us is an infallible Pope.

"At the Reformation two courses were open to the Church of England:—

"1. To accept the *whole* system of the Church of Rome of which this devotion has become an integral part. (Bishop Gore has shown us that the system is one whole, and that you cannot take part and leave the rest.) Spain, as Austria, Italy, and finally France, took this course.

"2. To reform and reconstruct the religion of the day on the lines of the Bible and the Early Church. This was done by such men as Richard Hooker and Lancelot Andrewes. The result for good or evil has been what it has been. But now again we have to make a fresh start.

"Again, as in the time of Elizabeth, we have defeated an enemy who threatened our liberty in war, and a great danger has been passed. Now, as then, we are called to make our decision as to the lines on which we are to go forward. Again the same two courses are open for us to follow:

"1. We may seek to go back to the mediæval religion which the country refused in the time of Elizabeth;

"2. We may go forward and build upon the foundations which were then relaid. We may seek to make the religion, which was also the religion of the New Testament and the undivided Church, available not only for the more educated but for all.

"But if we take this second alternative we shall have to take only what we find given in the Bible and the undivided Church, and in that the reserved Sacrament used for purposes of worship does not appear.

M. W. T. CONRAN, S.S.J.E."

### THE KINGDOM OF LOVE

To the Editor of *The Living Church*:

**T**HE *Catholic Record* of London, Canada, January 17th, copied from your magazine, headed New Year's Reflections, by Wm. C. Allen, which have a perennial freshness. "Love is the fulcrum supporting the hope of the world," words found in that item, are an echo from heaven. Is it not possible to make love rule instead of hatred? Is not our education in homes, schools, press, more inclined towards hatred than love? Hatred is destructive, love binds. Some are under the impression that true patriotism is shown by cursing the Germans. Foolish, indeed! When will the world learn the lesson of love, to teach which God came Himself on this little planet? May the Kingdom of love soon arrive.

Denton, Texas, February 5th.

RAYMOND VERNIMONT,  
Catholic priest.



STATEMENT AND COMPLAINT

[ABRIDGED]

To the Editor of The Living Church:

**N**OW is one to reconcile the statement, made many times, recently emphasized in the Nation-wide Campaign, that the supply of clergy, present and prospective, is far short of the need, with the complaint of the Rev. H. Cowley Carroll in your issue of the 27th ult.?

Other questions, pertinent to the above, are naturally suggested. For instance, how is it that, even before the war, there were many vacant parishes and missions, yet many clergymen without, but anxious to secure, charges? Is it because there was no money on hand or in sight with which to pay the would-be missionary? Or is it that some candidate had a vision (unknown to the bishops) which included only the high-places, to the exclusion of the by-places, in the vineyard of the Almighty? Here, again, comes in the money question. It is recommended that higher salaries be offered to induce young men to study for the ministry of the Church? But wait a minute.

We have just paid our respects to the memory of St. Paul, the greatest hero of the Christian Church. It may be that we do not know that there are still, and always have been, opportunities to emulate this noble ecclesiastic under difficulties that try one's faith, potency, love, etc. Where shall we find those opportunities? In the duties and experiences of a country clergyman. That's what St. Paul was preëminently—a country clergyman; although an apostle; although a profound man.

There seem to be, indeed there are, many vacancies in country parishes. But, I suppose, bishop's don't lay hands on many St. Paul's in these times. Men seem to be scarce who, just for Jesus' sake, appreciate the privilege of driving over rough roads in winter time to distant churches, there, after removing their overcoat (if they have one) and their undercoat, to put on cassock and surplice with icy hands in the below-zero temperature of an unheated vestry-room, and then with chattering teeth to conduct the solemn services of the Church for the benefit of a mostly-absent congregation. It may be that St. Paul had something like these experiences in mind when he wrote, almost with his dying breath, "Yea, and all that live godly in Christ Jesus shall suffer persecution."

But the strange part of it all is—strange to us of to-day—that (the money question!) although St. Paul was not without considerable means, and although he held a high office and was greatly esteemed by his associates of the Sanhedrin before his conversion, yet in his last hours upon earth, spent in a cold and filthy dungeon, and almost without friends, the sum total of his possessions seemed to be an old cloak, a few books, and some much-prized manuscript; from which last, no doubt, we of to-day receive much spiritual comfort, but not enough spirituality to enable us to go and do likewise—follow in his footsteps, as he followed in the footsteps of our Lord and Saviour Jesus Christ.

Claremont, Va., January 26th.

JOHN E. SHEA.

"THE MINISTRY OF SISTERHOODS"

To the Editor of The Living Church:

**I**N your correspondence column of January 31st is an article by A. B. Dexter. In answer to the same I would say that in the district of Salina is a nursing sisterhood already in existence, doing a splendid work. Although practically unknown outside the western part of Kansas, yet it is well known in Salina and around there.

The "Society of the Sisters of Consolation" has had charge of St. Barnabas' Hospital in the city of Salina since its inception under Bishop Griswold. The primary work is that of nursing. With a well-established hospital is a training school for nurses. All the sisters are registered nurses, having passed the necessary examinations of the nurses' examining board appointed by the state.

There is a large field for this kind of work in Kansas, and if there were more women willing to offer themselves for it then there would be opportunity to enlarge it.

I can personally vouch for the work that the Sisters of Consolation are doing, and if any wish for information concerning it I am certain that Mother Mary Helena, St. Barnabas' Hospital, Salina, Kansas, would be only too pleased to give it. The Rt. Rev. S. M. Griswold, Suffragan Bishop of Chicago is the Visitor. I think I may say that during this past month of January there has been a waiting list of patients, and many have had to be turned away. The applications for nurses have been many and it has been impossible to supply them.

Manhattan, Kansas, February 3rd.

RICHARD COX.

THE NAME OF THE CHURCH

[ABRIDGED]

To the Editor of The Living Church:

**T**HE article on The Name of the Church, by Jared S. Moore, in your issue of January 10th, is interesting in reminding us that the word "Holy" finds a place in the title of two great ancient communions of Christendom, the Holy Catholic and Roman Church and the Holy Orthodox Eastern Church. This point may be well worth considering in seeking to give our Church a more comprehensive title than the inadequate one it now has—"Protestant Episcopal". I would include the word "Catholic", as well—why not?

When I wrote on this subject in your correspondence columns some years ago, I humbly suggested for a title "The Catholic Episcopal Church". Now I think, "The Holy Catholic Episcopal Church" would be better, and more acceptable, because the phraseology "Holy Catholic" of the Apostles' Creed is so familiar and simple that all could easily get used to it and see the reason for it. It is euphonious, too, which is important.

Furthermore, the word "Episcopal" survives tenaciously; and it should remain because explanatory; though many oppose it as tautological when used with the former word "Catholic". But the word "Episcopal" preserves the identity of our Church of the past with that of to-day and to-morrow and also emphasizes the episcopate—the apostolate extended—as truly essential to the *bene esse* of the Holy Catholic Church. Moreover, the more modern *papal* theory of the ministry is discounted by emphasizing the importance of the episcopate.

The Nation-wide Campaign, now in progress, must do more than enlighten us about the present condition of the Church, her needs and opportunities—Missions. Religious Education must show from the Bible and history the true Catholic doctrine of the Church and proclaim her ministry, her creeds, her sacraments, and her Scripture to be as important and as invaluable to-day as in the apostolic or any subsequent age. A new emphasis must be given the four "notes" of the Church—One, Holy, Catholic, and Apostolic; or, One, Holy, Catholic, and Episcopal. And we will have right at hand the proper terms to constitute a suitable title—"The Holy, Catholic, Episcopal Church in the United States of America".

In the new bidding prayer, adopted by the General Convention of 1919, we make bold to say: "Good Christian people, I bid your prayers for Christ's Holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve Him faithfully, and worship Him acceptably."

Surely we are marching on—"Onward with God"—in the Holy Catholic Episcopal Church of His dear Son, Jesus Christ; and may He prosper us more as we seek to know and do His Will in the same.

ENOCH M. THOMPSON.

Washington, D. C., January 27th.

CALENDAR REFORM

To the Editor of The Living Church:

**I** WAS very much interested in the letter on The Precedence of Days in your issue of January 31st, and would like to say that for a number of years I have been trying, partly through the Commission on Prayer Book Revision, but mostly through the Church and secular press and other sources, to have Easter a fixed date (April 15th for example), and then the many difficulties with which we are confronted every Church Year will practically disappear.

If the proposed Perpetual Calendar were adopted such days as St. Thomas' (December 21st) and Holy Innocents' (December 28th), mentioned in the Rev. Mr. Horsfield's article, would not clash with Sundays; neither would we keep St. Andrew's Day twice in the same year, as we often do under our present system, to say nothing of Thanksgiving Day coming on November 30th as it does occasionally, etc. Thanksgiving Day should be November 11th—Armistice Day, an international day of thanksgiving, or at least further removed from Advent Sunday and Christmas. The first Thursday in November as suggested as one of the dates in the present Prayer Book would interfere with those Churches that keep the octave of All Saints, but November 11th, which is a second Thursday (when the Proposed Calendar is adopted), would seem to serve the double purpose and be more significant.

Then too with so many holy days coming this year on a Monday (or having been transferred from Saturday or Sunday to Monday) it spoils the continuity of the teaching of the Sunday



to observe the eve of the saint's day the night before as we are expected to do—for example, the Purification, St. Luke's Day, All Saints' Day. Incidentally, Saturday is not a good day for Christmas to fall on as it will do this year.

In the Church of England when a saint's day falls on a Sunday of greater importance than the red letter day, it is transferred to Tuesday, not Monday (see Churchman's Calendar published by Mowbray for 1919), thereby leaving Sunday free for the teaching of that day, while the eve is kept on Monday (where you can get people to come to services). Tuesday is a better day than Monday in more ways than one, in an average parish, for a week-day Communion.

I have not touched on the civil or astronomical side of my proposed Perpetual Calendar, but if legislative action and inter-parliament law could bring it about by January 1, 1922, ecclesiastically, astronomically, and civilly all would be well and without disturbing the inhabitants of this custom-ridden world too much.

Cairo, Illinois, Feast of the Purification. H. P. HAMES.

### THE SUPREME SOCIAL MESSAGE OF THE PULPIT

To the Editor of *The Living Church*:



ideal is both the inspiration and the guide to its own realization. Thus the Kingdom of God, the divine ideal for human society on earth, is seen to be the fundamental solvent of the social problem. Because of its infinite blessedness and all-potent moral and religious obligation it draws and constrains all men to seek it with all their heart and mind and soul and strength. Where there is such a will the way will be found and followed in due time. But, moreover, it points the way. It is only as we know—and just in proportion as we know—the precise nature of the Kingdom Ideal that we are in position to form any intelligent plan for its attainment.

Thus the ideal of the Kingdom, when clearly visualized, is seen to be, like the sun in the heavens—the great fountain source of light and life to the world. And the supreme duty of the Christian pulpit must be, therefore, the setting forth of that ideal in clear vision before the eyes of men—proving and commending it against all their misunderstanding and opposition, and calling upon them to repent and bring forth fruit unto its realization.

Unfortunately, however, the nature of that ideal has hitherto been sadly eclipsed, and in consequence it has sadly failed to fulfill its natural function.

The essential nature of the Kingdom is of course determined by that of its basic law. That law is the law of Love, which finds expression only in self-denying sacrificial service. That is to say, all service in the Kingdom will be upon the basis of free giving. Thus industry, to be conformed to the Kingdom Ideal—to be Christianized—must be placed upon the basis of free service—"without money and without price". Where indeed is there the slightest trace of positive Christian self-denying sacrifice in the exchange of a meal for its fair price, or in that of a full day's work for a full day's pay? It is absolutely excluded by the very terms of the proposition. (We may well notice in passing how far mere justice as commonly understood—fair dealing, equal opportunity, etc.—falls short of doing justice to the Christian law of service!)

But it will be asked, How can the individual live upon the basis of free service? The answer lies in the complementary obligation of society to the individual. Society can no more stand and move forward upon one leg than can the individual. And, inasmuch as the individual is in every instance born as a mere babe into the arms of society, the obligation of the latter is seen to be primary and supreme. That is to say, the first and great obligation is that of society to the individual; and the second is like unto it—that of the individual to society. Upon these two principles hang the fulness of the Kingdom Ideal, and the fundamental social message of the Church.

Is it not perfectly plain upon a moment's serious reflection that the necessity (under present conditions) of charging for service rendered establishes the dominion of Mammon over the world and condemns all men to his service; and thereby relegates the service of God to the outer limbo of mere "charity"? Society is manifestly under all moral and religious obligations to assume full responsibility for the individual, and thus set him free, and train him up from birth—with all needful discipline—in the service of his fellow men—which is the service of God.

Thus, in the clear light of its fundamental law, the Christian ideal for human society is seen to demand—in the words of the Canadian Methodists—"a transference of the whole economic life from a basis of competition and profits to one of coöperation and service," viz., through the socialization of the whole industrial process—which, come to think of it, is the obvious meaning of Brotherhood in Industry! How, and how rapidly, this can safely be accomplished is of course a matter for the experts to

decide—that is to say, for those experts who have been inspired with the true ideal. And the second duty of the Church will be to see that their programmes are made known and carried through.

But her first and supreme obligation is to define the precise nature of the Kingdom Ideal and to keep that ideal in clear vision constantly before the eyes of men. Thus will she provide the necessary inspiration and guidance for the whole process, and make her Gospel of the Kingdom at hand fundamentally effective unto the salvation of the world.

I plead for the serious consideration of this matter.

C. C. KEMP.

### THE MAINTENANCE OF FREEDOM



HE Representative Meeting of the Society of Friends, speaking from its yearly gathering in Philadelphia on January 20th, gives weighty warning against the confusion of might and right in this time when "the perils of the war are behind us, but the problems of peace are before us":

"There is one way—and one way only—in which we can hope to achieve sane and peaceful progress. It is the way of education, of increasing understanding of the causes and cures of this great unrest. And there is one condition—and one condition only—upon which we can hope to follow this path of peaceable and orderly advance. It is the condition of individual liberty, liberty to interchange ideas and information, liberty to speak and write, liberty to discuss. In any other direction lies stagnation or upheaval.

"Because we believe liberty of expression to be of the highest importance to the welfare of our nation and of the coming generation, we are profoundly disturbed by the widespread tendency to forget and depart from this principle. From many quarters we hear of speakers prohibited from delivering addresses, and of meetings prevented or broken up. In recent strikes the police and powers of government have been invoked to enforce the prohibition of gatherings, instead of to protect men in their lawful right of peaceable assembly. The menacing and pernicious interference with meetings by organized groups of private citizens in the name of patriotism is a sinister blow to our American liberties, which should not go unchallenged. In challenging the right of five socialists to take the seats to which they were duly elected, the Legislature of New York has laid violent hands upon the foundations of representative government. Seditious laws for peace time, such as those already passed in some states, and those now pending in Congress, are inroads upon the domain of American freedom, pregnant with injustice and danger.

"No man can measure the harm that may ensue if we continue these encroachments upon freedom of expression. History is replete with lessons of the folly of suppression. Many a religious and political martyr should have taught us long ago that you may torture and kill and silence men, but you do not silence truth. The ancient truth spoken when Christianity was the feared and hated doctrine still holds to-day: 'if this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it.' Yet while suppression cannot silence truth, it can work many evils. It can produce stagnation of men's minds, and in so doing cut the tap-root of democracy. It can bring disaster to those who impose it, as it did when the Federal Party passed the Seditious Law of 1798, and in the words of a leading historian, 'From the day the bill became law the Federal Party went steadily down to ruin.' It can produce revolution. Let France and Russia bear witness. 'I will make them conform or I will harry them out of the land,' cried James I of England against the Puritans, and these words, it has been said, 'heralded the struggle which within half a century was to deliver up James' son to the executioner.'

"No easy indifference will suffice to maintain freedom among us. Liberty asks of us a price, the price of tolerance towards those to whom we do not wish to show tolerance. But it is only the unpleasant or hated utterance that really tests the quality of our liberty. 'The supreme test of civil liberty,' a noted English lord has said, 'is our determination to protect an unpopular minority in time of national excitement.'"

A MERCIFUL Creator has so constituted us that we rise from the profoundest grief to bear with fortitude the saddest bereavements. What seems the awful decree of Fate, which rives hearts and makes the years to come seem black and bleak and cold and desolate, is less awful and less tragic as the months roll by. Men smile again, though poverty follows affluence, and though obscurity follows fame. A lost love finds balm in the treasure-house of the future. The darkest hour is the hour before the dawning.—*Humphrey J. Desmond.*





## LITERARY

*The Creeds and Modern Thought.* By Charles Harris, D.D.  
London: S. P. C. K., 1919.

In this little book of 61 pages Dr. Harris has given us a refreshing *résumé* of the relations between form and content in Christian tradition. "Modernism" is a problem physicists, mathematicians, biologists, psychologists, philosophers, have to meet as well as theologians; hence "modern thought cannot be defined as an agreement upon fundamental doctrines in any of the chief sciences. We may best define it as a new method of approaching and working out the problems of science, philosophy, and religion. It is a new spirit, rather than a new dogmatic" (p. 11). "All modern theologians regard theology as a progressive science . . . the days of obscurantism and blind traditionalism are over" (p. 16); but we must be progressive "without continually changing our faith" (*ibid.*). The principle of identity in change must not be sacrificed; modern thought is much more akin to ancient than to mediaeval, for "it is the glory, not the shame, of Christianity, that it assimilated in antiquity so much of the best philosophy and culture of Greece and Rome, and in our day is assimilating so many of the best results of modern thought" (p. 22). Dr. Harris contends (pp. 26-33) that the Alexandrian school held the deposit as firmly as the West; and, we might add, the Western school speculated as freely as the East, e. g., Tertullian. But in all the development, assimilation, the *changeless self-identity* must be maintained: "We ought to notice that the factor which endures is *much more important* than the factor which changes" (p. 35). As regards the distinction between the theological (metaphysical) and the historical articles in the Creed, the latter are contingent, not necessary: "But it is quite untrue to say that belief in a mere historic fact is capable of change. Of course theories about the *significance* or *importance* or *casual connections* of historic facts may change, but not beliefs in the facts themselves. For instance, that Christ was born of a Virgin Mother is either true or false. There is no third alternative" (pp. 46-47). "It is simply not true, therefore, that the historical articles of the Creed are capable of any greater variation of meaning than the philosophic articles. They are, in fact, even less susceptible of it. For the philosophic articles, though incapable of essential change, are capable of *development*, whereas the historical articles are not capable even of this. They are completely *static*, insusceptible of the least movement, variation, or growth" (pp. 47-48). This thought is brought out here much more clearly than in Mr. Williams' "Friendly Discussion" with Dr. Sanday. Dr. Harris concludes: "I incline, therefore, to believe, in spite of the present unsettlement of opinion, that the modern world, so far as it remains Christian, will continue to accept the traditional creeds of the Church in their strict traditional sense. There will be endless progress in theology, the result both of internal development and of the appropriation of new and valuable ideas from outside; but the whole development will continue to be *true to type*. Every stage of the process will be controlled in the future, as it has been in the past, by the original *deposit of faith*, which has not changed yet, and, as I believe, never will change" (pp. 60-61). We would desiderate the necessity of a large importation of copies of this valuable little work.

F. H. H.

*The Idea of God in the Light of Recent Philosophy.* By A. Seth Pringle-Pattison, LL.D., D.C.L. Oxford: The University Press, 1917. Pp. xvi+425. \$3.50 net.

These Gifford Lectures nobly sustain the high tradition of Scottish philosophical thinking. Theism is here presented as it has appeared in the classic philosophers from Hume to Bergson, and criticised and estimated from the position of moderated Idealism of the type largely in control of Anglo-Scottish thought, since the Cairds popularized Hegel in England. The dominant note of the book is its strong moral interest, and hence Kant receives due attention in view of his intense moralism. The outcome of the study is a vigorous vindication of theism, upon a basis very similar to that of Royce, "the spirit's power to transform the very meaning of the past and to transmute every loss into gain. . . . This is the real omnipotence of atoning love, unweariedly creating good out of evil; and it is no far-off theological mystery but, God be thanked, the very texture of our human experience" (p. 417).

The book is an important summary in the history of modern Apologetics, and would serve as a most fascinating *pièce de*

*résistance* in a theological seminar. A glance at the chapter-headings will indicate at once that neither Pragmatism nor Neo-Realism count for much in the author's estimate of "Recent Philosophy". The fact that therefore many American thinkers will not be able to agree with the fundamental epistemological presuppositions of Prof. Pringle-Pattison's philosophical platform, and will indeed judge his work to be not philosophy at all, but rather theology, need deter no one from gaining illumination and inspiration from this presentation of noble thoughts nobly handled.

LEICESTER C. LEWIS.

*What the War Has Brought Us.* By Dr. Chas. E. Jefferson. Revell, \$1.50.

Dr. Jefferson's book is exactly what it ought to be. We heartily commend every page of it. We wish Churchmen would read it. Though it draws out the spiritual lessons of the world war, and the war is now over, the book is not "out of date". The thought that runs all through these lectures is that the war has supplied the Christian Church with new arguments for those who ask a reason for the faith that is in her. "It has furnished graphic and piercing illustrations of the fundamental truths which Jesus taught. It has confirmed faith in the validity of the principles which lie at the foundation of the Christian philosophy."

We commend the book to Churchmen, because Dr. Jefferson's point of view is almost precisely our own. Not that it is specially helpful to read only those books with whose views we are in agreement, but it is so heartening to discover that the essentials of the Christian religion appeal to some Churchmen and some Congregationalists in precisely the same way, and that for both the meaning and application of the great fundamental beliefs are the same. Dr. Jefferson bases his teaching on the central truth of the Incarnation, and not simply on the Atonement, and finds in the Christian religion the only solution of present day problems, from which also it is receiving fresh verification. His style is as clear and interesting as his thought is sound. It is difficult to write about him without excess of enthusiasm.

C. F.

GENERAL LEONARD WOOD has had a varied career—doctor, soldier, administrator, Indian fighter, head of the American Army. He has been a typical American and has registered high in every position which he has filled. Joseph H. Sears in *The Career of Leonard Wood* tells the story forcefully, vividly, entertainingly, and has given a book that should be a pleasure and gratification to the adult and an inspiration to our youth. Mr. Sears deals frankly and adequately with the incident of the Plattsburg interview and the failure of the authorities at Washington to use General Wood's services abroad during the great war. It does not leave a pleasant impression to read that General Wood's two requests for assignment to military service abroad remain unanswered to this day! Nor that he was relieved of his assignment to the Department of the East (which was broken up into three) and then given his choice of the Philippines, Hawaii, or Charleston! These facts are concisely set forth with no comment. They need none and Mr. Sears has done well to let General Wood's record speak for itself. The book is an admirable example of a biographical sketch of a living figure. (New York: D. Appleton & Co.)

C. R. W.

MR. EVERETT P. WHEELER, in *A Lawyer's Study of the Bible* (Revell, \$1.50), contends that the Holy Scriptures are a complete guide to conduct, individual and corporate, in all the problems of modern life. He touches on such matters as Socialism, Social Settlements, Capital and Labor, Strikes, etc., and seeks to base on Scripture teaching his own conclusions on many subjects of present economic, industrial, and social moment. His views are clear and definite, as would be expected of such a man of affairs, but they can hardly be called Biblical interpretation.

CHURCHMEN WHO KNOW the Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany, Philadelphia, know, even when they are at widest disagreement with his views, that he knows how to express them—forcefully, pungently, and definitely. Putnam's has just issued a book of *Addresses and Sermons to Students* (\$1.25 net) which shows him at his best as a preacher and public speaker. The addresses abound in humor, but are serious in purpose.



## Church Calendar



- Feb. 1—Septuagesima Sunday.  
 “ 2—Monday. Purification B. V. M.  
 “ 8—Sexagesima Sunday.  
 “ 15—Quinquagesima Sunday.  
 “ 18—Ash Wednesday.  
 “ 22—First Sunday in Lent.  
 “ 24—Tuesday. S. Matthias.  
 “ 25, 27, 28. Ember Days.  
 “ 29—Second Sunday in Lent.

### CALENDAR OF COMING EVENTS

- Feb. 25—Consecration Bishop of the Philip-  
 pines, St. John's Pro-Cathedral,  
 Shanghai, China.

## Personal Mention

THE REV. VICTOR O. ANDERSON, recently re-  
 turned from war work in France, has resigned  
 the rectorship of St. Mark's Church, Augusta,  
 Maine, which he has held since 1914, the resig-  
 nation to take effect March 1st.

THE REV. WILLIAM HENRY BARNES should  
 be addressed at 40 Ward avenue, Northampton,  
 Mass.

THE REV. ROBERT EVANS BROWNING has ac-  
 cepted a call to become second assistant min-  
 ister of the Church of the Epiphany, Washing-  
 ton, D. C.

THE REV. CHARLES W. CLASH should be ad-  
 dressed at 2400 West 17th street, Wilmington,  
 Delaware.

THE REV. WILLIAM F. COLCLOUGH (not as  
 spelled in *The Living Church Annual*) should  
 be addressed at St. David's Rectory, Bangor,  
 Pennsylvania.

THE REV. A. GORDON FOWKES, Canon of St.  
 Paul's Cathedral, Fond du Lac, Wis., has re-  
 signed to become rector of Grace Church, Ster-  
 ling, Ill., on the First Sunday in Lent.

THE REV. W. L. GREENWOOD has become rec-  
 tor of the Church of the Ascension, Greenpoint,  
 Brooklyn, N. Y.

THE REV. A. G. HARRISON should be ad-  
 dressed at 1256 Poplar street, Denver, Colo.

THE REV. ROYAL S. HOAGLAND has resigned  
 charge of St. Simon's, St. Mary's, and St.  
 Philip's Chapels in Southern Maryland to take  
 work in the diocese of New Jersey.

THE REV. CHARLES H. HOLMEAD, formerly of  
 Hyattsville, Md., has accepted a call to resume  
 his former work as assistant at St. John's  
 Church, Wilmington, Del.

THE REV. THOMAS McCANDLESS was insti-  
 tuted to the rectorship of St. Michael's Church,  
 New York, on Quinquagesima Sunday.

THE REV. CHARLES BAIRD MITCHELL of Fair-  
 mount, W. Va., has accepted a call for four  
 months to St. Andrew's Church, Darien, Ga.,  
 and will take charge March 1st.

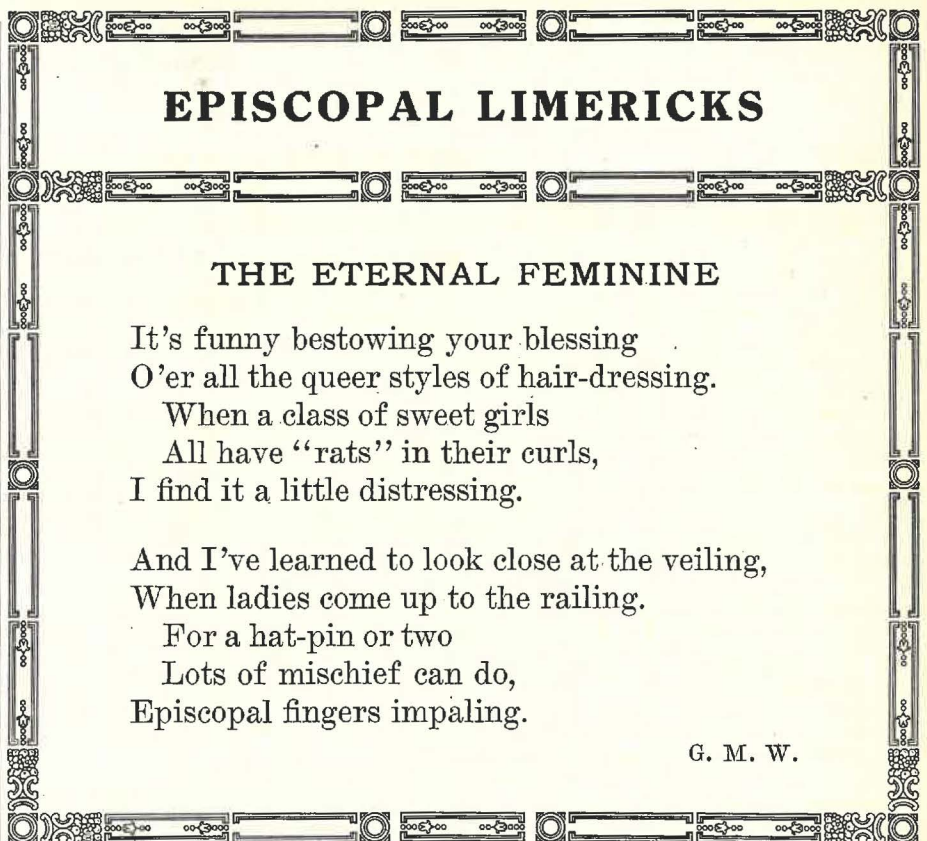
THE REV. GEORGE NATRESS should be ad-  
 dressed at 2 Brimmer street, Boston, Mass.

THE REV. CHARLES F. SWEET, while con-  
 tinuing his work in the Central Theological  
 College of the Japanese Church (Nippon Sei  
 Kokwai) and in St. Paul's College, has been  
 made chaplain of the Community of the  
 Epiphany, a Sisterhood from Truro, England,  
 which has lately on the invitation of Bishop  
 Cecil sent four Sisters to Tokyo.

THE REV. HENRY S. WHITEHEAD of the  
 Church of the Advent, Boston, has removed to  
 28 Brimmer street, where he should be ad-  
 dressed.

THE REV. E. L. WILLIAMS should now be ad-  
 dressed at 7502 Carnegie avenue, Cleveland,  
 Ohio.

THE REV. HUGH D. WILSON of Delta county,  
 Colo., having successfully undergone an opera-  
 tion in September at St. Luke's Hospital, New  
 York, but having to submit to X-ray treat-  
 ments for an indefinite time, has resigned his



## EPISCOPAL LIMERICKS

### THE ETERNAL FEMININE

It's funny bestowing your blessing  
 O'er all the queer styles of hair-dressing.  
 When a class of sweet girls  
 All have "rats" in their curls,  
 I find it a little distressing.

And I've learned to look close at the veiling,  
 When ladies come up to the railing.  
 For a hat-pin or two  
 Lots of mischief can do,  
 Episcopal fingers impaling.

G. M. W.

work in Colorado and entered upon the duties  
 of rector of the Church of the Ascension,  
 Bloomfield, N. J.

THE address of the Rev. CLARENCE E. WOLFE  
 is incorrectly given in *The Living Church An-  
 nual*. He is rector of Catoclin parish, Fred-  
 erick county, of St. Anne's Church, Smithsburg,  
 Washington county, and also chaplain of the  
 Maryland State Sanatorium. Address, Thur-  
 mont, Md.

### CLASSIFIED NOTICES AND ADVERTISING

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

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

Address all copy (plainly written on a sep-  
 arate sheet) to THE LIVING CHURCH, Classified  
 Advertising Department, Milwaukee, Wis.

### ORDINATION

#### PRIEST

CONNECTICUT.—In Christ Church, New  
 Haven, on February 8th, Sexagesima Sunday,  
 the Rev. CHARLES CORNELIUS CARVER was ad-  
 vanced to the priesthood by the Rt. Rev.  
 Reginald Heber Weller, D.D., Bishop of Fond  
 du Lac, acting for the Bishop of Connecticut.  
 The Bishop was assisted by the Rev. Messrs.  
 William Osborn Baker (rector of Christ  
 Church), Francis Roseboro, Arthur H. Kinney,  
 Howard LaField, Sheafe Walker, and S. D.  
 Thaw.

#### DIED

ANDERSON.—At her home in Weston, W. Va.,  
 January 27th, Mrs. FRANCIS DAVISSON ANDER-  
 SON, a devout member and communicant of St.  
 Paul's Church.

NATRESS.—In Boston, Mass., of pneumonia,  
 on January 28th, FANNIE BURCHARD (NITA)  
 NATRESS, daughter of the Rev. and Mrs.  
 George Natress, aged 22 years. *Canadian  
 Churchman* please copy.

VAN KLEECK.—Monday evening, January  
 26th, at her home, 120 East Thirty-first street,  
 New York, in the 76th year of her age, ELIZA  
 MAYER, daughter of the late Eliza Caldwell  
 Blackwell and the Hon. Charles F. Mayer of  
 Baltimore, Md., and widow of the Rev. Robert  
 Boyd VAN KLEECK. Services at the Church  
 of the Transfiguration, Thursday morning, Jan-  
 uary 29th. Interment in St. Luke's cemetery,  
 Beacon, N. Y.

### WANTED

#### POSITIONS OFFERED—CLERICAL

WANTED AS SOON AS POSSIBLE several  
 priests or deacons for Southern Ohio.  
 Good Churchmen, but not extreme. Vacancies  
 through preferment. We promote diocesan  
 clergy whenever possible. Apply with refer-  
 ences to ARCHDEACON DODSHON, Zanesville,  
 Ohio.

WANTED—LAYMEN AND CLERGYMEN  
 (married or single), willing to support  
 themselves temporarily, to join new order for  
 mission work. No vow of poverty or celibacy.  
 Box 1426, Washington, D. C.

#### POSITIONS WANTED—CLERICAL

SUMMER DUTY WANTED FOR AUGUST  
 by Western Archdeacon; good reader and  
 preacher. Chicago, Detroit, New York, or At-  
 lantic coast preferred. Address CATHOLIC  
 ARCHDEACON, care LIVING CHURCH, Milwaukee,  
 Wis.

CLERGYMAN IN MID-WESTERN CITY will  
 exchange June to September, Washington,  
 Baltimore, Philadelphia, preferred. Rectory in-  
 cluded. Light duty. Address KAPPA, care  
 LIVING CHURCH, Milwaukee, Wis.

RECTOR, VICINITY NEW YORK, WOULD  
 exchange with New England country rec-  
 tor during August. Address A76, care LIVING  
 CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

WANTED AT ONCE IN PARISH IN South-  
 ern Ohio, 100 miles from Cincinnati and  
 Columbus, organist and choirmaster, young sin-  
 gle man preferred, to organize and take charge  
 of boy choir. Previous experience necessary.  
 Population of city 35,000; opportunity for  
 teaching voice, organ, and piano. Application,  
 with references and full particulars of quali-  
 fications and salary required, should be made  
 to Mr. CHARLES S. HALL, 1321 Second street,  
 Portsmouth, Ohio.



**THOROUGHLY CATHOLIC DEACONESS** to do settlement work in St. Joseph's Mission under Catholic priest. Comfortable mission house in industrial quarter of Chattanooga. Beside mission work will be managing house-keeper. Deaconess Gore already in residence. Reasonable stipend. Write **FATHER ROBERTSON**, Chattanooga, Tenn.

**A YOUNG MAN WANTED TO TAKE** charge of parochial religious education department, that is, Sunday school, Bible classes, and all boys' organizations and activities, etc. Single clergyman preferred, but layman with right qualifications would be accepted. Salary, \$2,100 a year. Summer vacation allowed. Address **Rev. W. P. WITSELL**, St. Paul's Church, Waco, Texas.

**WANTED—IN PRIVATE PROTESTANT** home for girls, Western New York, two capable, refined women; one as seamstress, one as house-mother. Institutional experience preferred. Address **J. M. F.**, care **LIVING CHURCH**, Milwaukee, Wis.

**WANTED IN SOUTHERN CHURCH** school for girls, next September, teachers of English, French, Voice, Expression, Physical Director, Office Secretary, and possibly others. Address **Box 1842**, **LIVING CHURCH**, Milwaukee, Wis.

**WOMAN TO SELL BUILDING** certificates for a new school building project for a Church school. Maturity five years. Commission basis. Address **Rev. FRANCIS H. RICHEY**, Treas., **Box 336**, Maplewood, N. J.

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**POSITIONS WANTED—MISCELLANEOUS**

**MATRON OF GIRLS' SCHOOL**, Middle West, wishes change to either coast in similar capacity. Address **DARROCH**, care **LIVING CHURCH**, Milwaukee, Wis.

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**PARISH AND CHURCH**

**AUSTIN ORGANS.—FROM OVER 800** Austin users in America has come a continual chorus of approval from those who play and those who hear them. Hundreds of letters attest the superior quality of the Austin output. Their work has continually improved in detail, while the essentially solid character has always been a maxim in the organ world. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

**CATHEDRAL STUDIO.—ENGLISH CHURCH** embroidery and material for sale. English silk stoles, embroidered crosses, \$8.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address **MISS MACRILLE**, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

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

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

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

**UNLEAVENED BREAD—INCENSE**

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

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**CLERICAL OUTFITS**

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

**BOARDING—ATLANTIC CITY**

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address **183 SOUTH ILLINOIS AVENUE**, Atlantic City, N. J.

**BOARDING—NEW YORK**

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

**TEA ROOM—NEW YORK**

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

**HOSPITALS—NEW YORK**

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**THE NURSES' TRAINING SCHOOL OF ST. JOHN'S** Hospital, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

**MISCELLANEOUS**

**POST CARDS OF EPISCOPAL CHURCHES.** I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$7.50 for 500 cards (no duplicates). Former prices five and ten cents each. Nearly every state in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

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

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**TRAINED NURSE WITH BEAUTIFUL** home will board and care for chronic cases, or elderly men or women. Address **PROFESSIONAL**, care **LIVING CHURCH**, Milwaukee, Wis.

**CHURCH SERVICES**

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

**NOTICES**

**BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES**

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

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

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

**LOANS, GIFTS, AND GRANTS**

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its **CORRESPONDING SECRETARY**, 281 Fourth avenue, New York.

**APPEAL**

**PUMPING DEVICE NEEDED FOR PIPE ORGAN**

The colored congregation of St. Augustine's Church, Savannah, Ga., having just installed a much-needed musical instrument, is also in need of a pumping or blower device. If any congregation has one which it cares to let us have, kindly communicate with the priest in charge, **ARCHDEACON BROWN**, 422 W. Bolton street, Savannah, Ga.

**MEMORIALS**

**CHARLES J. KETCHUM**

The Clerical Club of Boston, gathered at their 299th meeting, remember with tender affection their friend and brother, the **Rev. CHARLES J. KETCHUM**, who departed this life November 12, 1919, in the sixty-fifth year of his age.

For some time he had been absent from the diocese and the club. With the former he had been canonically connected for more than thirty years; and of the latter he had been a member for an almost equal length of time, a regular attendant, and for many years its faithful secretary. Dwelling in happy memories of other days, some of the older members recall with pleasure the evenings in which our brother by argument, criticism, or kindly wit bore his part and bore it well. By temper and conviction a decided Churchman of the conservative type, the circle of his friendship was catholic and inclusive. His love for the brethren knew no party lines. But it was in the congenial atmosphere of the Clerical Club that he radiated all that was finest and best in him by nature and training. Because of this it is fitting that we pause for a moment this evening to recall his memory, and direct our secretary to enter this inadequate tribute on the records of the club.

**QUIET DAYS AND RETREATS**

**BROOKLYN.—**The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 26th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the **Rev. John Fetherstonhaugh** Briscoe of England. Tickets for luncheon will be forwarded free of charge upon application to the **SECRETARY**, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station. It is one block west of Court street on Carroll street.

**BROOKLYN.—**Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 20th, from 5 P. M. to 9 P. M. Those desiring to attend should apply to the **CHAPLAIN**, St. Andrew's House, 199 Carroll street, Brooklyn, N. Y.

**HARTFORD, CONN.—**The quiet day for Churchwomen of Hartford and vicinity, held annually under the auspices of the S. C. H. C., the G. F. S., and other organizations in the Church, will be a day in the first week of Advent. Upon Thursday afternoon, February 26th, however, the **Rev. William Harman** van Allen, D.D., of the Church of the Advent, Boston, will give two meditations in Christ Church Cathedral, Hartford, Conn., one at 2:30, the other at 4 o'clock. It is hoped that a large number of Churchmen and women will avail themselves of this opportunity. Contributions toward the expense may be placed in boxes at the entrance of the Cathedral. **A. H. W.**

**NEW YORK CITY.—**A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York, on Saturday, February 28th. Conductor, the **Rev. Charles L. Gomph**. Apply to the **MOTHER SUPERIOR**, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

**NEW YORK.—**The **Rev. Dr. Barry** will conduct a retreat for the Associates of the Sisters of the Holy Nativity and other women on Tuesday, March 16th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth street. Apply to the **SISTER IN CHARGE**.



## THE LIVING CHURCH

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

## NEW YORK:

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

## BALTIMORE:

Lycett, 317 N. Charles St.

## BUFFALO:

Otto Ulbrich, 386 Main St.

## BOSTON:

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

## PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

## PHILADELPHIA:

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

## LOUISVILLE:

Grace Church.

## WASHINGTON, D. C.:

Woodward & Lothrop.

## CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St. The Cathedral, 117 Peoria St. Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park. A. C. McClurg & Co., S. Wabash Ave. Church of the Holy Communion, Maywood.

## CEDAR RAPIDS, IOWA:

Grace Church.

## MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

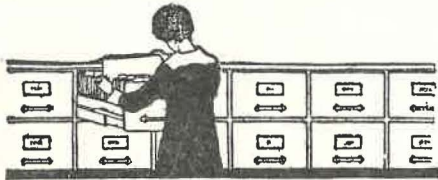
## PORTLAND, OREGON:

St. David's Church.

## LONDON, ENGLAND:

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

## INFORMATION BUREAU



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

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

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

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

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

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

## BOOKS RECEIVED

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

Longmans, Green & Co. Fourth avenue and Thirtieth street, New York City.

*Outspoken Essays.* By William Ralph Inge, C.V.O., D.D. Dean of St. Paul's. Fourth Impression. \$2.25 net.

Holy Cross Press. West Park, N. Y.

*The Glories of Jesus.* (The Roodcroft Library Series.) Thirty Meditations on the Life of Our Lord. By Karl Tiedemann, O.H.C. \$1.00 net.

Funk & Wagnalls Company. 354 Fourth avenue, New York City.

*Habits that Handicap.* The Remedy for Narcotic, Alcohol, Tobacco, and Other Drug

Addictions. By Charles B. Towns. \$1.50 net.

Edwin S. Gorham. 11 West Forty-fifth street, New York City.

*The Irish Tangle and a Way Out.* By Thomas Costello Johnson. \$1.50 net.

Dodd, Mead & Co. Fourth avenue and Thirtieth street, New York City.

*The Proofs of the Truths of Spiritualism.* By the Rev. Prof. G. Henslow, M.A., F.L.S., F.G.S., F.R.H.S. Author of *Psychometry, Spiritual Teaching of Christ's Life, Christian Beliefs Reconsidered in the Light of Modern Thought, etc.* With Fifty-one Illustrations. Second Edition: Revised. \$2.50 net.

*Rebels.* Into Anarchy and Out Again. By Marie Ganz in Collaboration with Nat J. Ferber. With Illustrations by M. Leone Bracker. \$2.00 net.

## Mobilization Day and After



THE dioceses of Georgia, Mississippi, Olympia, and Southern Ohio have reached the vantage ground of confidence, and assert that their quotas will be raised in full.

CHICAGO.—Christ Church, Winnetka, pledges \$25,000 on a \$40,000 quota; St. Chrysostom's, \$15,000 on a \$29,000 quota; Church of the Redeemer, \$15,000 on an \$18,000 quota; Holy Spirit, Lake Forest, \$14,478 on a \$42,500 quota; Trinity Church, Highland Park, \$11,000 on a quota of \$12,000; St. Paul's, Kenwood, \$10,300 on a quota of \$35,000; St. Luke's, Evanston, \$10,000 on a quota of \$45,000; Grace Church, Oak Park, \$9,902.72 on a quota of \$16,000. For local support Grace Church raises \$23,307.68 on a budget of \$28,000.

CUBA.—After careful preparation, Holy Trinity Cathedral parish was canvassed by fifty people on February 1st. As a result the number of pledges was increased from 60 to 160; for current expenses, increased from \$1,672 to \$3,677; for missions, from \$187 to \$656. For the parish debt, on which \$1,700 was raised last year, \$8,200 was raised this year. Of 275 communicants, 90 per cent. were visited. Aroused interest and greater enthusiasm for Church work, with a more friendly feeling throughout the parish, are even more manifest evidences of a successful campaign than the amount of subscriptions.

GEORGIA.—One result of the campaign is the organization of two Bible classes in St. Paul's parish, Savannah—one, for men, conducted by Bishop Osborne, another, for women, by his niece. Committees are planning details for a parish house which is now assured. Christ Church, Valdosta, increased its pledges for local purposes 50 per cent. over last year; for Church extensions, 100 per cent. Of forty-five members, sixteen made service pledges for work in the choir, Sunday school, and guild. St. Paul's Church, Savannah, \$695 short of its quota, will continue work until this is made up. Eighty-two per cent. of the pupils in the Church school made pledges with a total increase of 89 per cent. in all offerings. Of service cards in the parish, seventeen were filled out for work in Church school, choir, aid society, Bible class, men's club. Calvary Church, Americus, has twenty-six pledges for personal service. The Bishop confidently expects the entire diocesan quota to be raised. The archdeaconry of Albany has already passed beyond its financial goal.

MAINE.—St. Paul's Church, Brunswick, increased its gifts for parish support from \$839.80 from 42 contributors to \$1,831.40 from 71 contributors; for general work after the canvass, 29 contributors offered

\$991.60. Trinity Church, Saco, for parish support before the canvass, 74 contributors pledged \$1,000; after the canvass 102 contributors pledged \$1,200; for general work, pledges increased from \$80 to \$120, the contributors increasing from 24 to 35. At St. James' Church, Oldtown, pledges for parish support were increased from a yearly average of less than \$900 to \$1,810, with \$450 for general work.

MILWAUKEE.—St. Paul's Church, Milwaukee, raises \$18,988.95 for general purposes, an increase of 587 per cent. The increase in local support is \$8,530.20.

MISSISSIPPI.—Though delayed by the Seawanee Campaign, incomplete returns indicate that the diocese is meeting its quota of \$61,549; and in addition to this the parochial budgets have been materially increased. Trinity Church, Natchez, increase for local work, 38%; salaries, 46.6%; general, 297%. All Saints' Church, Grenada, makes similar report. Christ Church, Vicksburg, has met its quota and made an added gift of \$500 to the industrial school. St. Andrew's, Jackson, whose rector is the diocesan chairman, the Rev. Dr. Capers, increased its parish budget by \$1,000, established a sinking fund for the rectory debt, and increased its pledges threefold for diocesan and general missions.

OLYMPIA.—At the diocesan convention it was confidently prophesied that the entire diocesan quota, local and national, would be raised.

SACRAMENTO.—Results indicate that three quarters of the quota is already raised. The city of Sacramento gives every promise of reaching its goal. St. Paul's Church, Sacramento, reports one pledge of \$1,000 per year for three years, half to go the parish, half to the Church's general mission.

SOUTH DAKOTA.—The Campaign among the Indians will be completed by the end of February.

SOUTHERN OHIO.—Early indications point to a surprising success of the whole diocese. Nearly every parish or mission has accepted its quota.

## DEATH OF REV. A. G. HEAD

THE REV. ALBERT GEORGE HEAD died at Atlantic City, New Jersey, on January 27th. He was connected with St. James' Church there, with ministerial duties in Pleasantville, New Jersey. The remains were taken for interment to Christ Church, Norfolk, where he had served as curate for more than five years, where he was ordained priest, and where he was greatly beloved. Mr. Head was a native of England.



## ANNUAL CONVENTIONS

### SUMMARY

CALIFORNIA adopted a resolution suggesting to a joint committee that "women should be given a voice in the legislation of the Church equal to that of men" and that "some method of coördinate action of the House of Churchwomen and the convention should be devised."—In OLYMPIA the House of Churchwomen sat with the delegates at all sessions—an innovation apparently valuable. An advisory council was elected to carry on the Nation-wide Campaign.—SACRAMENTO by constitutional amendment fixed its convention date for the first Tuesday in February. It elected a continuation committee for the Nation-wide Campaign, and fixed a minimum clerical salary of \$1,800.—The VERMONT convention meets in May next year.

### CALIFORNIA

THE CONVENTION met at Grace Cathedral, San Francisco, on February 7th. At the opening service Bishop Nichols was celebrant, Bishop Coadjutor Parsons gospeller, Archdeacon Emery epistoler, Dean Gresham and the Rev. W. H. Cambridge assisting the Bishops in distribution of the elements.

The Bishop gave his annual address in which he said of the retiring President of the Woman's Auxiliary:

"After twelve years of singularly loving and efficient service, Mrs. Lydia Paige Monteagle has felt it necessary to resign the Presidency of the Branch of the Woman's Auxiliary in the diocese. With rare graciousness and thoughtfulness and far reaching enterprise she has devoted her time and her means to the welfare not only of the many activities of the Auxiliary but of the devotional spirit and finer sense of its sphere. Isolated Churchwomen and groups of Churchwomen in many of the smaller congregations of the diocese have had her constant personal thought as she has visited them on the Bishop's visitations and otherwise and have been stimulated by her words and plans and presence. And in the national meetings and policies of the Auxiliary her ability and leadership have had quick and constant recognition.

"The Auxiliary, it is assuring to add, has a successor for its presidency competent, efficient, and possessed of qualities of leadership and influence that bring a guarantee of its continued prosperity, in Mrs. A. L. McLeish.

Of the House of Churchwomen he said:

"There will be presented to you at this convention a report bearing upon further adjustments of constitutional power for the House of Churchwomen. In pioneering our way on such new lines of Church legislation we can well afford to go searchingly and slowly if with all enterprise. It all touches a question of representation of Church womanhood which loomed large before the General Convention and about which there is undoubtedly a profound interest in the Church at large. Our own experiment as far as it has gone has been followed at a number of points. We could wish that it had always been so with a fuller comprehension that we have regarded it as an experiment and not a finality, and that we are watching its development only to revise it or carry it to further stages if and

when practicable. I need not recapitulate here how many gratifying results there have been to show for it, in itself and in its effect upon convention week and upon the diocese in these fifteen years. But we do not make that fact a fad. We are simply making a tryout of the question whether in Church legislation there is a sex distinction between equality and identity of legislative sphere. And in the fact that we have more or less come into the limelight in our experiment, there is all the more reason that we should study our way cautiously and on lines that must prevail in the long run as well as in any present exigent phase of the discussion. If this year the joint committee can report once more than that in their opinion it is wise and expedient to contemplate further adjustments of the constitutional powers of the House of Churchwomen, that will answer the question raised, and note a further stage of progress as part of its original provision for sound evolution."

Aside from the usual routine, two or three matters deserve especial attention:

1. The report of the committee on the general subject of making women members of the diocesan convention. While progress had been made in the deliberations of this joint committee from the convention and the House of Churchwomen it was evident to both houses that more thought was needed before coming to canonical amendments, and both agreed to a continuance of the committee. The convention however adopted the resolution of the Rev. Dr. Powell: "That in the consideration of the subject the following points are suggested to the joint committee as expressing the sense of this convention: a. That women should be given a voice in the legislation of the Church equal to that of men. b. That the House of Churchwomen in this diocese should be continued. c. That some method of coördinate action of the House of Churchwomen and the convention should be devised."

2. The readjustment of canons to conform to the provisions of the Nation-wide Campaign occupied an evening when the report of the finance committee in this regard was considered.

3. The Ven. Dr. J. A. Emery, Archdeacon for a quarter of a century, tendered his resignation to take effect in May, when he will have completed forty years of service in the diocese. A rising vote of thanks was given the Archdeacon as the Bishop's Adjutant, and a committee was appointed to prepare a suitable recognition of his work.

4. A memorial was also presented of the late Rev. Mardon Dewees Wilson who had served the convention most efficiently as its secretary for 24 years. In 1896 he succeeded the Rev. Frank H. Church as secretary. The latter then removed to Olympia but returned to the diocese in 1911, and was again elected secretary at this convention.

Elections:

Secretary: The Rev. Frank H. Church.

The Standing Committee was reelected.

Deputies to the Provincial Synod—Clerical: The Rev. Messrs. C. P. Deems, E. F. Gee, W. R. H. Hodgkin, H. E. Montgomery. Lay: Messrs. Clifton Kroll, Frederick M. Lee, Vincent Neale H. C. Wyckoff.

Alternates—Clerical: The Rev. Messrs.

Walter H. Cambridge, Henry H. Shires, Lloyd B. Thomas, James P. Turner. Lay: Messrs. E. H. Beylard, Gen. H. A. Greene, L. E. McLellan, G. F. Wakefield.

The missionary mass meeting at the Cathedral on Tuesday evening was led by the combined choirs of the Bay cities—two hundred voices. A congregation of 1,000, including fifty from each of the Japanese and Chinese missions, joined heartily in the service. The Bishop of Wyoming was the preacher.

On Monday evening preceding the convention there were the usual dinners: Of the House of Churchwomen, with some four hundred participating; and of the Clerical Seminar at which the introducing speakers were the Bishop of Wyoming, the Bishop and Bishop Coadjutor of California, the Rev. Dr. Patton, the Rev. E. J. Hoering, and H. H. Shires.

### OLYMPIA

CONVENTION met at St. Luke's Church, Tacoma, on February 3rd, and was the largest and best in the history of the diocese. The House of Churchwomen sat with the delegates all through the sessions; the men on one side, the women on the other. The sessions began promptly, much business was transacted, speeches were brief, desultory discussions were conspicuous by their absence, and there was a spirit of freedom and harmony which was not only delightful but greatly accelerated the despatch of business.

The Eucharist was celebrated by the Bishop, Archdeacon Hilton, and the Rev. Sidney James (priest in charge of the parish), assisting. The sermon was by the Rev. Francis R. Bateman.

The Rev. R. J. Arney, who has been secretary of the diocese for twenty years, declined reelection on the ground of indifferent health, and the Rev. Sidney James was elected.

The success of the Nation-wide Campaign was evident all through the convention. There was an air of confidence and hope and a willingness and even eagerness to work, on all sides. Many of the smaller and difficult parishes and missions reported their quota raised. The largest parishes had not raised their quota. Trinity, Tacoma, has a very sick rector. St. Mark's, Seattle, has no rector, and the work of the diocese in many places is being re-arranged. But the Campaign leaders are full of hope and confidence—and no wonder; they have done their best and given their best! The reports from some of the rural parishes were astonishing until the methods by which they were obtained were disclosed. Then the mystery was solved. They went, they saw, they conquered, was, in effect, the substance of the report in many cases. Best of all, the result was hailed only as a beginning. The Campaign has just begun.

An advisory council to carry on the work of the Campaign was elected.

The Standing Committee: The Rev. Messrs. Arney, Morgan, Bliss, and Morrison; and Messrs. Claypool, Turrell, Pelly, and Kinne.

Delegates to the Provincial Synod: Archdeacon Hilton, the Rev. Messrs. James, Bateman, and Turrell; Messrs. Redfield, Coffman, Cushun, and McCormick.



## SACRAMENTO

THE CONVENTION met in St. Paul's Church, Sacramento, on Tuesday, February 3rd. The Bishop was celebrant at the opening service. The Rev. Clarence H. Lake was reelected secretary.

Bishop Sanford of San Joaquin extended greeting. Reports of committees and officers were read and acted upon.

Bishop Moreland's annual address dealt specially with an ideal system of parish support, emphasizing the need of consecration and system to make business methods a success. The Bishop also pointed the convention to Christ and His teachings as the only solution for the problems of social unrest.

The committee on the Nation-wide Campaign reported about three quarters of the diocesan quota already raised.

The constitution of the diocese was changed to make the time of the annual convention on the first Tuesday in February at such place as shall have been appointed by the preceding convention.

The convention unanimously adopted a resolution of sympathy with the chancellor of the diocese, the Hon. U. P. Chipman, who has been critically ill for some months.

The evening session was addressed by Bishop Sanford, who spoke on some aspects of Church life, describing the three periods into which the history of the American Church falls.

Dr. Robert W. Patton also made an eloquent address on the Nation-wide Campaign.

The second day began with the election of a continuing committee for the Nation-wide Campaign. Bishop Moreland was chosen chairman.

The finance committee presented the diocesan budget for 1920, totaling \$4,300.

A resolution was adopted that the minimum salary of all diocesan clergy in active work be \$1,800 per year and providing a committee to visit and stimulate parishes not paying such a salary.

The Standing Committee and principal officers were reelected. Mr. E. D. Seaton took the place of Mr. C. W. Bush on the Standing Committee.

Delegates to the Provincial Synod: The Rev. Messrs. Mark Rifenbark, W. S. Short, C. E. Farrar, Barr G. Lee; Messrs. J. Barnicott, Walter Pollard, F. A. S. Foale, E. L. Maddox.

## VERMONT

THE 130TH annual convention was held at St. Paul's Church, Burlington, on February 4th and 5th. It had been found necessary to change the place of meeting from Brattleboro to Burlington on account of a commercial gathering at the former place, which took all the available accommodation. Thirty-two clergymen were present and forty lay delegates. After three years' experience it has come to be generally recognized that the inconveniences of a mid-winter convention in these parts outweigh the advantage of a gathering as near as possible to the closing of the financial and statistical year. In 1921 the convention is to be held at Rutland on May 25th. Meanwhile a committee is to consider and report on a *permanent* date, after taking into account the various fixtures, ecclesiastical and civil, clashing with which has to be avoided.

A large number of clergymen new to the diocese were present. Fifteen have been received during the last year, and one ordained.

In his annual address the Bishop, beside diocesan matters, dealt with the subject of Provinces, the Concordat, the Reply of the House of Bishops to the Memorial concerning various irregularities, and the Nation-

wide Campaign. The part which the diocese should take in the spiritual side of this movement, as outlined in the Bishop's pastoral at the beginning of the year, was considered at some length in a conference of the clergy which followed the convention. On the *financial* side it was agreed (1) that the introduction of money as a prominent feature would seriously interfere with the religious effort, and (2) that the quota assigned to Vermont (\$39,576 per annum for three years, in addition to our diocesan budget and without any grant from the general fund to the diocese) was altogether unreasonable, and must be disregarded.

It was resolved to continue the effort (by a wholly lay committee) to raise an endowment fund of \$50,000, the income to be used toward the increase of the stipends of clergymen in charge of missions and aided parishes. Only about \$6,500 toward this

amount had been raised during the past year with varying contributions from the several congregations. On the other hand, more offerings had been received for diocesan missions than before.

Preparations are being considered for the reception of the Provincial Synod of New England in Burlington next October. The following were elected as deputies to the Synod: the Rev. Messrs. S. H. Watkins, W. C. Bernard, Morgan Ashley, and E. B. Holmes, with Messrs. S. W. Hinds, M. D. Chittenden, J. O. Kimball, and J. T. Lance. These represent six distinct places, and the alternates seven more.

Diocesan officers were for the most part reelected, clerical vacancies (by rotation or otherwise) being largely filled by new arrivals in the diocese. A second woman was elected to membership on the Social Service Commission.

## NEW ENGLISH FEDERATION OF CATHOLIC LAITY FORMED

*Will Assist Clergy Who Are Attacked—Metropolitan of Athens—Church Powers Under the Enabling Act—Clergy Rights—“Sunday Fellowship Services”*

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



THE Federation of Catholic Laity (formerly known as the Lay Federation) held its inaugural meeting this week at the Church House, Westminster, and a crowded attendance was evidence of the great interest in this latest organization for the defence of the faith.

The Federation is defined as an association of laymen and women for promoting the teaching of the Catholic Faith in the Church of England, and in particular for upholding the honor of the Sacrament of the Altar; for proclaiming the Catholic doctrine of that Sacrament, and resisting attacks upon it. Financial assistance is promised to priests who are attacked, and the Federation supports the demand for a properly constituted spiritual court.

The president, Mr. R. K. Cowie, in his opening address, made it clear that the Federation has not been founded with the object of taking the place of, or competing with, any existing body. (The reference, of course, is to the English Church Union.) In this connection Mr. Cowie said: "We are none of us, and certainly least of all those of us who constitute the council of this Federation, unmindful of or ungrateful for the great work which the E. C. U. has accomplished. We unhesitatingly admit that we owe a very great measure of the Catholic privileges which we enjoy today to the Union. We have no quarrel with the E. C. U."

Mr. C. A. Buckmaster, M.P., made a vigorous speech, in which he justified the loyalty of Catholics to the Reformation settlement. He emphasized the point that they were not prepared to acquiesce in a whittling away of their Catholic heritage. They were thoroughly loyal to the settlement which secured to the Church of England its legitimate freedom from the excessive demands of Rome. At the same time, they declined to recognise the Reformation settlement as severing the ties which bound the English Church to the rest of Western Christendom, or causing it to

break away from the doctrine or practice of the Undivided Church. Church Law, to the Federation, meant something entirely different from the decisions of secular courts or Parliament.

Practically nothing was said at the meeting about the service of Benediction, with the exception of Mr. H. R. Baylis, who remarked that at this stage they had to be careful not to lay themselves open to the charge of creating a great deal of fuss about a service which, in itself, was not essential.

## RELATIONS WITH THE EAST

In connection with the recent appointment of the committee on the relations of the Church of England with the Eastern Churches, it is interesting to learn that the Archbishop of Canterbury has received the following message from the Metropolitan of Athens (who it will be remembered visited this country last summer):

"Please inform his Grace the Archbishop of Canterbury that the Holy Synod of the Church of Greece has heard with great pleasure of the formation of a special committee on the relation of the Anglican and Orthodox Churches, under the presidency of a theologian of the distinction of Dr. Gore. The Holy Synod of Greece has instituted a similar permanent committee composed of professors of the Athens University and presided over by the Archimandrite Chrysostom Papadopoulos, with whom his Grace is acquainted."

## POWERS UNDER THE ENABLING ACT

Such new powers as the Church of England has acquired under the Enabling Act are already being utilized in various parishes in London and the provinces. That is to say, the necessary forms for voting purposes have been distributed, and full explanations of the privileges which the Church has obtained have been given from numerous pulpits.

From the standpoint of the ardent Church reformers—and nowadays they are legion—the measure is recognized as falling a long way short of what the Church really wants, and eventually intends to secure. They assert that the Act does not carry out all the desires of some of its supporters, for it does not free the Church from Parliamentary control although it facilitates reforming legislation. They admit, however, that it gives the Church a *locus standi* before Parliament such as she has not hitherto had, and gets rid of the idea that the House of Com-



mons is representative of the laity in the same way in which Convocation may be said to be representative of the clergy. With these exceptions, Churchmen generally are rejoicing because at last something has been done towards gaining for the Church of England the freedom enjoyed by every other religious body, without severing the time-honored connection between Church and State.

A correspondent of the *Pall Mall Gazette* asks: "How will the Enabling Act work? It is, of course, impossible to foretell all that the National Assembly will do when it meets, but one thing seems fairly certain. Another attempt will be made to substitute a communicant franchise for the baptismal franchise, and in all probability with some measure of success, because, since Lord Selborne proposed it at the meeting of the Representative Church Council in February last year, the matter has been widely discussed in dioceses and parishes all over the country. There can be little doubt that it is much more in accord with the feeling of Churchmen generally than the qualifications already agreed upon."

#### DISQUALIFICATIONS OF THE CLERGY

Considerable feeling has been aroused by Lord Parmoor's motion in the House of Lords to prevent the repeal of the Act under which Church of England clergymen were disqualified from sitting in the House of Commons. It will be remembered that the Lower House only recently voted against the clause in the Clergy Disabilities Bill which would have removed this anomaly. As I have pointed out in previous letters, there is much dissatisfaction among the clergy over this matter, and they assert that, the reason for its passing being no longer operative, the Horne-Tooke Act ought certainly to be repealed. The legal position of the clergy is, as I have said, anomalous. They may be county councillors but may not be town councillors; they may be parish councillors, but may not farm more than eighty acres; they may starve, but may not engage in anything of the nature of trade. No relief from these antiquated acts can be obtained by a Church of England clergyman unless he avails himself of the Clerical Disabilities Act, 1870, which, in effect, means that he must renounce his orders.

A correspondent of the *Guardian* calls attention to the fact that the Lord Chancellor has expressed his intention to appoint no clergyman as justice of the peace. There would seem to be no justification for the course adopted by Lord Birkenhead, and it is probable that such a protest will be made as will lead him to reconsider his action. The law of England certainly allows a clergyman, whatever his other political disabilities, to be appointed a magistrate, and it is surely not open even to the Lord Chancellor to abrogate it.

#### "SUNDAY FELLOWSHIP SERVICES"

An interesting experiment is about to be made by Dr. Percy Dearmer and Miss Maude Royden, "assistant minister at the City Temple". They have arranged to hold "Sunday fellowship services" in a London hall in the afternoons and evenings. In the afternoon there will be readings, songs, and hymns, and a short address by Dr. Dearmer; in the evening Miss Royden will preach, after a revised form of evensong, and the sermon will be followed by a discussion. Miss Royden is resigning her post at the City Temple in order to take up this work, and the promoters believe that this new effort will attract a large number of people who rarely, if ever, enter a place of worship.

In a joint letter to the Bishop of Kensington, Dr. Dearmer and Miss Royden express the opinion that the Church of

England and other Churches, at present, appeal only to those who are regular churchgoers, and that such people are in a minority which appears to be decreasing. "Among students and the younger generation especially," they say, "there is an alarming number—and those often among the ablest and most religious—who are estranged from organized religion, and have, as they say, 'no use for Churches'. The effect in the next twenty years will be most serious, unless some people make efforts to draw in those who are not attracted by the parish church." The promoters claim that the Church ought to appeal to the public at large by means of addressed and informal gatherings for discussion, and to speak to that large body of people who do not feel at home in church, or do not "even know their way about the Prayer Book".

Dr. Dearmer and Miss Royden share the larger hope that these Sunday Fellowship Services may lead towards reunion. They say: "For the same reason—that we are members of the Church of England—we hope to keep in specially close touch with her life and work; but since we look forward to the day when reunion shall be an accomplished fact, we are asking a few sympathetic members of the other Churches in this country to give us their sympathy and support. We hope to hear Free Churchmen and women, as well as others, at our services and our discussions. We hope that they will help us to understand their witness and what they have to give, as we hope to help them to understand our witness and what we have to give. For if such a beginning, however humble, were made, we believe that there are many laymen and women of high devotion and ability, and not a few priests engaged during the week in other work, as writers, teachers, or organizers, who would gladly break fresh ground in many other places in the same way."

The advisory council which has been called to the aid of the projectors is interesting in the matter of ecclesiastical variety, including as it does the Bishop of Kensington and Bishop Velimirovic at its head, with Miss Lena Ashwell, the actress, Madame Clara Butt, Mrs. Creighton, Mrs. Pethick-Lawrence, with the Rev. W. Hudson Shaw, the Rev. H. R. L. Sheppard, the Rev. E. S. Woods, and other well-known leaders.

#### NEW PREBENDARY OF ST. PAUL'S

Churchmen generally will be gratified at the announcement that the Bishop of London has appointed Fr. Mackay, the vicar of All Saints', Margaret Street, to the prebendal stall in St. Paul's Cathedral held by the late Prebendary F. S. Webster. It is a fitting recognition of the long years of devoted service which have made All Saints' a force, not only in London, but far into the provinces, and it comes happily at the moment when Fr. Mackay is making a good recovery from a serious illness. He has not been taking duty for several Sundays, and is now in the West of England recruiting his health.

#### DEATH OF REV. DR. WARRE

Thousands of Etonians scattered all over the world will read with regret that the Rev. Dr. Edmond Warre, for twenty-one years headmaster of Eton College, and afterwards for nine years its Provost, passed away last evening (January 22nd) at the age of 82. He had been in ill health for a number of years, but was able to be out in an invalid chair until a few days ago. His work at Eton may be summed up by saying that he devoted all the powers of a strong mind, and all the working years of a long life, to the service of the College, and the advancement of all that is best in her time-honored traditions of loyalty and true manhood.

GEORGE PARSONS.

## KING'S COLLEGE, WINDSOR, TO "CARRY ON" AFTER DISASTER

### Fire Loss Nearly \$170,000 Beyond Insurance — Beginning of Forward Movement Canvass — Churchmen Inform Royal Commission

The Living Church News Bureau  
February 11, 1920



IN spite of the destruction by fire of the main college building, the president and faculty of King's College, Windsor, met at once and decided to carry on. The Windsor board of trade has offered Clifton, the historic residence of Judge Haliburton, the author of *Sam Slick*, and is asking gifts or loans of furniture to equip it as a temporary residence for students. The town council has offered any assistance in its power and the townspeople have opened their homes to the students until the temporary quarters are made ready. President Boyle has received many telephones of sympathy and offers of assistance, including several from the United States.

Lectures for the present will be given in the science building, which escaped uninjured. Convocation hall, the Hensley memorial chapel, Alexandra hall (the residence of the women students), and the professors' houses were uninjured.

King's College School for Boys and Edge-

hill, the Church School for Girls, were not affected.

It will take at least \$200,000 to replace the historic building thus destroyed. The insurance on the main building is only \$30,000 and on its contents \$2,500. The board of governors therefore find themselves face to face with an exceedingly difficult problem. As a result of the King's College Advance Movement overdrafts amounting to over \$40,000 have just been paid off, and there yet remains some \$60,000 subscribed over a term of years to provide for additional endowment to guard against overdrafts on the current account in the future. The whole future policy of the college will have to be most carefully thought out.

King's College has a remarkable history. It was erected in 1791. A royal charter from King George III was granted in 1802. The first president was Dr. William Cochran, before that a professor at King's College, New York, now Columbia University. In its early days the old building had served as convocation hall, lecture rooms, and chapel and the hallowed memories of happy days and historic events clung to its walls and never failed to impress students from generation to generation.

The college owes its existence to the energies of the Rt. Rev. Charles Inglis, the first Bishop of Nova Scotia, and by that the first British colonial bishop. This



doughty Churchman was born in New York in 1734, and during his young manhood was a schoolmaster in Pennsylvania. Later, being ordained by the Bishop of London, he became incumbent of Holy Trinity Church in New York City. The church was burnt down by the revolutionaries in 1777, the year in which he succeeded to the benefice, and he was inducted amid the ruins by Governor Tryon. His loyalty to the British crown rendered him obnoxious to the new American government, however, and his property was expropriated by the state. On August 12, 1787, he became Bishop of Nova Scotia, and from that date begins his work for Nova Scotia which ranks him as one of the greatest of our early Empire builders.

Generally speaking, King's followed the system of the older English universities with regard both to its method of instruction and its intra-mural residence. The latter was one of the most important features of the college life, bringing together, as it did, men of various temperaments and training, broadening their ideas and smoothing away their individual peculiarities as nothing else could. Within the old building were roomy studies shared by two and sometimes three students, although each individual had his own bedroom. As the university progressed, newer and more modern buildings were added, the College chapel, a beautiful stone structure, being opened in 1877. Following that was the convocation hall, and the library, while the new science wing was built in 1912.

It was fortunate indeed that the convocation hall, which contained the library, a magnificent collection of United Empire Loyalist china, the royal charter granted by King George III, and a number of valuable portraits in oils, was remote enough from the main building to escape the flames. The library at King's is one of the most valuable in Canada. It contains amongst other treasures eighteen volumes from the celebrated Aldine press and twenty Elzevirs. It includes the Boydell edition of Shakespeare and Milton, the block-letter edition of Chaucer of 1687, and the first edition of Milton's *Paradise Lost*.

#### *Start of Forward Movement Canvass*

The Forward Movement canvass is now in full swing. Throughout Canada letters from each bishop to his diocese were read in the churches last Sunday. At St. Alban's Cathedral, Toronto, at the invitation of the Bishop the address was given by Major-General Hodgins of Ottawa, who took a prominent part in the work of the War Service Commission of the Church of England in Canada. The Lieutenant-Governor of the Province of Ontario, the Hon. Lionel Clarke, and party attended the service and occupied stalls in the choir. At St. Paul's, Halifax the oldest Anglican church in Canada, an address was given by the Lieutenant-Governor of the Province of Nova Scotia, the Hon. McCallum Grant. Throughout Canada special services of intercession are being held.

The office staff at headquarters has been badly hit by influenza, and results have not been made available as speedily as was hoped. The first day showed some \$460,000 reported from thirteen out of the twenty-five dioceses. Montreal reported \$150,000, Niagara diocese over \$100,000, Quebec a special subscription from one Churchman of \$35,000, London one of \$25,000, Brantford one of \$25,000, Toronto one of \$20,000.

In Toronto 865 Anglican canvassers sat down together at a supper at St. Anne's parish hall last Thursday evening, and heard addresses on the movement. The meeting was under the chairmanship of Bishop Sweeney, and the instructions to can-

vassers were given by the Rev. R. Despard, assistant to the Rev. Dr. Cody of St. Paul's Church, who gave shrewd advice that workers adopt business methods if they wished success. Mr. S. Casey Wood, chairman of the special subscription committee, also spoke, and gave an encouraging report of progress.

A spirit of genuine enthusiasm among the hundreds of workers was raised to campaign pitch by many speakers in the body of the hall who talked of the work of the Church for which the canvass is being held. A lantern projected upon a screen views of the countries and work under discussion, and pithy extracts from Campaign literature and mottoes added to the interest.

#### *Bishops and Clergy before a Royal Commission*

At Ottawa a royal commission appointed by the Government has been sitting to inquire into the proposal to establish domestic herds of reindeer and musk ox in the extreme north. The commission, headed by Dr. J. G. Rutherford, includes Vilhjalmur Stefansson, the well-known Arctic explorer.

Most valuable evidence has been given by missionary bishops and clergy of the Church, including Bishop Lucas of Mackenzie River and Bishop Stringer of the Yukon. The latter and Dr. Alfred Thompson, M.P. for the Yukon, recommended the establishment of small herds of musk ox and reindeer in the Mackenzie Bay district, to assist in developing the country and to provide the Eskimos and Indians with occupation and means of assured livelihood.

The Rev. W. H. Fry, a missionary of wide experience in the north, followed briefly along the same lines and then Captains Bernier and Mack, well-known Arctic explorers, were called to give their views on the feasibility of navigating the islands around Bathurst and Melville Islands, the likeliest source of young stock to form the nucleus of the herds of musk ox. Captain Bernier said that the fur of the musk ox made up into excellent yarn, of which he possessed knitted hose and other garments of high quality.

#### *Archbishop Advocates a Provincial Council of Churches*

At the Provincial Synod of British Columbia, meeting at Vancouver, Archbishop Du Vernet, the Metropolitan, urged creation of a Provincial Council of Churches. He said: "We cannot lose sight of the fact that organized labor and organized Christianity are rapidly drifting apart. The proposed Church Council would cooperate in the work of educating the people of the province in Christian citizenship."

#### *Bishop Bidwell Attacks the Group System of Government*

The group system of government was deprecated by Bishop Bidwell, in his annual charge to the diocesan synod of Ontario meeting at Kingston. His Lordship said there was a dangerous tendency in political life towards the formation of groups representing certain classes, which, however lofty their profession, were apt to modify these professions in the interest of the particular section they represented. The group selfishly masking itself under so called democratic forms of government is little better than despotism.

"True democracy," he added, "does not mean that the majority shall relentlessly impose its will upon the minority."

#### *Women Missionaries at W. A. Board Meeting at Montreal*

The Woman's Auxiliary board of the diocese of Montreal at its recent meeting had present two missionaries, Dr. Minnie Gomery, just arrived on furlough from

India, and Miss Russell of the Zenana Medical Mission, Bombay, the oldest mission to women in India. Miss Gomery, very warmly welcomed, gave a brief address. Miss Russell strikingly described conditions amongst the rich ladies of Zenanas, to whom the missionaries now have free access. She told of Purdah parties among the high-caste and most exclusive, when they visit each other after having been shut up and almost prisoners for many years; and they have Christian Purdah parties also, for these ladies are much interested in Christian teaching.

#### *The Life and Work of Bishop Dunn of Quebec*

The S. P. C. K. has just published an admirable life by Percival Joliffe of the late Bishop Andrew Hunter Dunn, of Quebec. Outstanding features of that story are familiar to all those who came into close touch with the late Bishop of Quebec, how his father was a Congregationalist; how a call for Confirmation candidates appealed to him and proved the turning point in his life; how he heard the call to the sacred ministry; how he was the father and benefactor of Church life in the new parish of South Acton, London; how he came to be called to preside over the diocese of Quebec, and how his boundless energy won for him from the late Bishop Potter of New York the title of "a consecrated whirlwind".

The late Bishop was wholeheartedly devoted to his diocese and its people. He came to Canada too late in life ever to become thoroughly at home in Canadian environment, but not too late to do a great work for the diocese and the whole Canadian Church. When failing health compelled him to resign in 1914 he planned to return to England. Many testimonials were presented to him before leaving but he was not destined to reach the Motherland, for even after his steamer was in sight of land he was suddenly stricken and passed to his rest.

#### *Appointments by the Bishop of Ottawa*

The Bishop of Ottawa has announced the following appointments:

Archdeacon in charge of the western part of the diocese: The Rev. Canon Forster Bliss, rector of Smith's Falls, Ont.

Archdeacon to the City of Ottawa: The Rev. Canon G. M. Snowdon, rector of St. George's Church, Ottawa.

Archdeacon of the east of the diocese: The Rev. Canon C. O. Carson, rector of Morrisburg, Ont.

#### *Miscellaneous Items of Church News*

Chief Justice Falconbridge, of Toronto, who has just passed away as a result of pneumonia, was a member of St. James' Cathedral congregation. The funeral was conducted by Canon Plumpton.

The Rev. W. F. Steacy, Ph.D., of the diocese of Montreal, has accepted a position in the Department of Psychology of the University of Pittsburgh, Pa., and has been transferred to the diocese of Pittsburgh.

Mrs. A. U. De Pencier, wife of the Bishop of New Westminster, has been re-elected president of the Vancouver Local Council of Women.

Mr. F. C. Jackson has been enlisted into mission service by the Rev. H. Girling and is to help the Rev. A. V. Vale at Hay River Mission. Mr. Jackson was trained at St. John's College, London, England.

At Holy Trinity Church, Hamilton, Ont., a memorial shield for seventeen parishioners who fell in the great war was unveiled. The service was conducted by Rev. Dr. Renison, assisted by the rector, the Rev. G. F. Thompson.

A handsome brass honor roll, combining a memorial to 19 men fallen in battle as



well as a record of the 132 who enlisted, was unveiled in St. James' Church, Guelph, Ont., on January 25th, by Major H. N. Merewether. The Rev. Dr. Bethune, in

charge of the dedication, was assisted by Archdeacon A. C. Mackintosh and Capt. the Rev. C. H. Buckland, M.P.P., present and past rectors of St. James'.

ment Exegesis until 1909. From the latter year until 1916 he was Professor of the History and Religion of Israel at the Episcopal Theological School, Cambridge, from which place he was called to be Dean of the General Theological Seminary in 1917, and he has occupied that position from that date. Dr. Fosbroke sat in the General Convention of 1907 as a deputy from the diocese of Milwaukee. He is a member of the Society for Biblical Literature and Exegesis, and of the American Oriental Society. He received the degree of D.D. from Nashotah in 1909 and from Cambridge in 1916.

## FIRST REPORT OF CANADA'S FORWARD MOVEMENT CANVASS

*Nearly Half of Quota Raised—Less than Half of Parishes Have Reported—Denominational Totals*

Living Church News Bureau }  
February 14, 1920 }



**I**N spite of reported bad weather conditions in the East and West, and the prevalence of the influenza epidemic in the central dioceses, the Anglican Forward Movement headquarters had up till a late hour last night received reports from the diocesan headquarters of subscriptions aggregating \$1,229,278, toward the total objective of \$2,500,000. It is known that a number of dioceses have large amounts not yet reported, and most of the diocesan total are only up to Thursday evening.

Canon Gould, the Dominion organizer, is on the sick list with the "flu", but his place has been ably taken by Evelyn Macrae, the Toronto organizer, who is president of the Brotherhood of St. Andrew in Canada. As a result of consultation with the chairman of the executive committee, the Bishop of Huron, it has been decided to extend the financial canvass throughout next week, ending February 21st, the closing date. It is estimated that at least 50 per cent. of the parishes have not yet been heard from. The dioceses of Quebec, Moosonee, and Mackenzie

River, the last two of the missionary dioceses, have already passed their objective. Three churches in the city of Quebec made up the total objective of the diocese. St. Simon's, Toronto, heads the list of individual churches with a total of \$67,000.

The reports from diocesan organizers up to last night totalled as follows:

Diocese.	Objective.	Reported to Feb. 13th.
Algoma	\$ 35,000	\$ 8,435
Athabasca	10,000	2,740
Caledonia	10,000	1,211
Calgary	70,000	26,006
Cariboo	10,000	741
Columbia	31,000	.....
Edmonton	25,000	.....
Fredericton	90,000	75,400
Huron	325,000	73,919
Keewatin	10,000	.....
Kootenay	25,000	.....
Mackenzie River	1,000	1,000
Montreal	275,000	110,000
Moosonee	25,000	29,100
New Westminster	95,000	76,000
Niagara	180,000	145,000
Nova Scotia	180,000	74,000
Ontario	90,000	63,000
Ottawa	125,000	122,042
Qu'Appelle	90,000	5,439
Quebec	90,000	90,500
Rupert's Island	180,000	40,731
Toronto	550,000	240,000
Yukon	5,000	.....

The first parish to reach its objective in the diocese of Calgary was the mission at the Sarcee Indian Reserve.

The Baptists report a total to date of \$633,541, the Congregationalists of \$73,547, Methodists of \$3,122,511, and Presbyterians of \$2,145,888.

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street  
New York, February 16, 1920 }

### RECTOR'S SEMI-CENTENNIAL



**I**N Sexagesima Sunday the Rev. Dr. John Floyd Steen completed and commemorated fifty years of service at the Ascension Memorial Church, Forty-third street west of Times square. Bishop Burch preached at the mid-day service and the Rev. Dr. Manning was the evening preacher.

Eloquent tributes were made by both preachers. Parishioners and former members of the congregation now living at a distance were present at the Sunday services and others unable to be present on Sunday attended receptions on Monday and Tuesday evenings.

Dr. Steen was born in New York City seventy-four years ago. He was educated in the public schools, the College of the City of New York, and the Philadelphia Divinity School. It is reported that he has baptized more than five thousand persons, and has solemnized more than 2,200 marriages.

The senior warden of the parish, Mr. Richard Shepard, has attended services for fifty years; the junior warden, Mr. Edward J. Williams, has been connected with the church for forty-seven years; the clerk of the vestry, Mr. John Thompson, and the treasurer, Mr. William Clements, have been active for more than forty years. With one exception Dr. Steen is the oldest pastor in continuous service in one church in the city.

### WASHINGTON'S BIRTHDAY SERVICE

Washington's Birthday is always observed in the Church of the Holy Communion. At the service held this year, at eleven o'clock the music will be distinctly patriotic in character, and the address will be delivered by Dr. William Bradley Otis, Professor of English in the College of the City of New York, on The Americanism of Washington.

### SKETCH OF DEAN FOSBROKE

SEVERAL ERRORS in the brief biographical sketch of Dr. Fosbroke, Bishop Coadjutor-lect of Los Angeles, and at present Dean of the General Seminary, lead us to present the material herewith in corrected form.

Hughell Edgar Woodall Fosbroke was born in Netherton, Worcestershire, England, April 5, 1875, the son of the Rev. Charles Baldwin and Charlotte (Elton) Fosbroke. Coming to the United States in 1890 he was entered as a student at Shattuck School, Faribault, Minn., from which he was graduated in 1893. Thereupon he entered Harvard University, continuing as a student until 1895. From that year he studied at Nashotah House, graduating in 1901 with the degree of B.D. In 1901 he married Blanche Esther Peter, of St. Louis.

Mr. Fosbroke was ordained both as deacon and as priest in 1900 by Bishop Nicholson. Continuing at Nashotah he served as instructor in the preparatory department until 1902, then as Professor of Old Testa-

### DEATH OF REV. I. N. PHELPS

THE REV. ISAAC NEWTON PHELPS, vicar of St. Luke's Chapel, Stamford, Conn., died on January 31st, of pneumonia, after a brief illness, in his 55th year, and funeral services were held in St. John's Church, Stamford, on the following Tuesday, February 3rd.

Mr. Phelps was a Baptist clergyman before entering the Church, and received his education at Samson College and the Union Seminary. He received the master's degree from St. Stephen's College in 1896, in which year he was ordered deacon by Bishop Clark. Bishop Francis advanced him to the priesthood in 1900. He served in Elizabeth, N. J., as assistant at St. John's Church, and vicar at St. Andrew's; in Haverhill, Mass., as rector of St. John's Church, and at South Groveland, Mass., as rector of the Church of St. James. He had charge of the Church of the Resurrection, New York City, in 1904, and of All Saints' Church, Meriden, Conn., in 1905.

### FIRE IN ATLANTA CHURCH

ON JANUARY 11th All Saints' Church, Atlanta, Ga. (Rev. W. W. Memminger, rector), was badly damaged by fire. The origin of the fire is unknown, but it is supposed to have been caused by an over-heated furnace. This fire was discovered about 8:30 Sunday morning, but not until considerable damage had been done.

The fire completely destroyed the chancel, together with the organ. The nave and choir-rooms were badly damaged, as were three of the memorial windows. These windows were from the studios of Gorham and Tiffany, and although badly damaged can be repaired for about \$3,000. The total loss to the church has been estimated at between \$50,000 and \$70,000. While this amount was covered by insurance it cannot replace the damage because of the increased cost of material.

At present the services are being held in the parish house (Egleston Memorial Hall). All Saints' was said to be one of the most beautiful churches of the diocese.

### CONSECRATION OF CHURCH AT RIDGEFIELD PARK, N. J.

ON SEXAGESIMA SUNDAY, February 8th, the Church of St. Mary the Virgin, Ridgefield Park, N. J., diocese of Newark, was consecrated by the Bishop of the diocese. Morning prayer was read by the priest in charge, the Rev. Charles Edward Berghaus. The consecration sermon was preached by the Bishop. The celebrant, the priest in charge, was assisted by the Rev. Frank C. Morrell, deacon. In spite of the heavy snow the church was packed to the doors with an enthusiastic congregation which came to witness the consummation of twenty-five years of loving and faithful effort and to share in praises and thanksgivings.



## BISHOP OF PENNSYLVANIA ASKS CLOSE OF OPEN FORUM

*On Initiative of Vestry of St. Mary's  
— Women Ask Suffrage in  
Church Councils — Bishop's  
Bricks Fund — Christian Amer-  
icanization — Lenten Offering*

The Living Church News Bureau }  
Philadelphia, February 16, 1920 }



HE diocese had hardly launched upon the experiment of an open forum before complications began to threaten.

The first session of the forum was held at the Diocesan Church of St. Mary on January 12th. On that occasion the Bishop set forth the "aim and method of a Christian open forum". He anticipated the dangers of such an undertaking and tried to guard against them. He said in part: "In the interests of Christianity, to remove misunderstandings between groups and clans, through personal contact, and by free and responsible discussion, with a view to co-operation for the common good, the open forum may do good or harm as it is rightly or wrongly used. Christians are interested in it because they believe it may work powerfully for the common good. . . . In the open forum of course, there must be free and frank expression of opinion, there must be sincerity and honesty. But speech to be free must be responsible as well; irresponsible talk is not free speech. Speech is not a toy to be played with or a fire work to be set off. Speech is an engine of enormous power. Speech cannot be separated from action. Speech leads to and underlies the most momentous action. Indeed speech itself may be and often is decisive action. It is nonsense, therefore, to say: 'I am willing to be held responsible for what I do but not for what I say.' Rather those who most care to have speech really free must be most ready to be responsible for every word they speak. Free speech does not come from passion, it comes from love of truth, and truth is much bigger than our ideas of it. Truth is something which we all of us must be content to learn together. Only real truth seekers can make speech really free.

"This is the programme for the open forum, but on these conditions only can the open forum help us to the great end of reconciliation. The open forum is on trial; it will be a great pity if it fails. It will not fail, if those who care for it and share in it will keep steadily before them the high and different ideals for which it stands."

Perhaps the open forum question in Philadelphia has been somewhat influenced by the situation in New York where Bishop Burch has found it necessary to lay a restraining hand upon the forum at the Church of the Ascension. At all events the Bishop of Pennsylvania has thought it wise to request that the open forum be no longer held at St. Mary's Diocesan Church. The pressure came originally from the vestry of St. Mary's Church, which is composed of wealthy and conservative gentlemen who do not wish to jeopardize the more important enterprises connected with the establishment of a Cathedral. They claim that the forum is not a matter of primary importance because it does not deal with things fundamental, but takes up in rather a sensational way political and social questions

and accomplishes little or nothing by way of solid results.

The committee in charge of the open forum are deeply stirred by the opposition to their newly conceived plans and are taking a firm stand in defense of the open forum. They believe that there is a vital principle at stake, that the Church should be ready and anxious to discover the way in which it can best be useful in forwarding the new order. By means of an open forum the Church should stimulate social thinking, encourage fair statements of opposing points of view, and challenge the personal responsibility of sound and conservative thinkers. They claim that it is incumbent upon all citizens to understand the problems of their city and to act intelligently in regard to them. This cannot be done without the knowledge of the facts. While the open forum will take no action it will make for clear thinking. The committee feel that they should take a stand against a tendency in the Church which is reactionary and unawakened. It remains to be seen what plan will be adopted. It may be that it will simply move from St. Mary's Church to some other headquarters.

The following is the committee: The Rev. Louis C. Washburn, D.D., presiding officer; Mrs. William B. Abbey, the Rev. Samuel B. Booth, the Rev. Francis B. Barnett, Mrs. Edwin C. Grice, the Rev. Charles S. Hutchinson, D.D., Miss Ellen L. Leaf, Mrs. Albert Lucas, the Rev. John Mockridge, D.D., the Rev. James M. Nible, Mrs. J. Alison Scott, the Rev. Elliot White. Advisor, the Rev. George L. Richardson, D.D.

### WOMEN ASK VOTE IN CHURCH COUNCILS

The women of the diocese have taken the initiative in a movement destined to be taken up widely, in demanding equal suffrage for women in the councils of the Church. At a meeting of the Churchwoman's Association of the diocese held in the historic Old Christ Church, on February 7th, a memorial was adopted which will be presented to the diocesan convention next May, asking that women be admitted to equal rights with men in Church affairs. It was in this same neighborhood that laymen were first admitted into the councils of the American Church in 1789. Then as now Philadelphia took the initiative.

Mr. Herbert Welsh addressed the Churchwoman's Association in the absence of Mr. Robert H. Gardiner, who is working for a similar memorial in the diocese of Maine. He said: "Women do not seek to displace men but to supplement their work in the life of the Church". At present the diocese of California is the only one where women have a recognized place in the convention of the Church, and even there they meet in a separate body and act only in an advisory capacity. They have not yet been granted the vote, although the convention of February 3rd initiated action which may bring equality in another year.

Mrs. Edward Grice called attention to the fact that the precedent for women's suffrage in Church affairs had been established in the Church of England and the Church of Scotland, and similar privileges have already been granted to women by the Methodist Church.

The association gave hearty endorsement to the free speech and open forum movement. Mrs. William Abbey gave an account of deplorable housing conditions in Philadelphia and said that they were a serious reflection upon Christianity.

An interesting controversy has centered around the association's endorsement of the federal suffrage amendment. While it is reported that the Bishop is favorably disposed to the proposal to give women a place in Church affairs, it appears that he is strongly opposed to association's suffrage plank. Several years ago, because of their position regarding political suffrage, the Bishop refused them the use of the Church House for their meetings. They have continued to hold their sessions in parish houses and private homes. On February 7th the Bishop sent a request to the association to drop their suffrage plank, so that anti-suffragists among Churchwomen might become members. The association however, regarded this letter purely as a suggestion and not as an ecclesiastical order, and therefore declined to take action.

### BISHOP'S BRICKS FUND

The eighth annual reception of the Bishop's Bricks Committee was tendered to Bishop Rhinelander in the parish house of Old St. Peter's Church on January 31st. This fund was started seven years ago, and during each of the intervening years the committee has raised money in modest ways to place in the Bishop's hands a fund to be used in the erection of new churches or parish houses. This money is raised largely by the children. One of the sources of income is the selling of calendars, which this year are ornamented with picture of the statue of Bishop Adyndon which stands in Winchester Cathedral. The Bishop was famous as a builder of churches and holds a miniature church in either hand. The amount raised during the past year for this purpose was \$1,050.

Several hundred children were present at the reception, which partook of the nature of an entertainment. The programme was in charge of the Rev. Elliot White, rector of St. Mark's Church. An address of welcome was made by Dr. Edw. M. Jefferys, rector of Old St. Peter's. Dr. A. L. E. Croter, president of the Pennsylvania Institute for the Deaf in Mt. Airy, spoke about Church work among the deaf. The feature of the entertainment was a series of Bible pictures portrayed in pantomime by members of All Souls' Church for the deaf. The Bishop was highly gratified both by the reception and the year's achievements.

### CHRISTIAN AMERICANIZATION CONFERENCE

A five days' conference on Christian Americanization was held in Philadelphia from February 8th to 13th under the auspices of the National Reform Association and the citizens of Philadelphia. It was a rally of leaders of Christian patriotic and social service for a study and survey of national and world conditions and for presentation of the message of Christianity for the needs of the hour. It marks the beginning of a Nation-wide Campaign of Americanization.

Speaking of the conference the *Public Ledger* says as follows:

"The discussions that those attending these meetings will hear cannot but result in great good, since, although Americanization is the keynote of the conference, other subjects incidental to Americanization at home but covering a wide field of effort abroad are included in this programme, which looks, moreover, not only to a clearing up of our ideals, and our practices that preserve and protect our ideals, but the relation of these ideals to Europe and the east and the world at large."

Saving the Soul of America was the subject of the opening address by the Rev. James S. McGaw, field secretary of the National Reform Association. "This confer-



ence," he said, "is the result of the cry of America which is now face to face with a mighty tide that would blow up Plymouth Rock and establish a new government upon the sands of atheism. Take away our religion and you take away the heart of Uncle Sam. . . . True Americanism is based upon a reverence for God and the constitution of the United States. We may line our streets with policemen and soldiers to protect our property, we may deport undesirables, but such measures, so necessary at times, will not provide the solution of the problem. We must meet the budding anarchist with a Christian education."

Dr. Sidney L. Gulick said that immigration should be controlled by two considerations. First, America should admit no more people than it can transform into American citizens. Secondly: America should admit no more people than it can steadily employ. Provision should be made for the care of aliens to promote their rapid and genuine Americanization. All aliens should be required to register until they become citizens or leave the country. Effective plans should be formed for the wholesome distribution of aliens.

Mr. Orrin Lester, director of the savings department of the United States Treasury, said the three causes for the high cost of living were, first, the inflation of currency and the non-production of material; second, the conscientious and unconscientious profiteer; third, the extravagance of the American people. After dwelling on the heroic sacrifices of war, made by those in the trenches and at home, he said it was inconsistent for the American to blind himself to humanity's needs and to abandon his post at the most crucial period of the nation's life.

#### THE LENTEN OFFERING

The Bishop recently received a letter from the Rev. Charles E. Betticher of the Church Missions House, congratulating him upon the showing that the diocese had made in the Lenten Offering. Pennsylvania took first place; the total amount contributed being \$42,399, over \$6,000 more than during any previous year. This made the per capita offering of the diocese \$1.29, the largest in the country. Second place was captured by North Dakota, with \$1.20 per capita.

A recent letter from the Sunday school department of the diocesan Board of Religious Education to the superintendents of Church schools calls attention to this excellent showing, and sets the standard for the coming year at \$50,000. It also announces that outlines will be sent week by week to the clergy and superintendents for a series of addresses to the Church schools on the general subject, Shall the Cross go Westward? Another interesting announcement is that colored slides on The Earthly Life of Jesus Christ are ready to be supplied to schools requesting it. Other sets of colored slides are in preparation.

The Church School Service League has been affiliated with the Sunday school department of the Board of Religious Education, and its officers have been elected associate members of this department. They are prepared to assist the parishes, especially with reference to the week-day activities of the schools.

#### BROTHERHOOD OF ST. ANDREW

The annual Washington's Birthday men's rally under the auspices of the Brotherhood will be held this year on February 21st in the Church of St. Jude and the Nativity, beginning at 2:30. The Bishop will preside. The Rev. Charles E. Beury will give an illustrated talk on France, the Balkans, Turkey and Palestine, after the war.

At 3:30 Mr. Reynolds D. Brown, execu-

utive secretary of the diocese, will speak on the New Business Office of the Diocese. At 4:30 the subject will be The Awakened Church. Mr. G. Frank Shelby, National Secretary of the Brotherhood, will speak on The New Public Opinion, and Mr. Benjamin S. Finney, field secretary, will speak on The New Possibilities.

The Brotherhood has undertaken to follow up with personal calls all the men who have signed decision cards at the shop meetings conducted by the Pocket Testament League. Many thousands of men have signed such cards, more than a thousand stating their preference for the Church. These names and addresses are assigned to local chapters, who make a prompt canvass. Many fictitious addresses have been found.

#### THE WASHINGTON MEMORIAL CHAPEL AT VALLEY FORGE

Churchmen feel just pride in the sixteen years devoted work of the Rev. W. Herbert Burk at Valley Forge.

The memorial chapel now nearing completion is indeed a thing of beauty, dignity, and historic worth. It is spoken of in the *Church News* as "The most beautiful chapel in the world and the greatest monument of patriotism in existence." The article goes on: "Through its beauty and its significance it is making a large contribution to the life of the nation through the inspiration in religion and patriotism which it gives to the thousands who enter its portals. It is full of that spirit of prayer for the nation which was Washington's, and nothing could better represent that heroic man of prayer, whose valedictory prayer for the nation is written in the windows of the porch. It is a call to national prayer in peace and war. American patriots will read it with reverence and use it day by day with deeper devotion, as they catch its spirit, saying: 'I commend the interests of our dearest country to the protection of Almighty God and those who have the superintendence of them to His holy keeping.'"

On Sunday, January 18th, the Rev. Mr. Burk announced that Caesar Rodney Chapter, Daughters of the American Revolution of Delaware, had given \$200 for endowment of one of the victory days. The income will be used to supply flowers for the altar on the day selected either in memory of Caesar Rodney or the Delaware Signers. The Ter-

ritorial Daughters of Colorado have given \$500 for the Colorado State Panel in the Roof of the Republic. This will be dedicated on Washington's Birthday, at 3:30 P. M. The Massachusetts Daughters of the American Revolution have made the first payment on account of the Paul Revere Bell in the Peace Chimes. The balance of the \$2,000 will be contributed in the near future. This will be the first bell in the Valley Forge chime.

Many pilgrims will visit Valley Forge on Washington's Birthday. Records show that more than 50,000 people from all parts of the earth have visited this chapel, which President Wilson has called "The Shrine of the American People".

#### MEN'S CLUB OF CALVARY PARISH

On February 4th, in the parish house at Calvary Church, Germantown, a large number of men met for an initial meeting of the men's club of the parish. The work of this club is to promote sociability and at the same time to give a forward push to the creation of sound thought upon public questions.

The topic was Taxation and its Relation to the Welfare of the Community, impartially presented by Mr. Frederick P. Gruenberg, director of the local bureau of municipal research. Mr. Gruenberg sketched briefly his subject and drew conclusions which when discussion was opened resulted in rapid-fire questions from all members of the gathering, continuing until the chairman in desperation closed the meeting at eleven o'clock.

#### MISCELLANEOUS ITEMS

The Rev. Wood Stewart was formally instituted as rector of the Church of St. Martin-in-the-Field, Chestnut Hill, on Sunday, February 15th.

The Daughters of the King of the diocese met on February 10th at Holy Trinity Church, the Bishop being the speaker.

Robert J. Martin Post No. 98 of the American Legion is holding a series of patriotic services in the various churches. The first was held in St. Nathaniel's Church, Philadelphia. The address was made by Commissioner J. Lamont on the subject, You Are the Government. These services are held in connection with a drive to raise \$150,000 for a memorial building.

THOMAS S. CLINE.

## CHICAGO DEANERY DISCUSSES SOCIOLOGY AND SPIRITISM

*Led by Rev. Messrs. Ross and Hallock — Diocesan Nomenclature — The Committee of Fifteen — Woman's Auxiliary*

The Living Church News Bureau }  
Chicago, February 16, 1920 }



CHAPTER meeting of the Northwestern Deanery was held at St. Peter's Church (Rev. F. G. Budlong, rector), on February 9th. The clergy had the privilege of hearing the new diocesan secretary of the Social Service Commission, the Rev. Merton W. Ross. Mr. Ross, who has organized this branch of the Church's work in the diocese since his coming here last autumn, spoke on A Social Service Programme for the Diocese. In the afternoon the topic was The Christian Religion and Spiritualism, and it was introduced in an able paper by the Rev. Frank H. Hallock, an instructor at the Western

Theological Seminary. The subject is of national and international interest at present, and the visit of Sir Oliver Lodge, as we know, has caused unusual and often unintelligent discussion. The debate pro and con was particularly keen at the deanery meeting. Some of the clergy were emphatic supporters of extreme views for cultivation of legitimate spiritualism, and others upheld the conservative view, pointing out the uselessness and danger of spiritualism.

#### DIOCESAN NOMENCLATURE CHANGES

Many of the diocesan institutions and organizations are, by action of the recent diocesan convention, losing their old titles and identities and entering upon the same old work in a new guise. One of the most pathetic of these meetings of farewell to the old was held by the Board of Missions on February 11th at the Church Club Rooms, Bishop Griswold presiding in the absence of the Bishop, who is away for his health in the South. The secretary, the Rev. F. E. Brandt, the treasurer, Mr. F. F. Ainsworth,



and other members of the old board, were present. The chief resolution was, in substance:

"WHEREAS, By the action of the 83rd annual convention of the diocese and its repeal of former Canon 32, establishing government by the Bishop and his executive council, the duties of the Board of Missions are terminated and the Bishop and his executive council thereby become the custodians and administrators of all funds and obligations formerly held by the Board of Missions; be it

*Resolved*, That the treasurer of the board be and hereby is instructed to deliver all funds now in hand, notes, bills receivable, cash in bank, and a full and complete statement of all liabilities of the board, which under the provisions of Canon 32 shall be administered by the said Bishop and his council. Be it further

*Resolved*, That the secretary be directed to deliver all records, books, papers, etc., now in his possession, pertaining and belonging to the board, to the secretary of the executive council."

It was pointed out that Mr. F. F. Ainsworth had been treasurer of the diocesan board for thirty-two years consecutively. His exceptional service, and the history of the board since its beginning, were so remarkable and so full of the romance and self-sacrifice of those who served the Church with their lives, their labors, and their wealth in the early days that a special committee with Bishop Griswold as chairman, was appointed to draught a minute of appreciation.

#### BULLETIN OF THE COMMITTEE OF FIFTEEN

From time to time we have cited extracts from the bulletins sent out by the Committee of Fifteen, the purpose of which is "To aid the public authorities in the enforcement of laws against pandering and to take measures calculated to prevent traffic in women." The committee and its valuable work were the outgrowth, as it will be recalled, of the Chicago Vice Commission, of which Bishop Sumner was the chairman. One of our Churchmen, Dr. W. A. Evans, has done distinctive service for the city as its health officer for many years, and has served, too, for some time as a member of the Committee of Fifteen. Dr. Evans has written the January number of the bulletin on Prostitution and Venereal Diseases, which might well be distributed throughout the whole country. Here are some extracts from this valuable report:

"Less than ten years ago an assistant corporation counsel of Chicago, addressing the health committee of the city council, contended that venereal diseases were not contagious diseases in the meaning of the state laws, and opposed ordinances for repressing them, said ordinances based on the theory that they were contagious diseases. Now the great war against these diseases is on in all parts of the United States, and the right of a community to make use of contagious disease laws to protect itself again venereal disease is established. Health departments everywhere now require the reporting of venereal diseases and proper isolation and quarantine in proper cases. They maintain venereal disease hospitals and dispensaries. They spend public money in educating and informing the public.

"Every well recognized health department is now campaigning against venereal diseases. . . .

"The Committee of Fifteen is continually battling to repress prostitution and has contributed materially toward the war on venereal diseases. Had it not been for their activities begun several years ago our men going into the army and navy would not have made the relatively good showing as

regards venereal diseases which the statistical tables give them. Likewise those efforts contributed to the good showing made by the army and navy posts located in this vicinity. The same policy relentlessly pursued will further lessen the prevalence of venereal disease among civilians."

#### WOMAN'S AUXILIARY

Following the regular meeting of February 5th, an officers' conference was held by the diocesan branch of the Woman's Auxiliary. The officers discussed in their own groups the requirements and methods of efficiency. Other gatherings are being planned to promote better understanding of ways and means that are vital if the larger work of the Auxiliary is to be done successfully.

The Rev. Merton W. Ross, the special speaker, outlined the need for social service in the diocese, and particularly the needs of the local commission. Classes under Mr. Ross are being formed to train women in social service work. Mrs. G. L. Pollock, 1345 Madison Park avenue, Chicago, is chairman of this department on the executive board of the Auxiliary. The offering

was sent to Bishop Rowe to train native workers in Alaska. Tribute was paid to Mrs. Frederick Greeley, whose recent death was a sad loss to the Auxiliary in this diocese. She served the Chicago branch as president from May 1909 to May 1915, and since then has been a valued member of the executive board.

#### NOTES

The Church of the Redeemer, Elgin (Rev. J. M. Johnson, rector), is given \$1,000, and St. Martha's Guild of that parish is given \$500, in the will of Mrs. Letitia Hunter, which was filed for probate in Geneva, Ill., recently. Mrs. Hunter died of pneumonia some days ago at her home in Elgin, and left an estate of \$5,000 in personal property and \$5,000 in real estate. The residue of the estate is distributed among relatives.

Bishop Webb conducted a quiet day for the clergy of the diocese on Tuesday, February 10th, at the Cathedral. About thirty attended during the day. Holy Communion preceded a series of meditations on the prophetic, the priestly, and the kingly aspects of the ministerial life.

H. B. GWYN.

## LENT'S ANNOUNCEMENTS



THE Lent services in the Church of the Holy Communion, New York: On Ash Wednesday there will be celebrations of the Holy Communion at 7:30 and 11 A. M. Following will be the noon-day service, commencing at 12:20 P. M. and lasting twenty minutes. At 4 P. M. will be given the first of a series of Scripture moving pictures, to run through the forty days of Lent, and they are designed to teach the Bible through the eye. Every Wednesday and Friday in Lent, at 8 P. M. the Salvation Army will have the use of this church. The parish will organize a "follow-up" campaign to bring the converts into the full membership of the Church. In addition to the foregoing, there is Holy Communion daily at 7:30 A. M., and on Tuesday and Thursday at noon.

In San Francisco, on every day except Sundays, services are held from 12:15 till 12:45, under the auspices of the Brotherhood of St. Andrew, on the second floor of the Merchants' Exchange Building. Monday, the 23rd, being a holiday, there will be no service. Following that day, the list of speakers is: February 24th, Bishop Parsons; 25th, the Hon. B. I. Wheeler, LL.D.; 26th, the Rev. A. W. Noel Porter, Ph.D.; 27th and 28th, the Rev. Thomas Parker Boyd; March 1st, Bishop Moreland; 2nd, the Rev. Lynn P. White; 3rd, the Rev. Lloyd B. Thomas; 4th, the Hon. Curtis D. Wilbur; 5th, the Rev. David A. Pitt; 6th, the Rev. Josiah Sibley, D.D.; 8th, the Rev. Francis W. Russell, D.D.; 9th, the Rev. R. M. Trelease; 10th, the Rev. Lapsley A. McAfee, D.D.; 11th, Archbishop Hanna; 12th, the Rev. James L. Gordon, D.D.; 13th, the Rev. R. D. Bird; 15th, the Rev. Alexander Allen; 16th, the Rev. H. H. Shires; 17th, the Rev. Lapsley A. McAfee, D.D.; 18th, the Rev. Clarence Woodman, C.S.P.; 19th, the Rev. Frank M. Silsley, D.D.; 20th, the Rev. R. H. Baldwin; 22nd, Bishop Moreland; 23rd, the Rev. H. H. Shires; 24th, the Rev. Lloyd B. Thomas; 25th, Bishop Parsons; 26th, the Rev. Charles P. Deems; 27th, the Rev. Edgar F. Gee. In Holy Week, the Rev. W. H. Cambridge speaks on Monday and Tuesday, Dean Gresham on Wednesday, the Rev. C. L. Miel on Maundy Thursday, Bishop Nichols on Good Friday, and the Rev. J. P. Turner on Saturday. "This is an evangelical movement of all Church-

men to draw men nearer to Christ." "Current events indicate that God is drawing men nearer to Him. Will you let the Lenten meetings have some influence with you?"

At the Church of the Messiah, Baltimore, daily noon-day services are held at 12:20, for half an hour, under the auspices of the Churchman's Club of the diocese. The Rev. Peregrine Wroth, D.D., the rector, held the Ash Wednesday service, and the Rev. S. Arthur Huston, those on the two days following. The Rev. H. P. Almon Abbott, D.D., is the preacher from the 23rd to the 27th; the Rev. Percy Hall on March 1st; the Bishop of Tennessee from the 2nd to the 5th; the Rev. John I. Yellott, D.D., on the 8th; the Bishop of Kentucky from the 9th to the 12th; the Rev. Hugh Birkhead, D.D., on the 15th and 22nd; Bishop Tuttle from the 16th to the 19th; Dr. van Allen from the 23rd to the 26th; and the Rev. C. Ernest Smith, D.D., from the 29th to April 1st.

At the Church of St. John the Evangelist, Bowdoin street, Boston, on Ash Wednesday there was a parochial retreat. There were celebrations, with imposition of ashes, at 7 and 9:30; addresses at 10, 12, and 3; and penitential office and sermon at 8. A retreat for men will be made on February 23rd, with celebrations and addresses at the same hours. On the second Tuesday in the month will be vespers of the Blessed Sacrament at 8 P. M., with a sermon; on Wednesdays, rosary and hymns; on Fridays, stations of the Cross, at 8 P. M.; on Saturdays, stations of the Cross at 2:30.

Noon-day services are to be held as usual under the auspices of the Brotherhood of St. Andrew, at St. Paul's Church, Buffalo, N. Y.. The speakers: Bishop Brent on Ash Wednesday, the Rev. John M. Groton, the Rev. George P. Atwater, D.D., the Rev. Murray Bartlett, D.D., the Rev. Phillip Cook, D.D., President Bell of St. Stephen's College, and the Rev. S. C. Hughson, O.H.C., the preacher during Holy Week. The city clergy will deliver the addresses on Saturdays.

For a number of years the city churches of New Haven, Conn., have united in a series of Lenten services in one of the larger city churches, and there has always been a large attendance. The services will



be held this year in Trinity Church on the Green (Rev. Charles O. Scoville, rector).

THE PITTSBURGH *Sun*, an evening daily paper, will throughout the Lenten season carry appropriate material written by the Rev. William Porkess, rector of St. Stephen's Church, Wilkesburg.

The noon-day speakers in Rochester, N. Y., where the services are held at St. Luke's Church, include the Rev. Dr. Bartlett, Fr. Huntington, the Rev. Dr. Nichols, Prof. Edward S. Drown, the Rev. Phillips E. Osgood. In Holy Week St. Luke's will join in the union services under direction of the Federation of Churches, held in the Lyceum theater, when the speaker, except on Good Friday, will be Bishop Brent, who will also conduct the Three Hour Service at St. Luke's on Good Friday.

The common Lenten programme for South Dakota includes general parish visiting in Christian fellowship to carry on the spirit of the Nation-wide Campaign. Emphasis and instruction in daily Bible reading, with prayer circles for regular intercessory prayer, will be urged in every parish and mission.

THE NEW BISHOPS APPROACH THEIR FIELDS

A CABLE received by the Department of Missions on February 10th states that Bishop Overs reached Monrovia, Liberia, in safety and in good condition.

A farewell service to Bishop Morris, about to sail for the Canal Zone, was announced to be held at the Church Missions House on the morning of Shrove Tuesday.

REV. ELLIOT WHITE BECOMES DEAN OF FOND DU LAC

THE REV. ELLIOT WHITE, rector of St. Mark's Church, Philadelphia, has accepted an invitation of the Bishop and Chapter to become Dean of the Cathedral of St. Paul, Fond du Lac, Wisconsin, and will enter upon his duties about May 1st.

The new Dean of Fond du Lac is an alumnus of Williams College ('81) and of



REV. ELLIOT WHITE

the General Theological Seminary ('88). He was made deacon in 1885 by Bishop Potter, and priested by Bishop Scarborough in 1886. His first work was as assistant at Trinity Church, Trenton, N. J. From 1887 till 1891 he was in Georgia and North Carolina, and was an assistant in Trinity parish, New York, from 1891 to 1894. He was priest in charge of St. Alban's Church, Newark, N. J., from 1894 to 1903, rector of St. James', Long Branch, from 1903 till 1906, and of Grace Church, Newark, till at the beginning of the war period he went to Philadelphia. He became a member of the Standing Com-

mittee of the diocese of Newark in 1906, and has been deputy at several sessions of General Convention.

OPENING OF HEWITT MEMORIAL CHAPEL, MINNEAPOLIS

ON JANUARY 24th the Rev. Dr. Freeman, rector of St. Mark's Church, Minneapolis, Minn., conducted the first service in the Hewitt Memorial Chapel, recently installed in the church. The chapel is primarily a memorial to Helen Hewitt, the seven-year-old daughter of Mr. and Mrs. Edwin H.



INTERIOR, HEWITT MEMORIAL CHAPEL, MINNEAPOLIS

Hewitt, who died in 1911. For the past year Mr. Hewitt has been giving much of his personal thought and time to planning the furnishings and appointments of this chapel, which is entirely a work of the West, both in art and craftsmanship. Every detail was arranged by him, and the execution of the woodwork was in the hands of Mr. Harry W. Rubins and the Bradstreet Company of Minneapolis. Two notable works in the chapel are the paintings: a triptych over the altar, representing the Nativity, from the brush of Mr. Hewitt, and the large painting in the tympanum, executed by Mr. Rubins, representing Christ speaking to the people. The whole painting and color scheme is in every respect a labor of love, and the motive has always been to express the highest things of religious devotion. In the chapel are also two memorial windows; one, nearer the altar, in memory of Helen Hewitt, portraying in three medallions The Annunciation, The Birth, and The Visit of the Magi; the second, given by Mr. and Mrs. Edwin H. Brown in memory of John Augustus Christian, Mary Allen Hall Christian, and John Augustus Christian, Jr., presenting in its medallions The Flight into Egypt, The Child in the Temple, and The Boy in the Workshop at Nazareth. The drawing is a reproduction of older forms of ecclesiastical art, the windows being treated largely after the manner of the French Cathedrals. The little chapel will accommodate forty-two people.

MEMORIALS AND GIFTS

ST. THOMAS' CHURCH, Camden, Maine (Rev. R. H. Hayden, rector), has received as a memorial to Mrs. Caroline F. Moorhead and Miss Clara Moorhead, from their relatives and friends, a copy of the Standard Prayer Book, bound in vellum and beautifully illuminated.

IN GRACE CHURCH, Elmira, N. Y. (Rev. Frederick T. Henstridge, rector), a splendidly carved altar rail was recently placed in memory of Lenore Richardson Shoemaker, by her husband and son. The parish will receive a legacy of \$5,000 under the will of the late John B. Rathbun of that city.

A BRONZE MEMORIAL TABLET in memory of Mr. Solomon Smith, one of the founders of the parish of St. Peter's, Delaware, Ohio, and vestryman of the parish in 1817, was dedicated by the rector, the Rev. Cleon E. Bigler, on Sunday, February 8th. The tablet was presented by Mr. Dudley Smith of Detroit, a grandson of Mr. Solomon Smith.

A KIMBALL PIPE ORGAN, the gift of the congregation of St. Andrew's parish, Ashland, Wis. (Rev. Harry S. Ruth, rector), was blessed on Sexagesima Sunday at the late Eucharist. It was given as a memorial "for all the sacrifice in the world war for Country and for God", and a thankoffering for the safe return of the men and women who under the protection of this parish volunteered for special action on the field and sea of honor."

THE BISHOP'S CHAIR recently installed in the chancel of St. Mark's Church, Mount Kisco, N. Y., was presented by Mrs. William Sloane in memory of the late Rt. Rev. David H. Greer. The chair is of exquisite workmanship, beautifully carved, and replete with symbolism. A cornice of brattishing depicts the consecration of Bishops White and Provost at the hands of the Archbishop of Canterbury and other English bishops. The seat is covered with a tapestry of green and dull gold.

ARKANSAS

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

Epidemic — Musical Service — *Diocesan Bulletin*

IN ST. PAUL'S PARISH, Batesville (Rev. Verne R. Stover, M.D., rector), at daily noon-day prayers intercession is made for deliverance from the influenza epidemic. The people of the city are requested to join in the prayers at home or in their places of business, or else at St. Paul's. There have been many words of appreciation and coöperation. The grade schools of the city join by rooms in the prayers.

THE WORK in many of the parishes has been brought to almost a standstill because of the influenza epidemic. The churches at Little Rock, Pine Bluff, and Fort Smith were among others closed last Sunday.

AN INSPIRING musical service was held by the Good Shepherd parish, Forrest City (Rev. Jerry Wallace, rector), early in February. The vested choir gave excerpts from Gaul's *Holy City*, and the *Inflammatu*s from Rossini's *Stabat Mater*. All other churches of the town were closed for the service, and the church was filled. The choir was composed entirely of Church people with the exception of two numbers.

THE SECOND number of the *Diocesan Bulletin*, issued by the committee on council for the council which is to meet at Pine Bluff in May, has been issued. This number is edited by the Rev. Charles F. Blaisdell, rector of St. John's, Helena, and replete with items of diocesan interest.

THE DIOCESAN CHAIRMAN of the Nation-wide Campaign, Dean Templeton, has received notice from national headquarters of a reduction of the diocesan quota. "This enables us," writes Dean Templeton, "to make a 25 per cent. reduction of the amounts apportioned to the several parishes and missions. But the apportionments do



not include the annual diocesan assessment which must be sent to the diocesan treasurer as heretofore."

TRINITY CATHEDRAL, Little Rock (Very Rev. Rufus B. Templeton, D.D., Dean), expects to begin erection of a parish house early in the spring.

ST. THOMAS', Searcy, a mission which heretofore has done practically nothing, is enjoying a revival of interest and consecration. With its church closed, general apathy prevailing, and hardly meeting its assessments, it has responded to the efforts of the Bishops, of Dean Templeton, the Rev. A. W. S. Garden, and the stimulus of the Nation-wide Campaign, and is now to have a clergyman, Mr. Gee, a former Methodist minister. Mr. Gee will also have charge of Grace mission at Wynne, a point near Searcy.

#### ATLANTA

HENRY J. MIKELL, D.D., Bishop

##### The Ministry of Healing

MR. JAMES MOORE HICKSON was in Atlanta for three days—January 17th, 18th, and 19th. His healing mission was held in St. Luke's Church (Dr. C. B. Wilmer, rector), owing to the fire at All Saints' Church the previous Sunday. During this mission it is estimated that eighteen hundred people signed cards and received the laying on of hands for spiritual healing. It was an impressive sight to see such a need manifested, and made each one present realize what a splendid opportunity the Church has to bring the whole Gospel to the whole man. Clergy from throughout the South assisted in the mission. Bishop Mikell, the Rev. Mr. Memminger, and Dean Johnston were in the chancel, and pronounced the benediction upon the head of each one who came to be treated. From the beginning the Bishop and his committee did their utmost to guard against sensationalism. While there were no instantaneous cures reported, all, whether cured or not, received a spiritual blessing.

THE ATLANTA CLERICUS has decided to continue the work begun by Mr. Hickson. Resolutions were adopted that "we continue to show our faith in the possibility of realizing spiritual and physical benefits through obedience to the will of our blessed Lord, and faith in His power, by praying over and blessing in a public service those who desire such ministrations"; and also providing that prayer leagues be established. "We invite the cooperation of any Christian persons, whether of the clergy or laity, who share with us a like faith in the power of the living Christ." The next meeting of the clericus will discuss means and methods of cooperation between the medical profession and spiritual healing. Already several of the churches have begun this follow-up work. Dean Johnston has announced that he will administer the laying on of hands at any public service at the Cathedral, and the same course has been announced by the Rev. Israel H. Noe at the Church of the Incarnation, while his whole service on each Wednesday is turned over to those desiring treatment and prayers.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

##### Archdeaconry of Reading—The Auxiliary

THE REV. HOWARD W. DILLER, rector of Trinity Church, Pottsville, was elected Archdeacon to succeed the Ven. H. E. A. Durell, at the winter session of the archdeaconry of Reading at St. Stephen's Church, Catasauqua, January 26th and 27th. Bishop Tal-

bot spoke of the results of the Nation-wide Campaign at the Monday evening service, after which a smoker was held and the Bishop gave a "fatherly talk" to his clergy. On Tuesday morning the Rev. H. W. Diller read a paper on The Hickson Healing Mission, and Prof. Carl Kelsey, of the Wharton School of Finance and Commerce, University of Pennsylvania, delivered an address on Capital and Labor, the Advisability of Holding Open Forums in our Churches. The Rev. John P. Briggs conducted the quiet hour at noon.

THE WOMAN'S AUXILIARY of the archdeaconry of Reading met at Bethlehem on February 3rd, and was addressed by Archdeacon William S. Claiborne. The Auxiliary of the archdeaconry of Scranton, meeting at the Church of the Good Shepherd, Scranton (Rev. W. B. Beach, rector), on February 4th and 5th, was also addressed by Archdeacon Claiborne. On Thursday Mrs. W. A. Lathrop spoke on The Enlarged Scope of Woman's Auxiliary Work, and Mrs. Powell Clayton spoke on New Box Work. Miss M. L. Farrar told of the United Thankoffering, and in the afternoon Miss Frances Kaercher conducted mission study and read a paper on The Czecho-Slovaks. Severe blizzards interfered considerably with attendance.

#### CENTRAL NEW YORK

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

##### Conference for Superintendents—Parish Observance of Lent Discussed by Clerical Club

IN CONNECTION with the normal class for Church school teachers held in the parish house of St. Paul's Church, Syracuse, a conference for superintendents was held on February 3rd, at which were discussed problems of school management. On a plan for increasing the Lenten Sunday school mission offering, action was deferred until the rectors could be consulted.

THE PAROCHIAL OBSERVANCE of Lent was discussed by the Syracuse Clerical Club in the parish rooms of the Church of the Saviour on the Feast of the Purification. The Ven. Dr. A. R. B. Hegeman presented the only paper. He said in part: "The Church ought to be swift to gather the facts as to ignorance in regard to religion revealed through experiences during the war in army camps. Protestants were found to take little interest in preaching or in Bible classes. Great crowds of Roman Catholics marched to mass. The Communion service was the appealing service at the front, even to those who knew not what it meant, nor how to participate. The Church must teach men in times of peace how to satisfy the hunger of the soul, against the hour that wakens the soul to the sense of an immediate need. The Lenten programme should be planned to cover the needs of the people and should gradually be extended throughout the year. There is evidence to show that training in knowledge of the Bible, the Prayer Book, and Church History, does not necessarily put religion in the hearts of the people." The essayist suggested, as parts of a good Lenten programme, emphasis upon Prayer, Bible reading, and frequent Communion. Every Lent should find us distributing printed information to our people and back of every programme should be the purpose to teach. Many interesting comments were made. Bishop Fiske recommended that the clergy study Carey's books. He thought that people were weary of drives and hungry for real religion and plain facts. Comment was made toward the end of the discussion, that no reference had been made so far, either in paper or discussion, to the duty of fasting. It was also said that it

was not difficult to plan a helpful Lenten programme; but that the real problem was to discover the cause of the great indifference of the people, since we could be reasonably certain that a very small proportion would take pains to profit by any programme that might be planned. This led to discussion of the lack of fidelity to religious duty.

THE COMMUNICANTS of Grace Church, Baldwinsville have been divided into four groups, each of which is to make a corporate Communion at the early service once each month, and every member to pray for some special person in the interval and endeavor to bring that person into the Church.

ON FEBRUARY 2nd, the Girls' Friendly Society of Syracuse held a joint meeting at All Saints' Church. Bishop Fiske told of his work and asked special interest in the mission among the Onondaga Indians, where it is planned to place a woman social worker.

ST. JOHN'S CHURCH, Whitesboro (Rev. A. J. Schrader, rector), is about to build an organ chamber and install a new organ.

THE MEN'S CLUB of St. John's Church, Auburn (Rev. Ralph Bray, rector), at a recent meeting decided to hold meetings semi-monthly and have debates or speakers at frequent intervals.

ST. PHILIP'S (colored) CHURCH, Syracuse (Rev. W. S. McKay, priest in charge), has been making remarkable progress. Four years ago there was a debt of \$100. Funds accumulated to reduce this indebtedness were used to purchase a lot adjoining which would add greatly to the value of their building site. An additional indebtedness was also assumed. The entire debt has now been liquidated, and a small beginning made toward a building fund.

ARRANGEMENTS are being made for consecration of St. John's Church, Elmira Heights (Rev. C. N. Eddy, priest in charge) recently freed from debt, some time in May.

A SERVICE for Armenians was held February 1st in the Church of the Saviour, Syracuse (Rev. Dr. Karl Schwartz, rector), at which about 150 persons were present. The church is loaned to the Armenians at intervals of a month or two, when they can secure a priest of their own rite and tongue from New York City. The officiating priest on this occasion was the Rev. Fr. Matheus. Plans are being completed for a new building for St. Sophia's Greek Orthodox Church at the corner of Harrison and Montgomery streets to cost between \$50,000 and \$100,000.

THE REV. ROLFE P. CRUM, rector of St. Mark's Church, Syracuse, is preparing to have reflectoscope or stereopticon views as a part of the Sunday evening service. After evening prayer, a screen will cut the chancel from view, and pictures of a religious character will be shown.

#### CONNECTICUT

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

##### Proposed New Buildings—Service and League of Intercessions—Knights of Washington

THE CANDIDATES of the Girls' Friendly Society of Trinity Church, New Haven, recently gave an entertainment entitled Living Pictures, the proceeds of which were given toward establishing the G. F. S. Lodge in that city.

GOOD PROGRESS is being made in raising a fund for a new parish house for the Church of the Ascension, New Haven (Rev. Robert Johnson, vicar). The church is in



a section where most effective work can be done with enlarged parish house facilities.

THE NEW gymnasium for Christ Church, West Haven (Rev. Floyd S. Kenyon, rector), is to be built this spring, sufficient funds in cash and pledges having been secured to warrant a start.

THE RECTOR of St. Thomas' Church, New Haven, the Rev. William A. Beardsley, held recently a brief service of intercession in that church as an extension of the recent Hickson healing mission, in the hope that the good work begun at the mission might not lose its effect in the lives of his people. A league of intercession was also established at the close of the mission in St. Paul's Church in the same city.

THE ANNUAL CONVENTION of the Knights of Washington in St. Paul's Church, New Haven, on Washington's Birthday and the following day, marks the completion of ten years of effort to establish a distinctly Church organization for young men and boys. The effort has met with fair success in the diocese and has been able to touch groups in other dioceses. While adaptable to local needs and capable of much individual development, this is an international order of young men within the Church. Many of the clergy have found it just the organization for their young men and boys.

DELAWARE

Clerical Brotherhood—Bishop-elect Thomas Will Visit Diocese

ON FEBRUARY 11th members of the Clerical Brotherhood of the diocese were guests of the Rev. Frederick T. Ashton at Christiana Hundred. The clergy sent to the Church Pension Fund a communication proposing adoption of a rule by which a retired clergyman receiving a pension shall be permitted to hold a regular cure provided pension and salary shall not exceed the pension which would be his pension if the system were in full operation, viz., "fifty per cent. of the average income derived from ecclesiastical sources since his ordination." The present rule allows the pension only in case of retirement from regular active work upon reaching the age of 68. Senator Truxton Boyce, a Churchman of Newport, having been appointed federal prohibition director for the state, the Brotherhood sent him assurance of interest and approbation.

MRS. DELAWARE CLARK of Wilmington has been appointed diocesan secretary for the Church Periodical Club.

THE RT. REV. NATHANIEL S. THOMAS, D.D., recently elected Bishop of Delaware, will visit the diocese about February 25th, previous to decision as to accepting his election.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Archdeaconry of Albany—Seamen's Church Institute—Thomasville Men's Club

THE ARCHDEACONRY of Albany held its winter meeting from January 27th to 29th in St. Andrew's Church, Douglas (Rev. R. G. Shannonhouse, missionary). At the opening service the sermon was preached by the Bishop. At the Bible hour Psalm VI was studied, and at a morning conference Archdeacon Lawrence read a paper on How the Church Came to Georgia. The Rev. Roberts P. Johnson gave a book review on the History of Religions at one of the business sessions, and the Rev. R. N. MacCallum led the Pastoral Hour the same afternoon.

The topics discussed at the various services were: The Church's Responsibility to the World, Bishop Reese; Jonah's Commission to Preach to Nineveh, the Rev. W. B. Sams; Grace, the Rev. J. J. Cornish. The young women of the parish tendered a luncheon to the members on Wednesday. The next meeting will be held during the diocesan convention in Waycross in April.

THE REV. GEORGE W. DAVENPORT, executive secretary of the Seamen's Church Institute visited Savannah, and preached in St. John's Church Sunday morning, February 1st and at St. Paul's Church in the evening. A meeting was held Wednesday at St. John's parish house, to which were invited the members of the Savannah Port Society. In Mr. Davenport's opinion, the building of the Port Society has the greatest possibilities of any seamen's institute outside of New York. The members of the board will begin to seek funds for improving the Bethel in Savannah, along lines suggested by Mr. Davenport, who is making a tour of the coast cities to develop interest in a series of local agencies on a coöperative basis, extending around the coast, for the welfare of the men of the navy and merchant marine.

THE MEN'S CLUB of St. Thomas's Church, Thomasville, last week, was addressed by Mr. O. T. Waring, president of the Churchmen's Club of Waycross. The Thomasville Club is making extensive plans for the church in that city. The parish has had a gift of \$2,000 for the endowment fund, making the total for this fund \$9,000.

THE REV. G. S. WHITNEY, rector of St. Paul's Church, Augusta, since he attended Mr. Hickson's healing mission in Atlanta last month, has given several talks on his experience. In an address before the Ministerial Alliance of Augusta, by request, he told of some forward movements of the Church, and of the decisions of General Convention.

THE PARISH HOUSE of St. John's Church, Savannah (Rev. W. T. Dakin, rector), is being used by the Red Cross Chapter, for the making of pneumonia jackets for the influenza epidemic. The parish aid society gave a reception to the rector and Mrs. Dakin on the evening of February 11th.

THE YOUNG WOMEN'S AUXILIARY of Calvary Church, Americus, organized during the Nation-wide Campaign, has just opened a Woman's Exchange, with a paid manager, to place a bed for children in the city hospital.

APPLICATION for admission as an independent parish will be made by St. Michael and All Angels' Church, Savannah (Rev. J. D. Miller, curate), at the diocesan convention in Grace Church, Waycross, on April 14th. Two years ago, St. Michael's Chapel, a parochial mission of Christ Church moved to an unchurched section, it was established as an organized mission, and has grown steadily ever since.

KANSAS

JAMES WISE, D.D., Bishop

Cathedral Club Dinner—Student Workers' Commission

ON FEBRUARY 4TH, the Cathedral Club of Grace Cathedral gave a dinner and entertainment to about one hundred members and friends in the parish house. Afterward, a short programme was given, and a speech was made by the Bishop.

THE STUDENT WORKERS' COMMISSION of the diocese, an organization designed to emphasize the need of greater pastoral work

among the young people away from home in pursuit of their studies, met at Trinity Church, Lawrence, on January 5th and 6th, to listen first to a programme offered by the Rev. Paul Micou. On Tuesday the Bishop, clergy from the educational centers of the diocese, and a few laymen from the State Agricultural College at Manhattan, held an all-day session. The Rev. Carl Nau presented an excellent outline of study for introduction among student workers in educational centers.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

Diocesan Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary was held at Christ Church Cathedral on January 23rd, beginning with a corporate Communion at which the Bishop was celebrant, assisted by Dean McCready. The Bishop also delivered an address of commendation and encouragement. He referred feelingly to the recent death of the president, Mrs. Thomas Underwood Dudley, saying it would be the first annual meeting in many years without her, and paying tribute to her life, work, and character. Before the business session in the Cathedral House immediately afterwards, Bishop Woodcock spoke of the late president in a yet more intimate and personal way, stating that the diocesan branch had been formed by her in 1884 and that she had served faithfully as president ever since. He doubted whether there was any term any longer in the Church in the United States. Miss L. L. Robinson offered a series of resolutions which had been passed by the diocesan board and which were unanimously adopted, after which the Bishop offered prayer. Miss Robinson also read resolutions of felicitation and appreciation of Bishop and Mrs. Woodcock on their fifteenth anniversary. The Bishop had said: "We have nothing quite so strong in the whole diocese as the Woman's Auxiliary." All of the reports were of an encouraging nature: that of the second vice-president, Miss Nannie Hite Winston, made special mention of the fact that for the first time in several years the Apportionment for General Missions was paid in full and nearly \$1,000 more given. This is fully conceded to be due to the Auxiliary, which a short time ago asked to have three of its members appointed on the diocesan committee. The aim for the diocesan branch's offering at the last triennial was \$3,000, but this sum was considerably exceeded, Kentucky's gift being \$3,317.78. The total value of the year's work was a trifle under \$5,000. The business session included adoption of a new constitution, the main features of which provide for reduction in the number of diocesan officers to eight, who are to compose the executive board. They with all parish officers are to compose the diocesan board, which will meet quarterly. No officer may serve a third consecutive term. The new officers elected are: President, Miss Nannie Hite Winston; first vice-president, Mrs. C. E. Woodcock; second vice-president, Miss Mary Terry Burnett; recording secretary, Miss Elsa Almstedt; box secretary, Mrs. Charles Mockridge; educational secretary, Mrs. Harry L. Maury; treasurer, Mrs. Mason Barret; Custodian of the United Thank Offering, Miss Mary Lee Warren. After luncheon the business session was resumed to conclude the election of officers and other business: the special feature of the afternoon was a conference ably presided over by Mrs. Joseph Califf upon "Why the younger women are not more interested in the Auxiliary"; six young women from various parishes leading under



various sub-topics. The offerings throughout the day were as usual for the Foreign Clergymen's Life Insurance Fund, and as more than enough was raised to meet Kentucky's expectation, the balance was turned over to the fund for the new chapel in St. Hilda's School, Wuchang. In thankful commemoration of the fact that a former member and officer of the Kentucky branch, Miss E. Mildred Buchanan, is a teacher in this school, the diocesan branch has undertaken to raise the final thousand dollars and already more than one half has been pledged. Notwithstanding inclement weather, when walking was most difficult, there was a large attendance, including four charter members. In accordance with a custom of many years standing the annual quiet hour for the Auxiliary was held at Grace Church, Louisville, on the afternoon of the Feast of the Purification, conducted by the rector, the Rev. L. E. Johnston. Three Meditations, particularly helpful and beautiful, were given on the Fruits of the Spirit.

**LONG ISLAND**  
 FREDERICK BURGESS, D.D., Bishop  
 Brotherhood—Parish Anniversaries

THE BROTHERHOOD of St. Andrew in Long Island will hold its own meeting in Brooklyn on Washington's Birthday, instead of joining, as for several years past, in that of the New York men. On Sunday evening, the 22nd, a preparation for the corporate Communion will be held at St. Ann's, conducted by the chaplain of the Brotherhood, the Rev. George F. Bambaeh. On Monday morning, the 23rd, the annual corporate Communion will be held, the Bishop celebrating. Breakfast will then be served in the parish house, and after breakfast Judge Richards will preside at a meeting at which there will be three addresses. The first will be the Bishop's annual charge to the Brotherhood; the second will be by the Rev. Wallace J. Gardner, and the third by Mr. Lewis B. Franklin. The meeting will close with a conference on The Heart of the Parish.

THE ANNUAL DINNER of the men's union of the Church of the Good Shepherd, Brooklyn, took on exceptional interest this year, being the twentieth annual dinner and the rector's twentieth anniversary. A large attendance defied a severe storm. Speeches were made by the Rev. St. Clair Hester, D.D., and by Judge Crane of the Court of Appeals of New York State.

**MISSISSIPPI**  
 THEODORE D. BRATTON, D.D., Bishop  
 WILLIAM M. GREEN, D.D., Bp. Coadj.  
 Standing Committee

AT THE diocesan council the Rev. Dr. W. B. Capers was added to the Standing Committee.

**OLYMPIA**  
 FREDERIC W. KEATOR, D.D., Bishop  
 Presentation of New Cantata

ON THE evening of the Feast of the Purification in St. Michael's Chapel of St. Mark's parish, Seattle (Rev. H. H. Gowen, D.D., priest in charge), candles for the year were blessed and singers presented the first part of a cantata, *St. Mary the Virgin*, written especially for St. Michael's by Mr. W. B. Whittlesey.

**PITTSBURGH**  
 CORTLANDT WHITEHEAD, D.D., Bishop  
 The Church at Braddock

ST. MARY'S CHURCH, Braddock, since September 1st associated with St. Stephen's

parish, Wilksburg, resumed on February 1st its original status as an independent parish, and has issued a call to the Rev. W. H. Anthony. St. Margaret's Mission, Wilksburg, is uniting with St. Mary's to be under the care and direction of Mr. Anthony.

**SOUTH DAKOTA**  
 HUGH L. BURLERSON, D.D., Miss. Bp.  
 WILLIAM F. REMINGTON, D.D., Suffr. Bp.  
 Cornerstone Laid at Rapid City—Clergy Conferences

ON SEXAGESIMA SUNDAY, the cornerstone of the new parish house for Emanuel Church, Rapid City, was laid by Bishop Burlerson, assisted by Bishop Remington and the Rev. William R. Campbell, rector of the parish. The building will be of stone corresponding with the church, and will contain an assembly room, primary rooms, kitchens, and all the equipment of the modern parish house. Rapid City is the entrance to the great Black Hills region and a key point in the western part of the State. The newly purchased home of the Suffragan Bishop and the entire change in

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church, parish house, and rectory, with the aggressive work of the rector, are transforming this important parish into one of the best working organizations in the district.

A CONFERENCE of the clergy west of the Missouri was held in Rapid City on February 3rd, 4th, and 5th. Both Bishops were present. The Rev. Frederick D. Tyner, of Minneapolis, led the devotional meditations. Affairs of the district were discussed and a common Lenten programme agreed on. During the following week, on February 10th, 11th, and 12th, a similar conference was held in the Cathedral at Sioux Falls for the clergy east of the Missouri. Bishop Remington gave a quiet morning on The Sermon on the Mount and an hour of intercessory prayer.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

Cathedral Notes—At the School for Girls—Trinity Diocesan Church

THE NEW YORK COMMITTEE of Washington Cathedral met in New York on January 29th. The Rev. Dr. Wm. T. Manning, Honorary Canon of the Cathedral, presided, and addresses were made by the Bishop of Washington and the Hon. Henry White. Bishop Harding has recently written every bishop in the United States asking sympathetic cooperation in the cause of the National Cathedral. Some of the many cordial responses were read.

THE CHAPTER of Washington Cathedral at its annual meeting on January 22nd had the honor of welcoming a new Canon, the Rt. Rev. Dr. James DeWolf Perry, Bishop of Rhode Island. A lay vacancy was filled by the election of Mr. James Parmelee, formerly of Cleveland. The Rev. Wm. Tayloe Snyder was made a Minor Canon. A committee was formed for promotion of the National Cathedral Association throughout the country, and this work will go forward immediately.

A CHOIR-ROOM has been added to the cluster of temporary hollowtile buildings in the shadow of the Cathedral, known as the Cathedral Offices. This releases a room for class work at St. Alban's School, and in its acoustics and in other ways is proving satisfactory. The offices are about to become the home of the Joint Commission on the Army and Navy, which is taking over the remaining work of the War Commission. The archives of the War Commission are being transferred to Washington; and the secretary, Miss Quennell, will care for the work.

THE SOCIETY OF COLONIAL DAMES has made a gift to the Cathedral of the tree planted last December by the Prince of Wales. It will be fenced and appropriately marked. An illustrated lecture on the Cathedral was given by Mr. Frederic E. Partington before the Washington chapter of the Colonial Dames on February 10th. The Bishop also made a short address.

MR. HENRY WHITE, a member of the Cathedral Chapter, and representative of the United States at the Peace Conference, recently spoke to the girls of the National Cathedral School on his experiences in Paris. Mr. White had taken abroad with him a small silk flag made by one of the girls, and vividly described some of the scenes the flag had witnessed. He also presented to the school a photograph of a painting made of himself at the Conference.

THE ALUMNAE of the National Cathedral School for Girls are arranging a series of meetings with community singing and

prominent speakers for members of the Girls' Friendly Society, government workers, and other young women in Washington. The first of these meetings was held on January 5th in Epiphany parish hall. The Hon. Franklin K. Lane, Secretary of the Interior, gave a delightful address on women's part in the Americanization and Christianization of the United States. The six hundred women who crowded the hall were inspired by his message; and especially delighted by the human interest with which he made his points telling. A thundering explosion in a gas main directly in front of the church ripped up the pavement and shook the building. Yet the audience, held by the speaker, did not stir. Mr. Lane was so greatly interested in the plan for the lectures that he offered the auditorium of the Interior Department for future ones. Here the second talk will be given on February 25th.

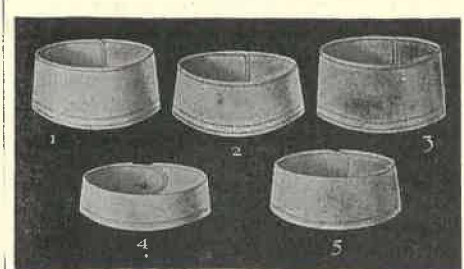
UNDER DIRECTION of the Rev. David R. Covell at Trinity Community Center, 150

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volunteer workers have brought a good deal of happiness to people of Washington institutions. Ten of the workers managed an excursion for the children of the Episcopal Home, all of whom, over fifty in number, were given a long motor ride, then taken to Keith's theatre, and finally were treated to a royal supper in Trinity House. One hundred workers visited the poor house, where 300 old men and women are cared for, and after a choral service distributed to each woman a sewing bag with candy, fruit, and handkerchief, and to each man a writing-box and a cigar. Thirty volunteers at Christmas time filled 350 pairs of stockings and hung one at the door of every cell in the district jail. In each stocking beside the other good things was a Testament. Every week at Trinity House a party is given for men convalescing from mental disorders at St. Elizabeth's Hospital, of which the Rev. Mr. Covell is chaplain.

THE RT. REV. EDWARD THOMAS DEMBY, D.D., will conduct a preaching mission at St. Monica's Chapel from February 15th to 22nd. Mission services will be held every night except Saturday; special services for men on Sunday the 15th at 4 p. m. and for women on Sunday the 22nd at 4 p. m. The Rev. George A. Fisher, Jr., is vicar of the chapel.

MR. HARRY K. BOSS has become diocesan treasurer of the Church Pension Fund, succeeding Mr. H. L. Rust, who has kindly consented to act as temporary diocesan treasurer of the Nation-wide Campaign.

AT A MEETING of the diocesan War Commission, the remaining funds in the treasury, several hundred dollars, were voted to purchase a Victrola for one of the wards of Walter Reed Hospital.

ON ST. PAUL'S DAY, the eleventh anniversary of his consecration, the Bishop preached at his former parish church, St. Paul's, and unveiled a mural tablet in memory of Captain John Upshur Moorhead, a life-long member of the parish. Bishop and Mrs. Perry were his guests for the day.

DRIVEN OUT of their former habitation by the pounding of American Legion printing-presses overhead, the Church offices have found an attractive building, a quiet refuge, and an escape from the old rattle-trap elevator, in a building on Fifteenth street near I, overlooking McPherson square. The address is 912 Fifteenth street N. W.

A NEW ALTAR and reredos placed in Grace Church, Georgetown, in memory of Elizabeth Virginia Etchison, a devoted parishioner, were dedicated by the Bishop on Sunday, January 5th. Miss Etchison was an employee of the R. P. Andrews Paper company, and her fellow-workers raised \$500 for this memorial, which is of dark walnut and made by Geissler. New panelling of dark wood has been put in the chancel, and a hardwood floor in the church.

ON ST. MATTHIAS' Day, February 24th, Bishop Harding will lecture to the students of the Virginia Theological Seminary on Some Elements of a Fruitful Ministry.

## Educational

THE PRESIDENT and trustees of St. Stephen's College announce that the vacancy on the faculty in the department of biology has been filled by the election of Dr. Phineas W. Whiting, who will come into residence next fall as head of the department.

Dr. Whiting is master of science from Harvard and doctor of philosophy from the University of Pennsylvania, and has for a number of years been head of the depart-

ment of biology in Franklin and Marshall University. He is author of a large number of books and treatises on this subject and recipient of a special grant for research from the American Society for the Advancement of Science. St. Stephen's College is now equipped to give all the undergraduate scientific work necessary to prepare for graduate study in medical, scientific, and engineering schools, which, never possible at this college before, will largely increase its appeal.

Professor Whiting is the third addition to the faculty within the last twelve months. All of the new men elected have been doctors of philosophy from our leading universities and men with years of experience as college teachers.

## The Magazines

LADY BELL has long been known to students of social conditions as the author of *At the Works*, one of the ablest books written about the life of the working class in England—or indeed in any country. As the wife of one of the greatest employers of labor in Great Britain and herself a woman of wisdom and penetration, she is competent to treat of the home conditions of working-people, and her article on Women at the Works—and Elsewhere, in the De-

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ember number of the *Fortnightly Review*, contains much that is sane and worth consideration. "The key, the clue," she says, quoting her book, "to the condition of the man at the works and his family, to the possibilities and the impossibilities of his existence, is the woman who manages his house. Her character, her capacity, and, most of all, her health, on which her nerves and temper depend, will determine the course of his life." The working woman has many handicaps: one of them is that only a certain number of good qualities exist for her to choose from. The girl who is well-to-do may justify her existence in all kinds of varying ways: she may choose her natural bent and indulge it. The working woman has no choice: whatever her aptitudes, she must be a skilled housewife. And in this capacity she is incessantly called upon to satisfy the examiners, who in this case are the whole community, inquiring into what she does with her life. She cannot get away from her house: it testifies continually as to whether she is of clean habits or the reverse, whether she is tidy or a slattern, whether her children are well cared for or neglected, and so on. The wealthy woman, on the other hand, is not exposed to this perpetual examination: she may be a slattern, but if so who is to know it? She has servants to wash her dishes for her, to mend her clothes, and to look after her children. Women in all classes are much the same, is Lady Bell's conclusion, and she proceeds to a very effective appeal to the women of leisure to wake to their heavy responsibility in this time of crisis, to forget the endless pursuit of sheer amusement, and to set the example of self-control. The future of France and the future of Germany are treated in two other articles, the second of little value (it consists for the most part of an ill-tempered account by a British officer of the—not surprisingly—unfriendly reception he was given upon visiting a German town in British uniform) but the first containing much that is interesting. It is for example news to most of us that there is in Alsace-Lorraine a strong clerical opposition to French rule—resulting of course from the government's anti-Vatican policy. Another difficulty is that much higher salaries, etc., for teachers and so on have been paid under the Germans than have ever been paid in France: "to reduce the pay of the Alsace-Lorraine officials would be perilous, but on the other hand French officials cannot help observing their inferiority." This is but one of the many difficult problems that face the French people. But, in the opinion of Mr. Huddleston, the writer of the article, "France will set her teeth, will envisage her destiny with clear eyes, and will take up the tasks that confront her with a noble determination to triumph in peace as she has triumphed in war." The Confessions of the Admirals is the title of an article by Mr. Archibald Hurd, in which he discusses in a very entertaining way the memoirs of Admiral von Tirpitz, of Lord Fisher, Lord Jellicoe, Admiral Sir Reginald Bacon, and Sir Perry Scott, summing up the whole matter in the words: "In the whole history of naval warfare, no fleet has ever achieved such triumphs as stand to the credit of the British navy. It made the main contribution to the allied victory." Its aim had been fourfold: to save Great Britain from invasion; to defend the Empire overseas from molestation; to protect essential ocean communications; and to ensure the safe transport overseas of troops and supplies. These tasks were all performed, and in addition the submarine peril was met and mastered. The George Eliot centenary and the publication of the life of Samuel Butler

(of *Erewhon* fame) also occupy some space in this number, and the poetry includes a new poem by Hardy and an able translation of three sonnets by Hérédia.

THE FOUNDATION OF GOVERNMENT

NO GOVERNMENT will long persevere without the determined coöperation of each part of it for the good of the whole; the effort of any individual or any class of individuals to exploit the whole for private or class benefit spells destruction.

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At the last analysis a constitution springs from the character of the people, and no high ideal will long survive the lowering of moral standards or the deterioration of personal integrity.

The Ten Commandments and the Constitution go hand in hand. If people are not righteous they are not law-abiding. In every thief whether he be the man who steals a horse in violation of the letter of the law or a million dollars in violation of the spirit of it; in every adulterer, whether he be the gross transgressor or one of those who take advantage of loose ordinances for a succession of travesties on holy matrimony, there is a potential anarchist.

The Constitution of the United States can live only through an enlightening of the intelligence and the building up of the character of the whole American people.—*St. John's Evangelist* (St. Paul).

THE HEALTH PROBLEM is as grave among adults as among children. The nation loses annually between 150,000 and 200,000 young men and women in the prime of life from tuberculosis. These deaths, which are a complete loss to the nation, are almost entirely preventable. Five hundred thousand more are perhaps bedridden all the time from this one cause. Venereal disease has become so grave a menace that the federal government is launching a nation-wide publicity campaign, through the medium of motion pictures to check it. The influenza epidemic has a world casualty list of 6,000,000 people. The greatest war in history has no such record as this. Surely the Red Cross is right in stressing the need for peace-time preparedness and activity.—*Sel.*

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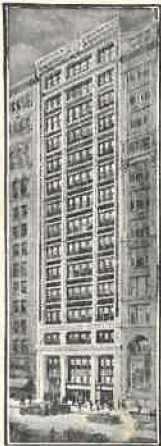
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