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VOL. LXII

MILWAUKEE, WISCONSIN, MARCH 20, 1920

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HOME is the chief school of human virtues. Its responsibilities, joys, sorrows, smiles, tears, hopes, and cares form the chief interest of human life.—*Channing.*





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


VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 20, 1920

NO. 21



## The Trend of Prayer Book Revision

N the pages devoted to Correspondence we are printing a letter from the Rev. Dr. McKim on the subject of Reservation; and in the news columns will be found an "open letter" which Dr. McKim and others have addressed to the clergy and laity of the Church.

It is inevitable that there should be differences of opinion in regard to every important change that is proposed whether in Prayer Book, in canons, or in Constitution. It is right and proper that Dr. McKim and his associates should frankly oppose every change that seems to them objectionable. Yet we could wish that each proposed change might be treated on its merits, without appeal to controversies of bygone centuries in which men's passions were aroused. If "it is proposed to . . . restore features deliberately removed by the Reformers", why not? Is not the judgment of the reformers of to-day to be treated as equal to the judgment of the Reformers of four hundred years ago? Dr. McKim will remember that the same objection was raised to much of the revision of 1892. Why not treat each particular item on its merits, utterly disregarding the question of what "the Reformers" thought about it?

LET US FIRST consider Dr. McKim's letter on Reservation. He cites the Pastoral Letter of 1895. Its language is certainly ambiguous. One easily sees that bishops of varying points of view collaborated with the intention of finding language that all of them could sign. Dr. McKim recalls that that Pastoral was set forth "without a dissenting voice". This is not of record, but such is, indeed, the tradition. But does the Pastoral condemn Reservation? Dr. McKim has recalled only a part of the tradition. The rest of it is that the original draft of the letter as presented to the House of Bishops contained a direct condemnation of the practice of Reservation; that bishop after bishop rose in his place and protested against such condemnation; that the language was then altered in such wise as to remove the condemnation; and that as thus altered the section in question was unanimously adopted. Whether so or not, the very language that Dr. McKim has quoted proves beyond question that Reservation was not condemned by it. It is ambiguous, just as official Anglican declarations have been many times before. Perhaps conditions are such that ambiguity is necessary unless the "comprehensiveness" of the Church be lost; but it is one thing to say that the language does not commend Reservation; it is another thing to say that it condemns it. Is it likely that such men as Bishop Grafton and Bishop Nicholson, for instance, both of whom had Reservation in their own Cathedrals, assented to a condemnation of their own practice—and then continued that practice? As to the view of English archbishops set forth six years later, we have only to say that we are Americans, and that the Archbishop of

Canterbury, like his brother of Rome, hath no jurisdiction in this Church or realm. Moreover the whole subject has long been discussed in both English Convocations since that condemnation, and if the Church of England gains the power to make changes in the Prayer Book, these discussions show that provision for Reservation is likely to be made.

And if anyone still maintains, in the face of history, that Reservation is made unlawful either by the expression of the Article of Religion or of the Prayer Book rubric, the fact that the Scottish Prayer Book contains both these and also a rubric making provision for Reservation is sufficient, if there were nothing else, to disprove his contention. However the present issue appears to be over a new rubric providing the particular rules and conditions as to Reservation, rather than over the interpretation of existing law.

Very much do we wish that this whole subject could be viewed devotionally and not controversially.

LET US THEN take up various charges that Dr. McKim and his associates prefer against other proposals in the matter of Prayer Book Revision.

They say: "It is proposed to encourage auricular confession." We reply, auricular confession is already encouraged in the Prayer Book; see the first exhortation printed at the conclusion of Holy Communion. Churchmen differ, indeed, upon the question of how far this encouragement should extend. We do not find that the Revision commission proposes any new recommendation in the matter. We cannot believe that Dr. McKim dissents from the present position of the Prayer Book on the subject and we fail to find that that position would be changed one iota by any proposed change.

They say: "It is proposed to present the Christian ministry to our people under the sacerdotal rather than the ministerial idea." Why make an indefinite charge such as this? The word *sacerdotal* already occurs three times in the Prayer Book, always as stating the position of the Church, the word *priest* fifty-two times, the word *priesthood* eight times. Why write such a charge as this?

They say: "It is proposed to introduce a number of changes in the office for the Holy Communion of a distinctly reactionary character." We reply, then criticise each of these on its merits and show wherefore it should be rejected. They continue: ". . . restoring features deliberately removed by the Reformers." Then the commission must believe there is good reason for such restorations; most of us will consider such proposals on their merits. ". . . and bringing our service into closer conformity to that of the Roman Mass." This seems purely an appeal to prejudice. Most of us are perfectly willing to draw from the Roman Mass, or from any other source, whatever seems, on its merits, to be useful. Why help to produce an atmosphere



of suspicion or of distrust? Gentlemen, such appeals to passion are unworthy of you!

"It is proposed to authorize unlimited Reservation of the Elements in the Holy Communion, which will certainly lead to Eucharistic Adoration." This is correctly stated, unless the term "unlimited" be an exaggeration. Otherwise it is proposed to do exactly that, and it *will* certainly lead to Eucharistic Adoration. Whoever does not desire that worship be addressed to Jesus Christ wherever He appears will undoubtedly oppose the proposition. He ought logically to oppose any celebration of Holy Communion at all. At any rate this issue is stated with substantial accuracy and must be decided on its merits.

"It is proposed to incorporate a change which will encourage mortuary Masses." Does Dr. McKim wish to substitute the word *Mass* for the term *Holy Communion*? If not, why does he keep using it? He does not find it in the proposals of the Joint Commission. We prefer the present Prayer Book terminology and the commission makes no proposal whatever to change it. There are "mortuary Masses"—to use Dr. McKim's expression—going on constantly in our churches whenever the Holy Eucharist is offered especially in connection with the commemoration of the departed. We should not favor the introduction of Dr. McKim's descriptive term into the Prayer Book, neither does the Revision commission. Once again—why try to arouse passion by the use of words that can have no conceivable purpose other than that, unless they are used as representing one's own preference in the choice of language?

"It is proposed to disfigure our Calendar by the addition of the names of 53 Black Letter Saints . . ." Why not? Have there been no saints worthy of commemoration since the days of the apostles? Why should we fail to honor our dead? Does not Dr. McKim's civil calendar commemorate the name of George Washington? Is it "disfigured" thereby? As for including the name of Thomas à Becket among the 53, it is a trivial detail, but the commission seems to feel, rightly, in our judgment, that sanctity does not remove a man from his environment and that saints are created in each age from among the types of men then current. Thomas à Becket would doubtless feel as uncomfortable in the rectorship of the Church of the Epiphany as Dr. McKim would feel as a twelfth century archbishop, and we can guess that the type of each would be considerably modified if the two could change places; but the lesson that each of them could be a saint in spite of his environment is what the Church desires to teach, and it is edifying to be able to discover that men became saints in spite of faults and sins. Our complaint against the commission would rather be that they stopped the enumeration of saints before they came to our own day. Savonarola, Wyclif, Andrewes, Ken, George Herbert, Seabury, William White, Hobart, Keble, and, perhaps, certain Russian ecclesiastics lately martyred by the bolsheviks would aptly continue the succession of saints to our own times.

"It is proposed to sanction Intinction." This is also distasteful to us, though it may perhaps be the lesser of two evils. At any rate it ought to be discussed purely on its merits.

We have real regret that these honored names should be signed to a declaration of this sort. The promise is given that a series of pamphlets "by competent writers" will be issued in which the matters contained in the report "shall be submitted to the test of scripture and history and reason." That is a proper determination. If the "competent writers" will be good enough to omit the appeal to prejudice and passion which is so marked a feature of this present production, and instead will carefully apply the promised "test", they will perform a real service. Their judgment may or may not accord with ours, but it is important that the proposals be carefully examined, one by one, on their respective merits.

A WORD AS TO THE GENERAL TENOR of the proposals, addressed especially to those who have not read the report of the Joint Commission. We have urged before, and we urge now, that Churchmen will obtain that report and study it for themselves. Very little change, it has been stated, is likely to be made in the report to the next General Convention.

It is absolutely untrue that any proposals are made that

would in any way disturb the present balance of the Book of Common Prayer. Probably no single person would approve every change that is proposed; certainly we should not. But if every change asked for by the commission were to be enacted, precisely as it is recommended, the general character of the Prayer Book would not be one whit changed. What can be the justification for the fears expressed by these distinguished Churchmen we fail to see.

If our good friends who have signed this statement could only be made to feel that nobody—no group, no party, no section, no individual—is trying to bring back abuses that were once current in the Church, the proposals of the Joint Commission would take on a totally different aspect to them. Is it not possible, after all these years, to begin to trust to the good faith of such representative Churchmen as have place upon this distinguished body?

Suppose it be true—probably it is—that here or there some proposal is made that is taken from the Roman service books. At once it becomes clear that the commission must be actuated by one of two motives: they must either make the proposal because they wish to Romanize our service or else because they believe that, on its merits, the proposal is a good one. Do Dr. McKim and his associates seriously believe the former to be their motive? Do they hold the latter motive to be an impossible one? We cannot believe that, in their less partisan moments, these eminent Churchmen really believe that Bishop Whitehead and his fellow-members of the commission are trying to "Romanize" the Church. But then why use such expressions concerning their proposals as "bringing our service into closer conformity to that of the Roman Mass", and the like?

The alternative is that the members of the commission must believe their recommendations, one by one, to be good ones. Is the commission right or wrong in holding this view? Each of us must make up his mind separately as to each proposal. But in making it up, from this point of view, it is quite immaterial whether the proposed change brings our service into closer conformity to that of the Roman Mass or not. Why not state *real* issues and not appeal to prejudice?

We would direct the attention of Dr. McKim and his associates to the new step taken by men called Low Churchmen—we always feel guilty of libel when we apply such a term to any man—in England. The Islington Conference, the annual gathering of Evangelicals, gave its whole time this year to the discussion of the subject, The Catholicity of the Church of England. Instead of all laying stress upon their partisan peculiarities as Low Churchmen, they seriously tried to be constructive. Of course, as was inevitable, speaker after speaker—the most representative Evangelicals in England—maintained firmly the Catholicity of the Church of England. No sensible Churchman could take any other position. But the point is that these Evangelical Catholics, if we may use the term, stopped attacking their brother Churchmen, as they had been doing for three generations, and actually tried to be constructive. How much better service was that than this present appeal to fears and prejudices and to the passions of by-gone years that the present group has signed!

We have, before this, urged that an adjourned session of the General Convention of 1922 shall be arranged, possibly for October 1923, at which the further consideration of the report on the revision of the Prayer Book shall be taken up, apart from any other subject, and that a week or more be devoted continuously and exclusively to that subject. Only in that way, we are confident, can justice be done to the proposals of the commission and can the revision of the Prayer Book be intelligently completed, so far as preliminary adoption is concerned. The experience of 1916 and 1919 shows that it will not be, and probably cannot be, properly done at a regular session, amidst the distractions of a pressure of other business. This suggestion we shall press as the date of the next Convention comes nearer. The progress we have made since the Joint Commission was appointed, seven years ago, is not very great, and the matter will drag on for a generation, and then be done unworthily and in piecemeal fashion, unless this plan is adopted. We shall earnestly hope that the Church will consent to it.

In the meantime we regret exceedingly that these distinguished Churchmen have affixed their signatures to a



paper that seems to us wholly out of tune with the generally pacific attitude of the Church. We are not now in the atmosphere of the sixties and seventies. We do not wish to be.

**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:

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196. In Memory of H. Mitchell Webster.....	36.50
270. Mrs. J. H. Edwards, Lake Forest, Ill.....	36.50
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630. Red Cross Auxilliary, Corliss, Wisconsin.....	36.50
671. Woman's Mission Auxilliary of the First Baptist Church of Racine, Wisconsin.....	36.50

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Mrs. J. H. Edwards, Lake Forest, Ill.....	\$ 10.00
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**ANSWERS TO CORRESPONDENTS**

W. N. W.—The principle of prohibition can be accepted by Churchmen only as an application of police power to terminate an evil that generation after generation has tried to terminate by other means and has failed to do so. It is not tenable for a Christian to hold that it is wicked to drink alcoholic liquors, since he thereby condemns our Lord. In spite of the exaggerations current in certain other bodies, few Churchmen—we trust none—would take that position. But it is entirely legitimate for a Christian to hold that a traffic that has been so long and so continuously abused should be entirely wiped out by legal means as the best method of promoting sobriety. On that practical issue men may legitimately divide, and, it having now been decided by constitutional amendment, good citizens are bound to uphold the law.

HERE ARE A few definite Lenten suggestions for busy people: consider whether they are within your reach. Keep Wednesdays, like Fridays, as days of abstinence. Read the four gospels through, in order. Receive Holy Communion at least twice a week: on Sundays and on a chosen week-day. Come to at least three week-day services including Wednesday night Litany. Select some special good work, in addition to those already undertaken. Make friends with six strangers; and be reconciled to some one from whom you have been estranged, if there be any. Every morning before breakfast unite yourself in prayer with the priest and people at the altar, even though you are hindered from bodily presence there. Fight your besetting sin harder than ever, and cultivate the virtue you find most difficulty in practising. Deny yourself mere amusements, and do some solid study. Pray for justice to be established in all lands, and for peace flowing from justice. Twice a day, consciously and deliberately place yourself in the presence of God and adore Him.—Selected.

**DAILY BIBLE READINGS**

BY THE REV. DAVID LINCOLN FERRIS

**THE WHOLE ARMOR OF GOD**

*The Master and His Apostle*

Sunday: Ephesians 6: 10-20



OMEONE has noted the difference between our dear Lord's selection of illustrative material, and St. Paul's. The Master drew largely from the realm of nature; His apostle, from organized society. The One speaks of the leaven, the seed, and the sunset; the other of the labor of agriculture: "Ye are God's husbandry, a field to be planted"; of architecture, "the building not made with hands"; of athletic contests: "I have finished my course"; and of military life: "endure hardness as a good soldier". And so here: "the whole armor of God." The Roman fought for Caesar; St. Paul, for Christ. Each wore his Sovereign's armor. When this letter was written St. Paul was in Rome, "an ambassador in chains" (3:1; 4:1; 6:20), fastened to a praetorian guard, his armor a daily spectacle. He enumerates six pieces, none for his back, as the good soldier "marches breast forward". The soldier underwent the discipline of training, we are to undergo the discipline of prayer. As "Christ's faithful soldiers and servants" we must wear His armor.

*The Girdle of Truth*

Monday: Ephesians 4: 17-32

"Your loins girt about with truth." This does not mean the narrow, loose sword-belt, but a very strong girding equipment, fashioned out of leather, covered with metal plates, and fastened securely about the loins. It was the first piece the soldier placed upon his body for his safety, enabling him to stand firm. The girdle was to the physical well-being of the Roman what truth is to the spiritual well-being of the Christian, the primary essential equipment; the truth of the spoken word and the basic principle of life which governs conduct. In the Christian life there is much need for the truth, no room for hypocrisy. "Put away falsehood and speak the truth."

*The Breastplate of Righteousness*

Tuesday: Romans 6: 12-23

Like the girdle of truth, is the breastplate of righteousness. Not only must we be true, literally girded with truth, but we must also stand four-square before the world, "the servants of righteousness", in thinking, feeling, and acting. Originally righteous was to be "rightwise", wise in that which is right, an element of character which cannot be wanting in the true Christian.

*The Sandals of Peace*

Wednesday: Isaiah 52: 1-10

Instances can be multiplied of campaigns lost through lack of equipment for the feet. To have them well-shod is a very important, if not conspicuous, part of the soldier's armor. History tells us how much of the Roman conquests were due to their boots. But the key-word is "Peace". The Roman soldier was shod for war, the Christian for Peace. It is not unreasonable to suppose St. Paul had in mind the prophet's vision of "the feet of him who brought the good tidings of peace", instead of publishing the evil news of war. The Roman's conquest was for Caesar; the Christian's for the Master; the one to make slaves, the other to make brothers. The Roman set out to conquer peoples, the Christian to conquer hearts. Long since "taps" ended the Roman's march. But the call to "advance" has never spurred the Christian on to greater effort than to-day. Be it ours to wear the sandals and to share in the Campaign.

*The Shield of Faith*

Thursday: Galatians 3

There were parts of the soldier's body which the armor did not protect. So St. Paul says: "Above all," that is, over all else, "take the shield of faith." The Roman shield protected the whole body, designed to render harmless the weapons hurled against him, even "the fiery darts of the evil one". The Christian soldier needs this protecting shield. He needs to be conscious of the protecting power of Him whom he serves, to trust his life in that keeping "without any mental reservation whatsoever", and to feel that against the Cause



for which he fights the gates of hell shall never prevail. As he trusts His Master he becomes "more than conqueror".

*The Helmet of Salvation*

Friday: 1 Thessalonians 5: 1-11

"And for a helmet the hope of salvation." One phrase helps us to understand the other. It is the hope of safety in battle, not the escape from it; it is the hope that no wound received shall be mortal, not that we shall not be wounded. The Christian religion does not promise immunity from suffering, but salvation through suffering. We worship the Crucified, and we follow One who wore the crown of thorns. How much bitterness, rebellion, and hardness of heart it would save if only we might always realize this. For the Roman the helmet meant physical protection against injury of the head; for the Christian it means spiritual protection against injury of the thought. We need a religion whose expulsive power drives out fear, brings in hope, and inspires with the confidence of success.

*The Sword of the Spirit*

Saturday: Hebrews 4: 9-16

"The word of God is sharper than any two-edged sword." In the list of armor the sword is the only piece of aggression. The rest is defensive. Our warfare is with sin, not the sinner. When we strike it must be with the weapon of the Holy Spirit, and not to gratify grudge. We must divorce the principle from the personality. The Roman short sword meant a hand-to-hand struggle, sometimes erect and sometimes on the knees. In the work of the Christian it is the hand to hand encounter, sometimes erect and sometimes on the knees, that wins the day for God. Clad in this armor the Christians went out to conquer the world, and it proved sufficient for their need. We shall be more than conquerors if only we go forth to the battle of life in the might and armor of God.

#### NOTES ON THE NEW HYMNAL—XIV

BY THE REV. WINFRED DOUGLAS



HYMN 7. "Forth in thy Name, O Lord, I go".

Horatio Parker's tune provides this useful week-day hymn with a musical expression of cheerful alacrity exactly appropriate to the words. The pace should be brisk, one beat to the measure. The tune, used also at No. 367, should become very popular.

HYMN 8. "Come, Holy Ghost, who ever One".

This is the office hymn for Terce in the Western Church. As in the case of Hymn 5, Newman's translation has been chosen instead of the more familiar rendering of Dr. Neale, which will continue in the daily use of the many who recite the divine office. This is unfortunate.

HYMN 10. "Behold us, Lord, a little space".

Like No. 8, this is new to our Hymnal. Its author, the Rev. John Ellerton, has contributed more hymns to the American Hymnal than has any other. We have nineteen of the fifty he composed. He also wrote an interesting commentary entitled *Notes and Illustrations of Church Hymns*, which was of great service in popularizing the S. P. C. K. Hymnal. The tune was originally composed in triple time, to which it has been restored in several Hymnals published abroad. Here it is given in the form to which it was reduced early in the last century. It will be interesting to see which form finally endures.

HYMN 11. "O Trinity of blessed light".

St. Ambrose's famous Vesper Hymn for Trinity Sunday, used in the old office books also on Saturday evenings through the year, appears for the first time in our Hymnal in the translation of Dr. Neale, known to all. With it, we are at the very beginning of the great treasure of true hymns preserved all down the Christian ages, from which so much has been gathered for our convenient use in the New Hymnal. A true hymn does not consist of words alone, but of words indissolubly wedded to music in such unity that a fragment of either instantly brings the other not only to the mind, but to the heart as well; and both together acquire an emotional and spiritual potency far surpassing that of either alone.

The first tune is of this character. It is probably the

oldest tune in the book, and has been associated with St. Ambrose's hymn from the first. It appears in the most ancient manuscripts, but in a slightly simpler form. At an early period of English Church history, the manuscripts of the Salisbury, or to use the Latin form, the Sarum, Antiphoner show a revision of many plainsong hymn melodies evidently done by a master musician. Those used in the New Hymnal are therefore properly described as Sarum Plainsong; not as having originated in England, but as having assumed their most perfect form in the Sarum books. This tune is one of them. It should be sung smoothly, evenly, lightly, quickly. The accompaniment, together with the natural accent of the words, sufficiently indicates the rhythm. The tune has been sung weekly to these words for over fifteen hundred years. This is one of the hymns of which St. Augustine wrote: "O how I wept in thy hymns and canticles, deeply touched by the voices of thy Church sweetly resounding! Those voices flowed into my ears, and the truth distilled into my heart, and thence the affection of my devotion broke forth. The Church of Milan had not long begun to make use of the voices and hearts of brethren singing together with great devotion . . . after the custom of the East, hymns and psalms, lest the people should languish with the weariness of grief. The custom has been retained and is followed by almost all thy congregations throughout the world." This carries us back to the very dawn of Christian congregational singing, and should enlist us heart and soul in its promotion.

The second tune is one of a set written about 1700 A. D. by Jeremiah Clark, successively organist of Winchester and of St. Paul's Cathedral; they were recently found among other manuscripts of the Foundling Hospital, London, and were first published in the Yattendon Hymnal of Robert Bridges, both in the original three part instrumental harmony of Clark, and in a four part arrangement by Michael Bridges, which is here followed except for two notes. The melody is of great beauty and expressiveness, and the harmony of the third line very advanced for the end of the seventeenth century. It is gloriously effective when sung by a large congregation led by a competent choir.

#### MR. MOULTON ACCEPTS ELECTION TO UTAH



THE Rev. Arthur Wheelock Moulton, rector of Grace Church, Lawrence, Mass., has announced his acceptance of election to the episcopate of the missionary jurisdiction of Utah.

#### DIRECTIONS FOR A PROGRESSIVE TEA



REQUESTS for directions for giving a progressive tea, notice of which appeared on the "Woman's Work" page in THE LIVING CHURCH of February 28th, have been so numerous that the directions will be printed in that department in the issue of March 27th.

#### A LIVING CHURCH

Ages have come and gone, lo, yet she stands,  
Calling the sons of men unto her breast  
For strength, for healing, comfort, and for rest.  
With pleading eyes and eager outstretched hands  
She seeks her children in far distant lands.  
Undaunted still her spirit leaps to wrest  
The soul by sin and tyranny opprest,  
Unflinching, strives to fill His last commands.  
Ages shall come and go and find her still  
The living Church, the Friend, the Stay, of man,  
The humble Pilot of His mighty will,  
Unfolder of her Lord's eternal plan.  
Yea, to the last her soul shall turn to give  
The Bread whereby mankind alone shall live.

ERENE E. ANGLEMAN.



## Leadership Among the Laity: Educational Plans of the Brotherhood

By the Rev. Thomas S. Cline

**P**HILADELPHIA is a great Brotherhood stronghold—not merely because it is the national headquarters of the organization, but because there is a spirit among the laity of the Church specially congenial to the ideals and methods of the Brotherhood.

Laymen are prominent in Church work in Philadelphia. They are not afraid to take the initiative and assume large responsibilities. The great noon-day Lenten services conducted under the auspices of the B. S. A. in the Garrick Theatre and other centers in the city are the most successful in the country.

In the honor roll of Brotherhood chapters published in the March issue of the *St. Andrew's Cross* the diocese of Pennsylvania is easily leader and has broken her own past records this year with forty-three senior and thirteen junior chapters.

The Philadelphia local assembly is a splendid organization. Its executive committee is one of the oldest and most efficient in the Brotherhood organization, nationally speaking. Its meetings have been held monthly with scarcely any interruption for many years. They bring together a group of representative Churchmen and the business that goes through one of these meetings is of a high order.

It is always an inspiration to visit the national headquarters of the Brotherhood in the Church House. There is a spiritual tone. I happened in at noon the other day and found the whole staff gathered in the General Secretary's office for noon-day devotions.

The office wall is literally covered with photographs of Churchmen from all parts of the country. Some are in episcopal robes, some in business suits, but all are true and loyal men, leaders among their fellows.

The leaders of the Brotherhood are men of vision. Their recent experience in army and navy work has fully awakened them to the urgent need of religious education among men, especially young men. Their constant travels throughout the country and their contact with parish life in every diocese have made them conversant with the Church's crying need. They have studied the usual sources of supply—the theological seminaries—and see clearly that these cannot for years supply leaders in adequate number. This would have been true even in normal conditions, but now the Church, awakened by the Nation-wide Campaign, plans tremendous enterprises which require many leaders.

Funds are being raised to finance these schemes, but whence are the leaders to come?

I do not mean to imply that the Church is not aware of this urgent need. I suppose the Department of Religious Education is bending every energy to solve the problem. But I doubt if elsewhere in the Church there is to be found a more statesmanlike plan than that which is now coloring all the Brotherhood policy. They are deliberately going to work to train and put into the field an army of lay workers. They are going to *educate* lay readers who will supplement the work of the clergy and build up the Kingdom of God.

It is interesting to see how the Brotherhood has arrived quite independently at the conclusion reached by the other organizations of the Church—that Religious Education is now the vital thing. But the particular phase of education which they are working on is the training of leaders *among the laity*. They believe that the laity are destined to take a much more prominent part in the work of the Church in the near future. Five or ten years from now a great deal of Church work now being done by the clergy will be carried on by laymen. To do this, however, the laymen must be trained. With this strategic problem the Brotherhood is now grappling.

This new emphasis upon religious education can be detected in all phases of Brotherhood work at the present time. Their method of sending two field secretaries to a diocese for a period of two months to train leaders in the

organization of chapters is one evidence of this policy. They furnish these chapters with a series of suggestions and with regular courses of instruction along lines of religious education.

More and more the National Convention is made to function along educational lines. The Brotherhood is throwing itself back of the summer schools to get a larger attendance of men. These schools have up to the present appealed chiefly to Churchwomen. This year Mr. Randall, associate general secretary of the Brotherhood, has been placed on the programme committee of the Wellesley Conference, and is working to make the programme more attractive to men. The Brotherhood will concentrate especially this year upon the summer schools at Geneva, Racine, and Asilomar.

Another great step forward is the new plan of an associate membership, which is intended to awaken interest in lay work for Churchmen. It is hoped that twenty thousand men will be secured in this way, all of whom will receive the *St. Andrew's Cross*. Meanwhile the *St. Andrew's Cross* is being developed along the lines of religious education to inculcate in this large constituency the principles characteristic of the Brotherhood.

A new feature of the work which now looms into prominence, as spring approaches and the young men of the Church begin to hear the call of God's out-of-doors, is that of the Vacation Camp Conference. This year the Brotherhood is planning to conduct two of these, which will not only be vacations for the boys who attend but will be conferences calculated to give the young men valuable training as leaders, so that they can return and with the help of their rectors develop similar camps. It is hoped that eventually hundreds of these camps will be scattered throughout the Church.

The two camps which are to initiate this new plan will be Camp Houghteling near Chicago and Camp Bonsall near Philadelphia. Camp Bonsall, in a beautiful hill country at Dwight Farms, near Downingtown, offers every inducement for campers. It will be under the personal direction of Mr. Gordon M. Reese, who for a number of summers has been associated with some of the largest boys' camps in the East. The mornings will be devoted to conferences, the afternoons to recreation, and the evenings to inspirational gatherings. The Camp will open on July 15th and last for eight days. The swimming and athletics will be in charge of competent instructors. There will be baseball, tennis, and other sports; celebration of the Holy Communion Friday, Sunday, and Thursday mornings; opening night reception at which President Bonsall and Secretary Shelby will be present; marshmallow toast, camp fires, stunt night, military day, vocational conferences, closing banquet. Church boys between the ages of 15 and 21 are eligible.

These camps will in no way supplant the National Junior Convention held annually in connection with the Convention of the Brotherhood, but will rather supplement it.

This plan is part of a comprehensive scheme of education. The older boys selected to attend these camps will be those who have promise of leadership. Opportunities for life service will be presented to them and they will be trained to take the lead in religious work in their own parishes.

All of these things lead up to a more comprehensive plan for training lay workers, which is only in its inception. The Brotherhood is organizing a Department of General Lay Work to function somewhat as the Army and Navy Department functioned. As the field secretaries travel throughout the country they have unusual opportunities of discovering young men of marked ability, who though unable to enter the ministry will be glad to give their lives to the Church's work.

It is proposed to offer these men eight months' training. The first two months will be spent travelling with the field secretary, learning how to organize men. The second two



months will be devoted to similar work among boys. The next period will be under direction of the General Board of Religious Education and will train the candidate in Church school work. Part of this time will be spent at the educational headquarters of the Church, with its broad outlook. This will be followed with actual experience in contact with the most successful Church schools. The last period of two months, under direction of the Social Service Department, will offer opportunities for training in community work. The lay worker will then be ready to take up his duties on the parish staff, to do a large part of the work now carried on by a curate. His training will have made him a well rounded Churchman. His wide acquaintance will make him tolerant and adaptable.

A group of workers thus developed will continue under the general direction of the Brotherhood, which will guarantee permanent work and salary. Misfits can easily be adjusted and men readily transferred from one field to another. After the value of this plan shall have been demonstrated, the Executive Council of the Church may see fit to incorporate it as an organized part of the Church's life.

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### THREE

Babylon, Greece, and Rome  
Held earth their prey;  
They were the lords of earth—  
Now, where are they?

America, England, France,  
Rule land and sea;  
When time has gone its round,  
Where will they be?


THOMAS CURTIS CLARK.

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### ADRIAN RANDOLPH BENNETT HEGEMAN: AN APPRECIATION

BY THE RT. REV. CHARLES FISKE, D.D., LL.D.,

*Bishop Coadjutor of Central New York*

 NOT simply a few of us, but the whole diocese of Central New York mourns the loss of the Ven. A. Randolph B. Hegeman, D.D., Archdeacon of the diocese, whose sudden death on Friday, February 27th, came to us as a shock and brought grief beyond words to many hearts. I do not believe the American Church had anywhere a more faithful priest and pastor. He was my close personal friend as well as my official helper, and I knew him intimately for many years. I knew his mind and heart: I knew the motives which animated him in his ministry: I knew his inner life as few of us know the lives of others; and, though affection may move me in my estimate, I say honestly that I have known few who even approached him in devotion and faithfulness.

I think he was partly responsible for my own election as Bishop. As he came later to understand the difficulties of the missionary episcopate in such a diocese as this, he gave himself whole-heartedly to my assistance and encouragement; and, when opportunity came for closer identification with the work, he resigned a parish where his pastoral life was unusually rich and its associations singularly happy to become the Bishop's co-worker in the rural work. In two years he had so endeared himself to the missionary clergy that they came to look upon him as pastor and friend and helper. These years had been spent in close study of the rural problem; and together we had formed plans for the work which I am sure would have shown large results had he been spared to us to carry it on. Meanwhile, he had made others see the problem in its challenge and opportunity as well as its difficulties—and so had enkindled zeal and hopefulness among the clergy and new interest and larger support among the people of the diocese.

We had been close friends for more than a quarter of a century, a friendship dating back to college days and fraternity life together and renewed with stronger affection in our common work. When I asked him to accept the office of archdeacon, it was from a deep sense of duty that he left

a comfortable parish to come with me. He saw the importance of the work in the small towns and villages, felt that there was no service so vital to the future life of the Church, knew that the streams of life from the country to the city were either to feed the Church or else to leave her weak in the smaller places and contributing no strength to city life; he felt, too, that the Church's system was needed in the country; he had a strong sense of the need of sacramental religion; he had a large vision of the work the Church could do as a mediating influence among many religious bodies; and, above all, he had studied the problem of rural work and felt that he could do something in quickening both clergy and people to a sense of the opportunity for larger service.

No one but myself knew what the acceptance of the call cost him. He was a devoted pastor and it was a hard wrench to leave his people. He was a scholar and the new work meant an exchange of the leisure of the study for life on trains and automobiles. He was a gentleman, sensitive to friendly affection and keenly appreciative of the intimate relationships of parochial life, and the office gave him many acquaintances, but only slowly built up close friendships. He was not robust in health, and the new work taxed his strength.

He knew all this when he accepted the call, and he faced the facts. But it was a call which he felt he must answer out of loyalty to his friend and Bishop, but most of all out of loyalty to the Master he served. In three years he changed the estimate men had of the archdeacon's office; he won the hearts of the clergy; he attached to him the people of the mission parishes, and he was building up a pastoral relationship throughout the diocese which was steadily supplying the craving of his spirit.

And all the while he had the modern viewpoint; he was keen on the need of social service; he was alive to the necessity of fraternal association with other agencies at work in the field; he was alert to the need of quickening the parishes for contributions of service to the community life; and he was rapidly gaining influence in state and public institutional service. A scholar, a Christian gentleman, a faithful pastor, a devoted minister of the sacraments, a loyal friend, unselfish and generous in the giving of himself and his means, a preacher who was at his best among plain people and was growing stronger every year in the ministry of the word, his diocesan service (brief as it was) will leave a permanent impress upon the missionary parishes of Central New York.

Dr. Hegeman's acceptance of the office of archdeacon ought to make others see the value and importance of work such as falls to the missionary, whether priest or bishop. There were some who expressed surprise at his taking the place—they did not know his motives; they thought of him only as a priest, who was rector of a prosperous parish, one of the examining chaplains of the diocese, dean of his missionary district, member of the Standing Committee, deputy to General Convention, a rector who had cleared his church of a large debt, built a parish house, secured a suitable rectory, and out of a somewhat disorganized congregation had built a united, loyal, and working parish. They did not know that he had offered himself for any work his Bishops asked him to do, and had said that if both Bishops felt the new call to be one for which he was fitted he would consider it a direct, divine summons for service.

Eventually I think he would have been called to larger work; but for him the really big work was the work to which he felt he had been directly summoned. It had its difficulties and its hardships and it seems a tragedy that he had to lay down his life before he came to see the rich reward of his patient service. If, however, his choice shall make others understand that the Church's work for the small parishes and the scattered sheep is quite as important as a ministry to large congregations of wealthier and important people, his life will not have been given in vain. I am doing the same work, and if I did not believe the same thing about it I should have to give up and get out. It was a constant protection against despondency to have at my side one who had made the same choice and had the same belief, and I know not what I shall do without him.

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THE SERVICE of love is the only service that power cannot command and money cannot buy.—*Prescott*.



## A Creedal Social Service

By Clinton Rogers Woodruff

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



SHORT time ago I devoted an article to the Roman Catholic social service organization. It is a model of closely knit framework based on a far-reaching Church foundation. This week's article I am devoting to The Social Duty of the Unitarian Churches. It is the outgrowth of the work of a committee appointed last autumn "to prepare a statement" on the duties of the Churches in a period of reconstruction. Prof. Francis G. Peabody was chairman. It is essentially a creed without relation to an organism. The very use of the plural "Churches" marks a great distinction between our own organization and that of the Roman Catholics on the one hand and the congregational Unitarians. We are sacramentarians who have a creed. We belong to an organism—even the body of our Blessed Lord Jesus Christ—which in its earthly manifestation is known as "the Church". Our creeds are the fruit of an organic life. In an essential degree the *creed* is the cornerstone of the Unitarian body.

In presenting their report Dr. Peabody's committee declared that the end of the world war confronts the Churches, as it does all human institutions, with a new world, of unprecedented problems and critical decisions. "Religion, not less than politics and trade, must welcome untried methods and anticipate unsatisfied demands," they declare. "Each day is a Day of Judgment. It is, therefore, the pressing duty of Unitarian ministers and congregations to consider, deliberately and prayerfully, what contribution they may make, from their modest place in the world, to its social sanity and peace."

The preliminary obligation of any religious communion is declared to be "to recognize and illustrate the social character of the religious life itself". In all concerns of the modern world, the individual finds himself now summoned to a new era of dedication to the common good. Coöperation, partnership, federation, are the keywords of the time. "This era of socialization gives a new expansion to the sphere of religion, and demands not only a new type of life, but a new type of Church. Such a Church should be, not a club of pew-owners, but a power house of social energy. It should not abandon or diminish its interest in worship for the sake of the community, but should teach the community the social nature of worship. The Churches of the past have been tempted to show their faith without their works; the Churches of the future must show their faith by their works. The Church has often sanctified itself through the truth; it remains to sanctify itself for others' sakes."

For this momentous transition the Unitarian Churches are, it may be believed, not wholly unprepared. Individualized and self-centered as some Churches and ministers may be, as though survivals of another era, the wind of the new time is blowing freely through many congregations. Women's Alliances and Laymen's Leagues are pointed out as signs of the new concern for social welfare. The appreciation that the ministry is underpaid has aroused a new concern for this calling, as for other workers, that a living wage and an adequate pension should be secured. The internal socialization of the Churches has begun. "A Unitarian Church which does not thus welcome the new world is not only unawakened but decadent."

In the second place this communal consciousness summons the Unitarians to a clearer understanding of the nature of social service.

"The denomination inherits a precious tradition of philanthropic initiative, of which it is justly proud. The science of poor-relief was, for the first time in the United States, defined and illustrated by a Unitarian minister, Joseph Tuckerman; the protection of the insane was first secured by a Unitarian woman, Dorothea Dix; the scientific care of the blind and the defective dates from the epoch-making service of a Unitarian layman, Samuel G. Howe. The counsels of

Channing concerning charity, industry, and temperance are as timely as if spoken to-day. 'We ought to be,' he said, in words of permanent authority, 'by preëminence Christian philanthropists.'

The same summons to social responsibility meets the Unitarian Churches to-day. The integrity of the family still needs defense from selfishness and sin; the curses of intemperance and sensuality still breed destitution and disease; the defectives and delinquents still call for care. We ought still to be a democratizing, not only of politics, but of social life. Patronage of the privileged for the unfortunate is no longer worthy of the prosperous or welcomed by the poor. Social democracy means not condescension, but fraternalism. Temporary amelioration of conditions remains a part of social duty, but its new problems are those of the exploration of causes, the provision of opportunity, and the anticipation and prevention of remediable ills. Social service now means all which science and experience can contribute to the common good, yes, and means something more, the embodiment of the second commandment of our Blessed Lord as our Unitarian friends bear testimony in their next plank which declares that:

"To this democratizing of social service the Unitarian Churches are called, both by the needs of the present and the traditions of their past. Poverty, sickness, sensuality, and crime are at their doors, and wisdom, experience, and rational religion are at their command. They have been trained in the first of the great commandments—the love of a loving God; they are now called to reaffirm, as never before, the second great law of the Gospel of Jesus Christ—the love of one's neighbor, however outcast or disabled, as one's self; with the same right to self-development and self-respect, a place in the communal unity, and a claim to life, liberty, and the pursuit of happiness. *The science of social service is a part of religious education in a Unitarian Church.*"

This communal consciousness of a Unitarian Church is not, however, to be limited to the area either of denominational activities or of benevolent expenditure. It must enter the region of economic life and guide the business of the new world. A world-movement of industrial unrest has succeeded a world-tragedy of war. The class consciousness of employers has been logically followed by the class consciousness of the employed. In either case the reciprocal obligation of coöperative loyalty has been ignored or defied and the inevitable result has been, not productive peace, but destructive war. Here then is a new call to the intelligence, the magnanimity, and the courage of each community. To prolong hostilities is not only wicked but stupid. The claim to more equitable distribution of the profits of industry is not only clamorous but just. No employer who is gifted with insight or foresight can delay the devising of schemes which will satisfy reasonable claims and ensure the stability of industrial life.

Already, however, it is obvious that such schemes, whether of industrial partnership, security of employment, increasing wages, or insurance against the vicissitudes of life, must be the product, not merely of a new mechanism of industry, but of a socialized conscience. They must recognize a moral as well as a commercial partnership, a genuine democratizing of industry.

"Here is a new and compelling summons to all who profess a rational religion. Business life, under Unitarian principles, is a form of social service applied to the production and distribution of usefulness. All concerned in such transaction—the manager, the producer, and the consumer—are partners. All have rights and all have corresponding duties. The wage system alone, in its rigid relationship of master and men, is a relic of an earlier era."

This organization of partnership may assume many experimental forms. The producers may themselves become managers, as in a coöperative system; the manager may



organize and administer under a profit-sharing plan; the consumers, in the form of the state, may themselves become both managers and distributors.

"The practical operation of partnership is a matter of economic adjustment. Religion does not prescribe any single form of industrial organization. But behind any programme of industrial change must stand a change in motive and desire, which alone can ensure industrial stability and peace. A coöperative system depends on coöperative men; an industrial partnership on reciprocal good faith. Here is the waiting opportunity of the Churches—to inspire the men and women who shall make the new world; to carry over the communal consciousness from the life of a worshipping congregation to the neighborly relief of need into the larger problems of the business world. In this momentous transition the work of the Churches has an essential part. Fraternalism in business is the corollary of faith in a fatherly God. Neither party to industrial controversy can justify an association with religion if it does not respect a genuine, candid, and generous acceptance of business life as coöperative service. Wealth must mean stewardship; labor must mean life; a living wage must be assured to any industrious workman; a class-conscious struggle has no prominent place in an industrial democracy; a dictatorship, either of the privileged or the proletariat, is, like all autocracy, a relic of the past."

To these principles the Unitarians are summoned by their traditions and their ideals. New undertakings of industrial democracy must be welcomed by them. Radical changes in the conduct of business should not disquiet nor deter them. They should look forward and not back. They should live without ostentation; they should accept prosperity as a trust,

and adversity as a discipline; and they should die, not as those who have been ministered unto, but as those who have been ministers of industrial peace.

Finally, this communal consciousness of the new era is confronted by international obligations and by the tragic needs of a stricken world. Out of the vast disaster of war has emerged at least one permanent blessing—a genuine and inalienable sense of human solidarity which binds the world into a new unity of duty and hope. The security and welfare of peoples hitherto unconsidered and even unheard of has become a part of our national self-respect. The community of the future is the world. The world, as the title of a famous book announced, is the subject of redemption. This expansion of sympathy is but a new expression of the religious life. The brotherhood of man is the corollary of the fatherhood of God.

"To this enlargement and enrichment of their faith the Unitarian Churches are peculiarly called. They are free from the limitations and implications of a dogmatic creed. They can adapt themselves without restraint to unfamiliar forms and a changing order. They believe, with John Robinson, that God has ever more truth to break out of His Holy Word. It is for them, therefore, to welcome the new opportunity of fellowship among divided communions, as among divided nations. If a League of Nations is to be the guarantee of political peace, a League of Churches is not less the condition of religious stability and hope. Christian unity, which has been so vainly sought by the way of dogmatic and ecclesiastical definition, is already within reach of the new world if it can welcome the simplicity which is in Christ."

## Goodness

<p>The Lord walks in the valley of the shade Of fearful death, Of all those horrors patient, unafraid; He answereth Their parchèd, mocking lips with peace, And barrenness with full increase.</p> <p>He moves beside that noisome fen As by a stream; And His bright gaze, like the sunrise again, That hideous dream Dispels: and all that place of dule Where He doth walk is beautiful.</p> <p>Along His way of springing holiness The poor may go, And He, their Saviour, constantly doth bless Their piteous woe: As in the desert blooms the rose, So He defends them from their foes.</p> <p>So He protects as in a castle wall His failing guard; When sickness and starvation them appal, For their reward He gives them hope for suffering, And cheers them like a mighty King.</p> <p>So the attendant Mercies of His train The sick and bare Do tend and clothe, with charity would fain Give tender care To strangers, and in daily need With their own bread the hungry feed;</p>	<p>Captives they would sustain, the fatherless With love support, And to the dead would give the last caress In graver sort, With sacred rite of burial To sleep until the Saviour call.</p> <p>Not in the word, O Lord, but in the act Thy praise ascends: Such is with us Thy holy stern compact, So to Thy ends We fight on, anxious to confess Thee, find Thee in unselfishness.</p> <p>So upon us, as on the blessed Host At certain words, The Spirit falls; and we, so taught to boast, Are called the Lord's: On us, if we would serve Thee well, Is wrought a constant miracle.</p> <p>Our garments of unloveliness become Vestments of light: And as our weary footsteps falter home, The evening bright Shows in the firmament afar, For each of seven sins, a star.</p> <p>There are that hide the sovereign of their soul* Behind a veil, Constrained a sparing sustenance to dole, In naught to fail,</p>	<p>Till the expected trumpet blast Shall bring the ruler strong at last.</p> <p>As a like glory crowns the dying year, And the sweet smell Of dried leaves is diffused with solemn cheer, So they can tell Their leaves of strife and covetise Renounced with incense breathing sighs.</p> <p>Where goodness is, there pleasure doth not cloy, Nor love decay; No hollow-eyed presentiments annoy; The false array Of pride and painted vanity Before the face of goodness flee.</p> <p>The crystal-towered city of the good Shines in the sky, And here, reflected on the Saviour's Rood, Doth glorify The meek: the bloom of sorrow healed Is on the fruit the Rood doth yield.</p> <p>'Tis not one candle-light, but 'tis the Sun From Galilee That shines on us, in us: the Blessed One Continually Doth water us, that we may grow His tree, nor heat nor cold may know. †</p>
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\* II Chron. 22 : 12.

† Jer. 17 : 7-8.



**A NATION-WIDE LENT**

By THE REV. LYMAN P. POWELL, D.D.



HE observance of Lent has steadily become more popular, regardless of differences in Christian alignments, in recent years. As one revival movement after another has swept across the country from Moody to "Billy" Sunday, people have drawn instinctively to the conclusion that there must be "a more excellent way". The swing away from the visiting revivalist to resident revivalism conducted by the pastor himself the whole year round has recently been notable. In travelling over the country almost constantly, I find an increasing number of Christian churches which are growing stronger—sometimes doubling their membership in a single year—by this simple and sane method of keeping Jesus Christ constantly before the human soul from the cradle to the grave. Two churches—one east, the other west—which seemed dead five years ago are now big, strong, alive, vastly useful in every way. Laymen as well as pastors win souls, one by one, and no Sunday passes that there are not large additions to the church.

From the first the Interchurch Movement in this respect as well as others, has honestly endeavored to profit by the best experience. No Church itself but merely a medium of co-operation among Churches, the Interchurch has watched experiments and reported the successful ones to all the Churches. Last fall, the Interchurch planned a 1920 evangelistic campaign to carry the message of Christ to all who ought to have it, functioning through the Churches but placing the general responsibility on the Spiritual Resources Department to direct and carry on. A study of each local situation was to be made. Each Church was to be informed of general experience, bidden Godspeed, and where possible and necessary vitalized. It was suggested that, wherever feasible, the unchurched should be reached with the combined power of the local Churches coöperating where they could, and where they could not holding simultaneous meetings. All was to lead up to such an observance of Lent, culminating in Holy Week and Easter Day, as the world has never known before.

Back of the programme for this Lent was the prayerful hope that, once swept on into the current of common effort, Christians everywhere would come to what we Churchmen know is the genius of soul-winning and ingathering. Months ago we sent out from our Spiritual Resources Department a call ending with these words: "While this particular campaign is timed to come to a climax at Easter, 1920, the great paramount work of the Churches is continuous evangelism and the training of new recruits for the work of the Church, the community, and the world."

After Christmas it became evident that we must add to our Spiritual Resources staff an expert to give all his time till Easter to this 1920 Campaign. There were several men in our Church whom I would gladly have suggested. But it would not have seemed in good taste for me to do so with our Church as such in no way officially participating in the Movement. Fortunately it at last proved possible to draft a man—out of many—heartily in sympathy with the general plan, deeply and widely experienced in evangelism, strong, sensible, and consecrated; and Bishop Theodore S. Henderson of the Methodist Episcopal Church was selected by the Interchurch authorities and is now driving ahead with tremendous energy organizing Christians everywhere to "come to the help of the Lord against the mighty". I have personally presented the case at several big state conventions, ranging from 500 to 3,000 Christian pastors of many folds, received their hearty endorsement, and shared in the selection of ministers, laymen, and women to carry out the plan, and all over the land the work is going forward. None has been more enthusiastic than the many Episcopalians I have met along the road. It is after all a Churchly way.

Here are the main points in the advance sheets Bishop Henderson has sent me of his noble programme:

1. Put the Christian Church in its entirety in circulation for Christ this Lent.
2. Encourage to the utmost prayer "to call out and release the prayer power" of Christians.
3. Ask all Christians to pause for a prayer moment every

day in Lent and have the church bells ring each day at 12 o'clock as a reminder.

4. Urge every Christian to be an evangelist and every church to be a centre of evangelistic and community service.
5. Induce Church officials in particular to accept their evangelistic obligation to help the minister to the utmost.
6. Capture the workingman of America for the Master Workman of Galilee.
7. Go after the biggest business men everywhere. Have business men's luncheons. Challenge them to test their salesmanship by selling the Gospel to others like themselves.
8. Get the coöperation to the utmost of women and urge them to have their special meetings as circumstances may determine.
9. Make the most of Holy Week. Begin with Palm Sunday. Have daily noon-day meetings in downtown churches and in theatres in addition to the Church services conducted all through Lent with increasing emphasis and frequency as churches pass on into Holy Week. Wherever possible, observe the Three Hours on Good Friday. "The seven sayings of the Cross should be the subject of addresses, petitions, praise". Try to get the stores all closed during the Three Hours.
10. Make Easter Day the greatest Easter Day of joyful appreciation of holy worship and of soul-ingathering the world has ever known.

**PSALM XI**

FOR THE CHIEF MUSICIAN

A PSALM OF DAVID

In the Lord my trust I lay;  
How speak ye my soul this word,  
"Flee, O Bird, to your mount away"?

Lo! the bow the wicked bend;  
The arrow fit upon the cord  
To wound the just in dark that wend.

With foundations shattered, too,  
What then shall the righteous do?

The Lord is in His Temple high;  
The Lord, His Throne is in the sky;  
His eyes behold; His eyelids try of men the whole;

The Lord the righteous tests with pains;  
But violent and wicked men abhors His soul;  
Upon the wicked snares He rains;  
With brimstone, fire, and burning wind their cup is full.

The Lord is Grace, and loveth grace;  
The upright shall behold His face.

DONALD A. FRASER.

**THE WARNING**

"O earth, earth, earth, hear the word of the Lord."—Jer. 22: 29.

O blind, mad earth, that hastens headlong toward  
The dark and voided spaces of the sky;  
Thrusting your watching sister planets by;  
Hear! heedless earth, the warning of the Lord:  
Bright in His Hand He holds the Spirit's sword!  
Choose not the lure that leads where all will die.

Hear, hurrying earth, the far off cry  
Of righteous souls whose life you once abhorred:  
"His word returns not empty; now is filled  
To brim His cup, with blood of prophets spilled,  
And saints and martyrs, dying for His cause;  
A joyful sacrifice unto His laws.  
O guilty earth, who will not heed nor hear,  
Night comes not sooner than your Judge draws near!"

MARY ALETHEA WOODWARD.

The Psalmist trusts in God;

though beset by enemies.

It is hard at times,

but God is powerful and just,

He punishes the wicked;


and rewards the upright.



## At a Leper Colony in Japan

By Elizabeth G. Newbold

ST. MARY'S HOUSE, Aomori, Japan,  
January 17, 1920.

OON after I was settled here, last September, I learned that I was to have the great pleasure of helping in a kind of work that up until now in my missionary career I have had no opportunity of doing, and one which I had often longed to do as it seemed that, with that bit left out, we were not entirely following our dear Lord's methods of work. Namely, I have the privilege of going once a month to give talks at a leper settlement six miles from here in the country. There are 120 inmates, it being supported by the Government. I am sure you all know of the Hospital of the Resurrection at Kumamoto, started by Miss Riddell thirty years ago—the first effort to alleviate the sufferings of the lepers. In this country, nothing whatever is done for them; they are not even segregated as they were among the Jews. Lately, the Church has been enabled to carry on work in another settlement of lepers at Kusatsu, near Karuizawa (the famous summer resort), where another English woman, using her own means, lives and cares for them and teaches them.

Through these efforts of Christian missionaries, the Government here has been led to do something for these poor people, so there are five institutions now for them; but, of course, that is only a drop in the bucket. As we know, this curse was stamped out in Europe in less than a hundred years by the method of segregation, but in this country it is believed to be hereditary, not infectious; and, to make it worse, people who can afford to do so hide the leprous members of their families in their own homes, so it is difficult for the authorities to do anything. As a consequence, only the destitute and outcast find shelter in the Government institutions. Here, they are, of course, really prisoners, but the estate is very large, giving ample room for exercise, cultivating the ground, having small gardens, etc. The name of this city means "Green woods", and at first when I heard of its reputation for snow it seemed most incongruous, but I now understand the appropriateness of the name, for it is the centre of a large forestry operation by the Government, and the leper settlement is surrounded by thousands and thousands of young spruce, pine, and other evergreen slips of trees, cared for there until strong enough to be transplanted on the mountains.

The assistant doctor is a Christian and eagerly gives his support to my Christian work. Our missionaries began going there about eight years ago, the assistant doctor at that time being one of our own members. There is a large room, with a stage, set off for worship—one half of the stage being fitted up as a Buddhist temple, the other half as a Shinto shrine. When we began to go there, they generously offered to allow us one-third of this stage, to be fitted up with Christian emblems, showing a true spirit of unity ("it makes no difference what you believe so long as you do what is right") in dividing the space equally with us. We explained the impossibility of this, so they gave us a smaller separate room for use for Christian services. This, too, has a platform, in front of which is a wire screen, separating us from the lepers. Some friend in America gave a small organ for the lepers to use. It is in their part of the room and some are able to pick out hymn tunes on it. How they do enjoy it! At the rear of the platform is a large green velvet dossal, against which is a large wooden cross, and another organ. Around the walls are some colored Sunday school Bible pictures, very particularly bad; otherwise, it is just a bare whitewashed room. I long to be able to give it some warmth and color and outward sign of the faith that is in us—pictures—and oh, how I would love to be able to put a good picture in at least each of the wards—but most of all I long for a Crucifix. That always helps more than anything else to bear suffering and pain.

The first time I visited there, in September, and stood on the platform facing those poor deformed people, I nearly broke down. They tell me there is really no suffering in

connection with the disease, but it is certainly most loathesome. Strange, too, as it may seem, having lived here all these years, it is the first time I ever really *saw* lepers. I must have passed them many times, for I think the beggars here are entirely recruited from them, but I did not really see them.

How they love to sing! And how they do enjoy the talks and the pictures!

The Buddhist priest goes three times a month; and the second time I went he and I met in the office, as he had been summoned to a funeral. He had on all his robes, and as it was the first time I had ever seen one so close in his regalia, I took him all in. It is only fair to say, he seemed just as much interested in me, and I thought it made rather an interesting picture—I, in my garb of a deaconess, with the Cross on my breast, on one side of the stove, and he, in his multicolored raiment representing only a desire for nothingness, on the other side of the stove.

We also go three times a month, the foreign priest once, the Japanese priest once, and I once.

So far, all is only the preparation for the real story. For on December 22nd five lepers were baptized—the first fruits of eight years' work. At last, we were allowed the other side of the screen, the screen which had been such a torture to Father Nichols and myself. It was a most touching service, in that poor, bare, dirty room, with the desolate winter landscape seen through dirty, uncurtained windows, and yet as each poor maimed head was bowed to receive the refreshing water of Regeneration, and a small cross was slipped over his head, it seemed I could feel the stir of angels' wings, rejoicing over one more sinner that repenteth.

We told them we would be out on the 27th for the Christmas party, which would be not only for worship but also for fun, and that we would be glad if they could sing or recite, and that it would be nice if they could cut down a small pine tree for decoration.

When I tell you that the Christians here, in one of our oldest stations, who have the privilege of worshipping in one of our most beautiful church buildings, made no provision whatever for decorating the church for Christmas, nor showed the least desire to do so, you may grasp something of the joy I felt when on passing down the long passage of the leper asylum, on the 27th, I came to the entrance of the Christian chapel, for, with only the slight suggestion we had given, those poor maimed hands had made the most beautiful arch of evergreens I had ever seen, at least a foot square all around; and over it hung a motto, with the words "Gate of Joy". As we exclaimed at its beauty and admired it, the Christian lepers said: "Through the kindness of the teachers, we have been led through the 'Gate of Joy', and we erected the arch as a memorial"—entirely their own idea. Inside, from the centre of the ceiling, was suspended a cross of evergreens, the most beautiful shape I ever saw, and from it to the four corners of the room were ropes of evergreen. In the rear was another beautiful motto—"Merry Christmas"—made of bits of pine, oranges, and cotton. Our hearts were almost too full to go on with the service, but I am sure that the Christmas carols sung that day by those husky, cracked voices were the sweetest the angels heard. Our mission woman told them the story always new—of the Shepherds and the Angels and the Babe—Father Nichols sang two solos, our Japanese girls sang a duet, Father Nichols gave them a number of records on the Victrola, and they themselves sang three hymns which they had taught themselves, saying they could not let the teachers do all the entertainment. At the end, we gave each inmate a package of cakes, some oranges, a picture, and a tract. They were as happy as children, and we—we, I think, were nearly as happy as—the angels.

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THE LEAST controverted points are usually most weighty, and of most necessary frequent use to our souls.—*Richard Baister.*



## Liturgical Pageantry

By the Rev. Carroll Lund Bates



WHEN we use the word "Pageant" we directly think of a showy and stately parade. The reason for that is that the original pageant was a showy and stately parade indeed. It was a long procession of "pageants" or what we should call "floats", that is to say, movable platforms, on each of which a single scene of an ancient Christian mystery play was enacted.

The trade guilds of Chester and of York and of other English cities used to vie with one another in entertaining the people on great Church feast days, especially upon Corpus Christi Day, with these outdoor mystery plays.

First would come a "pageant" or "float" carrying a depiction of the Creation; then would follow a second, representing the Fall; then, a third depicting the quarrel between Cain and Abel; then, still another with Noah scolding his wife in an endeavor to make her enter the ark; and so on all down the line.

There was a good deal of crudity and much that we should call irreverence about it all, but it was a well-meant attempt to entertain and instruct the people who should see it.

The fact is, it was Drama taking its first steps as a child. When it attained a little larger growth it became the secular drama of Shakespeare and the Elizabethan era.

It is to be feared that, in our day, Drama is entering upon its second childhood, if we may judge from some of the gibberish that we tolerate and that some of us seem to like. No one would dream, from some of the mawkish, sentimental, and often immoral drama in evidence to-day, that Religion was the mother of the dramatic art; and yet such is the fact.

The Church Year is the great original Christian Pageant. The dramatic instinct of early Christianity created the Church Year to tell in a series of pageant pictures (the whole procession taking a year to pass) the story of the Christ.

The honor of Pageant Master, in this Pageant of the Church Year, was appropriately given to St. Andrew, because he was the disciple who was first called. His day was fixed upon November 30th, and when he held up his hand the first "float" of the pageant was scheduled to appear. So the Sunday nearest to St. Andrew's Day is always the first Sunday of the Church Year.

There come at the head of the Church Year the Four Sundays in Advent. They are vested in violet color, for they call to repentance. Their theme is the two comings of Christ.

The First Sunday bears an hour-glass, and proclaims that our time for serious thought is passing, bidding us pray that we "may cast away the works of darkness" "now in the time of this mortal life". The Second Sunday in Advent bears an open Bible, because the Bible is the expositor of the first Advent and the pledge of the second, and because also the Bible is the Church's mighty instrument in promoting Christ's Kingdom, and so for preparing for Christ's second coming. The Third Sunday in Advent affirms that the sacred ministry are Christ's commissioned messengers for the furtherance of His coming in His Kingdom's upbuilding. The Fourth, with Christmas Day in immediate view, prays God to "raise up" His "power and come among us", thus asking for the final consummation of that Advent of which the Birth of Christ was the initial step.

Preceded by these four Sundays, Christmas Day now makes her dramatic entry, vested in white festal robes.

Epiphany-tide, following, lifts up its emblem, the Star. It is the office of this season to evolve, or draw out, the lessons latent in the Christmas story and in its associated story of the Magi, affirming that Christ's is a world-wide Saviourhood, and deriving this lesson from the fact that the three Magi were Gentiles.

So closes the first section of the pageant of the Church Year, wherein the instinct of early Christianity employed the days and months as the movable platforms of an annual procession.

Then there is a solemn fanfare upon bugles and the

three Sundays that are commissioned to announce the approach of the second section of the parade appear. These Pre-Lenten Sundays are appropriately *three*, as if the Church would have us enter on her most solemn fast in the Name of the Father and of the Son and of the Holy Ghost.

Ash Wednesday now enters, ashes of repentance and self-renunciation on her head. She bids us heed her Forty Days reminiscent of the Saviour's fast in the wilderness.

At last Passion Sunday lifts the Cross; Palm Sunday tells the regal dignity of the Victim advancing to the Sacrifice; Maundy Thursday halts us for some solemn moments, telling of the Institution of the Eucharist; Good Friday proclaims the Sacrifice consummated, mingling with its Prayer Book title "Good" and another ancient title "Black" the Christian's gratitude for remission of sins with an accompanying grief for the sin which crucified the Saviour.

Quiet and somber Easter Even calls to reflection and a short interval of rest.

Then follows joy-clad and triumphant Easter Day. The "Great Forty Days" ensue. They bear each of them a torch, lighted at Easter's flame, and assurant to the Christian of his immortality.

After these, Ascension Day, in festal white again. Then Whitsunday in red, the color of the tongues of flame. The whole pageant closes with Trinity-tide.

Trinity Sunday gathers up the lessons of all the year, as Epiphany gathered up the lessons of the year's first part; educing from the whole our Christian duty to worship Father, Son, and Holy Ghost.

The numerous Sundays of Trinity-tide follow in long parade, each translating some doctrinal portion of the Church's Year into terms of conduct.

But the pageant of the Church par excellence has, from the earliest days, been enshrined in what has ever been termed "The Liturgy". Her pageant of pageants has been and is the Eucharist. There the whole story of man's redemption has been enacted before the Church's altars in superb dramatic form from the hour of Christianity's inception.

There, in the liturgy of the Holy Communion, the cardinal truths of the Faith, in much the same sequence in which they are rehearsed in the Creeds and in the Church Year, are exhibited in an unexampled drama. Before the altar the Christian priest has ever commemorated and still commemorates the Advent, the Passion, the Death, the Atonement, the Resurrection, the Ascension, the Session at God's right hand, the pleading of the Perpetual Priest, the response to His prayer in the descent of the Holy Spirit upon those who are Christ's, the knitting up of the recipient in the mystical Body of our Lord.

It was natural that the Christian, fed from childhood on such pageantry as this, should early conceive the idea of adding to this pageantry, at the great feasts of the Church, certain distinctive items, designed more effectually to express what each great festival stood for. The initial step toward this new liturgical development of the Church's pageantry may perhaps be detected in the "Proper Prefaces" of the Communion office.

Later it was essayed to render, upon Easter morning, the story of the Resurrection in brief dramatic form, associating this dramatic expression with the liturgy. The priest and his assistants took the parts of Mary, John, Peter, and the angels, reciting the scriptural words of the narrative. For Christmas also there was soon evolved a like brief dramatic rendition of its incidents. Even earlier than this the altar crosses of the churches had been lowered upon Good Friday, laid in "a sepulchre" especially prepared, to be solemnly disinterred and triumphantly restored to place on Easter morning.

Thus liturgical pageantry grew up out of those dramatic roots that had always been so vital a part of the Church's service. It was destined to flower for a short period only. The stern metaphysical and super-moralistic mood of the



Puritan and the Calvinist arose and drove this and all such joy and beauty of expression of faith off from the boards for the nonce.

But with the twentieth century the temperament of humanity is hungering for some sort of a grateful expression of the voice of Christian Faith as shall take the place of that more prosy sermonic exposition of Faith which no longer answers.

Why, then, properly safeguarded in its expression, should not a new pageantry be born to meet this generation's needs?

It should be not a mere revamping of the old, it should be a direct and new response to this new era's call.

At sermon time, particularly on the occasion of the great feasts, why not some devotional, reverential, dramatic expression of what the feast stands for? And this not a choir performance merely—for, however artistic and classical, this has been found not to suffice.

There should be a new liturgical pageantry, formed in like reverent spirit with the old, but embodied in twentieth century terms; for there is a perfectly new determination, on the part of this era, to have done with that conventional dullness which has been the sin of the past Christian century, and which has made religion seem to some as cold as steel and to others absolutely ungenueine.

This determination must be taken into account, and the new liturgical pageantry is one of the agents that may be well employed to satisfy it.

## THE CONSECRATION OF BISHOP SEABURY

Aberdeen, Scotland, November, 1784.

Pure, strong spirit, blest of God,  
A giant's task for thee is set;  
In Zion is a trumpet blown,  
"Lest we forget! Lest we forget!"

As sainted Paul you journeyed far,  
In perils oft by land and sea;  
To royal frown impervious,  
A holy rite was crown for thee!

Oh! rugged shore, storm-swept and bare,  
Proud Scotia, of all lands loved best;  
From Highland ben to Lowland loch  
The smile of God on thee shall rest!

For, sheltered 'neath thy deep glens' shade,  
A "remnant" held our Faith intact,  
'Til fulness of God's time had come  
To give the Apostolic Act.

Shepherd of sheep without the fold,  
In all a Father's hand is seen;  
Through you our Church succession saved,  
And holy ground is Aberdeen!

CHARLOTTE BARNES BIGELOW.

## Cain's Sin

By LOUIS TUCKER

SCENE: The gates of Paradise, before which is the flaming sword moving continually. Before the gates on either side is a great stone. On one, by which stands Abel, is a sin-offering of a lamb slain. On the other, by which stands Cain, is a thank-offering of grain and fruit.

ABEL: Be advised, brother. For the first time we offer for ourselves. Take one of my lambs. I brought two. Offer a sin offering as Adam does.

CAIN: Adam sinned. I have not sinned. Are you ready?

ABEL: I pray you be advised.

CAIN: Are you ready?

ABEL: Be advised.

CAIN: No.

(Each stands behind his offering and they lift up their hands toward the gates of Paradise. The flaming sword flashes out and touches Abel's offering, which is consumed.)

CAIN: Unjust! Making Abel ruler.

(The flaming sword stops moving and the Angel of the Lord appears.)

ANGEL: Why are you angry and why is your countenance downcast? If you do well shall not your offering be accepted? And if you do well, a sin offering lies at the gate. Offer it. Then (the angel points to Abel) unto thee shall be his desire and thou shalt rule over him.

(The Angel of the Lord disappears, the flaming sword resumes its continual movement before the gates of Paradise, and Abel brings the other lamb bound and lays it at Cain's feet.)

CAIN: But I did not sin. He is unjust. Adam sinned, not I.

ABEL: I sin often. Sometimes by wrong done, mostly by good left undone.

CAIN: Adam has sinned; you sin; I do not.

ABEL: Confess, ask pardon, and you shall have it. He said so.

CAIN: He is unjust, unjust. I do not sin.

ABEL: Brother, we all sin, or at least are sinful: given time enough, temptation enough, and we sin; or will do so.

CAIN: I do not sin. I ate no apple, talked with no snake, slay no lambs.

ABEL: But, brother—

CAIN: I will not have it so. If you sin say so—you ought to know—but keep your tongue from me. I do not sin. He is unjust, unjust, unjust.

ABEL: All my life I have obeyed you. When you confess and offer sin offering I will obey again, though sometimes it be hard. But in this matter I will not obey. I will not stand and hear you wrong Him. You pity yourself too much. I sin—and so do you.

(Cain strikes Abel, who falls. Cain raises his head.)

CAIN: Brother—I did not mean—

(He lets Abel's head fall, then lifts the body, leaving a pool of blood, and carries it off into the bushes. He returns and begins to scatter earth upon the blood. The Angel of the Lord appears.)

ANGEL: Where is Abel thy brother?

CAIN: I know not. Am I my brother's keeper?

ANGEL: What hast thou done? The voice of thy brother's blood calleth to me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the earth it shall not henceforth yield to thee its strength. A fugitive and a vagabond shalt thou be on the earth.

CAIN: My punishment is greater than I can bear. Thou hast driven me out from the face of the earth and from thy face shall I be hid; and I shall be a fugitive and a vagabond on the earth: and anyone that finds me shall slay me.

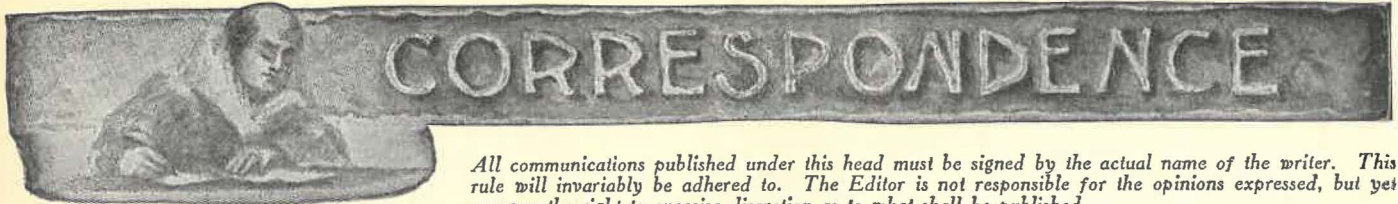
ANGEL: Whosoever slayeth Cain, vengeance shall be taken upon him sevenfold.

(The flaming sword flashes out and touches Cain's forehead. He falls. The angel disappears. Cain rises. A great red mark, like blood, is on his forehead. He covers it with his hands.)

CAIN: Self-pity: then anger: then the brand of Cain. Unjust, unjust, unjust. I will not have it so. I did not sin.

(Cain slinks away.)





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.

**NEEDS OF THE CHURCH IN ROME**

To the Editor of *The Living Church*:

**S**INCE writing you on the subject of the needs of St. Paul's Church in Rome, I have received a letter from the Hon. Thomas Nelson Page, formerly an ambassador there, in which he expresses the desire to be associated with me in making the appeal. He knows conditions there very intimately, and I am grateful for his interest.

Faithfully yours,

Annapolis, March 13th.

G. MOTT WILLIAMS.

**CONGREGATIONALIST TRADITIONS IN OUR CHURCH**

To the Editor of *The Living Church*:

**R**EADING over again the other day Daniel Dulany Addison's *Life and Times of Edward Bass*, I noticed the forgotten statement that Bishop Bass was a direct descendant of John Alden of the *Mayflower* company. And just afterward I had in my hand a volume of the *Annals of the American Pulpit*, which contains sketches of numerous of our early Church clergy, and found that Samuel Seabury was also an Alden on his grandmother Seabury's side, and probably as near as a second cousin to Edward Bass. Bass was the seventh bishop of our succession, as Seabury was the first. That two out of seven should have come down from the *Mayflower* company struck me as very remarkable, and it sent my finger running down the line to discover whether, without any further investigation, I could find anything equally and relatedly interesting.

Sprague's *Annals*, the book from which I have quoted above, comes down to about 1855 as to its contents, and gives us biographies of Bishops Bass, Bowen, Philander Chase, Claggett, Croes, Dehon, Gadsden, Griswold, Henshaw, Hobart, Jarvis, Kemp, Madison, Benjamin Moore and Channing Moore, Parker, Provoost, Ravenscroft, Seabury, Stone, Wainwright, and William White. Some of these had a varied spiritual ancestry. Croes was of mixed Polish and German descent and had been a schoolmaster among the Swedes in this country. Dehon was of French extraction. Kemp was born a Scotch Presbyterian, Ravenscroft belonged to a sect I had never heard of, the Republican Methodists. Provoost was from the Dutch Reformed body. Only Madison, Claggett, White, and Stone represented a real tradition of the Church. All the rest whether personally or in their parents or grandparents went back to a Congregationalist stock.

I have not a *Mayflower* Society list by me but at least three of our living bishops go back to that ship's company. The brothers Chauncey and Benjamin Brewster are direct descendants of Elder Brewster of the *Mayflower*, and I myself come down from John Howland and John Tilley. If there are others, as there doubtless are, I would gladly know about them. And, with all that I do not know, this that I can put down is of some interest. Certain names tell their own story. The two Onderdonks, Odenheimer, Auer, Schereschewsky, Knickerbacker go back to Germany, Holland, or Russia. Quintard was another French Huguenot. Otey and McCoskry came from the Presbyterians, and the same was true, I believe, of Lyman. Bishop Cox's father was a Presbyterian minister though he was named for an ancestor, Aaron Cleveland, who had been a Church clergyman; and the straight-out Puritan tradition could be claimed for the Potters, the Graveses, the other Chase, Huntington, Brooks, Clark, and others.

It seems as if Congregationalism can have nothing very new to say to us; and that both Plymouth and Massachusetts Bay are, or have been, pretty well represented in our House of Bishops. It was Plymouth that showed a conciliatory Christianity rather than Massachusetts Bay, and it is therefore natural for Bishop Brewster to show that same spirit in conference.

G. MOTT WILLIAMS.

**RESERVATION**

To the Editor of *The Living Church*:

**N**OTHING from your able and honored pen must command wide and respectful attention, and all who know your disinterested zeal for the kingdom of God must desire to see eye to eye with you in any programme you suggest for the promotion of the spiritual interests of the Church. But your recent advocacy of the right of Reservation for the sick

and, coupled with it, Eucharistic Adoration, raises a very embarrassing question.

We are accustomed to think that the doctrine and practice of the Church are stable and, in their main features, not subject to change. Yet if you are right in your contention, then the doctrine and practice of the Church have certainly fundamentally changed in the last twenty-five years. Everybody knows that the House of Bishops in their Pastoral Letter of 1895 declared officially, and so far as appears without a dissenting voice, that:

"The practice of reserving the sacrament is not sanctioned by the law of this Church, though the Ordinary may in cases of extreme necessity authorize the Reservation of the Sacrament to be carried to the sick. We are deeply pained to know that any among us adopt the use of the Reserved Elements, such as the Article condemns as 'not ordained by Christ'. . . . No ingenuity of evasion can turn the plain 'shall not be carried out of the church', 'shall reverently eat and drink the same', into an authorization of the use of the remaining elements for a service of benediction or for purposes of adoration. Most earnestly do we appeal to the clergy to consider the wrong of such disobedience alike to the letter and the spirit of our ecclesiastical law."

Thus did the united episcopate of this Church expound to the people the doctrine of the Church just twenty-five years ago. How is it possible for the clergy and people to-day to rely upon the stability of the doctrine and practice of the Church if, in the face of the rubric, in the face of the Article, in the face of the counsel of our House of Bishops in 1895, and in the face of the decision of the two Archbishops in England in 1901, after a long and exhaustive argument on both sides, and after a painstaking consideration of the whole question by their Graces—in the face also of the fact that the whole body of English bishops united in a Pastoral Letter exhorting the clergy to conform to the decision of the Archbishops, which decision declared: "Reservation in any form is contrary to the law of the Church of England"—I say, if, in the face of all this, Reservation of the Elements is asserted as a part of the legitimate pastoral office of the parish priest?

One of the greatest bishops of our communion in modern times, a very able and learned man, and withal a strong High Churchman, I mean Dr. Mandell Creighton, Bishop of London, referring to the permission given in the Prayer Book of 1549, says:

"This restricted form of reservation was struck out in 1552, and has never been restored. Moreover, a rubric was added, 'It shall never be carried out of the Church'. I know there are attempts to explain that away, but we must not try to explain away plain words that have to be read in the light of the previous concession" (*Life*, Vol. II., p. 311).

He goes on to say:

"It is clear that the Prayer Book contemplates the good of the sick person and provides that he shall have the satisfaction of a complete service, including consecration in his presence. Reservation in any form upsets this" (*Ibid.*, p. 310).

Once more, he says:

"The Archbishops' opinion is strongly against any recognition of Reservation, on the ground, which I strongly feel, that the separation of the recipient from the act of consecration is opposed to the spirit of the Prayer Book."

Are we to conclude that the teaching of the Church has been silently reversed without any public authority in the last twenty-five years, or must we think that two irreconcilable opinions on so important a doctrinal and practical subject are to exist side by side in our Church? If the latter, what becomes of that "unity of spirit and bond of peace" we all so devoutly desire?

RANDOLPH H. MCKIM.

Church of the Epiphany, Washington, March 10th.

To the Editor of *The Living Church*:

**F**ATHER WESTALL'S letter on Reservation sent to you by Dr. Penfold would seem ample answer to Father Conran's sent by Dr. Manning.

But it may occur to some that the most serious aspect of this little epistolary episode is summed up in the question, "Why did Dr. Manning send Father Conran's letter in the first place?" At a time when tremendous issues face the Anglican Communion throughout the world it would scarcely seem to be



the part of wisdom to try to arouse dissension within the Catholic ranks. We have had endless discussion of Reservation, and if anything emerges clearly from the smoke of battle it is the fact that, although there may be those who, like Father Conran, belong normally to the Catholic school of thought and yet oppose Reservation, the Catholic movement definitely includes Reservation in its programme. If, then, there are Catholics who for some reason or other disapprove of Reservation, no one will at present compel them to adopt the practice; but surely they can find better uses for their pens than inditing letters condemning it.

Dr. Manning has made it evident that in espousing the cause of the "Concordat" he has not intended to forsake the ranks of the Catholic forces in the American Church, but believes the "Concordat" consistent with Catholic faith and order. However difficult it may seem to many of us to reconcile the two, we must admit that such has been Dr. Manning's position. It seems a pity, then, that he should think it advisable to attack Reservation just at this juncture.

But the moral of the tale lies deeper than the question of Dr. Manning's motive in sending on Father Conran's letter. It brings us face to face squarely with the question of solidarity in the Catholic ranks. It is obvious that the Catholic revival in our communion is still in a fluid state, especially in matters of practice. Wherever, in these problems of practice, we priests can give each other a helping hand by all means let us do so; but if we are tempted to criticize some brother for being "too extreme", or "too Roman", let us put the criticism in cold storage until some time less fraught with danger to the cause as a whole. When we can once breathe easily again, and are free from the nightmare of being overwhelmed by a huge pan-Protestant tidal wave, it will be time enough to call each other to account for "extreme" practices.

FRANK DAMROSCH, JR.

Bristol, R. I., March 5th.

[ABRIDGED]



OUR argument in THE LIVING CHURCH of March 6th, like all from you, is able and convincing from your standpoint. For my part, I cannot find it was the practice of the very early Church; some of the fathers may have advocated it, but that was perhaps its origin, a preconceived theory. I don't see that it can be said it was Spirit-guided; as, if so, why not right at the first? As proof thereof, none of the apostles mention it. St. Paul gives no advice or hint to do so, and if not at the first, why now? The papacy held the entire Church for 1500 years. Why do you not say that was Spirit guided? The Christian religion is not a progressive science; then I must think a deceiving spirit must have suggested it. THE LIVING CHURCH never once mentioned it before 1906. It is decidedly a Papal practice, and then what security have we against what may come up in future? I am eighty years old, a Catholic Churchman, beginning with Bishop Whittingham, a leader in true High Church principles. Now I say, let the Church beware of the spirits to try them, whether they be of God, or not.

Baltimore, Md., March 11th.

THOS. W. HALL.

To the Editor of The Living Church:



AS you published at Dr. Manning's request the letter to the *Church Times* from Father Conran of the Society of St. John the Evangelist, on Reservation, perhaps it would be as well to quote his subsequent letter in the *Church Times*, as follows:

"I wish to add that in this and my former letter I am expressing my own personal convictions. I am not speaking for the Society of St. John the Evangelist."

Very truly yours,

New York, March 8th.

HALEY FISKE.

### SOVIET RUSSIA

To the Editor of The Living Church:



THE redemption of Russia must doubtless be internal, but it is impossible that it should come through trade, though "big business" believes in its panacea for all trouble, as its glory. It may be so for worldly kingdoms' distress, and offer a special remedy by its mere selfish power, but such a remedy was rejected with "Get thee behind Me, Satan!" when offered to One by him in the "temptation". "All this power will I give Thee and the glory of them." Trade with Russia under the "soviet government" means some profit to the greedy adventurer, but principally benefit to the tyrants and a prolongation of their wicked experiment, and the free outpouring of the tide of anarchy.

No, let the State Department's prohibition of exports to Russia, while enslaved, be continued. When its power to pursue this policy ceases under the "Espionage Act" after peace with

Germany is proclaimed, let no consulates nor official representatives of any kind be appointed for Russia and non-intercourse be maintained, on the ground that it is our duty to heed the Voice which said, "In any wise, keep yourselves from the accursed thing, lest ye make yourselves accursed!" and see that the despots are anathema to America, who have "abolished God", and the basic principle of democracy—religious toleration—proscribing, persecuting, torturing, and murdering their subjects, for their religious beliefs.

A petition is before the U. S. Senate for the permanent outlawry of Russia on the ground of their attitude. It should have the support of every Catholic, Orthodox, Protestant, Jew, and real democrat.

The reported purchase by the "soviets" of the War Department was one of the falsities of their agents' propaganda. Whatever bids were made by them, none were accepted from them, nor have been at any time. The Department writes me it "will see to it, in the future as it has in the past, that none of its material may be bought by the 'soviets'."

ERVING WINSLOW.

New Haven, Conn.

### THE UNITED STATES AND THE TREATY

To the Editor of The Living Church:



WOULD say if I may, as to your second editorial paragraph in THE LIVING CHURCH of February 7th, that not all Englishmen would agree with you that the United States are doing amiss over the Treaty of Peace and the League.

No doubt party politics are not wholly absent; but quite many of us feel that the Senate is doing a service to Europe in acting as it is. And as to a disgraceful cartoon in *Punch*, it has been cried down for shame.

We owe the end of the war to the United States. We owe the feeding by millions of the starving to the United States. But the people of the United States may well remember that the Peace Treaty is a disgrace. No disgrace to President Wilson, who must have fought against it through the Conference and has paid the price in his broken health, but a disgrace to us, who might have fought by his side. But Parliament—such a Parliament!—and people were dumb.

Let America still consider whether money help to England and France at *this time* does not mean helping to carry on a state of squalid war.

140, Strand, London,  
St. Matthias, 1920.

Yours faithfully,

H. C. SOTHERAN.

### THE CHIMES OF OLD TRINITY

To the Editor of The Living Church:



HAVE read with much interest Mr. Comstock's poem on Old Trinity in your issue of March 6th, and venture to send you the following, feeling that the incident is worthy of being preserved, as it has a touch of real human interest.

In the great break in Manhattan Elevated Railway stock in, I think, May 1889, Mr. C——, a member of the New York stock exchange, was caught heavily long of the stock, and suffered a loss of several hundred thousands of dollars. He personally related to me how he went to his office after the second day's debacle, a broken, ruined man; how, after considering his position, the necessity of selling his splendid collection of pictures, and his apparently irretrievable position, he raised a revolver to his temple, resolved to end it all, when the chimes of "Old Trinity" began to play "Nearer, my God, to Thee", followed by "Rock of Ages". He flung the revolver in a corner and went home to a loving wife; a chastened man, but strong in faith, a faith which lasted him to an honored grave.

New York, March 9th.

GEO. R. MORSE.

### EQUAL SUFFRAGE FOR CHURCHWOMEN

To the Editor of The Living Church:



HERE seems to be a contest as to which diocese has the primacy in granting woman suffrage. The following is an extract from the canon of the diocese of Georgia which has been in force at least since 1902 and probably much longer:

"All communicants over twenty-one years of age, who shall have been connected with the parish . . . for six months: all pew-holders and holders of single sittings over twenty-one years of age, who shall have been pew-holders or holders of sittings for six months prior to the day of election; and in free churches, all baptized persons over twenty-one years of age, who shall have handed their names to the rector or senior warden . . . six months prior to the election."

Brunswick, Ga., March 9th.

S. J. FRENCH, Secy.



# Church Kalendar



- Mar. 1—Monday.
- " 7—Third Sunday in Lent.
- " 14—Fourth Sunday in Lent.
- " 21—Fifth (Passion) Sunday in Lent.
- " 25—Thursday. Annunciation B. V. M.
- " 28—Sixth (Palm) Sunday in Lent.
- " 31—Wednesday.

## KALENDAR COMING EVENTS

- March 24—Consecration Bishop-elect of Southwestern Virginia, Trinity Church, Staunton, Va.
- April 14—Georgia Dioc. Conv., Grace Church, Waycross.
- " 14—Montana Dioc. Conv.
- " 20—Western Massachusetts Dioc. Conv., Christ Church, Springfield.
- " 21—Massachusetts Dioc. Conv., Boston.

## Personal Mention

ALL communications to the Standing Committee of the diocese of Pittsburgh should be addressed to the Rev. WYATT BROWN, Litt.D., Secretary, Ellsworth avenue and Neville street, Pittsburgh, Pa.

THE new address of the Rt. Rev. E. THOMAS DEMBY, D.D., Suffragan Bishop of the Colored Work of Arkansas and the Province of the Southwest, is The Bishopstead, Cross street and Wright avenue, Little Rock, Ark.

THE Rev. LEWIS H. HUBER, of St. Paul's Church, Monongahela, has accepted a call to the Church of the Messiah, Sheridanville, Pa., and will begin his work on April 1st.

THE Rev. H. M. LUFKIN, missionary at Candor, Spencer, and Van Etten, N. Y., has been receiving treatment in the Cornell Infirmary at Ithaca, but will soon resume his duties.

THE Rev. THOMAS G. MCCALLA, formerly of Denver, Col., but recently engaged in welfare work for the Goodyear Rubber Co., has accepted the call to St. Paul's Cathedral, Oklahoma City. It is hoped that he can take up his new duties by the middle of Lent.

THE Rev. GARDNER ALPHEUS MACWHORTER, assistant at St. Chrysostom's Church, Chicago, has been appointed to charge of the mission of St. Lawrence, Libertyville, Ill., and begins his work there on May 1st. Added to this charge will be St. Ignatius' mission, Antioch, and St. Andrew's, Gray's Lake.

THE Rev. R. MAYNARD MARSHALL, for several years Church chaplain at the University of North Carolina, and rector of the Chapel of the Cross, Chapel Hill, N. C., has recently accepted a call to the rectorship of St. Helena's Church, Beaufort, S. C., and will take charge of his new work on April 1st.

THE Rev. FLOYD J. MYNARD, rector of St. Michael's Church, Yakima, Wash., was recently with his wife the recipient of a Ford sedan, given by parishioners at the close of five years' residence.

THE Rev. H. C. SALMOND, formerly of South Pittsburg, Tenn., has now entered upon the rectorship of the Church of St. John Baptist, San Juan, Porto Rico, and should be so addressed.

THE Rev. LOUIS T. SCOFIELD has resigned as curate at St. Paul's, Oswego, N. Y., to which position he was called to enable the rector, the Rev. Sydney Winter, to devote his time more largely to war work.

DURING the vacancy in the episcopate of Easton, all business communications should be addressed to the president of the Standing Committee, the Rev. GEORGE C. SUTTON, Oxford, Md.

THE Rev. HENRY RUSSELL TALBOT, for four months the efficient executive secretary of the Rhode Island committee of the Nation-wide Campaign, has been made canon of the Cathedral of St. Peter and St. Paul, Washington, D. C., and as a member of the Cathedral staff is executive secretary of the National Cathedral Association.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., has been elected president of the New England Society of Charleston. Mr. Way is the second minister to be elected to this office in one hundred years and the only clergyman of the Church ever elected.

THE Ven. A. J. WILDER, Archdeacon of Marquette, has accepted a call from St. Alban's, Highland Park, Detroit, Mich., and will take charge there the First Sunday after Easter.

## DEGREE CONFERRED

UNIVERSITY OF PENNSYLVANIA.—The degree of doctor of divinity upon the Rev. ROBERT JOHNSTON, D.C.L., rector of the Church of the Saviour, Philadelphia, on February 21st, at the University's ninety-fifth annual observance of the birthday of George Washington.

## CLASSIFIED NOTICES AND ADVERTISING

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

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

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

## DIED

DICKER.—Entered into eternal life, at her home in Lexington, Ky., February 19th, ALICE MARY DICKER, beloved sister of the late Prof. Joseph Dicker, of the State University.

"Make her to be numbered with thy saints in glory everlasting."

HENRY.—On March 4th, at Palm Beach, Florida, the Rev. H. ASHTON HENRY, formerly rector of Trinity parish, Wilmington, Del. The burial office was said in Holy Trinity Church, West Palm Beach, Florida, on March 8th, at 11 o'clock; the Rev. Charles Temple officiating, assisted by the Rev. Lionel A. Wye; the Rt. Rev. Dr. Cameron Mann, Bishop of Southern Florida, giving the benediction.

"Father, in Thy gracious keeping Leave we now Thy servant sleeping."

IDE.—At her home in Boston, December 26th, MARY WORTH IDE, daughter of George Goddard and Charlotte Groves (Bunker) Ide, late of Claremont, N. H.

A devout communicant of the Church of the Advent, Boston.

LAMBERT.—The Rev. CHRISTOPHER J. LAMBERT entered into eternal rest on Monday morning, March 1st, at The Rectory, Pierrepont Manor, New York. He is survived by his wife and seven children—Robert, a student at the General Theological Seminary, John, Paul, Arthur, Elizabeth, Richard, and William.

PIERPONT.—At his home in Waterbury, Conn., on March 4th, after a long and painful illness, CHARLES J. PIERPONT, for forty years a vestryman of Trinity parish.

"Rest comes at last, though night be long and dreary."

TOMLINS.—ELISABETH CORNELIA, wife of the Rev. W. H. TOMLINS, Granite City, Ill., March 1st. Requiem Eucharist 7:30 A. M., March 4th; the Rev. P. Langendorf officiating; burial service 10 A. M., the Rev. Dr. Z. B. T. Phillips officiating.

In the communion of the Catholic Church. Jesu mercy.

TURNER.—On February 28th, at her residence, 420 West One Hundred and Nineteenth street, New York City, ELLEN E. W. TURNER, beloved wife of the Rev. Charles William Turner. Services were held on March 2nd at the Cathedral of St. John the Divine.

WIGGS.—Mrs. HENRY B. WIGGS, wife of Dr. Wiggs, passed away at her home in Russellville, Ark., on March 1st, a faithful communicant for several years in a struggling mission. She was formerly Miss Craig of Chicot county, Arkansas, an alumna of Hollins

College. Interment was in the family lot at Russellville, the Rev. S. E. Wells, assistant in Christ Church parish, Little Rock, officiating. "Faithful unto death".

WILLIAMS.—Entered into rest on February 27th, MARY B. (Houston), daughter of the late William Churchill Houston of Philadelphia, and beloved wife of Francis Howard WILLIAMS. The burial service was held in St. Luke's Church, Germantown, Philadelphia; and interment in the churchyard adjoining, on March 2nd.

"Her children arise up and call her blessed." Grant her, O Lord, eternal rest.

WRIGHT.—Entered into rest at Brookline, Mass., on January 2, 1920, GEORGE EGBERT WRIGHT. Services were held at the Cathedral Church of St. Paul, Boston. Interment in Newburgh, N. Y.

"Well done! good and faithful servant. Enter thou into the joy of thy Lord."

## WANTED

### POSITIONS OFFERED—CLERICAL

CURATE WANTED FOR A MIDDLE-WEST parish. Must be willing to keep everlastingly on the job. Good salary offered. Address WEM, care LIVING CHURCH, Milwaukee, Wis.

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

ASSISTANT RECTOR WANTED by St. Stephen's parish, East Liverpool, Ohio. Young, single man preferred. Address LIONEL C. DIFFORD, Rector.

WIDE AWAKE UNMARRIED PRIEST to assist in big social service work. Salary \$1,800. No maintenance. Address D. W. C., 912 15th street, Washington, D. C.

### POSITIONS WANTED—CLERICAL

EXPERIENCED ENGLISH PRIEST, LATE canon and diocesan inspector, Evangelical-Catholic, desires work in American Church about August or September. Would prefer chaplaincy to community or school or educational work; or would accept parish or work with congenial priest. Musical, choir-trainer. Credentials sent on application, also clerical references here. Address CANON, care LIVING CHURCH, Milwaukee, Wis.

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

CHOIRMASTER-ORGANIST IN ORDERS desires position in parish as curate-choirmaster and to take charge of young people's activities. Address W. C. S., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, GOOD PREACHER and reader and can sing service; looking forward to vacation in August would like to supply. Address CONN, care LIVING CHURCH, Milwaukee, Wis.

WORK WANTED as locum tenens, by able clergyman. Excellent references. Address EPISCOPAL, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

NURSE AND MOTHER'S HELPER wanted in family with three children. We want a refined, settled, Protestant Christian woman, who loves a home and children; who has had considerable experience with children and not many changes of positions. French-Swiss, French-speaking American or English preferred. Age 25 to 45 years. Salary will be satisfactory. Applicants please write fully giving references. G. H. PATTEN, St. Elmo Station, Chattanooga, Tenn.

WANTED, AT ST. MARY'S, KNOXVILLE, Ill., for next school year, the following teachers: English (able to take classes in Latin), Science, French, Stenography and Typewriting, Piano, and Elocution. The services of a physical director are also required. Apply to the RECTOR.

MOTHER'S HELPER WANTED. Experienced woman to care for two boys, 5 and 6 years, and ten months' old baby. Also household duty. Give experience, age, and references in reply. Address Mrs. JOHN T. JOHNSTON, 4901 Greenfield avenue, West Allis, Wis.

NURSERY GOVERNESS WANTED. Young woman of refinement to take care of three children, a boy and a girl, twins, aged four years, and a boy aged two years, in clergyman's family. Address Mrs. STANLEY M. CLEVELAND, Princeton, N. J.



**AN EFFICIENT LEADER IN RELIGIOUS** education wanted to direct constructive educational work in a New York State parish. Adequate salary for competent person. Write, stating age, training, and experience, to J. G. M., 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.

**GIRL OR WOMAN WANTED** to go to seashore in Massachusetts to help with children and housework. Comfortable home and good wages. Address C. A. P., care LIVING CHURCH, Milwaukee, Wis.

**FOR GENERAL PARISH WORK,** vigorous, capable young woman wanted with some clerical training; living salary. Address RECTOR, St. JOHN'S CHURCH, North Adams, Mass.

#### POSITIONS WANTED—MISCELLANEOUS

**EXPERIENCED ORGANIST-CHOIRMASTER** desires position at once. First-class credentials; loyal Churchman, successful trainer of men and boys; experienced with mixed choirs and choral societies. Good salary and field for teaching necessary; opportunity for reading with rector for holy orders would be desirable. Clergy looking for enthusiastic, devoted, and efficient help along these lines will do well to write without delay to SUCCESS, care LIVING CHURCH, Milwaukee, Wis.

**EFFICIENT ORGANIST AND CHOIRMASTER.**—Churchman, of Cathedral training, considered one of the greatest performers in the country; most successful choirmaster, conductor of music festivals, etc., wishes position in church needing first-class music. Address RECITALIST, care LIVING CHURCH, Milwaukee, Wis.

**YOUNG LADY OF CULTURE DESIRES** position after June 1st as companion or secretary to lady travelling abroad or in this country. Very adaptable. Has secretarial experience. Address COMPANION, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desiring change, will be at liberty to accept position September 1st. Churchman, young, single. Boy choir preferred. Good organ essential. Address AMBITIOUS, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER,** English Cathedral trained; Philadelphia church eight years; excellent success; desires change. Address E. C. T., care LIVING CHURCH, Milwaukee, Wis.

#### PARISH AND CHURCH

**AUSTIN ORGANS.—IF ANYBODY HAS** ever been dissatisfied with an AUSTIN the company has not heard of it. Reputation based on continuous twenty years' service in making organs that are authoritative in tone and construction. There is nothing finer in the world than a fine AUSTIN. Full information on request. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

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

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

**HOLY NAME CONVENT,** 38 Hope street, Stamford, Conn. Priests' Hosts, 1 cent. People's, stamped, 25c per 100; plain, 20c per hundred.

**SAIN'T MARY'S CONVENT,** PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

#### CLERICAL OUTFITS

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#### 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.

##### CHURCH MISSION OF HELP

The annual service of the Church Mission of Help will be held in St. Thomas' Church, 1 West 53rd street, New York City, on Sunday, March 21st, at 4 P. M.; preacher, the Rev. Bernard Iddings Bell, President of St. Stephen's College, Annandale, N. Y. The offering will be devoted to the society's work.

##### THE CHURCHMEN'S ALLIANCE

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

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

##### RETREATS AND QUIET DAYS

CHICAGO.—There will be a day of retreat for women at St. Mary's Home, 2822 Jackson boulevard, on Monday in Holy Week, March 29th.

First address at ten o'clock. Conductor, the Rev. L. C. Lewis of the Western Theological Seminary.

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 Fetherstonbaugh 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.

#### MEMORIAL

##### WILLIAM FORBES ADAMS

(In loving memory of the Rt. Rev. WILLIAM FORBES ADAMS, D.D., Second Bishop of Easton, who entered into rest March 5, 1920.)

In behalf of the clergy and laity assembled in Trinity Cathedral, Easton, Md., on the eighth day of March, 1920, immediately following the burial of the mortal remains of our late Bishop; and as voicing the tender and reverent remembrance of the diocese in its full membership, clergy and people; we would place



on record our loving tribute to the memory of one of whose devoted ministry and service we have reaped the fruits for a full generation past.

Endowed with large intellectual gifts that might have won for him exceptional prominence in his profession, and influential position in public life, he chose to devote all to the special service of his Master in the work of ministry to souls. Following an extended period spent in parish activity, the call came to him, in 1875, to service in the missionary episcopate, as Missionary Bishop of New Mexico and Arizona, to which he had been nominated by the House of Bishops. Here he labored until compelled by physical disability to resign his charge. Having entered anew the field of parochial service, and continued therein for a term of years, the call again came to him; this time from the diocese of Easton, to assume charge of the diocese as its second Bishop. Accepting the call, he began among us a ministry that had substantially rounded out at the time of his death a period of thirty-three years of fruitful service.

It has been a ministry marked by a steadfast, unwavering devotion to the interests of the diocese. The natural physical infirmity attaching to advancing years, in a life prolonged beyond the usual term allotted to man, has not been allowed to diminish the full measure of public-official service on the part of our late Bishop. Up to the last, he has continued, faithfully and unflinchingly, his round of visitations to the parishes embraced within his charge. He has left among the people of his diocese the impress of his forcible and persuasive utterances as the Christian preacher and teacher, and of his affectionate, fatherly counsel to those upon whom he has laid hands in Confirmation. In his preaching he has been wont to emphasize a Heavenly Father's tender love, and a Saviour's compassion and helpfulness. His relation to his clergy and people has ever been characterized by a broad, tolerant spirit. It was his nature to be just. He had his settled convictions as a Churchman. But he knew how to speak the truth in love and Christian courtesy. Among his fellow-bishops his judgment carried weight and persuasiveness. Noticeable in his character were the qualities of simplicity and humility. No desire with him to "lord it over God's heritage". He was both father and brother to his clergy. In a marked degree the gift of sympathy was his. With his people he was a friend among friends, and a playful humor added to the charm of social converse.

Such was our Bishop; and such his work. Thankfully would we make acknowledgment to Him from whom cometh every good and perfect gift, to Him who is the Chief Bishop and Shepherd of souls, for the many benefits enuring to our diocesan flock through the long continued ministry among us of this venerable servant of God; and taking up the strain,

"Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

To the bereaved household of our departed Bishop we would tender our sincere and hearty sympathy, the sympathy of our whole diocese, indeed, in their great sorrow. May the Father of mercies and God of all comfort make His face to shine upon them, and Christ, the common Brother, grant them His peace.

WILLIAM SCROULER,  
GEORGE C. SUTTON,  
SEWELL S. HEBBURN,  
WILLIAM H. ADKINS,  
EDGAR W. MCMASTER,  
HENRY L. CONSTABLE,  
Committee.

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. St. Andrew's Church, 166 Goodell 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.
  - A. C. McClurg & Co., S. Wabash Ave.
  - Church of the Holy Communion, Maywood.
- CEDAR RAPIDS, IOWA:
  - Grace Church.
- PORTLAND, OREGON:
  - St. David's Church.

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.]
- Yale University Press. New Haven, Conn.
    - Lectures on Modern Idealism.* By Josiah Royce. (\$3.00 net.)
  - The Macmillan Company. 66 Fifth avenue. New York City.
    - Satire in the Victorian Novel.* By Frances Theresa Russell, Ph.D., Assistant Professor of English, Stanford University. (Net \$2.50.)
    - Can the Church Survive in the Changing Order?* By Albert Parker Fitch, Professor of the History of Religion in Amherst College. (Net \$1.00.)
    - The New Social Order.* By Harry F. Ward. Pp. 384.
  - E. P. Dutton & Co. New York City.
    - Labor and the Common Welfare.* By Samuel Gompers. Compiled and Edited by Hayes Robbins.
  - Association Press. New York City.
    - Religion Among American Men.* Committee on the War and the Religious Outlook.
  - Longmans, Green & Co. Fourth avenue and 30th street. New York City.
    - Letters of Oswin Creighton, G.F., 1883-1918.* Edited by his mother, Louise Creighton. With seven illustrations.
    - Morning Knowledge.* The Story of the New Inquisition. By Alastair Shannon, Prisoner of War in Turkey. (\$5.00 net.)

- S. P. C. K., London, England.
  - The Macmillan Company.* 66 Fifth avenue. New York City. American Agents.
  - The Pilgrimage of Etheria.* By M. L. McClure and C. L. Feltoe, D.D. (Translations of Christian Literature. Series III. Liturgical Texts.) Net.
  - The Children's Little Book of Psalms and Lessons.* Arranged by Beatrice Leahy, S.Th.
- Fleming H. Revell Co. New York City.
  - The Lutheran Church and the Civil War.* By Charles W. Heathcote. (\$1.50 net.)
  - Letters of Donald Hankey, Author of A Student in Arms.* With Introduction and Notes by Edward Miller. (\$2.50 net.)
- Funk and Wagnalls Company. 354 Fourth avenue. New York City.
  - Bobbins of Belgium.* A Book of Belgian Lace, Lace-workers, Lace-schools and Lace-villages. By Charlotte Kellogg. Of the Commission for Relief in Belgium, and Author of *Women of Belgium.* (\$2.00 net.)

BULLETINS

- Orphans' Home and Asylum. Convent avenue and 135th street. New York City.
  - Sixty-eighth Annual Report of the Orphans' Home and Asylum of the Protestant Episcopal Church in New York.* For the year ending November 30, 1919.
- Western Theological Seminary. Chicago, Ill.
  - Western Theological Seminary Bulletin.* Issued January, 1920.

PAMPHLETS

- American Medical Association Press. 535 North Dearborn street. Chicago, Ill.
  - Life Problems.* (Daughter, Mother, and Father.) A Story for Girls. By Winfield Scott Hall, M.D. Professor of Physiology Northwestern University Medical School, Chicago. Sex Education Pamphlet Four, issued by The Council on Health and Public Instruction of the American Medical Association. (Net 25 cts, postage prepaid.)
- Presbyterian Board of Publication and Sabbath School Work. Philadelphia, Pa.
  - The Sunday School and the Home.*
  - The Value of the Sunday School to the Community.*
  - What Does the Sunday School Teach?*
  - The Aim and Purpose of the Sunday School.* By Eugene C. Foster. (Net 3 cts. each.)
  - The Jewish Attitude Toward Christ.* By E. S. Greenbaum. (Net 5 cts.)
- From the Author
  - The Vogue of Spiritualism.* A Sermon Preached in Christ Church, Easton, Md. By Henry Davies, B.D., Ph.D. (Yale). Formerly Lecturer on Philosophy in Yale University; member of the American Philosophical Society; author of *Art in Education and Life*; rector of Christ Church, Easton, Md. Printed by request.

PAPER COVERED BOOKS

- The American Catholic Consistory. Chicago, Illinois.
  - The Liturgy and Other Divine Offices of the American Catholic Church.*
- Nation-wide Campaign. 124 East 28th street. New York City.
  - General Survey of the Needs and Activities of the Episcopal Church.* Compiled and Edited by Isabel Y. Douglas, M.A. Associate Nannette B. Lincoln.
- The Open Court Publishing Co. 122 S. Michigan avenue. Chicago, Ill.
  - An Ethical System Based on the Laws of Nature.* By M. Deshumbert. Translated from the French by Lionel Giles, M.A., D.Litt. With a Preface by C. W. Saleeby, M.D., F.R.S., Edin. (Net 75 cts.)
- S. P. C. K., London, England.
  - The Macmillan Company.* 66 Fifth avenue. New York City. American Agents.
  - The Lion-Tamer.* (Missionary Stories.) By the Rev. A. P. Shepard. (Net 25 cts.)



## DEBATE CROWN APPOINTMENTS IN CANTERBURY CONVOCATION

*Bishop of Hereford Opposes Change  
— Unsatisfactory Alteration  
Proposed in Communion Service—Dr. Jowett—Further Con-  
troversy about Benediction*

The Living Church News Bureau }  
London, February 20, 1920 }

CANTERBURY Convocation concluded its first session of the year at Westminster on Friday last, the most important subjects of debate being Crown Appointments to Ecclesiastical Offices and Revision of the Canon. In connection with the former, discussed in the lower house on Thursday, the Bishop of London, in presenting to the upper house the report of the joint committee, moved that the Archbishop be requested to ask the Prime Minister's consent to a plan whereby a standing committee of representative Churchmen might be empowered to bring before him the names of persons suitable for bishoprics, and might regularly be consulted by him before the submission of names to the Crown for nomination to such appointments. The proposal, Dr. Ingram said, had nothing to do with the Enabling Act. It would be an entire mistake to suppose that immediately after the Enabling Act had been passed an attempt was being made to get rid of the Crown nomination of bishops. The committee did not suggest that the right of the Crown should be interfered with. It was desired that the Church should have, not a haphazard, but an official voice in suggesting names to the Crown. There was a good deal of dissatisfaction with the working of the present system, but he admitted it was hard to say what alternative plan could be suggested.

The Bishop of Hereford, in a characteristic speech, opposed the resolution, once again proving himself a master of the art of turning clever phrases and producing brilliant and witty epigrams. The theory of the existing practice, said Dr. Henson, was that a bishop was not merely the minister of a Christian denomination, but an important national officer holding a position of great trust and gravity in the community, and therefore the nation had a deep and reasonable concern in episcopal appointments. That was a very sound theory, and worked well in practice. The real scandals of patronage belonged precisely to the period when there should have been none. He thought the dissatisfaction and distrust said to exist were felt only by those Churchmen who were disgusted with the theory and conditions of a national establishment. There was great danger in any body responsible for affairs in the Church of England mistaking the clamors of organized minorities for the settled judgment of the Church itself. Sensitive bishops were more prone to be influenced by unreal agitation than any other category or description of mankind.

The Bishop of Ely moved to substitute the resolution passed by the lower house on the previous day, asking the Archbishop to approach the throne direct in order to secure that the two Archbishops should be officially consulted by the Prime Minister before he submitted names to the Crown for the nomination of any diocesan bishop.

Eventually the Bishop of Ely's motion was accepted, with the omission of the word "officially", by seven votes to three.

Grave discontent will be felt among Catholic Churchmen with the proposals for alteration of the canon which were adopted by Convocation. The lower house accepted, by 62 votes to 54, the meagre set of additions to the Consecration Prayer which I set forth in a previous letter. It seems indeed, pathetic that this august assembly should continue to labor at a revision of the Canon which will satisfy neither High Churchmen nor Low Churchmen, and that it should waste time upon a scheme which is foredoomed to failure. Evangelicals say they are perfectly content with the present Communion service. On the other hand, Catholics are not, but they will be still less content with the changes which are proposed. There is a rumor, emanating from a fairly reliable source, to the effect that on the day that the Convocation proposals became official, and the alterations are authorized for use, thousands of clergy will at once begin to use the rite of 1549. Generally speaking, I do not think that the Catholic clergy are agreeable to using the Scottish Liturgy in preference to the rite in the First Prayer Book (1549), from the fact that the Epiclesis follows after the words of Institution (as in your American Prayer Book), and therefore introduces a theory of consecration which, for the most part, is foreign to Western ideas.

The only practicable plan, according to the *Church Times*, is to retain the present service, and to take into alternative use the office of the First Prayer Book of Edward VI. To the adoption of the latter service as I have said, many leading representative priests have given their assent. Evangelicals, for their part, cannot with any reason object to the use by others of the service in the First Prayer Book, and they are themselves committed to the statement that it contains nothing that in itself is superstitious and ungodly. The contention that it would be inconvenient to have two forms of service in use may be met by the fact that in Scotland no such difficulty has been felt, even in the use of the two liturgies at different times in the same cathedral or parochial church.

To show how profoundly unsatisfactory the action of Convocation in this matter is felt to be, I would refer to the attitude of the Council of the E. C. U., who passed the following resolution on learning the result of the voting: "The Council of the E. C. U. is unable to regard the proposals of the recent conference on the Communion service as satisfying either doctrinally or liturgically the conditions of a true revision. The Council is further persuaded that the acceptance of these proposals by Convocation as the last word on the matter would be little less than a disaster."

Other matters of importance discussed in the final stages of Convocation were the new Act for the Union of Benefices; the Report of the Joint Committee on the Administration of Infant Baptism; and the Revision of the Prayer Book.

A motion with reference to the Durham scandal, brought forward by Canon Newbolt, was deftly shelved by someone making the discovery that the resolution was a criticism on the northern province, of which the southern house were not members. This was at the same time subtle and unfortunate, for the result was that no opportunity was afforded to objectors to speak their minds on this matter. Such archaic methods stand in need of reform, for the concerns

of the northern province are also the concerns of the southern province, if, as we are so often reminded, the Church of England is one.

DR. JOWETT IN DURHAM CATHEDRAL

Dean Welldon remained obdurate to the last, and Durham Cathedral was filled on Quinquagesima Sunday afternoon with a large and expectant congregation (mostly Nonconformists) to hear Dr. Jowett preach his much-advertised sermon. A protest was publicly made from the nave, by a clergyman who, having himself been a convert from the Dissenting ministry, probably felt that he had some cause to make it. The only result was that the reverend gentleman found himself ignominiously bundled out of the Cathedral. The Dean of Durham doubtless remains under the impression that he has advanced the cause of Christian unity. He has attempted to justify his breach of Church order by saying that if the Archbishop of York had made a formal request to him to abandon the service he would have abandoned it, but the Archbishop made no such request. Such an excuse is absolutely unworthy of Dean Welldon, for he must have been well aware of Archbishop Lang's mind on this matter, as declared on the previous Wednesday in York Convocation.

BENEDICTION CONTROVERSY

In connection with what has become known as the "Taunton Benediction Case" the Rev. R. J. Wynter, vicar of St. John's, Taunton, has now been served with a notice to attend a forthcoming Bishop's Court, in accordance with the Clergy Discipline Act. The court will probably be held at Wells, in Somerset, shortly before Easter. Asked if he would make any formal answer to the charge preferred against him, Mr. Wynter said: "I shall not attend the court or send any written explanation. I do not recognize the jurisdiction of the court in any way. I have made an offer to the Bishop of Bath and Wells to be tried before the diocesan synod, with the right of appeal to the synod of the whole southern province, free of State control. This is in accordance with ancient precedent; but no notice has been taken of my offer." Meanwhile, the secretary of the Federation of Catholic Laity has written to Mr. Wynter assuring him of utmost support in every way.

It has been arranged that the Church Congress for next autumn shall be held at Southend-on-Sea, and the date has been definitely fixed for October 19th and following days. The committee has been able to secure the large Kursaal for the principal meetings. Southend is only some forty miles from London, and owing to its close proximity to the metropolis committees have been formed in the dioceses of London and Southwark.

MISS PICTON-TURBEVILL PREACHES IN  
DUBLIN CHURCH

At the invitation of the rector, the Rev. Robert Murray, Miss Edith Picton-Turbevill, the well-known authoress and Y. M. C. A. worker, will preach in Magdalen Church, Dublin, on the Third Sunday in Lent, March 7th. The Archbishop of Dublin has signified his approval and given his consent to a special service for the occasion. The congregation of Magdalen Church is largely a professional one, including judges, doctors, and professors.

DEATH OF SUFFRAGAN BISHOP OF LEWES

There passed yesterday to his eternal rest the Right Rev. Herbert Edward Jones, Suffragan Bishop of Lewes, at the age of 68. His death is a great loss to the diocese of Chichester, for since his consecration in 1914 he had taken a specially prominent



part in the work there owing to the long illness of Dr. Ridgeway. The clergy had learned to rely on his sympathy and help, while the laity recognized in him an able organizer and a proved man of affairs.

THE HEAVILY RATED CLERGY

It is satisfactory to note that the daily press is beginning to call public attention to the subject of the heavily rated clergy, and advocating their claim to relief. The *Evening Standard* of Wednesday last, in an able and sympathetic article, reviews at some length the present position. After commenting upon the haste with which the Tithe Act of 1918 was passed, without any pretence of consultation with the clergy, but on the initiative of their leaders, the article points out that reconstruction means for the clergy, whose incomes have thus been prevented from rising in proportion, doubled and, ultimately, trebled rates, and rates levied upon their earnings as they are levied upon no one else's earnings. The writer takes a typical case: In 1750 the rector of a certain parish, rated as the stat-

ute designed him to be rated, paid one-ninth as much as the squire, and one twenty-fifth of the total rate of the parish. Now his successor, although he cannot afford a maid to give his wife assistance in household matters, is charged with more than the present squire, and with one-fifth of all the rates of the parish. The ratable value of his tithe-income and house is £283. The squire's hall is rated at nearly six times the ratable value of the rectory, it stands in twenty acres of park, surrounded by nearly a hundred acres of farm-land, upon which the squire is rated at £282, just £1 less than the rector! It is the irony of circumstance which, in the business of relieving the poor, reduces the clergy to poverty. Never was there a clearer case for the remedy of an injustice which, if it had fallen upon any other class than the patient and long-suffering clergy, would long ago have been remedied. The Bishops are being urged to take concerted action in the House of Lords to direct attention to the unjust incidence of local taxation of tithe rent-charge not severed from the benefice. GEORGE PARSONS.

Methodist, \$100 from a Presbyterian, and \$100 from a Baptist, all in recognition of services rendered.

A Toronto churchwarden of a wealthy congregation says he was stopped in the aisle by an Irish woman, who said: "Shure, sir, the canvassers have niver called on me yet." The warden explained that she would be called on through the week. At the end of the service she said: "Don't bother to sind so far after me. I'll sind my bit." She did—a five-dollar gold piece. With it was a note, explaining: "I intended to have a brooch made out of it, but decided to give it to the Forward Movement instead."

Church Property Acquired in Toronto

Two properties on Dundas street west, Toronto, have been purchased for \$20,000 by two organizations of the Church as permanent quarters. No. 344 is bought by the Down Town Church Workers' Association and No. 346 by the Toronto Diocesan Board of the Woman's Auxiliary to Missions. The latter will use their house as diocesan headquarters and for Dorcas work. Rooms will be fitted up for the temporary entertainment of visiting missionaries.

Plans for St. John's College, Winnipeg

About 150 ex-students of St. John's College, Winnipeg, gathered for dinner recently, Archbishop Matheson presiding. Ways and means of providing buildings and equipment to meet enlarged attendance, particularly in connection with the boys' school, were discussed. The council has approved a plan to provide additional classrooms, etc., at a cost of \$70,000 to \$100,000.

Recent War Memorials

A window in memory of fifty-seven members of the congregation who fell in the war was unveiled in the Church of the Ascension, Montreal. The memorial was unveiled by Lieut.-Col. Clark-Kennedy and dedicated by the Bishop of Montreal. Captain the Rev. W. H. Moorhead preached.

The Archbishop of Nova Scotia dedicated at St. George's, Halifax, a brass communion rail given by parishioners and friends to commemorate those who lost their lives in or as a result of the explosion. A brass plate near by records the names of twenty-five persons. On Easter Day a window is to be unveiled, a memorial to the heroes of the war.

At the Church of the Ascension, Stone-wall, Manitoba, a memorial window, erected by the members of Graystone Lodge, No. 224, Sons of England, in memory of their comrades who fell in battle, was unveiled by the Rev. F. W. Goodeve, a former rector.

Miscellaneous Items of Church News

The Bishop of Toronto gave an illustrated lecture on Tissot before the Anglican Young People's Society of St. Alban's Cathedral and St. Cyprian's, Toronto.

The central organization of the A. F. M. in London, Ont., has decided to hold a thanksgiving service on March 14th, which will be observed by all the Anglican churches in gratitude to God for the success of the Forward Movement Campaign.

Christ Church Cathedral, Montreal, of which the Rev. Dr. Symonds is vicar, has raised during the last three months \$50,000 for necessary restoration of the Cathedral, \$20,000 for a soldiers' memorial, and \$50,000 for the Forward Movement.

At the opening service of the eighteenth annual meeting of the Qu'Appelle diocesan Auxiliary at Regina, Canon Davidson preached to the members present, and the Lord Bishop was celebrant at the Holy Communion. One hundred and twenty-one

## CANADA ENTERTAINS TWO VISITORS FROM MIRFIELD

### Who Conduct Missions in Dominion Churches—Lent—Immigration—The Forward Movement

The Living Church News Bureau }  
March 10, 1920 }

TWO distinguished members of the English Community of the Resurrection, the headquarters of which are at Mirfield, are now in Canada, the Rev. Walter Howard Frere, D.D., Superior of the Community, and the Rev. H. H. King, who served as a chaplain and received the military cross for bravery on the field. They arrived in St. John, N. B., on the Canadian Pacific liner, and are holding a number of missions and special services in Canadian churches. This week they are holding a mission at St. Luke's, Toronto. They are to be at St. Thomas', Toronto, during Holy Week.

Father Frere, besides being Superior of the Community of the Resurrection, an order founded by Bishop Gore, is a gifted musician, an authority on the history of the Book of Common Prayer, and a mission preacher of great experience and power.

For an Old-fashioned Lent

The Rev. C. Ensor Sharp, rector of St. Thomas' Church, Toronto, says in his parish leaflet:

"What we need is the old-fashioned Lent where people seriously changed their daily routine by introducing fasting, praying, works of mercy, and church-going. After all the mercies God has shown us of late, we shall be worthy of a most just judgment if we do not stir ourselves to betterment of life morally, socially, and religiously."

Premier Gives Lenten Address

At one of the noon-day Lenten services at St. James' Cathedral, Toronto, the speaker was Premier Drury, of the new United Farmers' Government of Ontario. Greeted with a burst of applause, he expressed pleasure at the opportunity to speak to a body of men and women "thinking along the better lines".

"While the Church has a specific work to do in the salvation of its members, it has another duty," said he, "that of looking

after the well-being of the rest of the world—those who are not of the Church, and perhaps never will be in the Church, but whose needs must be looked after. We must realize that the present moment is one of great stress and change.

"I am enough of an optimist to think that out of this unrest may come good, but that in the coming danger may threaten our civilization; and it is the function of all to use their control and influence so that these changes may take place safely and be beneficial.

"How are we going to use our influence? It can only be done by holding a broader view of citizenship. We can no longer live to ourselves. New ideas are being inculcated in the forces arising—changes in the line of progress that unless actuated by high ideals are dangerous. It is here that the great Church must play its part."

A Year's Immigration

A total of 57,702 immigrants to Canada during the last fiscal year is reported in the annual report of the Department of immigration and Colonization, tabled in the House of Commons. Of these 40,715 came from the United States, 9,914 from the United Kingdom, and 7,073 from other European countries. The figures are remarkable as showing the large number coming from the United States and illustrate the importance of the American clergy reporting removals of members of their congregations to Canada.

The flood of immigration from Great Britain is just reviving. During the war it ceased practically altogether.

Forward Movement Incidents

No further official reports on the financial returns of the Anglican Forward Movement, which has passed its increased objective of \$3,000,000, will be issued for the present, though it is confidently expected that there will be a steady addition, especially from dioceses which have not yet attained to their objectives.

Some interesting particulars have been reported.

Gifts received by one rector in the St. Catharine's district of Ontario included \$100 from a Roman Catholic, \$100 from a



delegates responded to the roll-call, and 95 out of 144 branches reported.

The Bishop of Huron has appointed the Rev. T. W. Clift, of Stratford, and the Rev. J. B. Fotheringham, of Brantford, canons of his Cathedral.

The churches in the diocese of Huron have contributed \$2,100 to funds for Armenia and for starving children in the war-devastated regions of Europe.

## THE NEW YORK LETTER

New York Office of The Living Church }  
11 West 45th Street }  
New York, March 15, 1920 }

### DIOCESAN CONVENTION

**U**NDER the provisions of Article I of the Constitution, the Bishop has appointed Monday morning, May 10th, as the time for the annual meeting of the diocesan convention in the Cathedral of St. John the Divine.

At 11 o'clock there will be a corporate celebration of the Holy Communion. The business session will follow the luncheon.

As the convention meets in Rogation week this year, the new arrangement provides for three working days before Ascension Day.

### SUNDAY SCHOOL LENTEN OFFERING SERVICE

The Bishop has also appointed Saturday afternoon, May 1st, 2:30 o'clock, for the annual service and the presentation of the Sunday school Lenten missionary offerings in the Cathedral of St. John the Divine. The Junior Clergy Missionary Association will again have charge of this service. The Bishop has invited teachers and delegates from all Sunday schools in the diocese to be present, and asks that the clergy and vested choirs of boys and girls join in the procession.

Regulations respecting the award of banners and certificates of honor have been adopted by the clergy association in charge. The basis for awards will not be the Lenten mite box offerings alone, but all missionary offerings made or obtained by enrolled members of the Sunday school and sent to the General Board of Missions from Easter 1919 up to December 31, 1919, and to the treasurer of the Nation-wide Campaign from January 1, 1920, up to and including Easter 1920, belated mite boxes coming in after Easter 1920 being also included.

This competition is intended to show the results of the Sunday school scholars' own efforts toward the missionary apportionment of their parish, and therefore not only so-called "specials", which are not credited on the apportionment, but also all direct gifts from persons not connected with the school, are obviously to be excluded. The divisor used in computing the per capita offering of any school will be the total enrollment of the school at Easter. No per capita rate can be reckoned for any school not reporting this item.

Further information may be had by addressing Canon E. Briggs Nash at the Cathedral.

### WOMAN'S AUXILIARY

The diocesan branch of the Woman's Auxiliary has made two important announcements.

A quiet day for women will be conducted by Bishop Lloyd on the Feast of the Annunciation, Thursday, March 25th, in the Church of Zion and St. Timothy. Members of all other organizations in the diocese are cordially invited.

On Tuesday morning, April 6th, at 10:30 o'clock, a meeting of the Woman's Auxiliary

Canon H. C. Dixon's Sunday school of Trinity Church, Toronto, in the downtown industrial district, gave in coppers, the past year, \$805.48 for missions, and \$284.88 for support of the school.

The Rev. E. J. McKittrick, rector of Calvary Church, Silverthorne, Toronto, was presented with a gold watch chain by his returned men in gratitude for his kindness to their wives and families in their absence.

will be held in the parish house of Zion and St. Timothy. The Rt. Rev. Dr. W. C. Brown, Bishop of Virginia, will speak on Brazil.

### GROWTH OF SEAMEN'S CHURCH INSTITUTE

At a recent meeting of the Church Club, the work of the Seamen's Church Institute was described by Mr. Edmund L. Baylies, the Rev. Dr. Archibald R. Mansfield, and the Rev. George L. Davenport, executive secretary of the Seamen's Church Institute of America. The great expansion of the work at the port of New York under Dr. Mansfield's superintendency was duly re-

counted, and the needs for the prosecution of the work at four southern ports were so appealingly made that a layman was moved to inquire how much such prospective work at these four stations would cost. Upon being told, the interested gentleman immediately subscribed \$12,000 for the new activities.

The annual report of the local Seamen's Institute recently made by the Rev. Dr. Mansfield, superintendent, shows the magnitude of the work. The number of lodgings registered, were 248,481; meals served, 581,880; pieces of seamen's mail received, 110,595; baggage checked, 70,910; seamen's wages deposited, \$930,744.41; visits to hospital patients, 31,943; Navigation and Marine Engineering School students, 1,490; attendance at all religious services, 30,252.

### MUHLENBERG MEMORIAL

The offering at the Founders' Day service in the Church of the Holy Communion has been made the nucleus of a fund which in time will provide for erection in the church of a statue of Dr. Muhlenberg, its founder. The sermon at this service was delivered by Dr. Mottet, the rector, the announced speaker, the Rev. Dr. John A. W. Haas, president of Muhlenberg College, having been kept away by illness.

## WHAT THE CHURCH'S CALL IS EFFECTING IN MASSACHUSETTS

### Life Work Meetings — Conference on Industrial Democracy — "The Movies" — Progress of Evangelization

The Living Church News Bureau }  
Boston, March 15, 1920 }

**T**WO movements of far-reaching interest are being pushed by the Church's Call in these mid-Lenten days. The first is the Life Work Conferences, for which the Rev. Sherrard Billings of Groton School, Groton, is acting as executive in New England. "At this particular crisis in the country, during the reconstruction period after the war, there is in the minds of a great many young people," Mr. Billings says, "the idea that they would like to be of use to the State." To them the insistent question is, How can they be of use? The Life Work Committee connected with the Nation-wide Campaign attempts to answer this question through a series of small supper meetings held at different centers in the diocese, to which are being invited the most promising young people of each neighboring parish— young people who, in the opinion of their rectors, are likely to be interested in serious things. Carefully chosen speakers present to these groups the claims and attractions of directly altruistic work. Often they point out the avenues through which young people may fit themselves for self-supporting work in the religious or social field. In other cases, they help young people to find volunteer work which appeals to them. In every instance, however, the need and value of altruism is stressed.

The speakers for these conferences are Dr. W. C. Sturgis, Educational Secretary of the Board of Missions, James Murray Howe, Jr., the landscape architect, the Rev. Dr. Endicott Peabody, principal of the Groton School, Mrs. Edmund Lee, who is familiar with social work in China, Deaconess Theodora Beard of Trinity Church, Boston, Miss Sarah Ginn a very successful public school

teacher in Boston, who is interested in young people, and the Rev. I. H. Hughes of St. George's School, Newport. Dr. Sturgis will speak particularly on the call of missions, covering the ground of the medical missionary. Mr. Billings will talk largely about the work of nurses as he saw them during his fifteen months in France in connection with the Red Cross, and the other speakers will discuss the vocational work with which they are most familiar. At the end of each meeting cards are distributed to the young people, and if anyone is interested in some particular line, whether ministry, teaching, or medicine, he or she so signifies on the card. A follow-up committee then keeps in touch with the boy or girl during the next few years, and gives advice when needed.

The first conference is to be held in St. Thomas' Church, Taunton, on March 15th, to be followed by one in Trinity Church, Boston, on March 17th, and one in St. Paul's Cathedral on March 18th.

A conference on Industrial Democracy is being called for all day, March 15th, in St. Paul's Cathedral. Among the speakers already arranged for Mr. Robert H. Gardiner will talk at 4 o'clock on Helping Labor and Capital to Get Together, and the Rev. William Harman van Allen, D.D., will speak at 2 o'clock on The Church and Democracy. The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, will address a mass meeting that same evening in St. Paul's Cathedral on the general problem of The Economic Crisis. For this conference, the Rev. Howard K. Bartow of Cohasset, a member of the central committee of the Church's Call, is acting as executive. Mr. Bartow is also a member of the Church League for Industrial Democracy, a national organization, of which the Rt. Rev. Charles D. Williams, D.D., of Michigan, is president. A Boston branch has just been organized with headquarters at 4 Joy street, and the following temporary officers: The Rev. Percival M. Wood of Auburndale, treasurer and Miss Mary C. Crawford of Boston, secretary. The



matter of securing additional members among communicants of the Church who are interested in social reconstruction will soon be vigorously pushed.

One influence which bulks large in the life of young people of to-day, and in which, therefore, the Church's Call is quite logically taking an active hand, is the "movies". B. Preston Clark, of the executive committee on the Nation-wide Campaign, was proponent of the bill for state censorship of "movies" which attracted an audience of one thousand people when it was argued before the legislative committee. Mr. Clark's case was extremely well presented, and considerable support was given his arguments by a recently published letter of Bishop Lawrence's, expressing earnest hope that this bill might pass. Almost all the forces for good in the community rallied to the support of the bill, and it is felt that this will continue until the bill becomes a law.

THE SERVICE ON PALM SUNDAY

Some capital suggestions are given by the Church's Call for the service on Sunday, March 28th. The subject of the sermons in the diocese on that Sunday is Reconsecration. The suggested text is, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." Then follow the capital suggestions:

"1. After the sermon read to the congregation: 1. The baptismal vows; 2. The confirmation vows; 3. The marriage vows. Bid the congregation to prayer, keeping silence for a space. Then use from the office for the consecration of churches on pages 547 and 548 of the Prayer Book such prayers as are fitting.

"2. The prayers just referred to might, with modifications, be used by Church people privately, every day of reconsecration week.

"3. One particularly successful feature of the Twenty Weeks Campaign, was the observance of Family Day, when whole families as such went to church to worship. Such a day might well have a place in the programme this year, before the Campaign ends.

"4. On Maundy Thursday evening, hold a special service of preparation for the Easter Communion. Insure a large attendance by asking parish organizations to encourage attendance on the part of all their members. "Sum up the blessings that have accrued to the parish through the Church's Call and enumerate them to the congregation on Palm Sunday."

THE PROCESS OF EVANGELIZATION

America is far better morally and religiously to-day than she was one hundred years ago, declared Robert E. Speer, secretary of the Presbyterian Board for Foreign Missions, Thursday afternoon at the closing session of the three-day Interchurch World Movement Conference for Massachusetts pastors in the Park Street Church. "There has been a steadily increasing moral progress in our land," he said.

He related how early in the last century Nathan Strong, the famous Connecticut divine, used to run an illicit still six days a week, staying in his house, where he was safe from process-servers, and on Sunday, when process could not be served, going to church to preach. He told of the rebuke administered by the presbytery to the women of a Baltimore church who complained because their pastor succumbed to intoxication in an overheated prayer-meeting room.

"The spirit in this nation of ours gives our children a different country to live in as compared with the virtues of that imag-

inary period," he assured his hearers. "If we had the real facts of the period, we would thank God a thousand times that we don't have the conditions that prevailed then. We have gained on the population steadily since the beginning."

Whereas in 1800, he asserted, only 7 per cent. of the population was Christian, to-day more than 25 per cent. of the people are communicants of the evangelical Churches. In 1800, he went on, there were only five professing Christians in Yale and one in Harvard, while to-day from 70 to 80 per cent. of the students in state universities are communicants.

THE STATUES OF PHILLIPS BROOKS

A new controversy over the location of the two statues of Phillips Brooks has arisen. St. Gaudens' statue has been formally accepted by Trinity Church, and is now apparently permanently set up by the side of the church. Bela Pratt's new statue of Phillips Brooks is temporarily set up on one of Boston's main streets, so that the public can have its say as to which statue it prefers. Recently the Rev. John W. Suter, secretary of the Prayer Book

Revision Committee, wrote a letter in one of the Boston papers in criticism of the Pratt statue, and in commendation of that of St. Gaudens. Mr. Suter opened up the controversy afresh. The Boston *Herald* has just published a letter from the niece of Phillips Brooks, Miss Gertrude Brooks, in favor of the Bela Pratt statue. If I had never seen the two statues, this letter from Phillips Brooks' favorite niece would have settled the question for me. Miss Brooks said:

"I feel that as a niece of Phillips Brooks I can judge of the wonderful likeness which Bela Pratt had made, which above all is what we want to hand down to posterity, and in this statue the great personality of Phillips Brooks was so striking to me upon my first sight of it that I felt as if I had been face to face with him. The pedestal may be too high, but that is a small matter which can easily be corrected. Mr. Pratt has struck the true note. The statue is the embodiment of what Phillips Brooks meant to men, for the majesty and simplicity of the man are there. Both of these characteristics are lacking in the St. Gaudens' statue." RALPH M. HARPER.

FORTY-EIGHTH ANNIVERSARY OF A PHILADELPHIA RECTOR

Story of Parish Growth—Americanization—Work Among Street Boys—Mission of Help

The Living Church News Bureau } Philadelphia, March 15, 1920 }

ON Sunday, March 7th, the Rev. John Alexander Goodfellow preached the forty-eighth anniversary sermon of his rectorship of the Church of the Good Shepherd, Kensington, Philadelphia.

Mr. Goodfellow, the only rector the parish has had, during his faithful pastorate of nearly half a century has built up a worthy plant which is free of debt. What is far more vital, he has shepherded a loyal flock and built them up in the faith. During his incumbency he has baptized 2,512 persons, presented 1,275 for confirmation, solemnized 895 marriages, and officiated at the burial of 1909 persons. There are now 368 communicants.

Mr. Goodfellow was graduated from the Philadelphia Divinity School in 1870, was ordained deacon by Bishop Odenheimer, and took charge of St. John's Church, Camden, N. J. On Christmas Day following the church was destroyed by fire. When the new stone edifice was ready for occupancy Mr. Goodfellow was advanced to the priesthood by the same Bishop. He then resigned and officiated for three months in St. Clement's Church, Wilkes-Barre.

On February 12, 1872, he and Mrs. Goodfellow were married and on the first Sunday in March he began his work in Kensington. About twenty-three persons constituted the membership, and all the money they had to erect a church edifice was \$300. In three months the hall was vacated, the lot purchased for \$7,000 at 6 per cent., and a frame chapel was erected at a cost of about \$4,000. Thirty years ago the latter was removed to the rear of the lot at a cost of \$1,000, and the stone church took its place. Two years following, the latter was consecrated by Bishop Whitaker in the presence of forty clergymen. About seven years ago the frame chapel, which had many precious associations, was demolished to make room for the present seventeen-room parish house,

which was opened without debt. A little while before, the late Isaac Schlichter, a generous vestryman for thirty years, purchased the adjoining property for \$5,000, tore down the front building, remodeled the three-story building in the rear, and presented it to the church. Last summer his widow renovated and beautified the church, and repainted it and the exterior of the parish house at an expenditure of more than \$3,000.

Twenty-three years ago the rectory was purchased for \$5,000. It has since been improved with a bay window and hot-water plant.

For thirty-two years Mr. Goodfellow has been the national secretary of the Free and Open Church Association. He served three terms (twelve years) as Dean of the Convocation of North Philadelphia (formerly known as the North East Convocation).

The choir of the church, the oldest vested choir north of Market street, will be twenty-six years old at Easter. Mr. F. H. Longshore, the choirmaster and organist, has served for thirty-two years.

AMERICANIZATION AT NORTHERN LIBERTIES

Americanization was the watchword at a very unusual neighborhood meeting held the other evening at St. John's Settlement House in Northern Liberties. The enthusiastic and polyglotten audience was composed of Russians, Roumanians, Slavs, Hungarians, and others of foreign birth typical of the vicinity. The programme included addresses by prominent men and women of the city.

A prominent feature of the programme was a demonstration by a Boy Scouts' Troop of the five laws of cleanliness; clean morals, clean houses, clean streets, clean bodies, and clean clothes. The music was furnished by a choir of twenty-five Polish boys and girls from the Church of the Advent. This was the second in a series of like gatherings.

St. John's Settlement House is in the center of a foreign population of 35,000 persons representing twenty-four nationalities. The strategic importance of settlement work here was discovered by the Rev. Edwin S. Lane, who inaugurated it three years ago.



When forced to relinquish his work because of ill health, Mr. Lane turned it over to the Rev. R. B. W. Hutt, under whose direction it is now being carried on.

The Americanization meetings form but a small part of the strenuous programme of this settlement house. There is a kindergarten where the children are served with a two-cent luncheon after their lessons; a playground under direction of the Playground Association where last summer 13,000 children were kept off the streets; a dispensary in charge of a volunteer physician, with evening hours for men, women, and children, the charge for the first visit being 25 cents and for later visits 10 cents; the only free library within an area of over three square miles, containing 3,000 volumes; sewing classes, dancing classes; instruction in English for men; girl scouts; and a Church for Roumanians with a Roumanian priest in charge.

#### LITTLE MERCHANTS OF THE STREET

"It has been brought home to us that our organization with its committees of sincere and sympathetic men and women can be used to good advantage in caring for the little merchants of the streets—newsboys, bootblacks, pedlars of various wares, some runaways from here and other cities, many homeless living by chance and by the laws of force and craft—fighting for existence." So writes the Old St. Stephen's Club for enlisted men in a circular recently issued to the public. This club, which has a record of two years' service, finished its work last summer, having welcomed and entertained over 200,000 of the men in the service. They now propose to offer these boys of the street (without regard to religious affiliation) love, human interest, and practical advice. They will give them also an opportunity to procure good food and drink at low prices, and possibly later on provide them with clothing at small cost.

This club, under the leadership of the Rev. Frederick B. Keable and his able group of devoted workers, promises to be a veritable haven from temptation. Here, no doubt, many a lad will catch a new vision of his career. It is an appropriate sequel to the former club for enlisted men. As enlisted men were being entertained during the war, newsboys were anxious to hear and to see what was going on; also, their mouths watered for the "eats". Those in charge discovered an opportunity. They said, "Having cared for the men of to-day what better can we do now than to care for the men of to-morrow, to make them realize that *someone does care?*"

There are now 180 members of the club. The dues are 40 cents a month for boys of 16 and over and 29 cents for those under 16. There are junior, senior, and associate members. One big feature is "the high cost of living solved". Here is a sample of the menu: Roll and Frankfurter with coffee, 5 cents; pork and beans, bread, and coffee, 5 cents; spaghetti with tomato sauce, bread, and coffee, 5 cents; and other things in proportion. Wednesday nights there are movies and other entertainments. The pool table is always at work, the shuffleboards are seldom idle, and good fellowship generally prevails.

The Rev. Carl E. Grammer, D.D., is chairman of the general committee; the Rev. Frederick B. Keable, chairman executive committee; Robert T. Boyd, treasurer; Della MacDonald, secretary.

#### CHURCH MISSION OF HELP

The appearance of the annual report of the Church Mission of Help brings to our attention another way in which the Church is striving to make Christ known as the

friend of *all*, especially the tempted and the unfortunate. "To reveal Christ as the Universal Friend is in its peculiar way and place the work of the Church's Mission of Help," says the Rev. Gilbert E. Pember, president of the organization, in his foreword. "It tries to be an arm of the Church to be thrown around those who for one reason or another are at the moment not within the reach of any parochial organization. There are many such."

Since the last report a very definite step in the history of the organization has been taken. It is now a recognized branch of Church work and has its place on the diocesan budget. The report describes in an interesting manner the various phases of work carried on during the year. The Reconstruction work, visiting the families of girls committed by the courts to Sleighton Farm, endeavors to improve home conditions and make it possible for the girls to return to a family willing to give them another chance.

The Recreation work is carried on in the Gyneccean Hospital under direction of a staff member. The Personal work might be called the chief purpose of the Mission. "Girls are being sent to us from many sources," the report states. "In fact the staff is taxed to the utmost and we are hoping that we will soon be able to afford another worker. Frequently a single case requires endless time and work. Many girls come to us from hospitals, private institutions, and societies, courts, parishes, and interested individuals. Some are drug fiends, some drunkards, some diseased, some with illegitimate children, and in many cases with a mental condition below normal."

The Church Mission of Help received a new impetus at the last General Convention. Previously there were only five diocesan Missions of Help—New York, Pennsylvania, Bethlehem, Harrisburg, and Erie. Since then the diocese of Maine has formed an organization. So many have been the inquiries from other dioceses that it has become necessary to place an organizing secretary in the field.

#### SEAMEN'S CHURCH INSTITUTE

The executive committee of the board of managers of the Seamen's Church Institute will undertake to work out plans to purchase a property and build the Institute on the basis of three units, each of which may be accomplished separately.

These plans call for immediate purchase of two properties at Second and Walnut streets on which options are now held, and the erection as soon as funds are available of a building to cost about \$400,000. This building will include fifty rooms for officers and about ninety-five single rooms for able-bodied seamen, besides double rooms and dormitories, making accommodations in all for from two hundred to two hundred and fifty men. It will include, besides the basement and the first floor (on which will be placed the temporary auditorium and chapel together with cafeteria and dining rooms, lounge and offices, library, and so forth), three floors of sleeping accommodations. The plans will shortly be perfected and presented to the public. A list of possible memorials in the building is now being prepared.

The second unit calls for purchase of three lots on Dock street, south from Moravian street, on which will be built a permanent auditorium and two sleeping floors at a total expense of \$100,000. It is anticipated that such a building will appeal to some individual or group as a desirable form of memorial or gift.

The third unit will include the remainder

of the block, on which would be erected the permanent chapel with two sleeping floors above.

During Marine Week, April 12th to 17th, a public meeting on behalf of the Institute will be held. It is anticipated that on that occasion the Mayor, the Hon. J. Hampton Moore, who has shown his deep interest, will speak on the need and opportunity. Funds are rapidly coming in to complete the purchase of the property.

#### THE CATHEDRAL LEAGUE

The first annual meeting of the Cathedral League of the diocese will be held in the Diocesan Church of St. Mary on the Feast of the Annunciation, Thursday, March 25th, at 4 o'clock.

The proposed Philadelphia Cathedral has been very much discussed in the public press of late. An editorial in the *Evening Bulletin* of February 11th described the work of the present Diocesan Church, mentioning the plans for erection of a great Cathedral on the Parkway. The Rev. Dr. Carl E. Grammer in an article in the *Southern Churchman* opposed the Cathedral plan, characterizing it as "feudal" and not adaptable to our democratic life. Certain Philadelphia papers have since been setting forth the pros and cons of the proposed plan for a great church. The argument has grown rather heated at times. Meanwhile the great constructive work of the Church goes on.

#### MEMORIALS

Twenty-nine members of Trinity Church, Coatesville, were honored recently when a bronze tablet was unveiled which had been erected by the rector, the Rev. Addison A. Lamb, and the people of the parish. The inscription at the head of the honor roll reads:

"These are they who having sought the sacraments in this House of God raised their swords to defend the Law of Love and went forth with gladness to die, if required of them, in order that peace and happiness, truth and justice, religion and piety might be established among all nations."

A dinner was given in honor of the returned soldiers and sailors of St. Paul's parish, Chester, recently. Mr. William T. Ramsey, mayor of Chester and a former member of the young men's chapter of the parish, was the orator. The response on the part of the enlisted men was made by Major General William G. Price, Jr., who is also a member of the vestry. It was voted that a tablet containing the names of the service men be erected in the church by popular subscription.

A memorial choir stall has been donated for the Washington Memorial Chapel at Valley Forge, in memory of the donor's late husband and in honor of an ancestor who served in the Continental army. It will be of oak, 19½ feet high, a Continental soldier standing in a richly carved and canopied niche in the upper part.

#### MISCELLANEOUS ITEMS

The Church Service Recruiting Office of the diocese has just had its first birthday anniversary. In the year since the opening of the office 105 persons have been brought in touch with the many needs of the diocese and have been put to work. Thirty-seven have done individual work while others have served through committees.

The women of Old St. Peter's Church who were once engaged in war work have turned their energies into new channels. On March 8th they opened a well equipped cafeteria in the parish house at 100 Pine street for the men and women employed along the river front. The meals are served at nominal price, the dinner of meat, vegetables, dessert, bread and butter, and coffee costing only 25 cents.

THOMAS S. CLINE.



# CHICAGO CONFERENCE OF THE INTERCHURCH WORLD MOVEMENT

*Assembles Eight Thousand Representatives—Federation Would Restore Bible to Schools—Summer Training for Boys*

The Living Church News Bureau  
Chicago, March 15, 1920

THE state conference of the Interchurch Movement, held in Orchestra Hall from March 8th to 10th, was notable in every way. Nearly 8,000 ministers and pastors, including 3,000 delegates of the Protestant Churches of Illinois, attended. The Rev. J. Campbell White was chairman, and in his opening address was careful to explain that the organic Church union was not the immediate object of the Movement, but a survey and study of world conditions by all Christian denominations who care to associate themselves with it. Knowledge of present conditions and education in facts are its first concern; coöperation must displace competition among Christian Churches; and a right spirit must precede all thoughts of drives for funds.

Some of the most interesting surveys were presented on the first day.

Dr. Frank Orman Beck, director of the Chicago survey, and Dr. R. H. M. Augustine, director of the Illinois survey, were the principal speakers. Dr. Rolvix Harlan presented the home missions survey. In the afternoon the survey of foreign missions was presented by the Rev. J. V. Latimer of China, and Dr. Royal J. Dye of Africa.

"Our churches are class institutions," Dr. Augustine said. "In an average church in the state 700 members are professional and business people, and fourteen are of the laboring classes. The proportion is fifty to one, and it is all wrong. Something must be done to bring the Gospel to the mass of the people, and the mass of the people to the Gospel. The country is rapidly becoming paganism."

"Forty per cent. of our population lives in Chicago, 20 per cent. in cities of over 5,000, and 40 per cent. in smaller towns and in the country. Half of the population of the larger cities comes from the country, showing the importance of strengthening the work of the Churches there."

"In Chicago the Churches have practically deserted the downtown district," said Dr. Beck. "On Wabash avenue, where there were formerly eighteen churches, to-day there are but three."

Dr. Beck showed that in one city block there are fifty-seven houses and only five children, while in another block there are 1,627 families and 3,237 children. He spoke of the vast numbers of foreign-born in the city who had no opportunities to come in contact with American life. The problem of the Church, he said, was to give them this opportunity through large community centers.

Noted men with personal knowledge and experience of the foreign field narrated some extraordinary facts and conditions. The Rev. J. V. Latimer gave a graphic description of the needs of China; Dr. Royal J. Dye spoke of the hideous states of living in parts of Africa, where women are treated still as animals or chattels. Dr. Dye also told of the hopeful side of his work, for instance, of many cannibals who had been converted, and had become most effective missionaries. Some statements were really

prophetic, as for example this of Dr. Samuel Zweimer of Cairo, Egypt, that the "whole near eastern sky is lurid with the mixture of Mohammedanism and bolshevism, and they are uniting against the powers of the west. It is a battle for Christianity now, and only concentrated combined missionary action will win out."

Many women attended, and there was a special training conference for them in which five hundred took part. A marked characteristic of these conferences was the willingness of Christian women of Illinois to serve the movement.

Mr. J. D. Rockefeller, Jr., was the chief speaker of the second day of the conference. On the last afternoon representatives of many Protestant denominations pledged their support. One of the first steps essential for Christian Unity is that the many Protestant sects in this country eliminate the non-essentials that divide and agree on the great essentials which unite. The Interchurch Movement is particularly important because it seems to be the first decided step of the Protestant bodies in the right direction. To see such a representative body from this banner state of the Mid-West, 8,000 pastors, among them some thousand delegates to the conference, united by a common purpose and ideal, was an unusual sight. These state and sectional meetings mark an epoch in American Christianity. There will be one hundred and two county conferences from April 6th to 8th, conducted by some who have attended the Chicago conference.

The Rev. William P. Merrill, pastor of the Brick Presbyterian Church of New York City, made the closing address, in which he said:

"The Interchurch World Movement is the greatest opportunity and the greatest test that has ever come to the Protestant Churches. If we do not make a success of this, the Protestant Churches ought to go out of business. The survey of the Interchurch World Movement has shown us what was wrong with the Churches. Outside critics do not know, although they talk a lot about it. We have discovered that our work has been along the right lines, but that we needed to put a little more organization into it. Our methods are sound—but they are not carried out on as large a scale as they should be.

"Soon we shall have to build up a real and lasting organization representing all of the Churches in the movement. This eventually will be an expression of our unity."

#### READING THE BIBLE IN THE PUBLIC SCHOOLS

The board of trustees of the Chicago Church Federation, composed of seventy members representing 600 Protestant congregations, passed resolutions early this week recommending that "not fewer than ten verses from the Bible without comment" be read daily at the opening of public school sessions.

A committee of five representative Chicago men appeared before the joint session of the constitutional convention at Springfield to argue for such a ruling.

Upon adjourning on Wednesday, March 10th, the 8,000 pastors in conference for the Interchurch World Movement passed resolutions asking that Bible reading be made mandatory.

"It's for the building of character that

we propose such a measure," declared Frank J. Loesch, Chicago attorney.

"The Bible needs no interpretation fundamentally. It is its own best interpreter. If the children are curious they may go home and ask their parents for interpretations. In that way they will be getting the benefit of the moral teachings, such as are contained in Proverbs, for instance, and they can still get the denominational interpretations at home. This will make a new basis for religious fellowship."

Walter Mee, secretary of the Chicago Church Federation, declared that trustees were unanimous for the establishment of compulsory Bible readings.

"Eight years ago the reading of the Bible was practically universal in schools throughout the state, but, due to a court opinion, the practice was abolished," he said.

#### SUMMER TRAINING CAMP FOR BOYS

Mr. Angus Hibbard, who as the successful chairman of the Pension Fund in this diocese, is chairman of the executive committee in charge of Camp Roosevelt, the training camp for boys, at Muskegon, Michigan. The camp is sponsored by the board of education of Chicago, and is authorized by the United States War Department. The Chicago headquarters of the camp are at 212 West Washington street. Government supplies such equipment as tents, cots, mattresses, packs, kits etc., but there is no fund for operating expenses and a committee of Chicago business men is taking care of this expense. The recruits will be asked to pay only \$14 for two weeks holiday, and fare to and from the camp. Mr. Hibbard says:

"We hope to have 3,000 boys at Camp Roosevelt at a time this summer. This will be its second year. We found that last year boys actually grew an inch a week at the camp. It means a clean, wholesome vacation at nominal expense. We want as many boys as possible, and we feel that in this way we can accomplish more toward Americanization than in any other way. Boys of foreign-born parents sleep in the same tents, eat the same food, have the same recreation and training as boys of American born parents. We find that the mixing of these boys has a wholesome influence on them all."

#### AT ST. PAUL'S CHURCH, KENWOOD

At the sixty-first annual meeting of St. Paul's parish, Kenwood (Rev. George H. Thomas, rector), some stimulating reports were read. For example, nearly one fifth of all receipts were given to missions and institutional work.

The treasurer's report indicated that financially the parish is in the best condition in many years. Plans are under way for extensive remodeling of the parish house.

The rector mentioned in his report the mission held by Mr. Mercer and Mr. Farmer, the Rev. F. E. Wilson's stay at St. Paul's, the increase in salaries of all church employes, the building of a Scout camp in the dunes of Indiana. H. B. GWYN.

#### LENT'S ANNOUNCEMENTS

FOUR PARISHES in Providence, R. I., will have the Three Hours' Service on Good Friday. Bishop Perry will conduct it at Grace Church; the rector, the Rev. Dr. F. S. Penfold, at St. Stephen's; the Rev. A. E. Carpenter at the Church of the Messiah; and at All Saints', in all probability, its able but overworked rector, the Rev. A. M. Aucock, D.D.

THE BISHOP of Georgia preached at the noon-day services in Jacksonville during the



first week in March, and with Mrs. Reese was guest of the Bishop of Florida. The Rev. John Durham Wing, D.D., rector of Christ Church, Savannah, has been the preacher in Jacksonville, during this week—March 16th to 19th.

#### FUNERAL OF ARCHDEACON HEGEMAN

BISHOP OLMSTED, Bishop Fiske, and more than thirty priests of the diocese of Central New York as well as several from outside attended the funeral services for Archdeacon Hegeman in Binghamton on March 2nd. Bishop Fiske celebrated a requiem at 7:30, assisted by the Rev. C. H. L. Ford and the Rev. Paul Birdsall. At 11 the burial office was read by Bishop Fiske and a requiem celebrated by the Bishop of the diocese, assisted by the Rev. Dr. Coddington and the Bishop Coadjutor. According to directions left by Dr. Hegeman, simplicity marked the service. A simple cross of flowers was laid upon the casket, the choir sang hymns of his selection, Nos. 404, 369, 403. Friends among the clergy acted as pallbearers. Interment was made in Cypress Hills cemetery, Brooklyn.

#### RACINE CONFERENCE

PREPARATION is well under way for the Mid-West Conference for Church Workers at Racine, Wisconsin, the dates announced being July 6th to 16th. Even at this early date it seems probable that accommodation at Racine College will be taxed to the utmost, if not insufficient. The provisional programme is divided into three parts, covering lecture courses, normal classes, and a large group to be known as discussion classes. The lecture courses will be on social and industrial problems, the Challenge of the Nation-wide Campaign, the Old and New Testaments, Church History, and one by the Bishop of Colorado on Lessons for To-day, drawn from the History of the Church.

Normal classes will be for teachers of the Christian Nurture Courses in general, together with one on Mission Study classes. Discussion groups will be given opportunity to secure the fullest and latest information on the new Church Service League, training classes, the Font Roll, pageantry, social service, the Prayer Book, young people's societies, devotional life of the parish, and work-day instruction in religion.

Father Officer will be in charge of the devotional life of the Conference, and the daily Bible study will be directed by the Rev. David L. Ferris of Rochester, N. Y. Fuller details will be given out as these are completed.

#### DEATH OF REV. C. J. LAMBERT

THE REV. CHRISTOPHER JOHN LAMBERT, rector of Zion Church, Pierrepont Manor, N. Y., entered into rest on March 1st, after a week's illness with pneumonia, at the age of 48. He leaves a widow, six sons, and one daughter. Two of the sons were in the American Expeditionary Forces and one is preparing for holy orders. The Rev. Mr. Lambert was a graduate of St. Andrew's Divinity School, Syracuse; was ordered deacon in 1894 and advanced to the priesthood in 1896 by Bishop Huntington; and his entire ministry was spent in Central New York, first at Fayetteville and Jamesville, then as assistant in Trinity parish, Watertown, then for fourteen years as rector of Christ Church, Sherburne, and for nearly three years at Pierrepont Manor, with charge of the Wheeler Memorial Chapel at Mannsville. A self-effacing, earn-

est, faithful priest, he had gained the confidence and affection of his people in remarkable degree.

The Bishop of the diocese, assisted by the Rev. E. B. Doolittle and the Very Rev. F. W. Eason, celebrated a requiem on March 4th, and Bishop Olmsted assisted by the Rev. Messrs. Eason and Haydn conducted the burial service. Interment will be made in Syracuse.

#### PAROCHIAL MISSIONS

THE REV. JOHN FETHERSTONHAUGH BRISCOE, of Bagborough, Taunton, England, perhaps the most noted Lenten preacher to visit New York, arrives in the city about March 22nd, coming on the *St. Paul*. He will preach a mission in St. Paul's Church, Clinton and Carroll streets, Brooklyn, beginning on Palm Sunday at 4 p. m., and will preach every night in Holy Week, also preaching the Three Hour Service on Good



REV. J. F. BRISCOE

Friday. St. Paul's on this day has become a mecca for Churchmen of Greater New York, who will delight to hear this brilliant orator from the other side. A choir of forty male voices will sing the Mass of the Pre-Sanctified and the Reproaches at 10:45 on Good Friday morning.

THE REV. BERNARD IDDINGS BELL, president of St. Stephen's College, recently conducted a remarkably successful mission at Trinity Church, Princeton, New Jersey, making a profound impression upon the congregations. During his week at Princeton he also conducted the daily chapel service for the University students. The *Princetonian* published an unusual editorial in which it said: "To those undergraduates who attended the chapel service yesterday morning the mere announcement that the Rev. Bernard Iddings Bell, president of St. Stephen's College, will conduct the services for the next three days is sufficient to insure their presence. It is safe to say that he, more than any other man who has led those services this year, succeeded in the extremely difficult task of 'getting across' a real message in the short time at his disposal. His talk was preëminently a common-sense one and made a deep impression on his hearers because he struck at the heart of a difficult problem without going through a long and indefinite preamble."

Trinity Church (Rev. Robert Williams, rector; Rev. Stanley Cleveland, assistant) is well organized for work. In addition to their regular Lenten services, the Rev. Stuart L. Tyson is giving a Wednesday course of studies in the Bible, Mrs. Paul Matthews is conducting a Tuesday study class on "Neighbors", and Professor Phillip Marshall Brown is holding a weekly class on Christianity and the Present World Crisis.

DURING THE week of March 1st to 7th a helpful mission was held in the city of Duluth by the lay evangelists, E. C. (Ted) Mercer and H. H. Hadley. The full series of services was held at Trinity Cathedral and additional evening services were conducted at St. Paul's Church. On the closing day (Sunday), each evangelist told his life story at both churches. During the week industrial groups were addressed each day at noon and Mr. Mercer accepted invitations to speak to the Kiwanis Club and the two high schools. On Sunday afternoon Mr. Hadley spoke to a large group of younger boys, and Mr. Mercer gave a telling message to men and older boys in the auditorium of the Y. M. C. A. Churchmen of this city are much impressed by these consecrated laymen, and their dignified but earnest messages seem clearly to have quickened spiritual life. Plans are being made for their return at a later date for a longer period.

THE REV. CHARLES F. BLAISDELL has just finished a successful mission at the Church of the Advent, Cincinnati, Ohio (Rev. George C. Dunlop, rector). Mr. Blaisdell will hold a mission at St. John's, Fort Smith, Ark. (Rev. Malcolm Loekhart, rector), during Lent. In May, he will hold a mission in the Good Shepherd parish, Forrest City, Ark. (Rev. Jerry Wallace, rector).

ST. PAUL'S CHURCH, Warner, N. Y. (Rev. Ray Wootton, priest in charge), has had a two-day mission conducted by the Rev. F. S. Eastman, who also recently held a two days' mission at Christ Church, Clayton, N. Y. (Rev. A. Q. Davis, rector).

#### RECOMMENDS BOOKS TO HIS PEOPLE

AT GRACE CHURCH, Port Huron, Mich., the rector, the Rev. John Munday, is reading to the congregation at daily morning prayer during Lent a chapter a day from Bishop Fiske's *The Faith by Which We Live*. He has also asked particularly that the book be purchased and read by his parishioners and has recommended that they also read Dr. Atwater's *The Episcopal Church*.

#### CONVOCATION OF NEW MEXICO

THE CHURCH of the Holy Faith, Santa Fé, entertained both convocation and the district branch of the Woman's Auxiliary during their annual meetings held February 4th, 5th, and 6th.

Bishop Howden celebrated the Holy Communion, and the Rev. Winfred H. Ziegler at the opening service in his sermon on *The Narrow Way* showed that religious loyalty can be given only to definite and positive Truth.

Surveying the field and the year's achievements in his annual address, Bishop Howden indicated by numerous statistics the growth of his work. Only two stations are vacant, and one of these may soon be filled. Baptisms and especially confirmations have been in excess of previous years. One priest was ordained, the Rev. Cyril Boddington, who serves in Gallup and takes duty in several outlying stations. The section to which the Rev. Hunter Lewis formerly ministered alone has grown so vigorously that it has been divided between Mr. Lewis and the Rev. E. S. Doan, who makes his new headquarters in Las Cruces. The "Big Bend" area under the Rev. C. S. McClellan may also ere long require the services of another clergyman.

The Bishop has visited some stations



several times during the year and all of them once. The district now has over forty parishes and missions, and the endowments now total \$35,000. The Nation-wide Campaign is still progressing. A fitting close to the Bishop's address came in a strong paragraph on Americanism. This, said the Bishop, is shallow if not Christian. Disregard for marriage vows was cited with emphatic disapproval, and declaration was made that "no laws can make a peaceful nation unless men and women are godly and unselfish".

St. John's Church, Albuquerque, presented a resolution, which convocation adopted, looking to creation of a Cathedral foundation, with St. John's as the Cathedral Church, the Bishop to be rector, a dean to be appointed, together with canons for city missionary work and for fields, responsibility for which would be assumed by the Bishop and chapter. Such a forward step is indicative of the progressive spirit of this jurisdiction. Probably this was the most important single action taken during convocation.

The Woman's Auxiliary brought in their resolution for a Church League of Service, which was gladly approved by convocation.

The following officers were either appointed or elected:

Council of Advice: The Rev. Messrs. Fuller Swift, C. S. Sargent, W. S. Trowbridge; Messrs. David McKnight, Horace B. Hayes, and J. J. Ormsbee.

Examining Chaplains: The Rev. Messrs. C. S. Sargent, E. S. Doan, and J. S. Moore. Chancellor: The Hon. L. Bradford Prince, LL.D., Santa Fé.

Registrar: The Rev. W. S. Trowbridge. Treasurer (both of convocation and district): Mr. Alpheus A. Keen, Albuquerque. The Woman's Auxiliary held its sessions in the rectory.

Honorary President: Mrs. Frederick B. Howden.

President: Mrs. George Routledge, El Paso, Texas.

Corresponding Secretary: Miss Gertrude Yale, El Paso.

The Rev. C. S. McClellan conducted the quiet hour.

In lending Mrs. Biller to the district Auxiliary the New York office rendered most valuable service. Many new ways of working were discussed, including the new plan for a Church Service League, which was enthusiastically adopted.

Miss Peters' report of the mission to the Navajos in San Juan county contained a statement of things actually done there which justify what four years ago was considered an experiment.

#### FUNERAL OF BISHOP ADAMS

SERVICES for the interment of the body of the Rt. Rev. William Forbes Adams, D.D., the late Bishop of Easton, who died on March 5th, were held at Trinity Cathedral, Easton, on the Monday following his death. The Rev. George C. Sutton, D.D., president of the Standing Committee, read the service, assisted musically by the Cathedral choir. Owing to the severe blizzard raging, only a dozen of the clergy were able to attend. Bishop Murray of Maryland was present. The body was interred in the cemetery at Easton.

It was said of Bishop Adams that until the epidemic of last year he never missed an appointment with his parishes in all his thirty odd years of service. When he observed his thirtieth anniversary, in 1917, the diocesan convention said of him:

"In 1887 the diocese of Easton was so happy as to call him to its episcopal charge. Thirty years—half of his mature life—have

been lived in our midst. Goodly years; fruitful years. What a father in God he has been! What a friend he has been! Some bishops have tried to be the bishops of the clergy; some have endeavored to be the bishops of the laity—with more or less success. William Forbes Adams has been the bishop of the whole flock; the true shepherd, 'knowing his own sheep and calling them by name.' How he has inspired us by his eloquence! How he has cheered us in our hours of depression by his sane cheerfulness and humorous comment! How he has encouraged us to work on, when we could see no prospect of good results, by his own quiet, steady perseverance!"

#### DEATH OF REV. G. L. NEIDE

THE REV. GEORGE LITTLE NEIDE, rector of St. Mark's Church, Jonesboro, Ark., a former rector of the Church of the Good Shepherd, Memphis, Tenn., succumbed to a stroke of paralysis in his home at Jonesboro on March 3rd. Mr. Neide was rector of the Church of the Good Shepherd for eight years, leaving Memphis last October to accept a call to the parish at Jonesboro. His death follows less than a year that of one of his daughters, who died several months before he left Memphis. He is survived by his widow and by his daughter, Ethel. Funeral services at Batesville, Ark., were conducted by Bishop Saphoré and the Rev. Verne R. Stover, M.D., rector of St. Paul's, Batesville.

The stroke of paralysis which proved fatal was the second from which Mr. Neide suffered, the first occurring about fourteen years ago. The first interfered but little with his active service. During his residence in Memphis he was not only rector of the Church of the Good Shepherd, but also was in charge of St. Andrew's mission in South Memphis, of St. Anne's Church in Woodstock, and the Church Home for orphans.

Mr. Neide had also served rectorates at Jefferson City, Mo. (1896-1902), St. Paul's Church, Kansas City (1902-1909), and St. Thomas' Church, Falls City, Neb. (1909-1912), and was an examining chaplain in the diocese while at Kansas City. He was ordered deacon in 1880 and made priest in 1893 by Bishop Thompson.

#### ARMY AND NAVY COMMISSION

THE OFFICES of the Army and Navy Commission are at present in the Washington Cathedral Offices on Mt. St. Alban, Washington, D. C., where all communications should be addressed. As the Army and Navy Commission is not only the successor of the War Commission, but is also continuing much of the work, unpaid pledges to the War Commission may well be forwarded to the Army and Navy Commission at the above address. The executive committee consists of the Rt. Rev. Charles H. Brent, D.D., chairman; the Rt. Rev. Alfred Harding, D.D., the Very Rev. Henry B. Washburn, D.D., executive secretary, and the Rev. H. Percy Silver.

#### WORK AMONG FOREIGN-BORN AMERICANS

THE NEW Department of Church Work among Foreign-born Americans and their children is beginning to offer its aid and coöperation, and has just sent out a letter to leading clergymen and laymen outlining its proposed activities.

It first calls attention to its publications. Most dignified of these is a book, *Foreign-born Americans*, by the Rev. Thomas

Burgess, secretary of the department. With about one hundred illustrations, this small volume concisely covers the whole subject of Christian Americanization, "or the Church's duty and opportunity to our immigrant neighbors", and sells for 25 cents. In addition there are study books, pamphlets, posters, leaflets, etc., some free, some at prices of five and ten cents.

As the department is only beginning, it especially invites reports and suggestions from those who are already accomplishing something among their neighbors of foreign race. "If you are accomplishing anything and do not tell our central office of it, the rest of the Church is thereby deprived of the benefit of your experience."

"The English-speaking people," writes Bishop Harding in *E Pluribus Unum*, one of the department's free pamphlets, "so dominant to-day in the world, is an example of many races welded into one—Britons, Celts, Saxons, Angles, Jutes, Danes, Normans, and other peoples, welded into one before the days of Magna Charta by the Church of England, our mother Church. Man is a spiritual being, and can be transformed only by spiritual influences."

#### OPPOSE REVISION OF THE PRAYER BOOK

A LETTER has been issued by a group of clergymen and laymen as follows:

"To the Clergy and Laity of the Protestant Episcopal Church in the United States:

"Dear Brethren:  
"At an influential meeting held in the city of Detroit, of clerical and lay deputies opposed to any changes in the doctrine of the Prayer Book, the undersigned were appointed a committee to deal with the momentous subject of the revision of that venerable book.

"Aware of the widespread anxiety and distress created by many of these proposals, and having ourselves, most of us, participated in the proceedings of the General Convention, we feel it our privilege, in fulfillment of the duty assigned us, to utter a word of reassurance to our fellow-churchmen in regard to that vital matter. We are happy to be able to state that so far nothing seriously affecting the doctrine of the Prayer Book, unless a Prayer for the Dead for optional use be considered an exception, has been finally adopted by the General Convention. The changes in Morning and Evening Prayer, and in the use of the Psalter, have, with a very few exceptions, been only in the direction of greater flexibility and larger liberty.

"We gladly bear testimony to the fine spirit that, on the whole, characterized the Convention—to its zeal for virile service to promote the Kingdom of God, to its large vision of the function of the Church in this new era of the world, to its eager desire to promote Christian Unity.

"It was a Convention to thank God for, a Convention ultimately largely leavened by the Spirit of God. We came back to our parishes feeling that we could take courage for the future of the Church.

"But all this must not blind us to the fact that many of the proposals for Prayer Book Revision, postponed for action three years hence, present issues fraught with serious danger to the doctrinal basis on which our beloved Church has hitherto stood.

"It is proposed to encourage auricular confession.

"It is proposed to present the Christian ministry to our people under the sacerdotal rather than the ministerial idea.

"It is proposed to introduce a number of



changes in the office for the Holy Communion of a distinctly reactionary character, restoring features deliberately removed by the Reformers, and bringing our service into closer conformity to that of the Roman Mass.

"It is proposed to authorize unlimited Reservation of the Elements in the Holy Communion, which will certainly lead to Eucharistic Adoration.

"It is proposed to incorporate a change which will encourage mortuary Masses.

"It is proposed to disfigure our Calendar by the addition of the names of 53 Black Letter Saints—among them that champion of the Papacy against the Civil Government of England, Thomas à Becket.

"It is proposed to sanction Intinction in the celebration of the Holy Communion, a method not authorized in Holy Scripture, and subversive of the Saviour's words of institution.

"We do not assert that these things are favored by a majority of the Commission on Prayer Book Revision. The peculiar method adopted in the preparation of its Report makes it impossible to tell whether this is true or not. We do know, however, that an influential group of the members of the Commission are opposed to many of the changes which we regard as seriously compromising the doctrinal position of our Church.

"The object of this communication is to declare the purpose of those whom we represent to take up these several matters during the next three years in a series of pamphlets by competent writers, in which they shall be submitted to the test of scripture and history and reason, in order that the people of the Church may thoroughly understand the issues which are involved.

"In no partisan spirit, without bias or bitterness, without any breach of charity, with a single eye to the truth, it is our desire to discuss the proposals which, as we see them, will, if adopted, involve a radical departure from the doctrinal basis upon which this Church has hitherto stood. It is far from our wish to hinder the progress of the Church by binding it to the ideas and ideals of the 16th century. We stand for progress and freedom of thought; but our objection to these proposals is that they seek to reimpose the yoke of mediaeval thought and practice upon the Church of the 20th century. They are not progressive, they are reactionary. Our aim and our prayer in the revision of the Prayer Book should be to bring our people into closer touch with Christ, and we are sure that we shall not get nearer to the Living Christ by grasping the dead hand of Mediaevalism. The pursuit of this purpose necessarily involves controversy, but, as Phillips Brooks well said, controversy conducted in the right spirit is one of the noblest occupations of the human mind.

"There are some who insist that, as comprehensiveness is one of the splendid notes of the Protestant Episcopal Church, we should make no opposition to the efforts to introduce the so-called Catholic system, and carry this Church back to the ideas and practices of the middle ages.

"Comprehensiveness is, indeed, a note of our Church, but it would be disloyal to Christ to sanction deliberately errors which He has stamped with His disapproval. To use the language of the Archbishops and Bishops of Canterbury and York in a pastoral letter to their clergy and laity some years ago, 'we would not narrow in the least this widespread comprehensiveness; but liberty must not degenerate into license and self-will. As fundamental truths must not be explained away, so neither must those

clear lines be obliterated which separate the doctrines and practices of our Reformed Church from the novelties and corruptions of the Church of Rome.'"

The letter bears the signatures of the Rev. Randolph H. McKim, D.D., Gov. Richard I. Manning, the Very Rev. Berryman Green, D.D., Gov. Newton C. Blanchard, the Hon. G. F. Henry, LL.D., the Rev. F. W. Tomkins, D.D., the Rev. Geo. C. Foley, D.D., Judge A. Falconer, the Rev. Walter C. Whitaker, Mr. Joseph Packard, Mr. W. W. Skiddy, the Rev. Reese F. Alsop, D.D., Mr. Francis A. Lewis, Mr. Morris Earle, the Rev. J. M. Owens, the Hon. L. Bradford Prince, LL.D., the Hon. Thos. Nelson Page.

#### AGAINST MERGER OF DIOCESES

IN AN INTERVIEW printed in a local paper of Wilmington, Del., the Rev. Dr. Alban Richey deprecates the movement to combine the two dioceses of Delaware and Easton. "Anyone familiar with the situation," he says, "must realize that the difficulty of adjusting the civil and ecclesiastical legislation necessarily involved, would make union practically impossible, quite apart from the fact that evidently neither diocese desires it and voices from both have protested against the first suggestion of it."

Dr. Richey continues that dioceses of small size are of the best sort for promoting the work of the Kingdom of God, and that the opportunity lies in the hearts and souls of professing Christians. "Delaware," he continues, "may be a small diocese but it offers an opportunity for which there is no man too big in the Protestant Episcopal Church. We frequently lament that in the Protestant Episcopal Church we have no places which afford the opportunity for leisure for study. Here again Delaware offers a man of scholarly habits and attainments just the opportunity needed for anything like intellectual development. It is our big institutionalized parishes and our territorially vast dioceses which are rapidly reducing the standard of scholarship in the ranks of the clergy of the Protestant Episcopal Church and furnishing the enemies of the faith with the opportunity they welcome, the opportunity of attack which meets with no defense by reason of poverty of resources."

#### RETIREMENT OF REV. N. D. STANLEY

THE REV. NEWELL D. STANLEY, for thirty-four years in charge of St. Peter's Church, Sheboygan Falls, Wis., has retired from his charge and will hereafter reside at Fond du Lac.

Born in Vermont in 1848, Mr. Stanley came to Wisconsin in 1870, and in 1877 became a candidate for holy orders. He was graduated from Nashotah in 1885, and in the following fall assumed charge of the church at Sheboygan Falls, which then had sixteen communicants. At his retirement St. Peter's Church has a communicant list of 225.

Ordained priest by Bishop Brown in 1886 in St. Paul's Cathedral, Fond du Lac, the Rev. Mr. Stanley is succeeded by the Rev. Martin Kilpack, who was ordained deacon by Bishop Weller in 1913 and advanced by Bishop Webb in Milwaukee last June.

#### SUPPORT OF EDUCATIONAL INSTITUTIONS

IN ITS campaign for additional endowment, the University of the South is setting forth some statistics rather startling for the average Churchman. Endowment, in the

minds of some economic thinkers, is not the way out, but no one can face the facts presented and not perceive that some way out must be found if the Church is not to meet disaster along vital lines. These are some of the points made:

The Church in America has founded twenty-one colleges. Three of them survive.

While these colleges flourished, the number of communicants in the Church was more than quadrupled.

The present number of new clergymen is far below the increase in communicants.

Church schools educated only twenty-two per cent. of the clergy ordained during the last three years. Thirty-seven per cent. were originally of other faiths.

Church leaders cannot be developed in sufficient numbers without properly equipped schools.

At present the Church controls but one university south of Mason and Dixon's line—the University of the South. It has proved itself worthy:

Twenty-five per cent. of the bishops of the dioceses which control Sewanee are Sewanee men.

Twenty per cent. of the clergy in Sewanee territory are Sewanee men.

Over ten per cent. of American bishops are Sewanee men.

Proportionately, Sewanee has produced more men of distinction than any similar institution.

Without the leadership of Sewanee men the Church would be seriously crippled in many ways.

Sewanee's endowment campaign calls for \$1,000,000 from twenty-one dioceses in thirteen southern states. This amount is compared with:

Over \$6,000,000 asked by the Southern Presbyterians to strengthen their schools.

\$20,000,000 appropriated by the Southern Baptists.

\$15,000,000 asked by Harvard.

\$15,000,000 asked by Princeton (its second \$15,000,000).

Practically every college of consequence in north and east is asking more endowment, and getting it.

The University of the South, Kenyon College, and St. Stephen's College alone remain of the Church's educational institutions. Eighteen have died. It is suggested that whether Sewanee also shall die depends upon the answer to the endowment campaign which ends with a "South-wide drive" from April 19th to 26th.

#### SPECIAL CONVENTION OF EASTON

THE STANDING COMMITTEE of the diocese of Easton has issued a call for a special convention of the diocese, to meet on April 20th to elect a bishop in succession to the late Bishop Adams.

Discussion of a merger with the diocese of Delaware is revived, but without definite shape. The laity are apparently opposed, while some of the younger clergy approve. The peculiar legal status of many parishes and trust funds is a stumbling block. The public press is giving much space to the suggested union of the two dioceses.

#### BEQUESTS

THE WILL of Bishop Adams, filed for probate last week, leaves an estate of \$30,000 to his children and grandchildren. His library goes to the diocese.

ST. PETER'S CHURCH, Oriskany, N. Y., will receive a bequest of \$2,000 under the will of John W. Weisse, who died recently in Chicago. Mr. Weisse was a native of Alsace



Lorraine, a wood carver by trade and at one time warden of St. Peter's Church. The panels of the church and the cross on the altar were carved by him. The legacy will be added to the endowment fund.

### MEMORIALS AND GIFTS

MRS. JAMES J. GOODWIN has increased the endowment fund of the Goodwin Memorial parish house of Christ Church Cathedral, Hartford, Conn., from \$100,000 to \$125,000. The original endowment would have been sufficient but for the greatly increased cost of everything in the last two years.

THE ALTAR of the Church of the Advent, Louisville, Ky. (Rev. Harry S. Musson, rector), has recently been further adorned and beautified by the gift of two brass candlesticks for the Eucharistic lights. The candlesticks, unusually massive and handsome, exactly match the bases of the seven-branch sticks. Although intended for Christmas, they did not arrive until sometime afterwards and were dedicated by the rector at a recent mid-week Communion in memory of Isaac Fernandus Whiteside, having been given by his wife, the president of the altar guild.

BISHOP SUMNER of Oregon announces a gift of \$125,000 to the Good Samaritan Hospital, Portland, Oregon, made by Mrs. Theodore B. Wilcox and her children for erection of a maternity annex. Devoted entirely to maternity cases, the proposed structure is the result of plans interrupted by the sudden death of Mr. Wilcox in 1918. It will be fireproof, and, placed in a park to the east of the present buildings, will make possible a large addition to the work of the hospital. Early in March a campaign has been conducted to raise an additional \$300,000 for a new annex, with one floor devoted to maternity cases, but the unexpected gift will bring about modifications in the plans. The idea is not only to care for mothers at the critical time, but also to watch over the early days of the babies, whose development will be safeguarded by a home service department.

ON THE Fourth Sunday in Lent a stained glass window over the altar in Christ Church, Glendale, near Cincinnati, was unveiled and dedicated by the rector, the Rev. Gilbert Prower Symons. The window, to be known as the Victory window, is a thankoffering from the congregation, in celebration of the fact that of the 105 men from the village who entered the service of their country during the war 104 returned, only one man making the supreme sacrifice. Christ Church had 38 men in the war, all returning safe and sound. The window, which had five lights, is fitted in the stone framework designed by Ralph Adams Cram. It represents our Lord triumphant upon the Cross, surrounded by the evidences of His glory. A group of Old Testament heroes—Abraham, Isaac, David, Joshua, and Judas Maccabeus—gaze upward on one side, while Christian heroes—St. Stephen, St. Paul, St. Perpetua, and a group of children—are found on the other. At the cross are St. John, St. Mary, and Mary Magdalene. Angels and archangels and cherubs are worked into the design, together with many appropriate texts. In a set of medallions the subjects are the institution of the Lord's Supper, our Lord driving out the money-changers from the temple, and our Lord vanquishing Satan after His threefold temptations. The designer was Mr. Charles J. Connick of Boston.

### ARKANSAS

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

#### A Vestry That Serves—Duplex Envelopes Help—Politics

EVERY MEMBER of a vestry of eleven either teaches or serves in an official capacity, or is a member of a Bible class, in the Sunday school at St. John's Church, Helena (Rev. Charles F. Blaisdell, rector).

THE DUPLEX ENVELOPE system, introduced some time ago at Trinity parish, Van Buren (Rev. A. E. Woodward, rector), as a result of the Nation-wide Campaign, has done much to stimulate parish finances. The laymen at both Van Buren and Fort Smith, just across the Arkansas river, are taking more interest than ever before.

ON A RECENT Sunday evening, the Little Rock alumni of the Sigma Chi fraternity attended Christ Church (Rev. John Boden, rector), in a body. Mr. Boden is a member of Sigma Chi and has done much to interest the Little Rock members of that fraternity in the Church.

MR. GUSTAVE ORTH, candidate for holy orders and lay reader at St. John's mission, Harrison, is a candidate for mayor. He has been particularly interested in civic welfare on the moral side. The contesting candidate is a lawyer. Bishop Saphoré recently conducted a successful mission with Mr. Orth's aid at Harrison.

THE IDEA of a race commission, suggested some time ago to Governor Brough by Bishop Winchester, is really functioning and rendering a valuable service, making for better racial relationships.

### ASHEVILLE

JUNIOUS M. HORNER, D.D., Miss. Bp.

#### Reviving Mission Fields—Approaching Diocesan Organization

THE COMMITTEE on the State of the Church at the convention in 1917 called attention to a list of mission stations practically abandoned and hardly more than "paper" missions. Recommendation was made that they be stricken from the journal, or else restored to activity by regular ministrations. Last May the Rev. J. H. Griffith was appointed Archdeacon, and he has been doing vigorous work ever since, holding services at Callowhee, where no service had been held for three years, and at Micadale, where the mission had been unopened for four years. Fresh interest has been aroused at Canton, an important manufacturing point, where services have been held in the movie theatre.

WORK AMONG the colored people has been done in a desultory way hitherto. The Rev. James T. Kennedy, priest in charge of St. Matthias', Asheville, has recently been appointed Archdeacon for the colored work. Lincolnton, Morganton, Waynesville, Franklin, Tryon, Edneyville, and Asheville, will be benefited by his ministrations.

THE SALE of considerable tracts of land on the Roebing property makes diocesan organization, so long and so earnestly desired, a realization near at hand.

ST. MARY'S, Asheville, organized barely six years ago, last week paid off the last cent of an indebtedness of over \$5,200. This parish also passed its goal in the Nation-wide Campaign, with a quota of \$8 per capita for 88 communicants.

A FAREWELL luncheon was given on March 14th, to the Rev. Walter S. Cain, formerly registrar of the district and assistant secre-

tary of the convention, who has become rector of Paris and Cynthiana, Ky.

THE MISSION at Edneyville, fostered for many years by the Rev. Reginald N. Willcox, who built the beautiful church, and later cared for by the rector of Fletcher, the Rev. James B. Sill, has now been put in the hands of the Archdeacon.

GASTONIA, long vacant, is still without a rector.

### CENTRAL NEW YORK

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

#### Brotherhood Propaganda—All Saints' Chapel, Bainbridge—Quiet Day—Other Meetings

FOLLOWING several weeks of intensive work, Brotherhood secretaries have organized a number of new chapters, both senior and junior, and have formed the Mohawk Valley, the Southern Tier, the Finger Lakes, and the Oswego-Cortland-Onondaga local assemblies. A special meeting of Brotherhood representatives at All Saints' Church, Syracuse (Rev. O. D. Smith, rector), on March 6th was addressed by Mr. W. R. Morley of Buffalo, Mr. B. F. Finney of Savannah, Ga., the Rev. Dr. Hadley, and the Rev. W. R. Yeakel. The diocesan assembly elected as president J. W. Butterfield, of St. Mark's, Syracuse; as vice-presidents, F. H. Pyke, Trinity, Syracuse; J. W. Ball, Emmanuel, Elmira; S. S. Reynolds, Calvary, Utica; W. S. Atkinson, M.D., Trinity, Watertown; R. R. Turner, Christ Church, Oswego; Hiram Reed, St. Peter's, Auburn; as secretary, L. J. Bergman, St. Mark's, Syracuse; as treasurer, Arthur Dunn, Grace Church, Cortland. The chaplain is the Rev. Ralph Bray. The diocesan assembly will meet on the day the convention of the diocese is called and will join with the Bishop's committee in organizing the laymen's dinner.

ALL SAINTS' CHAPEL for mid-week services has been fitted up in St. Peter's parish, Bainbridge (Rev. J. DeL. Scovil, rector).

THE REV. FATHER ANDERSON, O.H.C., conducted a quiet day for the Syracuse Clericus in Calvary Church, Syracuse, on March 1st. The meditations were based on Numbers 16:5. The topics were Election; Possession; Sanctification; Communion.

SERVICES for deaf mutes were recently conducted in the chapel of Trinity Church, Syracuse (Rev. A. A. Jaynes, rector), by the Rev. H. C. Merrill, deaf mute missionary. At the same hour the Rev. Dr. Irving H. Correll, of Kyoto, Japan, addressed the parish congregation in the church proper.

AT THE March meeting of the men's club of the Church of the Saviour, Syracuse (Rev. Dr. Karl Schwartz, rector), Frank W. Cregg, assistant district attorney, explained the problems and work of the department of justice. As a preventive of profiteering he recommended a law to require all retailers to stamp the purchase price on the goods they sell.

JERUSALEM was the subject of the Church League of Service of St. Peter's Church, Auburn (Rev. N. T. Houser, rector), on March 10th. A paper on Jerusalem, the Religious Center of All Ages, was read, as also one on The Modern Crusader, describing the final rescue of the Holy Sepulchre from the infidel Turks by Gen. Allenby's army of crusaders. Mr. H. D. Titus showed a set of slides on Jerusalem and its environs.

SEVERAL OF the clergy have been marooned in snow drifts in remote villages, and more than one mission station has been deprived of ministrations during the winter, on account of the almost frequent tie-up of sub-



urban trolleys, and the repeatedly impassable condition of country roads.

#### COLORADO

IRVING P. JOHNSON, D.D., Bishop  
Clergy in Conference

WHEN THE Bishop visited St. Alban's Church, Florence, on February 27th, to confirm a class of seven presented by the Rev. Don Frank Fenn, several of the clergy were also present for a conference which turned out to be one of the most notable gatherings in the history of the local Church.

#### CONNECTICUT

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

New Building Needed for St. Margaret's School  
—Berkeley Students Organize to Recruit for the Ministry

FORTY-FOUR years ago St. Margaret's School, Waterbury, the diocesan school for girls, was established under the leadership of Dr. and Mrs. Francis Thayer Russell. The school building, at the time ten years old, is still the only one in use. The future welfare and growth of St. Margaret's will depend both for safety and comfort upon a new and adequate building, to cost approximately \$400,000. St. Margaret's has laid the foundation for the lives of many useful and splendid women, it is hoped her loyal daughters will show their appreciation.

THE STUDENT body of Berkeley Divinity School have organized a campaign to recruit men for the ministry. It will include visits to a number of the colleges and preparatory schools of New England, sectional parish conferences for boys of the 'teen age, and a conference for college men to be held from April 15th to 18th at the school.

THE SUNDAY SCHOOLS of Hartford and vicinity held a special service at the Cathedral on the afternoon of Sunday, March 14th. The Rev. Charles E. Betticher of the Church Missions House made the address. The purpose was to arouse and deepen interest in the Lenten mite-box offering.

AT THE Cathedral in Hartford a healing mission prayer service is held on Fridays consisting of a hymn and a ten-minute address by the Dean on some matter of personal religion, usually with special reference to the healing mission. This is followed by a short special litany and intercessions for certain persons who have asked for prayers. At the close of the service those who care to do so are invited to come forward to the Communion rail where there are prayed for individually, with imposition of hands. In addition to these services, and largely in connection with them, a Prayer Circle Union extends the work of definite intercession so strongly emphasized in Mr. Hickson's Mission.

THE INTERIOR of Christ Church, West Haven, is being redecorated, to harmonize with the Welch memorial painting and the Airns memorial windows, altogether making the interior an inspiration.

#### DELAWARE

At St. Anne's, Middletown—Cornerstone Laid at Wilmington—Interchurch World Movement

ST. ANNE'S CHURCH, Middletown (Rev. P. L. Donaghay, rector), has been completely renovated. The interior was finished in three coats of duotone in oil, the roof trusses and pews were darkened, eight electroliers installed, lights placed in the sanctuary arch, organ repaired, and new carpet and cushions provided. An electric organ

blower has been ordered. As a result of the Nation-wide Campaign the vestry substantially increased the rector's salary.

THE CORNERSTONE of the new building of St. John's Church, Wilmington, was laid on March 13th. The plans, which it is hoped may now be rapidly pushed, call for extension of the chancel, new carved choir stalls, new organ, a guild house with rector's office and study, rooms for curate and sexton, and a spacious sacristy. Arrangements for the altar guild will include a laundry. The men's club, Woman's Auxiliary, and other organizations will have special facilities. Individual class rooms will be provided for the Church school. A spacious and convenient rectory will complete the group. Due to local exigencies caused by weather and workmen, the ceremony of laying the cornerstone was very simple, the rector, Dr. Alban Richey, being assisted by his curate, the Rev. Charles H. Holmead.

MR. D. LEE ROSE has presented St. Thomas' Church, Newark, with a set of Trinity lights which will be blessed on Easter Day.

TWO CHURCH CLERGYMEN participated in the programme of the state pastors' conference of the Interchurch World Movement at Dover from March 10th to 12th. The Rev. F. M. Crouch urged Christianizing of industries so that workers may receive a

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living wage. This, he said, would contribute to evangelizing the world by bringing about better feeling between worker and employer. The Rev. C. F. Schofield, field secretary for Maryland and Delaware, gave the results of a recent survey made by him within the two states.

**DULUTH**

**JAMES D. MORRISON, D.D., Bishop**

**Missionary Visits Diocese—Bishop Will Ask for Coadjutor**

MISS MARIE ALDEN HEWITT, educational missionary from St. Agnes' School, Anking, China, spent March 8th to 14th in Duluth, and spoke to groups of Church people in all parishes and missions. On March 14th she addressed the Cathedral congregation on conditions in interior China and her own work. The first missionary that Churchmen of the diocese have been able to hear for a very long time, her addresses have aroused great interest. Before she returns to her home in Minneapolis she expects to visit Hibbing, Eveleth, Virginia, Brainerd, and other towns in the diocese.

THE BISHOP has announced his intention to ask for a Coadjutor at the annual convention on June 1st. In anticipation, a committee on purchase of a Bishop's House has been at work on a canvass for funds.

**GEORGIA**

**FREDERICK F. REESE, D.D., Bishop**

**Woman's Auxiliary**

FROM MARCH 2nd to 5th, Savannah was visited by Miss Emily C. Tillotson, educational secretary of the Woman's Auxiliary. She conducted an institute for study of the Survey, and special meetings for members of the Auxiliary, informing them of new plans for the Auxiliary, and of the method of organizing units for the Church Service League.

**KENTUCKY**

**CHARLES E. WOODCOCK, D.D., Bishop**

**Patriotic and Noon-day Service—Woman's Auxiliary**

IN CHRIST CHURCH CATHEDRAL on the afternoon of Washington's Birthday, a special form of patriotic service included the exhortation from Washington's Farewell Address, unveiling of the memorial tablet of bronze on the west wall of the nave, which preserves the names of those who gave themselves in defense of the Christian liberty of America and of the world. The tablet, of unusual beauty of design and workmanship, contains 121 names, including those of five who made the supreme sacrifice; these five headed by the text, "Greater love hath no man than this, that a man lay down his life for his friends." The tablet is the gift of William Heyburn, a member of the Cathedral Chapter, and Mrs. Heyburn, all three of whose sons were in the service. The sermon was delivered by Bishop Woodcock.

THE NOON-DAY SERVICES at Macauley's theatre are being well attended by many persons of other communions as well as men and women of the business world. The Rev. Walter C. Whitaker, speaker for the second week, was detained by illness and had to cancel his appointment. His time was filled by Bishop Woodcock and four of the local clergy. During the week of March 1st the Rev. John S. Bunting gave a helpful series of addresses.

ON FEBRUARY 27th at the second of the united meetings of the Woman's Auxiliary the special feature was a talk on the work

at St. Hilda's School, Wuchang, especially that of the Kentucky missionary there, given by Miss Annie S. Anderson, whose address was embellished by many intimate touches gleaned from personal letters. The third meeting was held on March 5th at the Church of the Advent. It had been planned to have the united Lenten boxes packed on the afternoon of April 15th and to hold at the same time a united meeting so that all could see the results of the Lenten work; and after the business meeting sectional meetings for the various officers; but so great was the interest that it was decided, instead of sectional conferences, to hold only that for the office of president, so that all women might take advantage of it, and to hold those for the other offices in subsequent months. The conferences are intended for all women, so that the rank and file of the Auxiliary may be trained to fill any office. The diocesan branch has pledged the last thousand dollars required for the new chapel at St. Hilda's school, Wuchang, to be made as a thankoffering for the work of its missionary there: already more than \$800 is in hand in cash and pledges. It was decided to bring up the Liberian League at the April diocesan Conference and make an effort to form a local chapter. The special speaker was Miss Edith Parker who gave a talk on the Summer Conferences, and the offering was devoted to the fund being raised by the Junior Auxiliary to send a representative to one of the conferences.

AT THE meeting in Calvary parish on March 12th, after discussion of the united Lenten work and of the work of the Church Periodical Club, an interesting address on Social Service was delivered by Mrs. David Gray, newly elected chairman of the social service committee of the diocesan House of Churchwomen. All diocesan institutions, six in number, have been made the special work of that committee. The special treasurer of the fund for the new chapel of St. Hilda's School, Wuchang, reported that the

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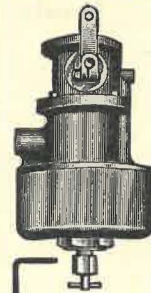
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\$1,000 pledge of the diocese for this fund has almost been fulfilled, as more than \$900 is in hand. The president, Miss Nannie Hite Winston, announced that since the national executive board of the Auxiliary had decided to try to meet once a year outside of New York, it had been invited to hold the first session—next May—in Kentucky. It was thought that bringing such representative women here would be wonderfully beneficial to the Auxiliary and tentative plans for special meetings with visiting speakers were made.

A SPECIAL MEETING in the parish house of St. Andrew's Church, Louisville, on March 8th was a "follow-up" conference in sequel to the Life Work Conference for boys and girls so successfully conducted at the Cathedral House just before Lent, when about one hundred and fifty service cards were signed. This meeting, largely of adult representatives from the city parishes, considered steps to further these resolves of the young people and to work out practical avenues of service. A helpful address was delivered by the Rev. L. E. Johnston.

THE FIRST meeting of the missions committee of the diocesan House of Churchwomen was held on March 10th at the Cathedral, when, after discussion, it was decided that, since the Auxiliary has enlarged its scope to include diocesan as well as general missions, and also religious education and social service, it is and should be the principal organization for mission work. It was decided to recommend to the executive committee that the House take special care of diocesan missions, and to send an offer to the Bishop to take up any special work he might request. The main new work to be undertaken was the formation of a diocesan altar guild to assist the smaller missions in securing altar linens and furnishings, and the executive committee will decide upon the feasibility of forming such a guild.

EARNEST PREPARATION is being made for the healing mission in the Church of the Advent, Louisville (Rev. Harry S. Musson, rector), the Friday and Saturday in Easter week. Prayer circles are being held in the various parishes, with intercessions for God's blessing upon this work.

#### OLYMPIA

FREDERIC W. KEATOR, D.D., Bishop  
Mr. Hickson in Seattle

MR. HICKSON conducted a healing mission in Trinity Church, Seattle, on March 8th and 9th. Eight or ten of the clergy assisted in handling the crowds and the rector, the Rev. W. H. Bliss, and another priest assisted by giving the blessing to the patients. On the first day the church was thronged for five or six hours: on the second day the crowds were as great, but Mr. Hickson had to hurry away to Tacoma. Some remarkable instances of entire or partial cure were experienced, but the pathos, the emotion, the fervor were indescribable. Probably 2,500 persons presented themselves at the altar rail; many were carried, or wheeled into the church, and the number of small children and babies was startling. That part of religious Seattle reached by the mission can never be the same again, and already steps are being taken to follow up the work and to institute prayer circles in many parishes.

The Rev. Sidney James reports a case from Tacoma not connected with the actual mission. He himself visited a family where there was a paralytic boy who had not walked for several years. Mr. James talked with them all, prayed with them, and left

for home. Soon after the father called him on the telephone and said that his boy had got up and walked across the room.


One or two remarkable cases of recovery from blindness are reported; but the actual results of the mission cannot now be stated. The chief feature is the increase and quickening of faith, which promises to have wide-spread and permanent results.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Parish Anniversary

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emphasizing the first anniversary of the rector, the Rev. Mr. Porkess. At the early service a chapter of the Brotherhood was initiated officially. At 11 o'clock Holy Communion the largest communicant attendance known in the history of the parish was registered. The evening service had a correspondingly large congregation, and the rector received many personal congratulations.

**QUINCY**

EDWARD FAWCETT, D.D., Bishop

Moline Parish Freed from Debt

AT CHRIST CHURCH, Moline (Rev. A. G. Musson, rector), some notes of long standing have been paid, so that the parish is entirely free from debt. The vestry has made plans for much needed extensive repairs and painting, and the organ is to be completely overhauled.

**RHODE ISLAND**

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

Storm-Bound—Interchurch World Movement

A NUMBER of parishes suburban to Providence have been isolated from the rest of the world for several days at different times this winter, and Lenten preachers have failed to reach their destinations because of stalled trolleys or trains out of schedule. Bishop Perry could not keep some of his appointments, but did manage to get to St. Paul's, Portsmouth, on one of the worst Sundays, February 15th, to institute the Rev. Charles Jarvis Harriman as its rector, being driven several miles over unbroken roads. He found quite a number of venturesome parishioners ready to take part in the impressive service. The new rector was celebrant at the Eucharist, assisted by his father, the Rev. F. W. Harriman, D.D., and the Bishop preached.

THE SESSIONS of the Interchurch World Movement held in the First Baptist Church, Providence, on March 3rd, 4th, and 5th, were attended by ten or twelve of the clergy of the city and vicinity, who were informed and considerably inspired. There was an absence of cant and sectarianism in the addresses, and there was much to learn in the expositions of surveys made along missionary, educational, and sociological lines.

**SOUTH CAROLINA**

WILLIAM A. GUERRY, D.D., Bishop

Church of the Resurrection, Greenwood—"Inter-Church Week"—Convention Plans

ON MARCH 5th the old church building, the rectory, and the lots on which they stood, making up the material plant of the Church of the Resurrection, Greenwood (Rev. Alfred W. Arundel, D.D., rector), were sold at auction, netting to the parish approximately \$53,000. A more desirable site has been purchased, and the vestry is planning the erection of a church and parish house better adapted to this growing congregation and its work in the community. The buildings will also add to the architectural beauty of the town. Arrangements are being made for temporary accommodations for congregation and Church school. For more than a year before January 1st the two towns of Abbeville and Greenwood were associated together under Dr. Arundel's charge, but since that date Greenwood has been by itself, with a rector's undivided time and energy. The new endeavor this small parish of fifty-six communicants is putting forth is one of the results of the

Nation-wide Campaign, and it may be said with a truth not altogether figurative that the Church of the Resurrection, in Greenwood, is beginning to live up to its name. When the sale of the old buildings was consummated their contents, consecrated by ten years of sacred uses, were reserved for the further service of the parish.

AN ENTHUSIASTIC meeting of Charleston laymen was held recently, when one hundred and twenty attended a pre-Lenten supper given by the Churchmen's Club in the hall of the South Carolina Society. The Bishop presided, and a notably practical as well as an inspiring address was delivered by Governor Bickett, of North Carolina.

THE DAILY noon-day services which have hitherto been held in St. Michael's Church, Charleston, are this year being held in Hibernian Hall. This change has been made both in the hope of securing larger attendance of men, because of the character of the place and the more convenient location, and also because it was the desire of the Bishop and his committee that ministers of other bodies than our own be included in the list of speakers. The week beginning on March 8th, generally designated "Inter-Church week", was selected for speakers representing non-episcopal bodies.

THE DIOCESAN CONVENTION, to be held in the Church of the Advent, Spartanburg, has been postponed to May 18th. The annual convention of the Woman's Auxiliary will be held in Grace Church, Charleston, on May 12th. The Bishop has recently appointed a special committee to take steps toward merging the Junior Department of the Auxiliary with the Church School Service League as soon as possible after May 1st, when the Auxiliary will no longer have jurisdiction over the Junior Department. Further plans for reorganization of the entire work of the diocese in harmony with the form now adopted by the general Church are being carefully prepared by the continuation committee of the Nation-wide Campaign for consideration by the diocesan convention. Few more important matters will come before the convention.

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**Mission Study**

THE MISSION STUDY class at St. David's Church, Austin, under auspices of the Auxiliary, has been presenting the mission fields so attractively during Lent that it is possible the course may be extended after Easter, to treat of the remaining fields of Panama, Africa, and the Philippines. On St. Mark's Day the United Thankoffering will be consecrated at a corporate Communion.

**VIRGINIA**

WILLIAM C. BROWN, D.D., Bishop

**A Developing Colored Mission — Interchurch World Movement**

BISHOP BROWN made his first visitation on March 3rd to the new St. Cyprian's mission in Richmond and confirmed a class of four adults, presented by the rector of St. Philip's Church, the Rev. Junius L. Taylor. In the short time since St. Cyprian's mission was established among the colored people of a needy section of the city, a Sunday school of seventy-five and a parish school of thirty-eight children have been organized. Sixteen children have been baptized. The work is under the charge of Edward Ellis, Jr., a candidate for orders. The services are held and the schools conducted in a tiny three-room cottage, which is utterly inadequate to the work being done. Plans are under way for the early erection of a parish house and chapel.

THE VIRGINIA pastors' conference of the Interchurch World Movement held sessions in Richmond from March 1st to 3rd with an attendance of 600 clergymen. The Church clergy who attended passed a resolution of hearty sympathy and willingness to cooperate as far as possible with the movement as set forth at Richmond. They also ordered drafted a letter to the clergy and laity, in which they declared that "the clergy present, realizing the importance of this great movement, feel that the Episcopal Church should not lose the opportunity of sincere cooperation and fellowship with our Christian brethren enlisted in this cause. At the same time, we fully realize that the Church must necessarily safeguard her essential principles as determined by her duly constituted authorities." They urged that all the clergy attend the state conferences.

**TURKS WANT THE BIBLE**

TURKS ARE buying the Christian Bible, according to a letter from Constantinople. Disturbed conditions last year made Bible printing impossible there, but 24,296 volumes of the Holy Scriptures were circulated.

Mr. W. W. Peet, Levant agency secretary for the American Bible Society, with headquarters in Constantinople, writes that for the coming year there are "indications from all sides that the demand for Scriptures will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year."

**LATEST, BY TELEGRAPH**

"WHAT," asks the musical critic of the *Daily Telegraph*, "would you take to be the true meaning of the following telegram, which was delivered to me yesterday:

'Back Hopkins smart widow Dvorak'? It really isn't a racing tip. It really is the list of composers represented in the programme of Mr. C. H. Kempling's three organ recitals to be given on January 13th and 27th and February 10th, at 8 P. M., at the Church of St. John the Divine, Vassall-road, Kennington. If Dr. Somervell (and I) had our way the telegraph operators would be sufficiently well educated in music to know that the first is Bach; and the fourth is Widor!"—*Church Times*.

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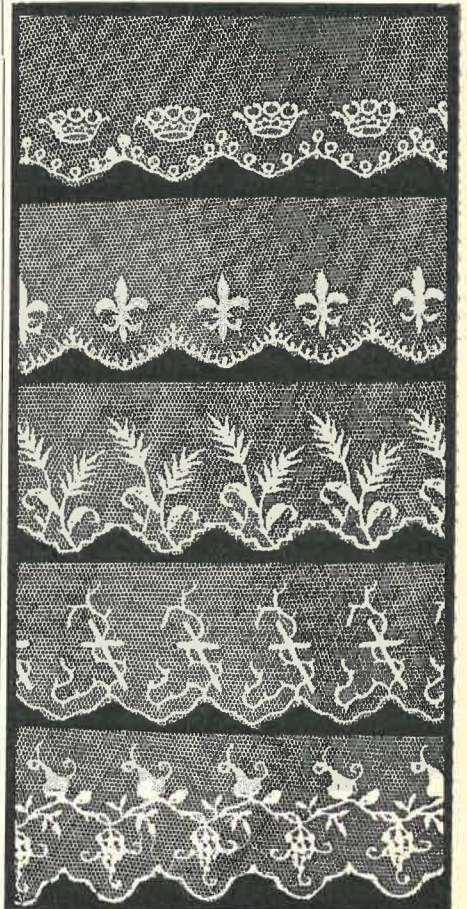
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Here the angel sat but now.  
'Seek not here the Christ,' he said;  
'Seek not life among the dead.'

"Seek we then the life above:  
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