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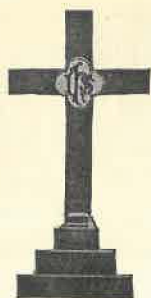
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	835
The Church: Catholic yet National—Play the Game—Tragedy—Survey of the Nation-wide Campaign—Relief Funds	
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris.	837
THE NEW IMPULSE. By the Rev. Malcolm S. Johnston. (Poetry.)	838
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas.	838
CYRUS TOWNSEND BRADY. By the Rev. Edward Henry Eckel, D.D. (Poetry.)	838
MONTANA ELECTS REV. H. H. FOX AS SUFFRAGAN. (Illus.)	839
GOD UNKNOWN. By Charles Sears Baldwin. IV.	840
RECONSTRUCTION IN NEW YORK. By Clinton Rogers Woodruff.	842
CORRESPONDENCE.	844
Close of Mr. Hickson's Tour (The Rev. W. T. Manning, D.D.)	
—Expenses of Delegates to World Conference (Robert H. Gardiner)—Aid for Old Catholics in Europe (The Rev. J. Higginson Cabot, Ph.D.)—Reservation and Open Communion (Cyrus E. Meyerling)—Elevation of the Elements (The Rev. Bayard H. Jones)—"Publicity" (Hugh Wilson Patterson)—"Giving Women the Vote" (F. R. Lacy)—The "Episcopal" Church (T. T. Chave)—The Name and the Italian Missions (The Rev. Lorenzo DiSano)—Correction (The Rev. G. C. Sutton, D.D.)	
LITERARY.	846
WOMEN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor.	847
THE PERMANENCE OF THE UNITED OFFERING. By Mrs. J. N. Talley.	848
"LET HIM SEND FOR THE ELDERS OF THE CHURCH". By the Rev. Eric Montizambert.	848
PERSONAL MENTION, ETC.	849
BISHOP OF BATH AND WELLS LAYS STRESS ON OBEDIENCE. The London Letter. By George Parsons.	852
THE CANADIAN NEWS LETTER.	853
NEW YORK CHURCHWOMEN LEARN ABOUT SALOON SUBSTITUTES. The New York Letter.	854
REV. CLIFFORD G. TWOMBLY ATTACKS UNCENSORED MOVIES. The Boston Letter. By the Rev. Ralph M. Harper.	855
BROTHERHOOD FITS TRAVELING MEN TO DO CHURCH WORK. The Philadelphia Letter. By the Rev. Thomas S. Cline.	856
DIocese of Chicago Loses Four Prominent Laymen. The Chicago Letter. By the Rev. H. B. Gwyn.	857

"SIX DAYS shalt thou labor" is just as emphatic a command as that we shall rest on the Sabbath. Idleness can find no warrant in the inspired Word, and it is the promoter of all sorts of evil. "An idle brain is the devil's workshop" is something more than a half truth.—*Raleigh Christian Advocate.*



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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 24, 1920

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The Church: Catholic Yet National

LAST week we treated editorially of Dr. Kinsman's apology for his new position. We feel that we may well follow this up with a more general consideration of the position of the Anglican national Churches with respect to the Catholic Church at large. It seems incredible that Bishop Kinsman, as we knew him in other years, should not have everything that shall here be written at his fingers' end, but yet his latest book would seem to indicate that he is wholly oblivious to some of these considerations. Whether so or not, it may not be amiss for us to recall them for the benefit of other Churchmen.

The Catholic Church "functions" through autonomous national Churches; one cannot be a Catholic "at large". Circumstances of history have clustered those national Churches in the three great groups of Latin, Greek, and Anglican, and the national autonomy of the Churches of the first-named group has been largely lost. No scholar, however, fails to recognize that, historically, the Italian and the Gallican and the (Romanized) Irish and the Teutonic Churches present marked characteristics of their own and that formerly they were largely self-governing bodies. Greek and Anglican Churches have retained a much greater degree of national autonomy than have Latin Churches.

Even if, for the sake of argument, we take the distinctly Roman view of what constitutes the Catholic Church, we observe very marked national characteristics still remaining in places. Maronites, with their married clergy, with Communion given in both kinds, and—until recent years—their native liturgy, are very different indeed from Irish or French Romanists. American Roman Catholics differ markedly from those of Chile or Bolivia. Indeed, try as Rome has tried for centuries to "standardize" her Churches everywhere and to vest in the Roman see the whole ultimate authority, she has not been wholly successful. And in the Greek and Anglican groups the autonomy of the national Churches is still preserved, testifying to the earlier practice throughout Christendom, though differing from that earlier practice in that intercommunion with the entire Catholic Church has been broken.

All national Churches present particular types and characteristics. National Churches that are self-governing differ in many respects from each other. In that manner the Catholic Church, though spiritually one, is everywhere presented with local variations.

It may probably be said that in no single land is the Church *perfectly* Catholic; that is to say, so devoid of local or national characteristics as to reflect perfectly *all* the long history of the Church, unmarked by the particular history or bias of the particular Church.

It follows that the totality of Christian experience throughout the whole Catholic Church much exceeds the experience of the Church in any one land. Roman theory

to the contrary notwithstanding, the Latin Churches are the poorer for being at swords' points with the conservative Churches of Greece and Russia and the radical Churches of England and the United States; and our own Churches are the poorer for their isolation from the intimate life and thought both of the Greek and of the Latin Communions. The balance between the National and the Catholic has been sadly wrenched by the loss of unity between the three groups of Churches, and the three types that have thus been created are probably, all of them, provincialized. What is common to them all is "Catholic"; wherein the groups differ among themselves they are, respectively, Roman, Greek, and Anglican.

Each of these groups, therefore, and, to some extent, each of the national Churches, appropriates to itself only a part of the wealth of the whole Catholic Church. Some of that wealth—as the greater part of the ministry of healing—has been inadequately appropriated by all three groups. Some of the Catholic wealth is much more largely appropriated in one group, some in another. One group exaggerates one side of Catholicity, another group another side. The Greek mind is intensely philosophic, the Latin enthusiastically exuberant, the Anglican coldly reserved. Each of these characteristics is carried so far as to be a defect. And there are other group characteristics in each so pronounced that the three types are as different as though there were no such ideal as "Catholic" to draw them together and to hold them in one.

Yet we can prove from the standards of all three Communions that these local variations do not forfeit the inherently Catholic character of the Church for any one of them.

LET US LOOK at our own Anglican variation in type—a much more healthy exercise than the contemplation of the eccentricities of others, though the latter is sometimes a duty.

The Anglican Churches, like those of the other groups, confess their dependence upon the holy Catholic Church. From that common source they derive all their authority, their faith, their sacraments, their scriptures, their orders. They reserve to themselves the right to establish their own discipline, their own liturgy, their own manner of living and of worship. In these latter things they defer considerably to the precedents set throughout the whole Catholic Church, and where there is a general agreement as to precedents, they recognize a considerable, though not a final, moral obligation to conform or at least to differ only after very grave deliberation. Yet they deem themselves to possess the final authority in these spheres of activity.

Anglican history has resulted in the condition that certain very widespread customs elsewhere prevalent in the Catholic Church are not officially localized in our own national Churches. This does not mean that such customs are

officially condemned but rather that, negatively, they are not officially assimilated.

Let us take the most extreme instance of such non-assimilation on the part of the Anglican Churches. Their failure to provide officially for the administration of Unction is an instance of provincialism so pronounced as to exceed the provincialism of either of the other groups of Churches. No other communion varies so greatly from the Catholic norm. In our judgment this is not only indefensible in theory but it has resulted in very serious loss to our people. The ministry of healing has become—or had become—obsolete. The soul had been sent upon its last journey with less than its complete preparation. And the inevitable has happened in that failure to use a divine means of help and grace has resulted among Anglo-Saxons in eccentric and extravagant parodies upon the gift that we have refused to use. Christian Science has usurped the healing office of the Church. Spiritism has taken the place of the true preparation of the soul for death. Superstition took the place of faith among Anglicans themselves, and the curious office of the "King's touch" was added to the Prayer Book as Unction was dropped. It is perfectly true that Romans also have failed to use Unction aright, but we who officially disuse it altogether can with ill grace criticise. Anglican provincialism has proceeded to an unwarranted extent in its official disuse of Unction. All the other defects that are current among us, and they are many, sink into insignificance beside this.

But does it follow that Anglican Catholicity has been lost because of this defect? Let our enemies be our judges. Not one Roman controversialist has ever taken that position. The Pope issued an elaborate condemnation of Anglican orders but he did not base it upon our failure to administer Unction. The whole Anglo-Roman controversy bears out the statement that no controversialist has ever maintained that this, the most extreme variation from the Catholic religion, has, in itself, forfeited our right to a place in the Catholic Church. How much less, then, is our Catholic position affected by any other of what may be called our provincialisms in discipline and in worship!

All of which indicates, undoubtedly, that we may not view any single national Church, or group of Churches, as infallible. It is quite legitimate to seek to draw from the wealth of the Catholic practice of nineteen centuries whatever may seem to promote devotion in our day. These drafts into the greater wealth of the sum total of the Catholic religion may legitimately be made on individual initiative, in matters not contrary to the law of the national Church, and they may also be sought by formally incorporating them into our standards. Among the former class of matters, by individual initiative we have very largely added to the dignity of worship in vestment and ceremonial, we have established Harvest Home festivals and Three Hour services, and we have drawn largely from the devotions of the ages for private prayers, while our religious orders again observe the devotions of the hours. By official restoration we have gained enrichments in each revision of the Prayer Book. Each addition, or modification, whether of rite or of practice, is evidence that we felt an imperfection in our religious practice, and have tried to correct it. A living religion has in it the element of constant change quite as truly as the element of conservatism, and it is a mark of abundant vitality that there is a constant groping for more of the abundant wealth of Catholic devotion.

SOME ONE MAY maintain that this is arguing from a distinctly Anglican point of view; that Rome offers a religion that is at all times perfect and complete.

We deny that; and we shall establish our denial by arguing from a distinctly Roman point of view.

The Pope is held to be infallible. Yes, but his infallibility is so limited that in fact he is prevented from exercising it. We shall not now propound the dilemma as to whether the Pope was adjudged infallible merely on his own word or on the word of a council, which is held to be fallible. Dr. Kinsman carefully avoids that dilemma, with various others—and so shall we.

Rather do we make the point that since 1871, at least, the Pope has confessedly made no infallible utterance. Yet during that time the successive Popes have set forth a con-

stant succession of decretals, dealing with the gravest questions of faith and morals. The whole practice, even the teaching, as to marriage has been revolutionized. Anglican orders have been examined and condemned. The relation between the Church and labor has been established. Great numbers of decisions have been made in practical matters. Now all these are fallible determinations. In each of them—on distinctly Roman grounds—the Pope may have been wrong. His determination as to the official teaching relating to marriage may be held entirely inaccurate.

How, then, is Rome to be considered infallible, any more than the Anglican Churches? Obviously, on distinctly Roman grounds, she is not. Romanists themselves are estopped from condemning the Anglican Churches for mistakes since Rome is herself subject to a distinctly fallible autocrat. An infallibility that never functions, and a fallibility that functions in every official determination, certainly cannot keep the Roman group of Churches from error. The difference between the Roman and the Anglican groups is not that one better represents the perfect balance of Catholicity than the other, but that one is provincially Latin and the other provincially Anglican. Ideally both provincialisms may be defects; but in fact both may translate the Catholic religion better to their respective groups of people and so bring these nearer to Almighty God. Not until the Anglican and the Roman and the Greek types can be harmoniously brought into complete concord can the perfectly balanced religion of the ages become freed of provincialisms.

WE ANGLICANS, then, need feel no sense of shame when some degree of divergence from common Catholic practice is imputed to us. Perhaps our divergences are too great. Perhaps we should do better to draw more generously from the devotional practices of the ages.

But in the meantime the Anglican Church is not to be considered apostate because she differs in many details of practice and in some details of teaching from the Latin Churches. We grant that there is an Anglican provincialism. We recognize that in some particulars it is carried too far.

But we observe a like provincialism in the Latin group. We perceive that the common view of Romans that their practice of religion is infallible is contrary to their own standards as well as to history and to fact.

Between the two provincialisms we prefer our own; and if we did not, we could still meet without difficulty the criticism of Dr. Kinsman, who may have leapt from the frying pan into the fire.

THE statement printed in our Boston Letter to the effect that the diocese of Massachusetts has accepted only one-third of its Nation-wide quota, and is asking its people to raise \$200,000 instead of \$594,000 for that purpose, is a matter of grave disappointment. An equal amount has also been requested for diocesan purposes. Bishop Lawrence is quoted as explaining that the figure accepted has been chosen in the belief that "that amount is fully as large a ratio to the whole sum as the other dioceses have thus far given; for Massachusetts will of course do her share and more than her share."

Play the
Game

But Bishop Lawrence is mistaken. Forty-one dioceses and missionary districts have already subscribed more than one-third of their quotas. Eight of them have subscribed or exceeded their entire quotas and two others have guaranteed them. Twenty others have raised between fifty and one hundred per cent. Massachusetts cannot repudiate two-thirds of her quota and still hold to the pleasant belief that she is doing "her share"—let alone "more than her share"—in this great movement.

On the financial side the Nation-wide Campaign has been the greatest success of any movement ever attempted in this Church. The outstanding disappointment has been the attitude of the three strongest dioceses (financially). They have signally failed to realize their responsibility. They have not "played the game". If they had treated the Liberty Loans and the Red Cross as they have treated the Church, the English language would not have contained

words strong enough to express the feeling of the American people toward them.

Bishop Lawrence led us splendidly in the campaign for the Church Pension Fund. We all followed him loyally and it was a great success. Now, when leadership has fallen to other men in this greater move, we had expected a like loyalty of him and of his diocese. It is a new thing for the South to lead in nationalism and for Massachusetts to stand on a platform of ultra-State's Rights.

Mistakes? Very likely there have been. But the mistakes of the men who try are as child's play compared with the mistakes of the men who do not.

THE shocking tragedy in St. George's Church, New York, last Sunday, in which a vestryman, collecting the offerings, was shot and fatally injured by an escaped lunatic from an asylum, is lamentable in the extreme. Nowhere is absolute safety to be found; yet nowhere is eternal safety so assured as within the House of God. In the midst of life we are in death; in the height of human activity the call may come. God does not direct the madman's shot; but God takes the soul into His special keeping and protection when the fatal shot has been fired. The madman, civilization's most colossal failure, does his worst; and he does but open the gate of Paradise.

So does God reign and rule over all.

IN writing recently of "The Next Step" in the Nationwide Campaign we expressed the hope that the Campaign Department had provided liberally for supplying copies of the Survey for study. We now learn that the Survey will be supplied for \$1.00 and the Manual of Suggestions, by means of which it is to be studied, at 90 cents, the two together for \$1.75. They may be obtained of the Educational Secretary, 281 Fourth avenue, New York.

Armed with these, study classes may obtain a more thorough appreciation of the work and the opportunities of the American Church than was anywhere possible a year ago.

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

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BY THE REV. DAVID LINCOLN FERRIS

(The Fourth Sunday after Easter)

THE COLLECT FOR THE DAY

Sunday: St. James 1: 17-27

"That we should be a kind of first-fruits of his creatures".

THE Sundays after Easter gather up the doctrinal points of historic Christianity, and lay upon our consciences their practical obligations. Again we have lived through the events of the Incarnation, now waiting for its consummation in the Ascension. Only as these things touch our lives in these days, when everything is being tried as by fire, can they personally prevail. Only as Christ is formed in us can we repeat those characteristics which make us a kind of first-fruits. There is rhythmic music in this collect, and we hope that every one who is following these Readings will feel it worth while to learn this collect thoroughly, and then use it in daily devotions.

Monday: Acts 2: 22-36

"Almighty God, who alone canst order the unruly wills and affection of sinful men".

Ordering our wills and affections means far more than turning the acts of our sin into the fulfilment of His purposes. Because God raised up Jesus does not lessen the crime of those who accomplished His crucifixion. Because Joseph became the saviour of his father's family does not diminish the inhuman act of his brethren who sold him into slavery. It is one thing to order events; another, to order motives. One may leave us unchanged, the other transforms our lives. The evident meaning of the collect is that God orders our wills and affections through the agency of His Holy Spirit by winning us to love the right and desire the Christ-like.

Tuesday: Romans 10: 1-13

"That they may love the thing which thou commandest".

In balancing the petitions of the collect the "unruly wills" are to be so ordered as to love that which God commands. It is not enough to bow to the inevitable, nor to restrain one's acts under a sense of compulsion. It is through loving what God orders in such a way as to find in that adjustment our highest service and joy. To the heart not touched by the Holy Spirit God's commands seem burdensome and heavy. To one whose will is ordered by the Master these precepts become the expression of eternal love, even the law of our happiness. To obey Him is not bondage but liberty; not unrest, but peace; not loss, but salvation. As we perceive the eternal significance of things temporal we yield our wills to the Saviour in a loving submission.

Wednesday: Philippians 3

"Desire that which thou dost promise".

God's promises are the projection into time of things eternal: the forgiveness of sins, the presence of peace, the fellowship of the Holy Spirit. "Come unto Me—and I will give you rest" means now as well as hereafter. "To count all things to be loss for the excellency of the knowledge of Christ" is to desire God's promises. And we see how necessary for the development of the purpose of the collect is this

lesson. Great and precious are the promises of the Master, who is with us always, even unto the end of the world.

Thursday: Psalm 71, Prayer Book

"Among the sundry and manifold changes of the world".

When "the shadows lengthen and the evening comes", the Psalmist's prayer is the Christian's aspiration: "Be thou my stronghold whereunto I may always resort." Our lot falls to us in a world of ever-shifting scenes. Nothing apparently abides here. And these changes are "sundry and manifold", of various kinds and many in number. As these come the love of God's commandments will mark the channel of duty, and the desire of His promises reveal the goal of destiny.

Friday: Colossians 3: 1-17

"Our hearts may surely there be fixed".

There is a beautiful significance in this ending to the collect. It points us forward to the Ascension, and the right hand of God where Christ is seated; it invites us with Him in heart and mind thither to ascend. Where true joys are to be found our hearts are to be fixed. As we live in the belief that the transitory leads to the unchangeable, and the temporal to the eternal, the "peace of Christ rules in our hearts".

Saturday: St. John 16: 5-16

"Through Jesus Christ our Lord".

The gospel for the day points us forward to the withdrawal of the Master in bodily form that He may return in the Spirit. The ending of the collect reminds us that all prevailing prayer is offered in His Name. "Whatsoever ye ask in my name" restrains the thoughtful pray-er to conform his petitions to the Master's will, as he trusts in His love for its fulfilment.

THE NEW IMPULSE

He watched the rutted trails where life had moved;
Breathless man paused, his store of forces spent.
Instinct, heredity, environment,
The struggle for oneself, for those beloved,
Had carried him a million steps removed
From primal scum of cosmic sediment.
The peers of Plato, though magnificent
Their powers, too weak for further effort proved.
Then the Dynamic-of-existence laid
His Heart in sympathy beside man's soul
To quicken it; the backward drift was stayed.
His Word—whose might and meaning yet unroll
Before all thought—exhorting to invade
The Cross-topped heights, is Guide, Way, Food, the Goal.

MALCOLM S. JOHNSTON.

NOTES ON THE NEW HYMNAL—XIX

BY THE REV. WINFRED DOUGLAS

HYMN 180. "Forty days of Easter-tide".

This hymn, new to us, is part of a longer one contributed to *Hymns Ancient and Modern* in 1889 by the Rev. Jackson Mason, who died that same year as Vicar of Settle in Yorkshire. It will be a useful parallel to Hymn 123, of which it might almost be a joyful continuation. Archbishop Maclagan's tune was written when he was rector of Newington, from which parish it takes its name. He was a notable example of the priest who adds to his effectiveness by a working knowledge of Church music. This involves a discipline which a good many talented young clergy seem unwilling to undergo—the discipline of forming an instructed taste for "the things that are more excellent" in a field where they cannot avoid exerting an influence either harmful or helpful. Such an effort is not without a certain spiritual value in development of the prime virtue of humility; lacking which one may not progress very far in the path of divine praise.

HYMN 261. "Awake, and sing the song".

The hymn has a varied history of alteration and addition. As it stands, the first two verses were Hammond's, stanzas four and five were published by Martin Madan in 1760, and

the last is a version by A. M. Toplady in 1776 of a stanza written by Dr. Watts in 1709. Dr. Gauntlett's straightforward tune well accords with the homely simplicity of the words; whose subject is very fitting for Easter-tide.

HYMN 352. "Again the morn of gladness".

With its cheerful refrain of

"He rose again, He rose again,
On this glad day"

this new hymn for children should now be most welcome in the Church school. Begin its use by teaching the smaller children the refrain, which they can all sing. When they know it well, let the older ones sing the stanzas, and the whole school the refrain. They will love it.

HYMN 520. "Alleluia! Hearts and voices".

Sir Arthur Sullivan composed this tune, now everywhere associated with Bishop Wordsworth's Easter hymn, for "Hark! a thrilling voice is sounding". The fortunate change gives us an effective Easter-tide processional for the choir alone: as the range and character of the melody are not suited to congregational use.

HYMN 555. "O sons and daughters, let us sing".

No division of the New Hymnal is more welcome to most people than that containing the carols. Our hymnody has long suffered from monotony. A fixed diet of Victorian part songs, varied only by Lowell Mason, cannot satisfy the healthy musical digestion indefinitely, any more than cookies and soda crackers alone would the physical. We need the substantial bread and meat of the older and greater schools of composition, and the stimulating freshness of crisp folksong. Something of this last element is supplied by the carols. The older people need and love them quite as much as do the children.

The irrepressible joy of St. Francis gave the world a new impulse in this direction. The vernacular *Laudi spirituali* sprang up merry-heartedly in Italy; in France, the *Noels*; in Spain, the *Cantus Mariales*. All Europe found place for a popular praise of God which could be danced as well as sung—the true carol. This present Easter carol was written in Paris at the end of the fifteenth century by a well-known Franciscan friar, Jean Tisserand, the founder of an order for penitent women, risen from the death of sin to the life of righteousness. Perhaps he had been in the lyric South, for the poetical form of his verses is from Provence. Stanzas 4, 5, and 8 are additions to the poem subsequent to its author's death. Very probably he composed the tune as well: at any rate, it has been associated with the words from an early date. It has undergone many transformations; but is here restored to its folksong simplicity and modal purity, following the version published by the French Benedictines. The three alleluias preceding and following the carol may be sung either in unison, or in harmony by the choir. Let the whole piece be intensely rhythmical. Stanzas 4 to 8 inclusive would make a popular hymn on St. Thomas' Day; in which case it would be well to omit the triple alleluias, retaining only the single one at the close of each stanza.

CYRUS TOWNSEND BRADY

IN MEMORIAM

His tryst with conscience kept this cavalier
Of truth, and scorned the flatterer's armor, lies.
His honest lance, to praise or criticize,
He swung uncaredful of the caviller's sneer.
Yet like a brook whose hidden murmurs cheer
The summer-laden day with cool surmise,
So from its native seat, by mirthful eyes
Foretold, his bubbling wit proved kindness near.

Dear Brady, strong, impulsive, loyal friend,
At heart a poet, masterful in speech,
Bold to conceive, unwearied to fulfil;
May this my trembling censor's fume ascend
Whither our lamentations must not reach,
And blend with Christ's "Well done, nor fear thou ill".

EDWARD HENRY ECKEL.

Montana Elects Rev. H. H. H. Fox as Suffragan

ACTING in agreeable compliance with the urgent request of some of his clergy, Bishop Faber asked for episcopal assistance when the diocesan convention met in Livingston on April 14th.

The request for assistance partook somewhat of the nature of an innovation and becomes a precedent in the American Church. He requested the election of a suffragan, with certain stipulations, to wit: that he shall be an associate bishop; that the diocese shall jointly enter with him into a covenant defining the work of the newly elected bishop so as to give him the position of a missionary bishop for Eastern Montana, leaving him free to make his plans and shape his policies unhampered by the diocesan, and to support him in every particular on equality with the diocesan; assure him also that when there are six parishes in that part of the diocese designated and understood by territorial division as Eastern Montana, with twelve parishes in the remainder of the state and known as the diocese of Montana then to be, the existing episcopate fund and missionary endowment fund shall both be equally divided between the two. The new diocese will then elect its own bishop, and it is contrary to all precedent if the heretofore suffragan bishop is not elected the diocesan. But in the event he were not so elected, he would still be suffragan of the diocese of Montana, with opportunity for election as bishop of the diocese of Montana in the event of the death or disability of the present Bishop.

This stipulation was agreed upon by the diocese, the covenant required was given, and the convention proceeded to the election of said suffragan bishop. Five candidates for the office were nominated, the Rev. Messrs. H. H. H. Fox of Detroit, H. S. Gatley of Montana, George Hirst of Montana, E. M. Cross of St. Paul, and the Rev. Dr. R. W. Patton of Atlanta. Early in the balloting the contest narrowed down to Mr. Fox and Mr. Cross. On the fourth and fifth ballots the votes were tie, on the sixth and seventh the clergy elected Mr. Cross, and both times the laity refused concurrence. On the eighth ballot Mr. Fox was elected and this election received the concurrence of the laity. The election of Mr. Fox was then made unanimous and the work was finished with the singing of the doxology.

Ballots	1	2	3	4	5	6	7	8
The Rev. H. H. H. Fox	4	7	8	10	11	10	11	12
The Rev. H. S. Gatley	3	2	2	1				
The Rev. George Hirst	4	3	1					
The Rev. E. M. Cross	7	8	9	10	11	12	12	11
The Rev. R. W. Patton, D.D.	3	2	2	1				

The new Bishop-elect was voted a salary of \$4,000 and \$1,000 additional for house rent and travelling expenses. He will probably live at Billings.

Herbert Henry Heywood Fox, rector since 1914 of St. John's Church, Detroit, Mich., was born in Montclair, N. J., in 1871, the son of James and Anna (Wood) Fox. He was graduated from Hobart College in 1897, from St. Andrew's Divinity School in 1894; from the General Theological Seminary in 1900; was ordered deacon in 1900 by Bishop Starkey and in the same year advanced to the priesthood by Bishop Huntington. He married Alma Louise Walther in 1902. His first ministry was in charge of Slatenville Springs, Speedville, and Dryden, N. Y., in 1900 and 1901. From 1901 till 1905 he was vicar of All Saints' Church, Lockport, N. Y., and from 1905 till 1914 he was rector of All Saints' Church, Pontiac, Mich. He succeeded Bishop Faber as rector of St. John's when the latter became Bishop Coadjutor of Montana. He has been delegate to the missionary council and provincial synod, a member of the Standing Committee of the diocese of Michigan, and a deputy to the General Convention. Three years ago he was chosen Bishop Coadjutor of the diocese of Marquette, but declined.

The seventeenth annual convention met in St. Andrew's Church, Livingston, on the morning of April 14th and adjourned the following evening. Sessions of the Woman's Parochial and Missionary Society were held concurrently with those of the convention, and in the rectory of the church. There was an unusually large attendance of clerical, lay, and women delegates due to the

importance of this convention as well as the central location of Livingston. On the previous evening the Bishop gave a quiet hour, which the local daily headlined in announcement as "Quiet Hour Action to Be in Charge of Bishop". The Bishop's meditation was divided into three divisions; the Ministry and the Work, the Ministry and the Faithful, the Ministry and the World. Its appeal was profound and may be summarized somewhat like this: if we cannot be conquerors for Christ we can be martyrs, and who would not prefer martyrdom to the cowardice or indifference that will not answer the call to service.

The organization of the convention was speedily perfected with the Rev. F. B. Lewis elected secretary and the Rev. W. J. Attwood appointed by him as assistant. There were twenty-five priests present, five being absent by reason of illness. Three new members of the diocese were presented, the Rev. Messrs. Christof Keller, John Leacher, and Richard Whitehouse.

The Bishop's address disclosed an increase of communicants from 4,655 to 4,709, while the Sunday schools show an increase of over 200 pupils and 45 teachers. An increase of \$9,000 was given for parochial purposes, and \$14,000 for diocesan purposes. Property indebtedness was reduced by \$23,000 and property valuations increased by \$91,000. Total contributions were increased from \$89,000 to \$112,000. Only in extra-diocesan contributions does there show a decrease in statistical enumeration over the previous year. The total number of baptisms was 379, confirmations 278, marriages 281, burials 291, Sunday school pupils 2,199; of churches there are 54, rectories 24, parish houses 15; property valuation is \$1,154,054, total indebtedness \$80,193.

After the election, routine matters engaged the interest of the convention during the remainder of the first day, the most outstanding report of which was from the treasurer of the episcopate fund, who announced that the endowment had now reached a trifle over \$121,000. This growth was traced since its beginning in 1883 from the sum of \$12. In the evening the Bishop presented matters of interest in connection with the missionary work of the Church with special emphasis on the Nation-wide Campaign. The diocesan Board of Missions also presented a report and urged increase of the missionary endowment to the sum of \$50,000 as a memorial to the late Bishop Brewer. The present invested amount in this fund is approximately \$13,000 which has also grown to its present size from small beginnings many years ago, but now is in need of quickened expansion to meet the needs of the missionary work of the diocese. Quick assets are needed if the Church is to do its development work satisfactorily and *pari passu* with the commercial and economic growth.

On the second day immediately following the noon luncheon a meeting was held in the interests of the work of women in the Church. Parochial, domestic, and foreign missions were well presented, as were also reports of the Girls' Friendly Society, Daughters of the King, Guild of St. Barnabas, Church Periodical Club, and St. Peter's Hospital, our only diocesan institution, memorial to Mrs. L. R. Brewer.

Clerical members of the Standing Committee were elected as follows: The Rev. Messrs. C. F. Chapman of Butte, J. P. Anshutz of Billings, George Hirst of Lewistown.

The examining chaplains were continued as before, as were also the members of the diocesan Board of Missions. The finance committee will be named by the Bishop later. The Committee in the interests of the Church Temperance Society was merged with the Committee on Social Service and this latter committee was continued as before in its clerical personnel. It was decided to give the Bishop power to appoint an emergency committee on the Nation-wide Campaign, to direct the diocesan campaign of this national effort of the Church's planning, simultaneously with the campaign to be carried on by the Interchurch Financial Campaign the latter part of the month.

Undue haste characterized the second day of the convention's session.

YOU WILL find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—*Ruskin*.



THE REV. H. H. H. FOX
Suffragan Bishop-elect of Montana

God Unknown

A Study of the Address of St. Paul at Athens

By Charles Sears Baldwin

Professor of Rhetoric, Columbia University

IN FIVE PARTS

IV.—PERSONALITY

THUS the personal language of the Areopagus address, however much it may have shocked the Athenians as unphilosophic, is essential. Not the divine, but God; not seekers for truth, but offspring of God; and in general not *it*, but *Him*; such terms might seem a new sort of poetizing. But the Athenian intelligence was quick to perceive that they implied a direct answer to the real human question, What has God to do with me? Indeed, the posing of the question in such terms must itself contribute to the answer if the question be really concerning personality. Is it not? Is not the eternally human concern with philosophy to learn how to enrich and empower human life? I seek experience and I think it out in order to become more intensely and largely myself. If I listen to poetry, if I hope that the quest of the Holy Grail may be more than a dream, my hope is not merely of respite from life, nor even of the inspiration of a truth larger than logic; it is of some more direct development of my manhood.

In the beautiful poem that we all read in school, *The Vision of Sir Launfal*, Lowell's knight returns from the quest of the Holy Grail disheartened. He has sought in vain. He feels that the Grail must be, as Tennyson's Arthur saw, one of the "wandering fires". Then at home again, at his own gate sharing his pilgrim's crust with the beggar to whom on setting out he had carelessly flung alms, he is illuminated. He grasps emotionally that great saying, "Whoso shall receive one such little child . . . receiveth me." Lowell even formulates his conclusion:

"Who gives himself with his gift feeds three—
Himself, his hungering brother, and Me."

Here is the insight of poetry. "Who gives himself" expresses the final desire of every generous soul. What we are trying to do in every work that we love is to give ourselves. All oratory, all teaching, is in its degree the giving of the speaker with the word. And what is love? Every gift of my friend, every word of his to me, is but the sign of the real gift of himself. We all wish to believe that to give ourselves not only enhances the material gift, but makes it abound, that the widow's mite is indeed worth more than its face value—nay, that the only real gift is the gift of oneself, the imparting of one's personality.

Should God, then, give only gifts, not the great gift? Cannot God give Himself? Should not the giving of the Supreme Personality be perfectly personal? What should be the personal influence of God? Can it be limited by those material means which we ourselves find inadequate, by those words through which the imparting of ourselves is even at best imperfect? Is the love of God only an idea of mine? To these questions Lowell's answer is very sad. We cannot find the Holy Grail except in our fellow men. We can give to God by giving ourselves to them; but God cannot give Himself to us. Here poetry reveals in a flash the bounds of much contemporary religious thought. Religion, we have often been told, has learned to turn from other-worldliness to the human cry of our brothers. It has been socialized. It has come out of the churches into the streets. It has turned from prayer to sociology, from worship to education, from saving souls to saving babies. To such work we are to give not only our money, but ourselves. "Who gives himself with his gift feeds three"; but the question still burns in our hearts, Who shall feed the giver? I can give no more than I am; and in the face of the human need what am I?

"Si jeunesse savait; si vieillesse pouvait." The wistful French line echoes a dissonance, now pathetic, now tragic, in Greek poetry and philosophy, yes, in all literature. If youth but knew in time; if age, which knows, could do! Alas! we have no more than begun before we lose bit by bit the force to carry on. The mightiest feel their work slipping away. Old Charlemagne's last building days are shadowed by the apparition of a pirate ship. Napoleon returns, but not to his first power. The real Barbarossa and the mystic Arthur alike return—in dreams. It is a commonplace; but every ardent soul learns it afresh through the hand laid on his own heart; and humanity would die of despair but for the certitude of youth that the flow and ebb of the physical tide is not the formula of life. Youth believes in immortal life; Christianity offers eternal life. Eternal life is proclaimed not as the survival of the physical struggle, not as extension but as expansion, not as prolongation but as growth, as the ripening of power with knowledge in the development of human personality by personal contact with God.

The language of the Areopagus speech is personal because its message is life from life, personal life from personal life, eternal life from eternal life. That message may be read in its earliest and simplest written terms as the two letters to the Thessalonians. Most frequently it is iterated by early Christianity in the phrase "sons of God"; but in other phrases also it pervades the New Testament. "I am come that ye might have life, and that ye might have it more abundantly." The language of gospels and epistles, of the utterly simple letters to the Thessalonians and the cogent essay to the Romans, of the practical wisdom of St. James and the poetry of St. John, is consistently biological. This is even commoner in direct statement than in parable. The sower is a parable, and "the seed is the word of God"; but "the word *was* God." "How can a man be born again?" cried the questing rabbi; but the answer was a reiteration, "so is every one that is born of the spirit." "How can this man give us his flesh to eat?" jeered the materialists; and the answer bated no jot: "Whoso eateth my flesh and drinketh my blood hath eternal life." No version of the Holy Grail, not the most highly imaginative, is more concrete.

If we say that these are figures of speech, our inquiry is not advanced. Figures of what? For what do the figures stand, for dreams or for revelation, for human longing or also for divine response, for an aspiration or for a gift—and what gift? We talk of religion too much in figures, clouding or postponing thought; and we have no right to live by dreams. To seek the end of the rainbow is a pastime hardly tolerable even for children. Let a man set himself to read the opening of the fourth gospel afresh, trying to put away prejudice and other conventional bars, setting himself to scrutinize the intention of the words themselves as if he had never seen them before. Is it Platonism? Never mind; we are not seeking a label. It is poetry; yea, verily, and philosophy too, and therefore is the more likely to be truth. But what does it mean? Such reading cannot but reflect that the passage "as many as received him, to them gave he power to become the sons of God" speaks the characteristic language of Christianity, cannot but dwell on that expression which is most characteristic, not "as many as received *it*", his doctrine, his philosophy, his example, but "as many as received *Him*". For the New Testament, with all that we can elsewhere gather of the Christian worship and life that it represents, makes Christianity the receiving of the Christ.

The assumption that we can receive the Christ only as

we receive Plato denies both a persistent human aspiration and the plain meaning of the New Testament. It simply rules out the universally human inquiry, What is it for me to know God? If instead of starting with an assumption, we try to explore the meaning of the New Testament as we try to explore the meaning of Dante or Kant, seeking the intention before drawing our inferences, we shall read some startling things concerning personality. For thus we should measure, not ruling them out as figurative, those terms of biology. What is probably the earliest book of the canon is addressed "to the church of the Thessalonians in God the Father and the Lord Jesus Christ". No more mystic language can be found in the latest. "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples." So? Not, then, primarily by subscribing or embracing or defending or following, but by living as branches of a vine. Certainly this is a figure, a figure of organic life; but what does it mean concerning human life?

We have at last become thoroughly aware of a defect in old measures of efficiency. Brunetière's *La banqueroute de la science* rebuked the complacent looseness of our talk of progress a generation before the practice of a false doctrine of efficiency finally goaded the world to arms. Meantime the profession of the engineer has been gradually enriched and expanded in proportion as it has learned to measure and to promote efficiency humanly. The complicated and menacing problems of employment are at least summed up, though not yet solved, in the phrase human efficiency. For in spite of all our machinery and all our computations in "units" we have learned that not only administrative efficiency, but labor efficiency, is the efficiency of persons. Appalled by our frightful human waste, we have set about the conservation of human energy. The waste of misdirection inspired a wide extension of vocational training. Real progress may be read in our laws restricting child labor, in our preventive medicine and surgery, in our trade schools, in all the scientific philanthropy that seeks to save and develop persons.

But there is in human efficiency something beyond law and surgery, beyond technical skill and eugenics. Its imperfections cannot always be set down to bad food or bad eyes, bad schools or bad parents; and its improvement is not always accomplished by a prescription of soup, gymnasium, and evening classes. The sum of physical capacity and technical skill may be greater or less than the total human efficiency; it does not measure a man's effective power in society. The searchings of war have reminded us that human efficiency, operative, executive, administrative, and above all initiative, is in the last analysis moral. Scientific philanthropy has something to learn from the Salvation Army. Those who are offended at the cant use of the word salvation may get a fresh and true conception by pondering what is meant in arid or impoverished districts by the salvation of land. It is commonly called redemption; and it consists in revivifying latent or spent forces by feeding them with new force; it is life awakening and liberating life. While we were studying and classifying juvenile delinquency, and finding laws, reformatories, psychiatry, and settlements inadequate, William George had the inspiration to cultivate moral responsibility by trust. Judge Lindsey revolutionized criminal procedure by making children's courts deal personally with the boy himself. The "Big Brother" movement, sentimental in name, amateur and almost impromptu in origin, leaped to success because, whatever its specific prescription of food or schooling or camp, its method was singly and constantly the fortifying of moral fiber through personal contacts.

Human efficiency is expressed by Christianity in personal terms as being personal in this sense. It is measured by Christianity, not in man-hours, not as labor skilled or unskilled, but as life; and as life it is to be guarded and promoted. Herein lies the suggestiveness of the habitually biological language. The human product is not square yards, barrels, or books; it is fruit. The figure connotes more than soil and seed; it means growth. Laborers by the hour or the piece, students preoccupied with courses and "points", should look through what they are making, acquiring, or passing to what they are growing. Fruit as a term of growth implies that human production, as in the figure of the seed or of the vine, may be organic. It is not synonymous with the ordi-

nary sense of accomplishment. Both the process and the progress that it suggests are vital, the working out from within of life that shall feed and reproduce. The fruit bears the seed.

The effort of organic life is toward reproduction. Plant side by side in the laboratory two equal grains of corn. Give one its due supply of moisture and of plant foods while you starve the other. When the second has all but ceased its struggle to grow, feed it as you have fed the thriving first. What will the starveling do? How will it direct its organic effort? Will it first spread forth leaves to catch the sun? Will it first insure its own health and stature? No, lest it should die too soon, it will first focus its vitality on producing fruit. It will bear, however stunted, ears of corn. Human life, in the Christian figure of fruit, is to receive, nourish, and transmit life. "Herein is my Father glorified, that ye bear much fruit," means that God, as the creative source of life, brings forth the human harvest from men for men by empowering men. "So shall ye be my disciples"; not merely by imitating my example, nor by accepting my words, but by receiving my life to develop your own. "As many as received him, to them gave he power to become the sons of God." In that fully personal sense "we are his offspring".

"As many as received him" implies also that personality is worth developing even when it cannot be discerned as exceptional, when it seems quite ordinary human nature. The idea is very democratic; it is exactly opposite to that of the cultivation of the superman at the expense of his fellows. It is the hope, not of egoists and tyrants, but of the world. Assertiveness is specifically rebuked by the divine paradox, "He that saveth his life shall lose it." My personality is to be developed not that I may have more, but that I may give more. Indeed, I expand by giving, as the plant yields. None the less, rather more and more, that which is developed is myself. Those who fear lest Christianity should violate their personalities discern a truth, but not the whole truth. Christianity does, indeed, thwart many desires, inhibit many ambitions, make a law of sacrifice; but sacrifice of what? Of getting and having to being and giving. Which counts more in the development of humanity? What do we mean and desire by personal development? Christianity says that we should desire much fruit.

Those who have imagined the Holy Grail out of passionate desire to receive God have sought not only a heavenly vision, but the heavenly food. They have desired the power to do through the power to be. "My soul is athirst for God, for the living God," is more than the rapture of an initiate; it is the echo of a great human cry. The message from the Areopagus is that the cry is answered, that to "feel after him and find him" has its complement in "he is not far", that God so loves the world as to give Himself. "Offspring of God" had become to the Greeks stale in speech and in art. The apostle seeks to revive the empty symbol by giving to it the personal meaning of "sons of God". Personality is implicit in revelation; the Old Testament and the New are a progressive revelation of the divine empowering of human life; what the apostle urges as the final revelation is completely personal, the man who is God.

The Christian incarnation is not God as embodied by man; it is God embodying man. It differs essentially from other incarnations, which are conceived as a temporary sharing of human experience, by being final and permanent. God has not only visited us; He abides with us and forever shares our human nature. It is sharply distinct from divine immanence, the idea of God diffused through the universe. Emmanuel, God with us, has always meant to the Jews more than this; and to the Christian it means still more. It means a presence completely personal. "The word was made flesh and dwelt among us." Therefore to know God is to approach nearer and nearer to the Son of God. Christianity constantly urges this as the only way because the Word is God. To know God fully is to know Him personally; to know Him personally is to receive His Personality; to receive His Personality is to receive the Son of God who is fully Son of Man.

THE CHURCH can have a world vision only through the eyes of her members.

Reconstruction in New York

By Clinton Rogers Woodruff

NEW YORK STATE has a reconstruction movement on foot that may prove suggestive to other states. It is true that it deals with the form and machinery of government rather than its content, but experienced workers know that good results in politics and social activity cannot be secured if the machinery is out of date or inadequate. New York's trouble is that of most other states. In the past twenty-five years it has grown apace; it has embarked in new lines of endeavor; it has taken upon itself new duties and new obligations; and it has attempted to do it with machinery which was constructed fifty years ago. The government of New York, as Governor Albert E. Smith has declared on more than one occasion, is not understandable to the man on the street; it is likewise a very difficult thing for a man in a public office to get a proper understanding of it. One must have been in Albany for a long while and been a very good student and paid close attention to it, or he will not understand it. "I thought," he said, "I was around Albany for a long while with my twelve years in the legislature and one year in the Governor's office; and I found out only a few months ago that we had a commission in this state known as the Board of Geographical Names. I heard of it when a man resigned—and it became my duty to appoint his successor. I made a little investigation and I was sure after I had the matter explained to me that the duties being performed by that commission undoubtedly should be performed by the Department of Education, or by somebody in that department; but there was a separate board for it. I was amused about two months ago to pick up a newspaper one day and find that the state of New York bought \$560,000 worth of land in the Adirondack Mountains, purchased through the Land Board. Nobody around the capitol—around the executive office, surely—knew anything about it."

The government of New York to-day is conducted by 189 commissions and boards of different kinds, spread over the state. The diagram which accompanies the report of the Reconstruction Committee best illustrates it. This report proposes to put the work of these 189 boards into 18 state departments and to give the Governor control over the state departments. For instance, take the department of Military and Naval Affairs. As that department stands to-day, there is the Adjutant General appointed by the Governor, there is the Major General, and the Commander of the Naval Militia. The appointment of these officers is so far as the influence of the Governor reaches. But look at all of the boards and commissions in the state which really belong under that title: the Monument Commission of Miles' Irish Brigade, the Adjutant General, the Armory Commission, the New York State Monument Commission, two soldiers' institutions, the National Guard, the Naval Militia, and the supervision of the expenditure of state money by the G. A. R. and the Spanish War Veterans.

If further illustration were needed we might take up the engineering departments of the state. One might ask if the plural—departments—were properly used. Let us see! In a debate with a state senator who was and is opposed to a reconstruction of the state machinery the Governor said:

"The senator speaks about your three engineering departments. Of course that results from the growth of our system, and the trouble is that fundamentally we are wrong. That is why things occur from time to time that look impossible. How did you get a highway department in this state? If you can get the explanation of how we came to have a highway department, and why we have a state engineer, you can get right at the meat of this whole subject. Now I will tell you how we got it!

"A man elected state engineer who did not conduct his office to the satisfaction of the people of this state and the legislature was afraid to submit the question of a referendum for good road bonds unless they gave the people of the state some assurance that the construction thereafter would be under the control of the Governor, the man they could get at and the man who shall carry the responsibility. And you will have to remember, Senator, that when you talk about transferring the highway department to the office of the state engineer, you have got to read the

referendum and see if you did not make a promise to the people of this state when they authorized the second fifty millions of bonds, that you would have these highways forever thereafter, for that amount of money anyway, constructed by a commission and not by the state engineer.

"Now you have got your department of public works, and your highway department, and your state engineer. As a matter of fact there are ten different distinct engineering departments in the state of New York—there are ten of them! Obviously the only thing to do is to create a department of engineering and put all ten of them into the one department; and have the man at the head of that department appointed by the Governor and responsible to him! There cannot be any difference of opinion about that!"

In this rejoinder we have a revelation of a system of red tape, indirection in politics, and extravagance not to say inefficiency which is regrettably typical.

New York has seven departments assessing and collecting taxes; and one of the fundamental weaknesses of it is that the elected constitutional heads of these state departments are always endeavoring to broaden the scope of their activities and they do not seem to have much trouble in persuading the state legislature that it ought to be done. Surely Governor Smith's comment on this situation is amply justified:

"Where would you put the collection of the income tax if you had your mind on ordinary business? You would put it in the tax department. Did it go there? No—it went to the comptroller. Whom would you have to collect the automobile tax? Why, that ought to be in the highway department. Where is it? In the office of Secretary of State!

"You will not get anywhere if you are going to continue surrounding your governors with a number of elected state officials that are just as important in their own way as he is, when they get there. And you cannot blame them. They are selected by the people just as he is. The state engineer and surveyor this year asks for more money than was appropriated to him when he had the whole construction of the barge canal under his supervision. I have to send for him and ask him about anything, and have him explain it to me. Still I am supposed to be the head of the government!"

Early in 1919, a commission appointed by Governor Smith began a survey of the state government, having in mind retrenchment in expenditures; but the commission soon came to the conclusion that no substantial economies could be effected without certain changes in the administrative organization of the state government. On October 10, 1919, the commission presented to the Governor a comprehensive report comprising over 400 pages, containing a study of state administration, with comparisons with other states, and making certain specific recommendations.

It appears from the report that the present administrative branch of the government has grown cumbersome by the gradual creation of an unnecessarily large number of offices, boards, commissions, and agencies, to a large extent neither related nor coordinated. The result is a dissipation of authority, an absence of definite and fixed responsibility, inefficiency in the administration of state affairs, and waste of public funds.

It also appears that the present budget procedure is seriously defective. The Governor has no obligation to recommend appropriations, much less to balance them with respect to the needs of the several departments, or to keep them within the revenues of the state. The administrative departments make up their estimates, which are compiled and sent to the legislature. Then, after action by committees of the State and Assembly, the general appropriation bill is adopted, with little discussion on the part of the public or detailed consideration on the part of the legislators. In addition, there are usually many special appropriation bills passed without regard to the general bill. Each legislature, in respect to the procedure in making appropriations, is a law unto itself and there is no defined or settled policy in preparing and enacting the annual budget.

The Reconstruction Commission concluded that there should be not only a reorganization of the state departments,

based on the general principles of consolidation in administration, centralization of authority, and fixed responsibility, but that there should be a thorough overhauling of the budget methods and the substitution of a responsible executive budget system.

There is nothing new or untried in the proposals (as the New York City Club points out in a carefully prepared report from a committee headed by former Governor Hughes, now the president of the National Municipal League), either for a more closely knit framework of administration or for a focusing of control over expenditures. Our federal government, practically since its beginning, has centralized most of its varied offices into a few great departments under the President. While the federal methods of appropriation have been unsatisfactory and wasteful, the present movement for a genuine national budget has country-wide support and promises early results. If we turn to the experience of American cities, it is at once seen that during the past twenty-five years most of them have carried out charter revisions along lines of centralized administration with systematized budgets. This indeed has been the basis of the great advance made during the past decade in the conduct of municipal business.

States have been last, as this report and other authorities have pointed out, to make progress of this character. During recent years, however, some improvements have been made in most of the states, while in some states far-reaching reorganizations have been carried out. Much of the ground work was done by the New York Constitutional Convention of 1915. While the voters were not prepared for so complete a revision of the Constitution as was then proposed, many parts of the plan—and particularly those which correspond closely with the two amendments recommended by the present commission—made a deep impression and the principles contained in them have been making rapid headway.

Illinois in 1917 carried out with notable success a complete state reorganization. This included the consolidation of about one hundred separate agencies under nine great departments and the establishment of a more systematic budget procedure. Improvements of similar character have been made in Nebraska and Idaho and are well under way in Massachusetts, Oregon, Delaware, California, and other states.

The most fundamental changes recommended by the State Reconstruction Commission looking toward reorganization and improvement of the state government are embodied in two proposed constitutional amendments. The general purpose of these amendments is:

1. To limit the election of state officers to the governor, lieutenant governor, and comptroller; and, by vesting in the governor the power to appoint the administrative state officials, to make him solely responsible for all executive features of the state government.
2. To lengthen the terms of the elective state officials from two years to four.
3. To emphasize the function of the comptroller as an independent check on all expenditures, relieving him of administrative duties unrelated to that function.
4. To concentrate widely scattered administrative offices into a limited number of great departments and to prevent the creation of new and independent administrative bodies.
5. To provide for a centralized executive budget.

These proposed changes are based upon sound principles. They are in accord with the best American tendencies of the present time for improved administration of public affairs.

The proposed constitutional amendment for departmental reorganization would limit the number of elective state officials to three, the governor, the lieutenant governor, and the comptroller. The treasurer, secretary of state, attorney general, and state engineer perform functions which are closely wrapped up with the state administration as a whole. If they, or the corresponding officers under the proposed plan of organization, are made answerable to the governor, greater harmony, clearer responsibility, and less waste in conducting the complex business of the state will result.

This amendment goes on to establish nineteen great administrative departments, as follows: 1. Executive, 2. Audit and Control, 3. Taxation and Finance, 4. Attorney General, 5. State, 6. Public Works, 7. Conservation, 8. Agriculture and Markets, 9. Labor, 10. Education, 11. Health, 12.

Mental Hygiene, 13. Charities, 14. Correction, 15. Public Service, 16. Banking, 17. Insurance, 18. Civil Service, 19. Military and Naval Affairs.

These are far-reaching improvements designed to give to New York State and any other state that may follow in her footsteps a responsible, centralized government. But when we consider what is suggested in New York and note the nature of the opposition it is likely to have, we cannot fail to be impressed with the fact that it will result largely from tradition. If we had had in the state of New York, as Governor Hughes pointed out in a speech supporting these changes, what we have had in the federal government—a single executive in charge of the administration, with appointed heads of great departments constituting his cabinet:

"I take it that no one would dream of installing any other system. If one should start with the idea of making the Secretary of War, the Secretary of the Navy, the Attorney General, or the Secretary of Labor elective officers to be elected at the same time with the President and receive a separate mandate from the people through such elections, such a proposal would not have the slightest chance of a hearing. It would be regarded as a preposterous thing, because it would be at once patent to every citizen that such a change would mean a diffusion of responsibility, and would put such a check upon efficient administration of the Federal Government that it would be wasteful in the extreme and impossible for anyone to defend. And we would not consider that for a moment in connection with Federal activity, on the theory that the President has so much power that we should take away from him the power to appoint the members of his cabinet, who are to cooperate with him. On the contrary, recognizing the great power of the President, we also recognize the necessity for that power."

How different with our state governments! Why has this been so? Not, as Governor Hughes points out, because of any essential difference, "but because of our history and our traditions. We started wrong in the state and we never got right." And the same is true of every other state.

The lesson of all this is that social workers must realize that the line of progress lies not in the direction of additional unrelated commissions but in a thoroughgoing reconstruction of the state machinery, so that it may be adequate to meet the demands of the time upon it. Budgets are mounting up because of the expanding functions of government. Our machinery must be adequate and understandable. It is neither now, and the wonder is that the results are as good as they are. They can be greatly improved and extended, however, if we will but put our houses—our state houses—in order, so that it will no longer be possible or necessary for the chief executive of a great state to plead ignorance of matters concerning which he should have first-hand knowledge and lack of power when he does know. Moreover there will be marked improvement in the sentiment of the people, for, as Governor Smith has wisely said:

"Back of a good deal of the discontent—not with the radical fellow that wants to be against you, who is fundamentally wrong, who was wrong in his youth—but a great deal of the discontent among the men who want to be right—is the absolute lack of understanding that they seem to have of what the government is doing and what its aims and purposes are, and one of the reasons for it, in this State at least, is a general lack of understanding as to what the State can do."

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

THE LIVING WAGE

[FROM THE ANNUAL ADDRESS OF THE BISHOP OF INDIANAPOLIS]

THERE IS A quicker response than once there was and a greater readiness to give and to work for the spread of the Church. The chief difficulty of the past year has been in supplying services and ministrations in a considerable number of congregations because of a lack of clergy. The failure to secure clergy in sufficient numbers for our work is due chiefly to two causes: the conversion of the clergy and of your Bishop to a sense of honesty. The clergy have learned in the school of bitter experience that it is not honest to accept a call to a church which does not provide a living salary; and your Bishop has registered a solemn vow never to ask a clergyman to undertake work unless a fair stipend can be secured. I would far rather be without clergy than to have resting on me the burden of the knowledge that I have placed upon a man the impossible task of living honestly when he has not wherewith to live.



CORRESPONDENCE

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

CLOSE OF MR. HICKSON'S TOUR

To the Editor of The Living Church:

THE visit of Mr. James Moore Hickson to this country is now nearly its end. At the invitation of bishops and leading clergy, Mr. Hickson has conducted missions of healing in cities and towns all over our land. It has been most touching to hear of the bodily help received by many; and this is too well attested to admit of question. But everywhere the outstanding feature of this work has been its spiritual effect, as was to be expected, for Mr. Hickson himself constantly insists that healing of the soul is far more important than healing of the body.

Letters received from bishops, from other clergy, and from people of every sort, where the missions have been held, all tell the same story. All testify alike that the missions have brought great numbers of people to new faith in God and in His power to help us both in body and soul. The fear has been expressed in one of our Church periodicals that these missions might lead people away from the sacraments of the Church. There is no ground for any such fear. The effect of the missions is the very reverse of this. The one chief result of this work everywhere has been to bring people, men, women, and children of every sort, to their knees in simple, unquestioning faith in Christ and in His present power to help us in body, mind, and soul through the ministrations of His Church.

Perhaps the most striking thing has been the readiness and simplicity with which men not ordinarily regarded as religious, many physicians among them, have responded to this message. No one who has attended one of these services and seen the faith of the people gathered there can ever forget it. In addition to its other results, Mr. Hickson's work has brought powerfully before our minds the place of the ministry of healing in the life of the Church and the need of its revival in right ways and under proper safeguards.

From May 3rd until May 8th Mr. Hickson will conduct a mission of healing in New York at Trinity Chapel, on West Twenty-fifth street, with a closing service to be held in Trinity Church on the afternoon of Sunday, May 9th. In the cities where missions have been held, the clergy of many, sometimes of all, the parishes have been present in turn to assist.

Any of the clergy of New York, or its vicinity, who may wish to have part in this mission will be most welcome, and are asked to let us hear from them as soon as possible.

WILLIAM T. MANNING.

Trinity Parish, New York, April 17th.

EXPENSES OF DELEGATES TO WORLD CONFERENCE

To the Editor of The Living Church:

THE World Conference on Christian Faith and Order—the most notable and hopeful effort, for centuries, to prepare the way for manifestation of the unity of Christians—is an assured fact. Seventy-two cooperating commissions have been appointed by Churches all over the world, representing all the great members of the family of Christ save the Church of Rome, which, for the present at least, remains aloof. So great an undertaking cannot be carried on by letters. A preliminary meeting will therefore be held at Geneva, Switzerland, August 12-26, 1920, to arrange for prosecution of the enterprise. Americans, Canadians, English, Scotch, Irish, Swedes, Norwegians, Danes, French, Dutch, Swiss, Germans, Hungarians, Italians, Greeks, Serbs, Roumanians, Bulgarians, Egyptians, South Africans, Australians, New Zealanders, Japanese, and possibly Chinese, Russians, and Armenians are expected to attend.

The Commission of the Episcopal Church in the United States has hitherto paid all expenses, and will pay for meeting-places and other such items at Geneva and the expenses of its own delegates, but it cannot meet those of delegates from other commissions. Many such delegates have already been appointed, but a number of commissions report that they are unable to provide the money for theirs, sometimes because the amount needed will be large, and sometimes because their Churches have been impoverished by the war. I am therefore individually, though with the knowledge of the executive committee of our Commission, asking for gifts to be used at my discretion in helping toward the expenses of delegates, so that no Church shall be prevented

by poverty from being represented at what we have reason to believe will be the most important gathering of Christians since the days of the early Councils.

Additional importance will be given to the meeting because just before it will be held an ecumenical conference called by the Lutheran Archbishop of Sweden to consider social and industrial questions in their relations to individuals and to nations, and after it the World Alliance to Promote International Friendship through the Churches will confer about international peace. Thus the last three weeks of August next will be devoted to considering how the Faith in Christ shall be manifested to the world as its only efficient hope and inspiration, and how that Faith may be shown by its works for individual, national, and international righteousness and peace and justice.

I estimate that at least \$25,000 can be spent to great advantage in ensuring the presence of representative men of every race. Gifts, large or small, may be sent to me at 174 Water street, Gardiner, Maine.

ROBERT H. GARDINER.

AID FOR OLD CATHOLICS IN EUROPE

To the Editor of The Living Church:

I HAVE just received an urgent "appeal" for donations from the Secretary of the Committee of the Old Catholic Congress, Bale, Switzerland, Dr. Adolf Küry, to help our Old Catholic brethren of Europe who are in sore financial straits as a result of the war. Money is especially needed to train theological students, or the supply of priests will be greatly decreased. The Old Catholic Churches in Serbia, Czecho-Slovenia, and Austria are in a deplorable condition. Gifts will be apportioned by the Committee of the Congress, with the various Church authorities.

The American Secretary of the Society of St. Willibrord, the Rev. Dr. Van Allen, and I, as treasurer, are giving \$10 from the society's treasury in response to Dr. Küry's appeal. The object is most worthy and furthermore gifts for this purpose will serve to strengthen the friendly relations between the American Church and those Catholics of Europe who, like ourselves, are non-papal.

I shall be most happy to forward to Dr. Küry any donations sent to me for the Old Catholics.

J. HIGGINSON CABOT.

Vineyard Haven, Mass., April 13th.

RESERVATION AND OPEN COMMUNION

To the Editor of The Living Church:

I F, as one of your correspondents has stated, it is abundantly evident, "that a party has been developing in this Church that is determined to Latinize the American liturgy", I respectfully submit that another party has been developing that is as fully determined to Protestantize the entire Church, liturgy and all. It occurs to me, moreover, that the eight points that your correspondent brings against the practice of Reservation may, with but the change of a few words in Clause 4, be brought against the practices of open communion and union meetings.

I am from the west coast, where we know but little of either Roman or Protestant practices; but, being in the East on business, I spent the week-end with friends who reside in a suburban city in northern New Jersey. On Easter morning we attended the 11 o'clock service at the local Episcopal church. It was a beautiful service, but I am still wondering who gave the rector permission to invite "all Christian people who may be present, whether they be of the Episcopal religion or not, to receive the Holy Communion." This church, by the way, is in the Newark diocese.

It really seems to me that this practice of open communion is open to all the charges brought against Reservation, in that it results in two kinds of religion, introduces a new kind of devotional system, arrays diocese against diocese, creates divisions in parishes, and makes "Romanists" of those who for conscience's sake cannot accept open communion (and union meetings) with all their implications, alienates in small places where there is only one parish, brings about unfortunate results in the very young clergy who are easily misled, confuses the minds of simple and loyal people who cannot reconcile it with the formularies of the Church and its practice hitherto, and hinders, because of division, the growth of the Church, and dries up the springs of missionary effort.

CYRUS E. MEYERLING.

New York, April 9th.

ELEVATION OF THE ELEMENTS.

To the Editor of *The Living Church*:

DR. HIBBARD'S mention of certain Latinizing tendencies in our public ritual, in his letter published in your issue of April 3rd, recalls to me a point on which I have felt for some time that publicity should be given.

There is no question that in the most ancient Christian liturgies the words of institution were rehearsed only as a part of the recital of God's benefits in Redemption; that primary emphasis was given the invocation of the Holy Ghost as the means of consecration, corresponding to our Lord's "blessing", which He first pronounced before He distributed the holy elements; that the Roman rite has its proper invocation mutilated and largely meaningless, and a second invocation interpolated out of its proper order before the recital of the institution; and that our American Liturgy has restored the true and primitive form and meaning.

The idea of the words of institution as a quasi-magical formula of consecration is strictly contemporaneous with the development of the notion of transubstantiation. And so likewise is the accompanying ritual. Elevations at the words of institution, according to Dom Alphonus Morrall, the Benedictine, did not exist before the eleventh century, when they were introduced into the rite in reaction against Berengarius' denial of transubstantiation. Before that time, the only elevation was that now known as the minor elevation, host and chalice being lifted up together at the end of the whole consecration prayer, "by whom and with whom, in the unity of the Holy Ghost," etc. Remarking that the celebrant in the Latin rite now "slightly elevates them", Morrall says that when it was "the only elevation, the sacred species were raised sufficiently high to be seen by all present."

Ever since becoming acquainted with these facts, I have followed this primitive and ecumenical custom of lifting up the holy elements before the people in this place, after the great Prayer of Consecration, and before Communion. It does not attempt to tie down to conditions of space, or time, or theories, our great spiritual Reality which is assuredly above all space, and time, and theories. I am convinced that this truly primitive ritual is the only one wholly in harmony with our truly primitive liturgy. But I have met with only one other priest who knew these facts, and followed this use. And I would be glad to see unquestionable stumbling-blocks removed by the extension of this knowledge and practice.

Faithfully yours,

Watsonville, Calif., April 9th.

BAYARD H. JONES.

"PUBLICITY"

To the Editor of *The Living Church*:

UNDER the heading Publicity there appeared in the April 10th number a letter that presents, in many ways, a tendency of the times which deserves careful consideration. One sentence in that letter strikes me as the keynote of a well defined movement which should be opposed by every thoughtful Churchman. That sentence is: "Imagine any other Church allowing James Moore Hickson to begin an American tour minus an advance agent."

As a premise to what I wish briefly to present, let me say that while I believe in publicity I do not believe that the Church can afford to engage in publicity suggested by the quoted sentence. "An advance agent" for James Moore Hickson! It is a strange mixture of ideals. It suggests—does it not?—the very things against which the Church must be protected.

Christ and His Church must not be made the subject matter of the present-day spasm of advertising and publicity and propaganda. Christ and His Church cannot be "sold" like a piece of bacon or a package of chewing gum, nor can His ministers be made popular like movie actors and professional pugilists.

The country is publicity mad, is gone rampant with propaganda, and is carried off its feet with spectacular advertising. The Church has not been free from the taint. There are evidences of "timely" publicity or, in other words, of sensationalism. There is no place for such in the right programme.

As a primary starting point, all publicity and advertising of the Church must be from the point of view of the established faith of the Church. Necessary to such is the condition that the advertising and the publicity be based upon other than ordinary ways and means. The same principles that govern commercial advertising must not govern Church advertising. Advertising men seek the easiest way to their ends. It is not right to promulgate an easy way into the Church. Commercial advertising is generally the sensational. The Church has no "market" despite those who act as if they think it had. The Church cannot adapt itself to fit demands of a "market". The Church is a fixed force; markets are variable. The application of the ordinary means of advertising to the Church must invariably place the emphasis on the wrong things. I submit that the idea conveyed by the sentence I have quoted proves the point.

No one can say that the Church must not go to the people. Every true Churchman will say that the Church must go to the people, not in a popular way, but in the Church's way, in Christ's way.

The vitality of the Church is not bound up in its popularity. The success of the Church can never be measured by the knowledge of the Church among the people, except and only as that knowledge is carried among the people in the Church's way. The Church is not an object for sale. It is not the subject matter for popular publicity. The Church is not a sensation to afford copy for penny-a-liners. The idea that such a phase of the Church's work as represented by Mr. Hickson should have "an advance agent" is repugnant.

It was Pilate who sought the crowd. The Pharisees revelled in the spectacular. The persecutors sought popularity. Conditions in these days are not, in the essence, overly different.

Church advertising has its place. Dignity is not the term to measure that place. Some of the most pernicious propaganda of the day is extremely dignified. Restraint is not the means of measurement. That is the measure of all good commercial advertising. Church advertising must be *Churchly*. To be such it cannot be manipulated by the ways and means of commercial advertising. It must breathe the spirit of true Churchmanship. Better it be Churchly than so called "efficient". After all, the world will never be redeemed by an advertising campaign.

"An advance agent" for James Moore Hickson! "Lo, I am with you alway, even unto the end of the world."

Jamestown, N. Y., April 10th. HUGH WILSON PATTERSON.

"GIVING WOMEN THE VOTE"

To the Editor of *The Living Church*:

IN your April 3rd number a correspondent asks, "Why not a woman suffrage party in the Episcopal Church?"—as if the chief need of the Church in these times was not Christian unity, but partisan division—and ends his letter with a slighting reference to one of the greatest of our Lord's holy apostles.

I certainly do not wish in the least to deny or depreciate the services of women in the Church, nor do I yield to Mr. Richey in respect and admiration for the most truly Christian character displayed by a multitude of devoted Churchwomen. With apologies to an ancient apologist (pardon the pun), I might say *femina naturaliter christiana*. But in all seriousness, as befits the subject, I cannot refrain from calling attention to the fact that "the Pauline mind", to which your correspondent refers so contemptuously, is apparently, at least so far as his main point is concerned—namely, the holding by women of offices in the Church—the mind also of our blessed Lord. Of the twelve apostles whom He appointed to rule over His Church not one was a woman.

Mr. Richey feels that because women give "thousands of dollars" to the Church it is unjust that they should have "no say officially" as to the management of its affairs. Those women who give their time and money with the most devoted love of the Church have the least desire, I venture to declare, to occupy the chief seats in the synagogues. It is not recorded that any man among our Lord's followers made Him a gift like that alabaster box of very precious ointment which might have been sold for three hundred pence. Also, it is not recorded that our Lord felt it meet that this deed, though worthy of everlasting remembrance, should be rewarded by making the woman an official and giving her a say in the affairs of His Church. No, our Lord commissioned none but men to rule and guide His Church; and in the quaint phrase of an old writer: "How can there be any other or better foundation than that which the Lord Himself hath laid?"

Dubuque, Iowa, April 9th.

F. R. LACY.

THE "EPISCOPAL" CHURCH

To the Editor of *The Living Church*:

THOSE of us who do not acquiesce in the suggestion that the word *Episcopal*, with *Protestant* dropped, might prove acceptable all around have an argument that I do not remember to have seen stressed, namely, the objection that the use of *Episcopal* as a distinctive, denominational appellation would obscure, if it did not quite annul, the uses of an adjective for which we have need and for which no adequate substitute exists.

There could be, for instance, no valid objection to the term *episcopal minister*. At present it can be ruled out as meaning properly one or the other of two functionaries, either (1) one who ministers to a bishop (chaplain, archdeacon, etc.); or (2) a Church officer who is in bishops' orders, *i. e.*, a bishop. Moreover, *Episcopal ordination* would cease to mean exclusively what it now means, but would with equal propriety signify any ordination that was sanctioned by the Episcopal Church; in fact, any ordination whatsoever would *become* Episcopal, in a perfectly correct

sense of the word, merely by being adopted by members of the "Episcopal Church".

What about *Episcopal ladies*? Why not, since there are *Baptist ladies*? I have read somewhere that in the fifth century *episcopal lady* was perfectly good Latin for a bishop's wife! Were the word *choral* to be appropriated to designate some one choir, it would be impossible to speak of a choral service without explanation, where that choir did not participate. In some parts of the South one has to explain himself in using the word *Christian*, owing to its abuse to designate only Campbellites.

Hideous as *Protestant Episcopal* is, it is in some ways less dubious than *Episcopal* alone; one could be understood who said "The Protestant Episcopal Church insists on Episcopal ordination"; but "The Episcopal Church insists on Episcopal ordination" would be rightly subject to misconstruction.

Names do not have to describe: it is enough if they designate unfaillingly without importing confusion. Words like "American", "Indian", and "colored" are far from their etymological sense, yet no one misunderstands them. No perfectly satisfactory designation is within our denominational reach, now that it is said that "American Catholic" has been preëmpted by an obscure sect; and even this term, while perfectly designating what we are and where we are, would soon connote falsehood, if ever, as in England, the American government assumed a protectorate over us. But, however this may be, the English language has come to stay a long time with us; and in choosing ecclesiastical nomenclature we should avoid a term that would make popular language more equivocal.

T. T. CHAVE.

Haynes, Ark.

THE NAME AND THE ITALIAN MISSIONS

To the Editor of *The Living Church*:

WILL you kindly allow me a little space in your most distinguished paper to express the opinion of the Italian clergy concerning the name of the Church? There are, it seems to me, many reasons for which we ought to change the present name, but I would like to mention three reasons:

First, it should be changed because the present name was inserted into the Book of Common Prayer in an age of religious controversy, and by the consent of Church people who preferred to call the Church anything but not Catholic.

Secondly, it should be changed because it contradicts our belief and claim as a branch of the One, Holy, Catholic, and Apostolic Church.

Thirdly, it should be changed because it creates chaos among ourselves.

I studied in our Church schools; I was ordained by a bishop of the Church; still I fail yet to find which is the name of the Church. Some call the Church "Protestant Episcopal", others "Episcopal", others "American", and others still "The Church". How on earth can a foreign missionary make progress and get his people to understand the Church with this confusion of names? None knows to which Church and Faith he belongs. If this Church claims, as I have no doubt she does, to be a branch of the Holy Catholic and Apostolic Church, let us call her so.

Port Richmond, N. Y., April 14th. LORENZO DI SANI.

CORRECTION

To the Editor of *The Living Church*:

THE writer of the item under the head of Easton in your issue of the 10th of April is so badly informed as not only to have given your readers a wrong impression as to certain doings in the diocese but also to do injustice to those concerned.

Bishop Murray did not act on his own initiative (he is the last man to interfere), but on the request of the Standing Committee of Delaware, who asked him to endeavor to arrange for a joint meeting of the two Standing Committees with their respective chancellors and the Bishops of Tennessee and Maryland. Dr. Sutton *did not* make this known through the diocese or take any steps at all on his own responsibility. It became known through the diocese through publication in the Wilmington papers, and members of the Standing Committee received letters urging them not to accept. Dr. Sutton immediately called a meeting of the Standing Committee, at which meeting every member was present, and after a number of letters had been read and a full discussion had, it was unanimously resolved that the secretary write a courteous letter to Bishop Murray explaining that in the opinion of the Standing Committee of Easton such a meeting as that requested would be useless at present. Dr. Sutton did not take upon himself to notify anybody about anything.

Thanking you in advance for making this correction, I am,
G. C. SUTTON.



St. Ambrose on the Mysteries and the Treatise on the Sacraments by an Unknown Author. Translated by T. Thompson, B.D., and edited with Introduction and Notes by J. H. Srawley, D.D. S. P. C. K. (The Macmillan Co., New York), 1919. Price, \$1.75.

This addition to the liturgical texts in the Christian Literature Series is especially valuable for the second of the two works included, as it is for the first time made accessible in English. Bardenhewer thinks it "is not a later imitation or recension of the *De Mysterioris*, but the same work indiscreetly and in an imperfect form published by some auditor of Ambrose." The present editor would ascribe it to the early fifth century, and thinks it proceeded from some Church in northern Italy, having affiliations with both Milan and Rome. Duchesne suggests Ravenna. It is much longer than the work of St. Ambrose, sixty-five pages as compared to twenty-eight. Both works were delivered during Easter Week, consisting of a series of daily instructions on Baptism, Confirmation, and the Eucharist. The reasons given for delay in the impartation of sacramental instruction are interesting. If such instruction had been propounded previously "we should be esteemed traitors rather than teachers; further, because it were better that the light of the mysteries should reveal itself unasked and unexpected than preceded by some discourse" (*de Myst.* 1: 2). There is some matter of Biblical interest, Old Latin readings being found as well as those of the Vulgate; both writers agree in ascribing the Epistle to the Hebrews to St. Paul. Greater is the liturgical interest, for we have considerable light thrown upon the lectionary and still more upon the Canon of the Mass, the latter agreeing generally with that of the Gelasian Sacramentary, "the view that the Canon of *de Sacram.* is the Roman Canon of the fifth century has much to commend it" (p. xxxiv). But the chief interest is doctrinal, concerned with the language used as to the manner of the Eucharistic Presence, language which was of considerable importance in later controversies; "due to their pronounced teaching on the conversion of the elements into the body and blood of Christ, and the emphasis which they lay upon the words of Institution as effecting this 'consecration' or 'change'" (p. xxxiv). As this occurs in both treatises it is worthy of careful study. It does not advance beyond language which had already been used in the East, but it is new in the West. Realistic or "magical", as modern writers like to say, it is still not fixed, for we find figurative language also, as in Tertullian; hence both parties have been able to appeal to the treatises in controversy. The realistic is, however, much more marked, and the figurative, such as it is, seems to indicate a survival of earlier and more fluid conceptions. The notes are careful and scholarly, as one would expect, but reference might have been made to the many parallels in the treatise on Baptism of Tertullian, especially in the use of St. John 5: 4, which Tertullian, and Optatus following him, particularly stressed. Noteworthy also is the omission of an exorcism, and the curious form of the second interrogation, "Dost thou believe in our Lord Jesus Christ, and in His Cross?" *De Sacramentis* notes that the foot-washing, which it records as part of the service, had no place in the Roman use. The especial purpose of the "Seal" (Confirmation) was to impart the sevenfold Gift of the Holy Spirit. The work of translation has been excellently done, and we are indebted to translator and editor for this handy illustration of the Ambrosian rite in the making.

F. H. H.

BISHOP FISKE's latest book is a collection of sermons bearing the title, *The Perils of Respectability*—being the subject of the first of the sermons. The Bishop's obvious intent is to challenge men out of apathy into activity for Christ. He recognizes the danger latent in what is called the "social gospel" and insists that the Church be inspirational and that it call sinners to individual repentance. Bishop Fiske has reached the position of one of our best "popular" writers—in the true sense—and this late volume is worthy of his reputation. [F. H. Revell Co.]

IT IS A PLEASURE to learn that a second edition of Bishop Rhinelander's excellent little manual, *The Things Most Surely Believed Among Us*, has been called for and has been published. In this new edition an appendix on Confirmation, stating the Church's doctrine succinctly and well, has been added. [Educational Department, Church House, Twelfth and Walnut streets, Philadelphia.]

SHUN ALL pleasures that leave a sting of anxiety or remorse, or that work injustice or injury to any other creature.—*Humphrey J. Desmond.*



SARAH S. PRATT, EDITOR

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

BEFORE I had read one sentence in Mrs. Brock's *Green Book*, I knew it was a valuable addition to religious literature. Three great things conspired to impress this fact, which three are: first, advertisement; second, the clergy; and, third, the Church Catechism. Reading the advertisement first in THE LIVING CHURCH, *The Green Book*, second edition, by Mrs. Horace Brock, followed by four fine testimonials from bishops, priests, and deacons, was a favorable introduction. Then came a letter from a parson of long acquaintance whose word in literary things—and religious also—we have long taken as law. He said: "By all means have *The Green Book* at once." Then when we *did* get it—which was just as soon as possible—we opened it for that delicious preliminary survey which every reader loves to bestow upon a new book. The handling it, separating its leaves with a sort of chromatic-scale movement, feeling its weight, looking at type and paper and adjusting it to the hand, all of these little physical delicacies are a part of the charm of a book which has been handled by no one but one's self. And in doing these things there was revealed the third factor in its favor. And this was that the author uses as her text the Church Catechism in a number of her chapters and that she quotes two Church poets whom I was taught in my youth to love, namely, John Keble and Arthur Cleveland Coxe. Keble's *Christian Year* and Coxe's *Christian Ballads*, in blue-and-gold editions, are still a valued part of my "Church" books.

This devotional, carefully prepared book of Mrs. Brock is not to be read in haste. In reading a book whose every sentence demands a concentrated coöperation of the mind, I find it helpful to read each chapter twice before passing on to the next—especially when one is not intending to read the book at a sitting.

A learned judge told me once that he "tore the heart out of books", meaning that he cared only for the central salient thought in a book. But one could not tear the heart out of *The Green Book*, for it is *all* heart. By this is not meant that the book is emotional or hysterical, but that its instruction, gleaned from wide reading, accompanied by the rich observations and advice of a consecrated life, have given a value to each page, each sentence. The sub-title to this book is "Church Membership—What it is, what are its privileges and obligations, and what is its end." This will indicate to the reader the general lines of the book, about some of the particular chapters of which I shall hope to write later.

The author speaks of it as a contribution to the Nation-wide Campaign, and an attempt to tell, in an inexpensive way, what Church membership means. The author says:

"Religion may be said to be the topic of the day. People are seeking a religion and Theosophy, Christian Science, New Thought, Socialism, Spiritualism, and other false religions and philosophies are spending great sums of money and putting forth great efforts to make disciples and supplant the Christian religion in this country. Literature is mailed to those prominent in any line of work; it is spread about doctors' offices, summer hotels, and other places where people congregate, and disciples of the cult distribute it. We cannot overcome this Anti-Christian propaganda unless we can make our college men and women, our vestrymen, our leaders in Church work, and educated people generally, read books by the great teachers of the Church and learn what the Church stands for and teaches. One object of *The Green Book* is to try to interest people in such reading."

AN ENLARGEMENT of the work of the Woman's Auxiliary in the diocese of Louisiana, during the coming year, was the feature of the thirty-third annual meeting, held in Christ Church Cathedral, New Orleans, from January 20th to 23rd. Religious education and religious influence in secular

education and social welfare activities will be the new lines of endeavor.

The meeting opened Tuesday afternoon with a quiet hour in Christ Church Chapel, conducted by Bishop Mikell of Atlanta. At the evening session reports were read by the diocesan officers, the committee on the American Church Institute for Negroes, and by the chairman of the board of women speakers in the Nation-wide Campaign. On Wednesday the session began with the Holy Communion celebrated by the Bishop of the diocese for members of the diocesan council and the Auxiliary. The afternoon session was held in Trinity parish house. Bishop Mikell spoke on Woman's Place in the Church, calling on the women to take the place in Church work they have taken in other fields in the last few years. He also contrasted the elevating effect of Christianity on the sphere of women in comparison with their standing in pagan lands. A conference on work in the coming year was led by Mrs. George Biller of New York. She discussed the widened field and suggested plans. A reception to the clergy and to the women delegates was given at the home of Mrs. H. H. Waters.

The Rev. Paul Micou spoke Thursday morning of the responsibility of the religious laity toward developing a religious atmosphere for college students. At present this is a field little touched. The work of the Seamen's Church Institute of America was urged by the Rev. George W. Davenport, who urged establishment of the institute work in New Orleans as of especial necessity in such a large port. Miss Mary Wharton of New Orleans presented the work of bringing into the lives of shut-in mountain folk some of the comforts and pleasures, as well as the religious life and service of the outside world.

The Auxiliary pledged its support to all three of these activities.

The next annual meeting will be held at Shreveport, in January 1921, for the first time outside of New Orleans.

The Auxiliary will hold its semi-annual meeting in June at New Iberia, when the social service work taken up at the annual meeting will be more definitely planned.

Mrs. James McConnell, New Orleans, was elected honorary president; Mrs. Frank Labit, New Iberia, president; Mrs. L. J. Richardson, New Orleans, corresponding secretary; and Miss A. H. Clark, New Orleans, United Thank Offering custodian.

MRS. BILLER is a very busy element of our missions department. She seemingly flies from one part of the continent to another. Our correspondent in Nebraska writes:

"This diocese was very fortunate in having Mrs. George Biller, the splendid field secretary from the Church Missions House, for a series of conferences in March. Six meetings were held in five churches, two of them in All Saints' Church, Omaha, one in St. Philip's (colored) Church, and three out in the diocese at Lincoln, Columbus, and Nebraska City. Mrs. J. B. Jones, the diocesan president, and her publicity committee, sent out two thousand letters, aiming to reach every woman in the diocese, announcing these meetings. Mrs. Biller explained thoroughly the new plan for the Church Service League and the reorganized box work, and inspired the women of the Church to enter a greater and wider field of work."

THE CHURCH LEAGUE OF PATRIOTIC SERVICE is keeping its candle well-trimmed and brightly burning. The members of the Christian Nurture classes of St. James' parish, New York, gave a sale on April 14th for the benefit of their work in the "Five Fields of Service". An exhibition and explanation of Christian nurture work was given and addresses were made by the Rev. Mr. Taylor, principal of the Church Nor-

mal School, and by the Rev. Dr. Gardner, secretary of the Department of Religious Education. Moving pictures were used twice during the afternoon. Miss M. L. Constable, head of the "Wednesday Workshop", was in charge of this function, assisted by Miss F. C. Martin, honorary president of the twenty-two committees of girls and boys at work in this parish.

IN PLANNING for the convention in Detroit last year, one of the anticipated pleasures was that of seeing the famous Whistler collection and the Peacock Room, owned by the late Charles L. Freer of that city. Mr. Freer was a friend of many years and often had we been invited to view those treasures. During the summer of 1919 a letter from Mr. Freer conveyed the news of his permanent invalidism and that he would not be in Detroit in October. The first week of the convention came the news of his death. His fame as an art collector had become world-wide and his additions to the art knowledge and art treasures of the world were valuable. His discovery and purchase of Bible manuscript, presented, I think, to the University of Michigan, the photographs of the early art of the Far East, supplied by Mr. Freer to the *Geographic Magazine*, and his princely gifts to the Smithsonian Institute place him second to no American citizen in his contributions to the art life of the country.

Mr. Freer, before he moved to Detroit, was an employe of the Vandalia railway in Logansport, Indiana. He had the ordinary salary of young men and was most generous to certain persons who were dependent upon him. His fine taste, although ungratified at that time, showed itself in his books, diversions, conversation, and life. It has been an ever-growing pleasure to his old friends to watch the development of his art feeling, resulting in such enduring good. Mr. Freer, in response to a request, wrote once that "for the sake of old times," he would lend some of his art treasures to the Herron Art Institute of Indianapolis. But his long absence abroad and growing invalidism conspired to prevent this great privilege and honor.

ANSWER TO LAST CHARADE

Your *first* is "Off"—Am I not right?
And what you did Good Friday night
Is "Fish—I—Ate". So add the two
And you'll find what the Clergy do.

F. P.

THE PERMANENCE OF THE UNITED OFFERING

BY MRS. J. N. TALLEY

United Offering Custodian for the Diocese of Atlanta

THE other day I was speaking to a Churchwoman about the United Offering, and she said in real surprise: "Why, I thought all that had been done away with by the Nation-wide Campaign."

Now if this mistake is being made elsewhere it is time that it should be corrected. The question is, "Can the Nation-wide Campaign fund, no matter how much money is contributed, take the place of the United Offering?" And the answer is found by asking another question: "Can tithes, no matter how abundant, take the place of offerings?"

The Nation-wide Campaign is a payment of the debts we owe to God. Therefore it cannot be regarded as an offering. For many years, as a Church, we had been falling behind in the tithes we should have been paying into God's treasury. Then there came a blessed awakening, and the mighty spasm of the Campaign followed, to erase that debt and to give an earnest of more faithful fulfilment of our duty in the future.

And, our tithes being paid, we can now with a clear conscience and with a deeper joy present to God our offerings of thanks and praise.

Always in the Bible we find these two associated—tithes and offerings—and it is in this order that they must be given. It would be a mockery for one who had not paid tithes to present a free-will offering.

But let us thank God our duty payment has been made, and the question now is not to do away with the United

Offering, but to make it the glorious thank-offering that it should be.

Amid the change and flux of the changing order of woman's work in the Church, the United Offering stands unshaken. As old as the spirit of the first votive offering to God, the tender lambs of righteous Abel, and yet as new as every thought of daily thankfulness and praise, it abides with us continually.

"LET HIM SEND FOR THE ELDERS OF THE CHURCH"

BY THE REV. ERIC MONTIZAMBERT

THE Priest had responded to the call of the stranger who was ill. He found her bedridden, alone among people of an alien faith—a little, wizened woman, quite illiterate beyond the power to read a few simple words. He talked to her about herself, her family, her history. Was she a Churchwoman? "Yes." Had she been confirmed? "Yes." Was she a regular communicant? "No. I haven't taken Communion for a long time—not for years." It was a familiar story, too familiar; but not often had such a person called for the Priest in the hour of sickness.

The Priest left her with a simple reading and the blessing of the Church. And in recurring visits he prepared her for the reception of the Blessed Sacrament: striving to create some understanding of this great Miracle of Life that her heart might be opened to the vision of a higher world than that sordid, material thing which had seemed to crush out the last rays of hope and faith: seeking to impart a sense of the awful solemnity of the act in which she was about to have a part. The Communion was made. To the Priest it was a blessed ministry as he saw the dull, listless eyes shine with a new light; to the woman it meant a new and wonderful life—a being "born again" at middle-age!

The Priest went away about his duties with a lighter heart. Here, at least, was a response that had made his ministry more "worth while" than in hours of heart-burning he had ever dreamed! He had left with her a New Testament, and day by day as he made his visits he found it her constant companion as she laboriously pored over its pages. And he rejoiced.

But now there began a new ministry—a ministry of the woman to the Priest. One day she asked him—she was on her back and very, very tired—to open the little Bible and to read where she had marked it.

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

"Can that be done now? Could I have that? Has the English Church got 'elders'?—the Mormons have." (The people taking care of her were Mormons.)

What was the Priest to do! He had never given Holy Unction! He had never been taught how it should be administered! He thought that episcopal sanction must be obtained even before a priest might obey an apostolic command! *What did he do?*

He said: "Yes. Of course, if you really want it you may have it. But we must pray about it and prepare ourselves for it." And he set apart three days of preparation in which he taught the sick one that "Holy Unction", while it might not heal the body, could yet be a blessing to the soul and a preparation for entrance into the fuller life of Paradise. And at the end of the days of preparation he came bringing with him the pure oil and—for lack of any other in this great Church of ours—the Prayer Book of Edward the Sixth. The service was done, and again he saw joy in the face of this suffering servant of Christ, and was glad that this vision of a higher vocation had been vouchsafed him. After all he was one of "the elders of the Church" to whom the sick might send for the oil and prayer of healing.

It was three days later, and he was again on his way to visit the woman whose illness, the physicians said, would never let her walk again. And there, coming towards him down the street, bright and smiling, was she who had been sick unto death.

"And the prayer of faith shall save the sick, and the Lord shall raise him up."

Church Kalendar



- April 25—St. Mark. Third Sunday after Easter.
- " 30—Friday.
- May 1—Saturday. SS. Philip and James.
- " 2—Fourth Sunday after Easter.
- " 9—Fifth (Rogation) Sunday after Easter.
- " 10, 11, 12. Rogation Days.
- " 13—Thursday. Ascension Day.
- " 16—Sunday after Ascension.
- " 23—Whitsunday.
- " 26, 28, 29. Ember Days.
- " 30—Trinity Sunday.
- " 31—Monday.

KALENDAR COMING EVENTS

- April 28—Western Massachusetts Dioc. Conv., Christ Church, Springfield.
 - " 29—Consecration Bishop-elect of Utah, Grace Church, Lawrence, Mass.
 - May 1—Kansas Dioc. Conv., Grace Cathedral, Topeka.
 - " 4—Albany Dioc. Conv.
 - " 4—Easton Dioc. Conv., St. Andrew's Church, Sudlersville, Md.
 - " 4—New Jersey Dioc. Conv., St. John's Church, Elizabeth.
 - " 4—Ohio Dioc. Conv., Trinity Cathedral, Cleveland.
 - " 4—Pennsylvania Dioc. Conv.
 - " 5—Atlanta Dioc. Conv., Christ Church, Macon, Ga.
 - " 5—Tennessee Dioc. Conv., St. John's Church, Knoxville.
 - " 10—New York Dioc. Conv., Cathedral of St. John the Divine.
 - " 11—Dallas Dioc. Conv., St. Matthew's Cathedral, Dallas, Texas.
 - " 11—North Carolina Dioc. Conv., St. Peter's Church, Charlotte.
 - " 11—West Missouri Dioc. Conv., St. George's Church, Kansas City.
 - " 12—Arkansas Dioc. Conv., Trinity Church, Pine Bluff.
 - " 12—Colorado Dioc. Conv. (adjourned meeting), St. John's Cathedral, Denver.
 - " 12—Delaware Dioc. Conv., Immanuel Church, Wilmington.
 - " 16—Iowa Dioc. Conv., Grace Church, Cedar Rapids.
 - " 16—North Dakota Dist. Conv., Gethsemane Cathedral, Fargo.
 - " 17—Spokane Dist. Conv., All Saints' Cathedral, Spokane, Wash.
 - " 18—Bethlehem Dioc. Conv., St. Luke's Church, Lebanon, Pa.
 - " 18—Connecticut Dioc. Conv., St. Paul's Church, Norwalk.
 - " 18—Newark Dioc. Conv.
 - " 18—New Hampshire Dioc. Conv., Church of the Good Shepherd, Nashua.
 - " 18—Rhode Island Dioc. Conv., St. Paul's Church, Pawtucket.
 - " 18—South Carolina Dioc. Conv., Church of the Advent, Spartanburg.
 - " 18—Western Michigan Dioc. Conv., St. Paul's Church, Muskegon.
 - " 18—Western New York Dioc. Conv.
 - " 19—Long Island Dioc. Conv., Cathedral of the Incarnation, Garden City.
 - " 19—Marquette Dioc. Conv., Sault Ste. Marie, Mich.
 - " 19—Michigan Dioc. Conv., St. John's Church, Detroit.
 - " 19—Springfield Dioc. Conv., St. Paul's Church, Alton.
 - " 19—Virginia Dioc. Conv., Harrisonburg.
 - " 19—Washington Dioc. Conv., Cathedral of SS. Peter and Paul.
 - " 20—Easton Special Dioc. Conv., Trinity Cathedral.
 - " 20—Florida Dioc. Conv., St. Mark's Church, Palatka.
 - " 25—Southern Virginia Dioc. Conv., St. Andrew's Church, Norfolk.
 - " 26—Minnesota Dioc. Conv.
- OTHER MAY CONVENTIONS**
- Central New York Dioc. Conv.
 - Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
 - San Joaquin Dist. Conv.

Personal Mention

THE Rev. C. L. ATWATER has resigned charge as vicar of the Church of the Advent, Grace and St. Peter's parish, Baltimore, and has accepted the rectorship of Chester parish, Chestertown, Md.

THE Rev. E. RUSSELL BOURNE, who became rector of St. Luke's Church, Easthampton, Long Island, about four years ago, has accepted the rectorship of the Church of the Resurrection, New York City, effective October 1st. Mr. Bourne will continue his work at Easthampton and the two parochial chapels during the spring and summer.

MR. THEODORE TAYLOR CHAVE, a candidate for holy orders of Milwaukee, teaching in St. Francis county, Arkansas, has been licensed as a lay reader by Bishop Winchester, and will assist the rectors at Marianna and Forrest City.

THE Rev. J. N. CHESTNUTT, retired, is giving occasional assistance to the rector of the Church of the Incarnation, Great Falls, Mont.

THE Rev. E. E. COBBS, for the past three years rector of Christ Church, Nashville, Tenn., has resigned on account of ill health. His address in future will be Montgomery, Ala.

THE Rev. RICHARD H. COBBS, D.D., of Greensboro, Ala., oldest priest in that diocese, has been seriously ill, but is now recovering. Dr. Cobbs has had but two charges, one in Huntsville for a short time, and the other in Greensboro for fifty or more years.

THE Rev. W. W. CONNER is confined to his bed at Fort Benton, Mont.

THE Rev. GLENN B. COYKENDALL, formerly assistant at St. Paul's Church, Flatbush, Brooklyn, N. Y., has accepted a call to the rectorship of St. Andrew's Church, Thompsonville, Connecticut, where he began his new duties on Easter Day. He is also in charge of St. Mary's Church, Hazardville.

THE Rev. C. H. FOSBROKE has been appointed chaplain of the Maryland House of Correction. He also retains charge of Trinity parish, Howard and Anne Arundel counties.

THE Rev. A. KINNEY HALL'S summer address will be Virginia place, Cannelton, Indiana.

THE Rev. J. W. HARD, formerly of Anaconda, Mont., now convalescent, may be addressed at his ranch at Twodot.

THE Rev. Dr. E. T. HELFENSTEIN is now rural missionary of the diocese of Maryland, and executive secretary of the diocesan council. Communications should be addressed to 409 N. Charles street, Baltimore. Dr. Helfenstein resigned the rectorship of St. John's Church and St. Peter's Church, Howard county, to accept the diocesan appointment.

THE Rev. J. W. HEYWARD, a non-parochial priest of Montana, has moved to Cleveland, Ohio, to be with his daughter.

THE Ven. S. D. HOOKER, Archdeacon of Montana, still in poor health, continues his absence in New York State.

THE Rev. MILTON S. KANAGA, rector of Grace Church, Pittsburgh, Pa., has been appointed Archdeacon for the field work of the diocese of Pittsburgh.

THE Rev. CHARLES SMITH LEWIS has accepted election as Canon of the Cathedral and director of Religious Education in the diocese of New Jersey.

THE Rev. EDWIN T. LEWIS has resigned charge of St. John's Mission, Logan, Utah, and accepted a call to St. Matthias' Church, Whittier, Calif., to begin his duties on May 1st. His address will be 115 N. Painter avenue, Whittier.

THE Rt. Rev. GOUVERNEUR FRANK MOSHER, who was consecrated Bishop of the Philippines in St. John's Pro-Cathedral, Shanghai, on February 25th, arrived in Manila March 13th. His address is Bishop's House, 567 Calle Isaac Peral, Manila, P. I.

THE resignation of the Rev. J. M. NELSON from charge of the upper Milk River mission field in Montana, to accept work in the diocese of Atlanta, has been recalled and he remains in his present field.

THE Rev. J. F. PRITCHARD has relinquished the missions at Gardiner and Emigrant in favor of the rector of St. Andrew's Church, Livingston, Mont., and confines his part time labors to Miner and Fort Yellowstone.

THE Rev. H. FIELDS SAUMENIG, rector of St. Peter's Church, Rome, Ga., himself a Rotarian, held a service recently for the Rotary Club.

On Easter Day the local commandery of Knights Templar attended and the rector delivered a brief charge.

THE Rev. GEORGE W. SAVAGE is locum tenens at St. Albans, Glen Burnie, and St. Philip's, Annapolis, Md.

THE Rev. PHILIP G. SNOW, rector of St. Luke's Church, Waxabachie, and St. Mary's Church, Hillsboro, Texas, has accepted a call to the rectorship of St. Luke's Church, Troy, N. Y., and will enter upon his new work May 1st.

THE Rev. FRANCIS H. STEPHENSON, of Lyndonville, Vermont, has accepted the rectorship of Trinity Church, Washington, Pa., from May 1st. He will be instituted into the rectorship on May 19th, by the Bishop of the diocese.

THE Rev. G. W. G. VAN WINKLE is confined to the hospital at Columbus, Mont.

THE Rev. BRITTON D. WEIGLE of Helena, Mont., is seriously ill from influenza.

THE Rev. S. E. WELLS, assistant at Christ Church, Little Rock, Ark., has gone to Broken Bow, Neb., and is succeeded at Little Rock by Mr. F. W. Gee, a former Methodist minister who is studying for holy orders.

THE Rev. THEODORE S. WILL has resigned St. Matthew's Church, Oakland, and accepted the rectorship of St. John's, Kingsville, and Trinity, Long Green, Md.

THE Rev. W. J. WILLSON has resigned charge of Clark Mills, N. Y., to accept a call to Mississippi.

CAUTION

NORTON.—Caution is suggested to the clergy in dealing with a young man who calls himself NORTON, whose upper front teeth are missing, who claims to know intimately the clergy of Trinity Church, Bridgeport, Conn., and whose presence is desired in Saginaw, Mich. Information may be secured from the Rev. Paul R. R. Reinhardt, 406 North Franklyn street, Saginaw.

ORDINATIONS

DEACON

NEWARK.—A large congregation assembled in Grace Church, Rutherford, N. J., on April 14th, for the ordination of Mr. PHILIP P. WERLEIN to the diaconate. Bishop Lines officiated. The Rev. Professor Pomeroy of the General Theological Seminary preached, and presented the candidate. Archdeacon Ladd, rector of the parish, also officiated. The Rev. Mr. Werlein will assist the Archdeacon in the Rutherford parish.

PITTSBURGH.—On Low Sunday morning, April 11th, in St. Stephen's Church, Wilkinsburg, Mr. ALBION CHARLES OCKENDEN, a senior student of the General Theological Seminary, New York, was presented by the rector, the Rev. William Porkess, for ordination to the diaconate. The special preacher was the Very Rev. H. E. W. Fosbroke, D.D., and the Bishop of the diocese officiated. The church was crowded.

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.

MARRIED

PORTER-KILBY.—In Grace Church, Anniston, Ala., April 7th, at 7 P. M., by the rector, the Rev. Carleton Barwell, GILBERT EDWIN PORTER, III., of Chicago, to ANNE HOBBS, only daughter of Gov. Thomas E. Kilby and Mrs. Kilby.

DIED

BARTLET.—Early on the Feast of the Annunciation, at her home in New York, AMELIA SCOTT, widow of Henry Palne BARTLET. Funeral service at Trinity Chapel on March 29th, the vicar, the Rev. J. Wilson Sutton, officiating. Mrs. Bartlet, a woman of great sweetness of character, was for many years a devoted communicant of Trinity Chapel. She and her husband were always in their places as long as health permitted.

"And we bless Thy holy name for all Thy servants departed this life in Thy faith and fear."

BUTTLES.—Entered into life eternal on Monday, April 12th, from her home in Gambier, Ohio, JENNIE ELIZABETH (Wright) BUTTLES, widow of the late Levi Buttles, in the eighty-second year of her age.

"For all the saints who from their labors rest, Alleluia!"

MERYWEATHER.—Entered into life eternal from her late home, Christ Church Hospital, Philadelphia, April 12th, Miss ANN E. MERYWEATHER.

May light perpetual shine upon her!

MORRIS.—At her home, Dundale, Villa Nova, Pa., on April 1st, ELIZABETH FLOWER, widow of Frederick Wister MORRIS, in her 73rd year.

May the souls of the faithful departed, through the mercy of God, rest in peace!

SNOW.—Entered into life eternal on Friday, April 9th, RICHARD MCLESTER SNOW, second son of Mr. and Mrs. E. N. C. Snow, in the forty-first year of his age.

"In the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope."

STANDART.—Entered into rest, at his home in Newport News, Va., WILLIAM HENRY CLINTON STANDART, vestryman and treasurer of Grace Church, Newport News.

WARNER.—Entered into Paradise at Bloomfield, Conn., April 6th, MARIA PHELPS WARNER, daughter of the late Rev. Ransom and Caroline Phelps Warner, beloved aunt of Mrs. Charles E. Woodcock of Louisville, Ky., and James H. Warner of Pasadena, Calif.

WANTED

POSITIONS OFFERED—CLERICAL

RECENT CHANGES IN THE CLERGY LIST of the diocese of Western Michigan have resulted in four vacant parishes in towns of from 3,500 to 6,000 people, paying from \$1,500 to \$1,800 salaries. BISHOP McCORMICK would be glad to enter into correspondence with clergy who might be interested, with a view to placing them in communication with the several vestries.

CURATE WANTED, UNMARRIED, NOT over 35, college and seminary education. Salary \$1,600 to \$2,000. Preaching, boys' work, Church school, and calling. Parish in large city. Correspondence invited. Address PAUL, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED—CLERICAL

CATHOLIC PRIEST INVITES correspondence with bishops of missionary districts in or out of the United States seeking the conservative Catholic priest in extending missions. Married, four children, 32, normal and healthy. Must have \$1,900 stipend and moving expenses. Good, practical, extempore preacher. All correspondence strictly confidential. Will not consider parish. Present relation with diocesan and subordinate authorities pleasant and regular, and could remain, but on account of Churchmanship wish to change. Address CHURCH, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF DIOCESE OF NEWARK WILL supply for vacation or act as locum tenens for July or August near the shore or mountains of New York, New England, or New Jersey. Address RAMBLER, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF LARGE EASTERN city parish, experienced and successful, highest references, desires change, preferably to town or suburban parish, east or west. Address HERBERT, care LIVING CHURCH, Milwaukee, Wis.

FOR THE USE OF YOUR RECTORY for myself and family, I will take your services during the month of August. Address Rev. FRANK T. CADY, Tyrone, Pa.

SUCCESSFUL EASTERN PRIEST desires Catholic parish. Best references. Correspondence solicited. Address H. J., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGHLY EXPERIENCED, desires parish June 1st. Unmarried, excellent references. Address R. F., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

CHURCHWOMAN OF EXPERIENCE wanted, as working housekeeper in family of young man whose wife is recently deceased. Two children and their grandparents in the family. Address with terms and references D. L. S., care LIVING CHURCH, Milwaukee, Wis.

HOUSEMOTHER WANTED FOR SUMMER home for children in the country, near Philadelphia. Please give experience, age, and references. Address Mrs. D. A. NEWHALL, Merion Station, Pa.

POSITIONS WANTED—MISCELLANEOUS

DEACONESS, WITH SEVERAL YEARS' experience as superintendent of an Institution, desires a change September 1st. Would prefer to become housemother of an orphanage. Address D. H., care LIVING CHURCH, Milwaukee, Wis.

[Will advertiser kindly send address to this office?]

ORGANIST AND CHOIRMASTER, English training, American experience. Male and mixed choirs. Highest credentials. Good organ desired. Recitals, oratorios, and musical services. Would play on trial. Apply MUS. BAC., F. R. C. O., care LIVING CHURCH, Milwaukee, Wis.

REFINED, CULTURED YOUNG WOMAN, a teacher, advised by physicians to seek change of occupation, desires position as companion, social or business secretary. References. Address S. A. WHIPPLE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER; YOUNG Englishman; desires change. Would consider smaller city with business opportunities. Book-keeping experience; excellent references. Address E. T. C., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED IN PREPARATORY school to teach History or Latin, United States or Canada; East preferred. Wife. Address B. A., B. D., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS TUTOR OR companion to boys for summer, by young deacon. Highest references. Address W. D. H., care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS HOUSEMOTHER in school or other institution, for September. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER of ability and experience, desires change. Highly recommended. Address ORGANUM, care LIVING CHURCH, Milwaukee, Wis.

PARISH WORK DESIRED BY A Deaconess. For particulars address VOCATION, 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 MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

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

BOARDING—PENNSYLVANIA

SUNNY SIDE SANITARIUM (Trained Nurse) will board and care for semi-invalids; rate \$18 to \$25. Circular. Address MISSES LAMB, Towanda, Pa.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE-FRONT camps in the pines, for rent, furnished. \$100 to \$300 for season. Magnificent lake and mountain views from porches. Sand beaches for children. For floor plans and photographs address C. H. EASTON, Scarborough, N. Y.

TEA ROOM—NEW YORK

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

HOSPITALS—NEW YORK

ST. ANDREW'S CONVALESCENT hospital, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

SCHOOL FOR NURSES

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

RELIGIOUS

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

MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES reduced from five and ten cents each to \$1.00 per 100. Can still send 300 without duplicating. This offer open for limited time only. Address A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

BACK ISSUES OF THE LIVING CHURCH wanted to complete volumes, or odd lots for use in Christian Unity work. Transportation to destination paid by advertiser. Address C. U., care LIVING CHURCH, Milwaukee, Wis.

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

FLORENTINE CARDS, REPRODUCTIONS of the great masters, in colors (including Madonnas), ten cents each. Fra Angelico's Angels in sets, \$1.50 each. Address C. ZARA, Box 4243, Germantown, Pa.

CLERGYMAN'S LIBRARY FOR SALE. IF you are interested please send for a list of books and prices to 315 Grove street, Fort Atkinson, Wis.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the AMERICAN CHURCH BUILDING FUND COMMISSION. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. Y.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York, N. Y.; Frances Grandin, Secretary, 126 Claremont avenue, New York.

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

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

PUPIL NURSES NEEDED IN WASHINGTON

The Bishop of Washington desires to give general notice that the Episcopal Eye, Ear, and Throat Hospital, 1147 15th street, N. W., Washington, D. C., is in need of pupil nurses and would be glad to receive applications from any part of the country.

The course of training in eye, ear, and

throat work is covered in a single year and therefore offers an especial field for women unable to take the full three years usually required to become a graduate nurse. Those who desire to take the whole three years and to receive general training so as to become graduate nurses can receive an additional two years in Washington by arrangements made between the Episcopal and other local hospitals engaged in general hospital work. There is a great demand for private nurses in this specialty.

As the Episcopal Hospital is a new building, centrally located and well appointed, and its management and medical service is under the oversight and direction of the Bishop, clergymen, physicians, laymen, and ladies of our own Church, it offers an opportunity for training under exceptional conditions for the daughters of the Church.

The Bishop asks all to whom this notice comes to consider it carefully, to present this opportunity to friends, and bespeaks cooperation in thus enabling a great work in the capital of the nation to be maintained and bestow its benefits on all creeds and colors without distinction, and on a population recruited from the whole country.

All correspondence should be addressed to the superintendent, Miss ELIZABETH C. TAYLOR, R.N., 1147 15th street, N. W., Washington, D. C.

MEMORIALS

FRANKLIN SYDNOR BARKER

On April 3rd, FRANKLIN SYDNOR BARKER entered into life everlasting.

After the cross and Passion of Good Friday, the Resurrection glory came to one of those of whom Christ said: "Blessed are the pure in heart for they shall see God."

After his night of crucifixion, just as the sun rose clear in the heavens, his fair, sweet spirit blossomed into its life eternal, like an Easter lily, bursting into whitest purity far, far above the earth.

Franklin Sydnor Barker was born July 14, 1860. Always of frail flesh his was the strength of spirit which knew no surrender and bore him through all the hurts of his life on the strong wings of faith.

At the breakdown of his health in 1910 the real test of the sweetness of his patient spirit proved to his nearest and dearest the wonder of this fairest of souls.

His gentleness, and his never-failing thoughtfulness for every one before himself; his selfless consideration for all, and limitless generosity, are now like the jeweled dew of righteousness, glistening upon the pure lily of Resurrection joy.

"Come unto Me, all ye that travail and are heavy laden, and I will give you rest!"

LAURA COOKE BARKER.

JACOB R. SHELLENBERGER

St. Luke's, Germantown, Philadelphia.

On Saturday, March 13th, it pleased the Giver of life and the Revealer of life eternal to call from this world, "in the confidence of a certain faith", JACOB R. SHELLENBERGER, M.D., a vestryman of this Church in the seventy-ninth year of his age.

Dr. Shellenberger was a practising physician in Germantown for a period of more than fifty years, honored in his profession.

As vestryman of St. Luke's Church he served for twenty-nine years with unflinching attention to his obligations.

Faithful and devout, with growing vision of things spiritual, at length, after a prolonged period of illness he has entered, as we pray, "into the rest which remaineth for the people of God".

Grant unto him eternal rest, O Lord, and let perpetual light shine upon him!

SAMUEL UPJOHN,

Rector.

SYDNEY L. WRIGHT,

CLARENCE C. BRINTON,

Wardens.

St. Luke's Church, Germantown, Philadelphia.
April 12, 1920.

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of THE LIVING CHURCH.

Sunday School Commission, 73 Fifth avenue.

R. W. Crothers, 122 East 19th St.

Brentano's, Fifth Ave. and East 27th St.

Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

St. Andrew's Church, 166 Goodell St.

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

Woodward & Lothrop.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

CHICAGO:

THE 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.

LONDON, ENGLAND:

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

INFORMATION BUREAU



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

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

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

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

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

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

BOOKS RECEIVED

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

Henry Altemus Company, Philadelphia, Pa.

Grace Harlowe Overseas. By Jessie Graham Flower, A.M. Author of *The High School Girls Series*, *The College Girls Series*, *Grace Harlowe with the Red Cross in France*, *Grace Harlowe with the Marines at Château-Thierry*, etc. Illustrated. (Net \$1.00.)

George H. Doran Company, New York City.

Talks to Sunday-School Teachers. By Luther Allan Weigle, Horace Bushnell Professor of Christian Nurture, Yale University, Author of *The Pupil and The Teacher*, *Training the Devotional Life*, etc.

Edwin S. Gorham. 11 West 45th street. New York City.

The Holy Eucharist. Addresses at Benediction. By J. G. H. Barry, D.D.

Houghton Mifflin Company. 4 Beacon street, Boston, Mass.

The Bad Results of Good Habits and Other Lapses. By J. Edgar Park. (Net \$1.50.)

Longmans, Green and Company. Fourth avenue and 30th street. New York City.

Interpretation of the Spiritual Philosophy. By Rev. Canon J. Gurnhill, B.A., Emmanuel College, Cambridge. Author of *A Companion to the Psalter, The Spiritual Philosophy*, etc. (Net \$3.40.)

The Life and Letters of George Alfred Lefroy, D.D. Bishop of Calcutta, and Metropolitan. By H. H. Montgomery, D.D., D.C.L., Prelate of the Order of St Michael and St. George, Sometime Bishop of Tasmania, Late Secretary of S.P.G. With Illustrations. (Net \$5.00.)

The S. P. C. K., London, England.

The Macmillan Company. 66 Fifth avenue. New York City. American Agents.

The Wanderings and Homes of Manuscripts. (Helps for Students of History Series.) By M. R. James, Litt.D., F.B.A. Provost of Eton, Sometime Provost of King's College, Cambridge. (Net 80 cts.)

A Life of Our Lord. Told in the Words of The Four Gospels. With twelve Colored Illustrations by James Clark, R.I. (Net \$1.25.)

Andrew Hunter Dunn. Fifth Bishop of Quebec. A Memoir. By Percival Jolliffe. With foreword by The Right Rev. James MacArthur, D.D., Lord Bishop of Southampton. With Sixteen Illustrations. (Net \$2.75.)

Morning Ray. A Little Child's First Glimpse of Christian Truth, Taught in Stories and Songs. For the Use of Mothers. Written and Illustrated by C. P. S. Warren (Mrs. Watkin Williams) Author of *The Good News Told in Simple Words, The Good Shepherd, and Other Bible Stories Illustrating The Church Catechism, A First Guide to Sunday School Teaching*, etc. (Net \$1.50.)

The Macmillan Company. 66 Fifth avenue. New York City.

The Christian Faith and the New Day. By Cleland Boyd McAfee. (Net 90 cts.)

In Lincoln's Chair. By Ida M. Tarbell. Author of *He Knew Lincoln, Life of Abraham Lincoln*, etc. (Net \$1.00.)

A More Christian Industrial Order. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church and Associate Professor in the Union Theological Seminary, New York City. (Net \$1.00.)

Charles Scribner's Sons. New York City.

Socialism vs. Civilization. By Boris Brasol. (Net \$2.00.)

PAMPHLETS

University of Wisconsin. Madison, Wis.

General Information.

Courses in Electrical Engineering.

Courses in Geology and Geography.

Salaries of Legislators.

Courses in English Language and Literature.

Cost of Courses in Correspondence.

Sisters of the Annunciation. Broadway and West 155th street. New York City.

Twenty-Seventh Annual Report of the House of the Annunciation for Crippled and Incurable Children. Under the care of the Sisters of the Annunciation. From October 1, 1918, to September 30, 1919.

The Arizona Health League. Phoenix, Arizona.

St. Luke's Home for the Treatment of Tuberculosis. Twelfth Annual Report, 1919-1920.

Centralized Budget of Philanthropies. Milwaukee, Wis.

Third Annual Report. October 1, 1918—September 30, 1919.

Kent School. Kent, Conn.

Facts Concerning Kent School. Issued January 1, 1920.

The Mission News. 38 Bleecker street. New York City.

The New York Protestant Episcopal City Mission Society, Organized September, 1831, Incorporated April, 1833. Eighty-Eighth Annual Report, 1919.

The Church Literature Press. 2 Bible House. New York City.

Why Baptize Infants? New and Revised Edition. By Rev. T. Tracy Walsh, York, South Carolina. (10 cts. each or \$8.00 per 100.)

BISHOP OF BATH AND WELLS LAYS STRESS ON OBEDIENCE

In Deciding Benediction Case—Approaching Anglo-Catholic Congress—Bishop of Hereford Defends Christian Marriage—Two Bishops Meet Death

The Living Church News Bureau }
London, March 26, 1920 }

ON Tuesday last, the Bishop of Bath and Wells, at the guild hall, Bath, delivered his considered judgment in the case of the Rev. Reginald Wynter, vicar of St. John's, Taunton, against whom certain charges were brought in connection with the service of Benediction. As was generally anticipated, the sentence was that of deprivation of the living, to take effect from April 7th, on which date formal sentence will be pronounced in Wells Cathedral.

The Bishop, in delivering his judgment, laid great stress on the fact that the case was not one of doctrine or ceremonial, but solely of a man not keeping his pledged word. His lordship made no reference to the teaching involved in Benediction one way or the other, but confined himself entirely to the oaths taken by Mr. Wynter at his ordination. On the matter of the court itself, the Bishop observed that the court of 1840, created by the Church Discipline Act, was really more favorable to Mr. Wynter than any other could have been. An appeal to the Synod, which had no judicial powers, would, he considered, only lead to worse confusion and engender more bitter feeling.

Although large numbers of Churchmen will feel regret at the result of the trial, there are others who hold that the Bishop had a perfect right to ask obedience of Mr. Wynter, and that Mr. Wynter should have rendered such obedience. Indeed, this point of view has been urged on the vicar of St. John's by many of his friends and well-wishers. There is still time for him to reconsider his position, for the Bishop's judgment clearly allows a further interval for reflection. The hope may be permitted that before April 7th the wiser counsels of submission to episcopal authority may, after all, prevail.

ANGLO-CATHOLIC CONGRESS

The Bishop of London has expressed his cordial approval of the Anglo-Catholic Congress to be held in London at the end of June. The following letter was received from him in February by the promoters of the Congress, and it was intended at first to defer publication until the appearance of the official handbook of the assembly. Many comments having been made, however, on the Bishop's apparent silence, the committee have felt it to be necessary to issue the letter at once. It is as follows:

"I am very glad to welcome the Anglo-Catholic Congress to the diocese of London. Nothing is more important than that all sections of the Church should state their case and make their position clear and this I feel sure will be done with ability and charity by this Congress.

"The time is well chosen; only a few days

after the Congress is closed the Lambeth Conference begins, and it will be of great assistance to the bishops, who will be assembled from every part of the world, to have before them the considered opinions of the Anglo-Catholic Congress.

"I shall therefore follow your deliberations with the deepest interest, and shall pray that all who join in them may be guided by the Holy Spirit and that it may conduce to the spread of the true Gospel throughout the world."

Sessions of the Congress will be held in Albert Hall on June 29th and 30th and July 1st. Evening sessions, however, will be held in the Queen's Hall. On the first morning high celebration of Holy Communion will occur in St. Alban's, Holborn (for bishops and priests only); St. Peter's, Vauxhall; St. Augustine's, Kilburn; All Saints', Margaret street, W.; St. Matthew's, Westminster; and St. Paul's, Knightsbridge.

The preachers will be the Bishop of Salisbury at St. Alban's; the Archdeacon of London at St. Augustine's; and the Bishop of Zanzibar at St. Matthew's. The Congress closes on Friday evening, July 2nd, with a thanksgiving service in Southwark Cathedral.

BISHOP OF HEREFORD ON MARRIAGE LAWS

The Bishop of Hereford has been severely criticizing the present-day tendency to tamper with the sanctity of marriage. Preaching last Sunday at Bradford Cathedral his lordship (no doubt having the Matrimonial Causes Bill in mind) said that everything pointed to the near approach of a deliberate and sustained attack on the Christian conception of marriage and an attempt to substitute for it another conception which drew its origin not from above but from below, and found its logical expression in the paganized section of society. "It does not seem possible," said Dr. Henson, "to doubt that the existing marriage law needs to be reconsidered in the light of the new knowledge which has accrued in the course of time, and especially during the last century; but how are the unalterable principles of Christ's religion to be applied in the actual circumstances of modern society to the union of the sexes? That is a momentous question, both for the citizen and for the Christian, and the matter will require very careful handling, especially when we reflect on the possibility, nay, the probability, that the separated Churches, seeking in isolation a solution of these marriage problems, may arrive at different conclusions, and thus add a new and more sinister emphasis to the divisions which already distract the Christian family. This is no remote or imaginary danger. A change will certainly be made, but the question which confronts us is whether the nation shall continue to regard the home as its most vital possession, and guard it jealously against dissolution from within or destructive invasion from without, and whether marriage shall continue to be a high act of religion determined in its essential character by an ordinance of God and carrying His explicit sanction and benediction—a union not unworthy de-

scribed as sacramental—or whether it shall be a mere contract prescribed by statute and easily terminated."

TWO BISHOPS MEET DEATH

Yesterday (the Feast of the Annunciation) passed to their eternal rest two bishops—Dr. John William Diggle, the Bishop of Carlisle, and Dr. Edgar Jacob, who only recently retired from the bishopric of St. Albans.

Dr. Diggle, who had been in ill-health for some time, had been growing worse during the last fortnight. His illness took a very grave form at the beginning of this week, and all hopes were given up on Wednesday night. It was at the beginning of this month, as I then informed you, that he gave notice of his intention to resign his bishopric on May 6th, but few of his friends anticipated that the end would come so soon after that announcement. The Bishop himself had at one time hoped to continue in office until March of next year, when he would have attained his ministerial jubilee.

To the few details of his career which were noted in my former letter it may be added that the late Bishop (who was born in 1847) was educated at Manchester Grammar School and Merton College, Oxford. Ordained in 1871, he held several curacies in the Manchester diocese, and became, in 1875, vicar of Mossley Hill, Liverpool, where he remained for twenty-one years. Before being appointed to the see of Carlisle in 1905, he was in turn Archdeacon of Westmoreland and Archdeacon of Birmingham, the last being Bishop Gore's appointment.

Tolerance was his guiding principle, and he had a considerable reputation as a preacher, besides being the author of many theological books.

Dr. Jacob (who was also an Oxford man, being a scholar of New College) was three years older than his brother prelate, having been born in 1844. His name will always be associated with Portsea, where he was vicar for nearly twenty years, and did much valuable work in that densely-populated district, which borders on Portsmouth. He was elevated to the episcopate in 1896, being then consecrated Bishop of Newcastle. After seven years he was, in 1903, translated to St. Albans, which see he vacated in December last. The cause of the Church's mission overseas was very near to his heart, and he was keenly interested in all philanthropic work. His successor at St. Albans (Dr. Furse, of Pretoria) will enter on his duties soon after Easter.

AS TO TITHE RENT-CHARGE

The government, having been pressed to deal with the question of tithe rent-charges, have presented a bill designed to afford temporary relief to the over-burdened clergy. As is well known, it has long been a grievance with the clergy that they are rated on their professional income, tithe rent-charge being subject to rates. The question was raised in 1899, following the Report of the Royal Commission on Local Taxation. By an act passed in 1899 half the rates on tithe attached to benefices was paid by the state out of an exchequer contribution. That was accepted at the time as a compromise, though the clergy were not satisfied. Nothing more was done until 1918, when an act was passed stopping a further rise in the value of tithe rent-charge and fixing it at the figure at which it then stood—namely, 109. Since then rates have gone up considerably, and the clergy find that, whereas the rise in their incomes has been stopped, the rise in the rates has continued very fast. They are now, in fact, paying a very large part of their professional incomes in rates.

The government now propose to stereotype the rates payable in this connection at the figure at which they stood in 1918. The bill contains a further concession. The act of 1899 only applied to tithe rent-charge attached to benefices and left out tithes attached to capitular bodies—i. e., the stipends of deans and chapters. It is proposed to extend the benefit of the bill, so far as it fixes the rates at the amount payable in 1918, to capitular tithe, but not to allow in this case the rebate of one half. The difference will be made up out of the local rates and not from the exchequer contribution.

The bill, like the act of 1918, is a temporary measure, and will only be operative until 1926. But it is certain that the whole question of tithe-rating will have to be considered in the near future, long before this temporary measure has run its course.

A NEW BISHOP SUFFRAGAN OF LEWES

In succession to the late Rt. Rev. H. E. Jones, the Ven. Henry Kimble Southwell, Archdeacon of Lewes and Canon Residentiary of Chichester, has been appointed Bishop Suffragan of Lewes. The news of his appointment will be received with much gratification by the whole county of Sussex, where Archdeacon Southwell is highly popular. He has been Archdeacon for nine years, and had previously done ministerial work at Bournemouth and Guildford. He was chaplain to the forces from 1895 to 1903, and went to South Africa during the Boer War, being awarded the war medal. On the outbreak of the late war he again took up duties with the troops, at first as chaplain and then as assistant chaplain-general, his services being twice mentioned in despatches and the C. M. G. conferred on him.

GEORGE PARSONS.

THE CANADIAN NEWS LETTER

The Living Church News Bureau }
April 15, 1920 }

Brotherhood Organizes Forward Movement

THE Dominion Council of the Brotherhood of St. Andrew has decided upon a strong and aggressive forward movement policy throughout Canada. Lieut. Walter Burd, Toronto, was appointed permanent secretary. He had four and a half years overseas with the 28th Battalion and the Imperials. He went overseas as a sergeant, was shell shocked, won the D.C.M. in action, returned again as a private and won his commission under fire.

The following officers were elected: President, James A. Catto, St. Luke's, Toronto; vice-presidents, A. B. Wiswell, Cathedral, Halifax, and Evelyn Macrae, Toronto; chairman of the executive, R. H. Coleman. Mr. Evelyn Macrae retires from the presidency on account of the onerous duties now devolving upon him as Commissioner for the Anglican Forward Movement.

Death of Professor Allnatt of Lennoxville

Bishop's College, Lennoxville, mourns the death after brief illness of the Rev. Professor F. J. B. Allnatt, D.D., D.C.L., Dean of the faculty of divinity, who did much to develop the excellent type of parish priests which Bishop's College has been producing for the Canadian Church. He was also a Canon of the diocese of Quebec. Dr. Allnatt, a graduate of St. Augustine's College, Canterbury, was ordained deacon in 1864, and priest in 1865. From 1864-1872, and again from 1874-1885, he had charge of Drummondville in the diocese of Quebec, serving as a missionary on the Labrador Coast from 1872-1874. In 1885 he became rector of St. Matthew's, Quebec, and in 1889 Professor of Pastoral Theology at Bishop's College. He became Dean of the faculty of divinity in 1892, and was made a Canon in 1906. Lennoxville men will find it hard to think of Bishop's without Professor Allnatt. He took a scholarly interest in all Church matters and was a helpful member of the General Synod for many years.

A Memorial Window at St. George's, Halifax

The unveiling of the Soldiers' Memorial Window at St. George's Church, Halifax, on Easter Day, was most impressive. Capt. (Rev.) A. E. Andrew, M.C., preached a powerful special sermon in connection with the unveiling ceremonies.

The memorial window was unveiled by Lieutenant-Governor Grant, who was escorted down the aisle and within the chancel

by two of the church wardens and two soldiers and two sailors, representing the two branches of the service. Following the unveiling ceremony, he delivered a short address.

The Mayor was also present, and among others invited were representatives of the G. W. V. A., the naval and military units, and city aldermen.

Missionary Appointed for Herschel Island

Mr. William Archibald Geddes has volunteered to the Bishop of Yukon for the vacant missionary post at Herschel Island and will continue the work the Rev. W. H. Fry has had to lay down on account of ill health.

His headquarters will be Herschel Island, but he will have several other places to visit. One tribe of Eskimos live among the mountains to the south of Herschel Island. They were visited by Mr. Fry, who found them degraded and altogether heathen. There are also a number of Eskimos living to the west of Herschel Island, partly in Alaska, who trade at a post near Demarcation Point just over the Alaskan boundary forty miles west of Herschel Island. This tribe is not reached by any missionary on the Alaskan side. Archdeacon Stuck made one trip along the coast to this place, and he and Bishop Rowe have requested Bishop Stringer to do what he can for these people who would otherwise remain unreached.

Another locality to be visited by Mr. Geddes will be Shingle Point, about fifty miles east of Herschel Island. There is already one trading post established at this place, and the Hudson's Bay Company propose to establish headquarters here also. The Eskimos assemble here more and more each year.

Continuation Committee of the A. F. M.

The Bishop of Montreal, chairman of the continuation committee, has issued the following official statement:

"The committee was unanimously of the opinion that prayer was the first essential if the Church is to conserve and utilize the spiritual forces of the Anglican Forward Movement, and they have arranged that the Cycle of Prayer should be re-drafted and issued for use throughout the Church. The Bishop of Ottawa was also asked to prepare a prayer in conjunction with the Primate for use at the Church services and other assemblies.

"The committee also were of the unanimous opinion that all parochial and diocesan organizations in connection with the Anglican Forward Movement should be kept

intact as far as possible, that these might be used for the purpose of visitation and fellowship and for other parochial activities.

"The committee is carefully considering the various suggestions which have been made and would be grateful for any further suggestions which the members of the Church may desire to offer. Conditions vary in different localities, and much must be left to local diocesan initiative."

At the first meeting of the committee, which was appointed by the executive committee of the A. F. M., the Bishop of Montreal was elected chairman and the Rev. Dr. W. E. Taylor secretary.

Miscellaneous Items of Church News

The Right Rev. H. J. Maloney, C.M.S., Bishop of the diocese of South China, preached in St. Paul's Church, Bloor street, Toronto, on the evening of April 4th. He is on his way home to attend the Lambeth Conference.

The Rev. Canon R. B. McElheran, rector of St. Matthew's, Winnipeg, has returned to his parish after three months in England on deputation work for the Colonial and Continental Church Society.

A striking expression of appreciation of the work of Canon J. O. Murray during the eighteen years in which he has been connected with St. John's College, Winnipeg, was given March 26th, when, during the annual distribution of prizes, the occasion was taken advantage of to confer upon him an honorary degree of D.D. and to present him with a handsome gold watch.

The clergy and workers of the Church of the Epiphany, Toronto, are tendering shortly a banquet to the men and women of the congregation who served overseas in the war. Over 250 of the congregation joined the army, and of these about fifty were killed or died overseas.

Historic Trinity Church, St. John, N. B., added to its store of treasured memorials on Easter Day during the morning service in the presence of a congregation that taxed the capacity of the church, when a brass tablet in memory of nineteen members of the congregation who gave their lives in the great war was unveiled by Lieut.-Col. Alexander Milan, D.S.O.

An autographed photograph of H. R. H. the Prince of Wales, given as a memento of H. R. H.'s visit in October last, was formally presented on April 4th to the Mohawk Church. This chapel, known officially as His Majesty's Chapel Royal St. Paul of the Mohawks, is the oldest church in Upper Canada, and still cherishes with pride the communion set presented to the church by Queen Anne.

Two hundred and fifty Church Army emigrants, mostly ex-soldiers and their families, came to Canada by the *Empress of France*. The King sent a farewell message to them, expressing "the hope and the desire that each one of you may prosper, and by showing true pioneer spirit and brave endeavor help in building, on strong and lasting foundations, the mighty Dominion of the West."

Cathedral staff will furnish information upon request.

This annual demonstration by the Sunday schools from all parts of the diocese has been very inspiring in past years. It is hoped that there may be a greater attendance this year. Bishop Burch will make an address. This will be the first opportunity many Sunday schools have had to greet their new Bishop.

At 4:30, the same afternoon, the annual meeting of the Cathedral League of the diocese will be held in Synod House, Cathedral Close. The Bishop and the Dean of the Cathedral will make addresses, and describe plans proposed for the nave of the Cathedral church.

CATHEDRAL PREACHERS

In the following list the first named preacher on each date, unless otherwise specified, may be heard at the 11 A. M. service; the second at 4 P. M.

April 25th—Canon Douglas; the Rev. G. A. Oldham.

May 2nd—The Dean; the Rev. Dr. Henry Lubeck.

May 9th—The Dean.

May 16th—Professor Blodgett; the Rev. Francis K. Little.

May 23rd, 11 A. M.—The Dean.

May 30th—Ordination Service, Dean Foscroke; Patriotic Service, the Dean.

June 6th, 4 P. M.—Canon Jones.

June 13th—The Dean; the Rev. Wm. M. Gilbert, D.D.

June 20th—The Dean; the Rev. H. P. Silver.

June 27th—The Dean; the Rev. Stuart L. Tyson.

GENERAL THEOLOGICAL SEMINARY

The annual meeting of the associate alumni of the General Theological Seminary will be held on May 25th, at ten o'clock. At noon the Rev. Philip C. Pearson, '07, will read the alumni essay in the chapel.

The trustees of the seminary will meet in Sherred Hall on the afternoon of the same day.

Commencement exercises will be held in the chapel on Wednesday morning.

ALUMNAE OF ST. MARY'S, BURLINGTON

The annual spring luncheon of the New York chapter of the alumnae of St. Mary's Hall, Burlington, N. J., was held at the Hotel McAlpin, this city, on April 14th. So many railroad trains entering New York City being annulled the attendance was much diminished, but it was good considering the difficulties of travel.

Bishop Matthews made an address. Miss Nancy Barrows, president of the chapter, made an historical address on St. Mary's Hall and the things accomplished in the eighty-three years of its history, to the great delight of the friends of this venerable institution of learning.

Alumnae from distant points endeavor to have an unusually large representation at St. Mary's Hall every five years. This is the year! On May 27th, Bishop George Washington Doane's birthday, the reunion will be held and ample honors paid to the memory of the right reverend founder of St. Mary's, Burlington.

MISSIONS AND CHURCH EXTENSION

The regular meeting of the Department of Missions and Church Extension was held at the Church Missions House, New York, April 14th. In spite of the railroad strike nine members besides the officers were present.

To help our native clergy in Japan to meet the constantly increasing cost of living, a small increase was made in salaries of Japanese clergy, catechists, and Japanese women in the districts of Tokyo and Kyoto. An appropriation of \$5,000 was made from the undesignated legacy fund of 1917 to provide a residence at Yakayama for our missionary there, the Rev. J. H. Lloyd.

NEW YORK CHURCHWOMEN LEARN ABOUT SALOON SUBSTITUTES

League for Patriotic Service Initiates Them—Gatherings at the Cathedral—Institutions

New York Office of The Living Church }
11 West 45th Street }
New York, April 19, 1920 }

THE Churchwoman's League for Patriotic Service is an organization national in scope and character. Well considered methods will be used to increase the membership to 10,000 between now and the middle of May.

One method is to have a "week of teas", 1,000 to be held in New York City. Interested women will invite friends to such gatherings and the work of the League will be explained. The headquarters of the League is No. 8 West 47th street.

A meeting in the interests of Saloon Substitutes was held at the home of Mrs. White-law Reid on April 13th, Bishop Burch presiding.

The Rev. H. Percy Silver described the work of the model "saloon" which the league maintains at 243 East Thirty-fourth street (near Second avenue). The building is provided by Mrs. Reid, in a former mansion once occupied by one of the Astors, with spacious rooms easily turned into libraries, pool and billiard rooms, a bowling alley, shower baths, and dance hall.

Mr. Silver said that before prohibition went into effect he had spent much time investigating the saloons of this neighborhood to see what they really gave the men that was of permanent value, that should be incorporated into saloon substitutes. He found, he said, that the "barkeep", in many instances, was a good citizen and real friend to his patrons.

"There was one barkeep who was so genial

and friendly and competent," he said, "that we made him a proposition to run our substitute saloon after he gave up his saloon. And the only reason he didn't get the job was that one night I caught him sliding the glasses of ginger ale under the counter for a swig of something that was not ginger ale.

"I talked to a hat check boy in a hotel saloon soon after prohibition went into effect and learned that he made \$100 a week. Not from checking hats, of course. He said he sold whisky to the hotel patrons at \$25 a bottle that cost him \$8."

Miss L. S. Day, secretary of the League, announced that the second of the "church saloons" would be opened very soon at Third avenue and Seventy-eighth street, in a former corner saloon. There are thirty-five garages in the neighborhood, she said, and much demand among the chauffeurs for a "club".

The Rev. Charles L. Slattery, D.D., rector of Grace Church, described the work of the Grace Church Club among former patrons of saloons. He advocated the establishment of clubs for working men on every block by the city government.

It is the ambition of the League to establish at least one hundred saloon substitutes. Saloon No. 1 is now doing business and Saloon No. 2 is provided for and will soon be in active operation.

CATHEDRAL GATHERINGS

On Saturday afternoon, May 1st, there will be two unusual gatherings of Church-people at the Cathedral of St. John the Divine.

At 2:30 delegations of Sunday school teachers and pupils, their vested choirs and clergy, will have a special service and the presentation of Lenten offerings. Arrangements are in charge of the Junior Clergy Missionary Association. Canon Nash of the

This appropriation was made provided a return is made to this fund from the proceeds of the sale of St. Barnabas' Hospital in Osaka. This hospital will undoubtedly be relocated at some other point in the district of Kyoto, the new location being left to the judgment of the Bishop and his ad-

visers in the field. The Bishop of Anking was authorized to lease property in Wuhu not now necessary for missionary purposes and to use the income to provide interest on a loan with which to purchase other property more suitable for our work and to protect us from undesirable neighbors.

REV. CLIFFORD G. TWOMBLY ATTACKS UNCENSORED MOVIES

*As Immeasurable Influence for Evil
— Bishop Lawrence Explains
Quota—Mite Box Presentation*

The Living Church News Bureau }
Boston, April 19, 1920 }

THE Rev. Clifford Gray Twombly, rector of St. James' Church, Lancaster, Pennsylvania, in a startling address before the New England Watch and Ward Society at its annual meeting last week in Trinity Church, denounced the uncensored moving picture as one of the greatest forces for evil in this nation.

All that this John the Baptist said is absolutely true, and certainly most timely. This method of exposure and ruthless condemnation is necessary to clear the way for reform. No decent and sensible man has any question about the damnable conditions in the movie world to-day. My only point is that condemnation is only the beginning. I personally believe that the movies, like dancing and cards and some of the other questionable forms of amusement, are made for man. Why cannot they be utilized for good instead of for evil? Just as all of our parish houses have dancing for the different groups of the parish family, why cannot the parish houses take over the movies?

Perhaps before we do this we must first be aroused over the intolerable situation now confronting us. Mr. Twombly is by no means overstating the gravity of the situation. He said:

"There has never been a time when the moving picture situation was more dangerous than it is to-day, for the moving picture forces have never been so active as they are now in suppressing all attempts at legislation throughout the country to form new boards of censorship in the different states. There are only four states as yet which have such boards (though some large cities have their own local boards), and the Pennsylvania Board of Censors stands easily first in its work, and is by far the most cordially hated by the moving picture men.

"A strain of intentional rottenness for gain, pouring its subtle uncensored filth into the minds and hearts and ideals of ninety per cent. of the children of this country, runs through the moving picture shows and constitutes a terrible menace to the purity of American life, which only those can appreciate who see the 150 and 250 weekly eliminations made by the Pennsylvania Board of Censors, for example, for vulgarity, indecency, nudity, profanity, immorality, criminal acts of all kinds, lust, attacks on women, attempted rapes and ravishings, prenatal scenes and child-birth pains, and who then remember that all this goes uncensored throughout the larger part of the land, even to the little villages and hamlets in the remote mountain districts. I could not read to you in public a description of the eliminations of all this offensive matter for any single week in Pennsylvania during the past year. They are not fit to

be read in public, yet they are *shown*, and that is *worse*, throughout the length and breadth of the land. That there are many good films, and that the photography is remarkable, and that the possibilities of the moving picture show for good are many and great, I am only too glad to acknowledge, but I am talking of the tremendous need of censorship now and the multiplied dangers which confront us without it.

"Some people, including the recent convention of mayors of New York State, have been persuaded to believe that the voluntary censor work of the National Board of Review in New York is sufficient. I will leave it to you to judge:

"In 173 films examined some time ago, the Pennsylvania Board of Censors made 1,108 eliminations of objectionable scenes of immorality and lust and indecency of all kinds. In the same films, the National Board of Review recommended 41 eliminations only (41 vs. 1,108). In 16 films which the Pennsylvania Board condemned entirely as totally unfit for public exhibition, the National Board made only two minor eliminations, and all these films went broadcast throughout the country. Films which could not be shown at all in Pennsylvania were being shown in full in St. Louis a short time later.

"A new comparison made only this last week between the work of the Pennsylvania Board and that of the National Board of New York shows 329 eliminations in 50 films by the Pennsylvania Board and only 6 by the National Board in the same films.

"And yet 25 per cent. to 40 per cent. of the films even in Pennsylvania, where conditions are by far the cleanest of all, still deal with marital infidelity and illicit love, 20 per cent. with murders and suicides, and 27 per cent. with robberies and thefts and gambling and blackmail and crimes of the underworld. Suggestive moving pictures are bad enough when seen through the eyes of adult people whose characters are to some extent matured; they become ten times worse when seen through the eyes of young people from ten to eighteen years of age, whose characters and ideals are in their most formative period. . . .

"Why aren't the Churches in New York doing something about these things, I have often wondered. Do they think that it is none of their business to protect their young people in this way? Are they afraid to enter the fight with the fourth largest business in the country? Is it beneath the Church's dignity to preach about all these actual battles that are facing us to-day, from the Christian pulpit, battles that must be fought and won, if the Kingdom of God is ever to come?

"Yet our Churches, most of them, are all unorganized as yet to fight in the real way in which alone final victory can come. . . .

"In my own city of Lancaster, Pennsylvania, we have a law and order society, but we have found out that it is not enough. The society needs the Churches and the Churches need the society. And so we have also auxiliary law and order committees,

in thirty-two churches, a list of forty volunteers who are willing at any time to obtain evidence under expert guidance and act as witnesses, and another list (in the making) of one thousand men and one thousand women who will be ready as a Christian duty to stand behind us at any time in public—and some day, God helping us, we are going to have a clean city in Pennsylvania.

"Lancaster is 75 per cent. cleaner to-day that it ever could have been unless the society had fought and had taught the Churches how to fight."

BISHOP LAWRENCE EXPLAINS CAMPAIGN QUOTA

The following letter from Bishop Lawrence was read in each parish Church of the diocese yesterday:

"You have doubtless been startled at the size of the contribution called for on April 25th from your parish, it being your share of \$400,000, the minimum asked of the whole diocese. May I tell you how that figure was arrived at?

"The Church through the Nation-wide Campaign committee asked that the total contribution be divided into two parts, the first for the support and the extension of the whole Church throughout the nation and in foreign fields; the second for the support and extension of the Church in the diocese.

"The Nation-wide Campaign asked of this diocese for the Central Church the sum of \$596,000, expecting the diocese to add to this call an amount which the diocese would need. The figure was so large (for we must remember that this is an annual event) that your diocesan committee felt it would discourage rather than stimulate generous giving. We have been accustomed in Massachusetts to meet to the full the missionary apportionments of the Church; we have more than done so for eleven years. To ask of the people an amount for the general Church five times that which by hard work they gave last year was to set before them a proposition which everyone would immediately say could not be met. On the other hand, the committee felt that the people are aroused to a deeper sense of responsibility for the Church and to a larger conception of giving than ever before. Hence they set the figure for the contribution for the General Church not at \$596,000, but for one-third of the amount, \$200,000, believing that, so far as they have been able to learn, that amount is fully as large a ratio to the whole sum as the other dioceses have thus far given; for Massachusetts will of course do her share and more than her share. Hence the sum fixed for the General Church is \$200,000.

"The diocese, held back by the war in certain forward enterprises, needs large expenditure. Hence the figure of \$200,000 for the diocese; the total received, whatever the amount, to be divided on a 50-50 basis.

"Your parish has been asked for its proportion based upon the current expenses of the parish, as compared with the current expenses of all other parishes. The contributions which you and your parish have made since January 1st toward the objects named in the General Church and diocesan programmes will be counted in the total sum; but this present call means that we must all add to our usual contributions for these purposes—indeed, multiply them if possible by two, three, or four, as we are able.

"I trust and believe that the people of the diocese will with cheer, courage, and generosity more than meet this call for \$400,000, and in so doing we must brace ourselves to the thought that this is an

annual call, and that the Church, like every living and expansive enterprise, will increase the call up to the limit of reasonable faith in the loyalty of the people.

"I am sure, therefore, that everyone of us, even 100 per cent. of the men, women, and children, will think seriously and deeply and figure generously as to how much he or she can give, and we will give as never before for Christ's Church. With this said, I want to add in the most emphatic way, that this is *not* a *drive* for money. The judge for each one of us is not what someone else thinks we ought to give, but what each one of us before God and our conscience is able and ready to give.

I repeat what I have said again and again in the last few years—the supreme test of the success of a financial campaign is not in the amount of money raised, but in the happy spirit of the people who are not embittered—far from it—but who are glad to have given what they have given.

"If on the first of May we have that spirit, I, who hope for large things, will, whatever the financial result, be content."

PRESENTATION OF MITE BOXES

Final arrangements have been made for the service of presentation of the mite boxes, which will be held in the Cathedral in Boston on Saturday afternoon, May 1st at 3:00 o'clock. The Rev. Alan McLean Taylor, rector of the Church of the Holy Spirit, Mattapan, has been appointed to have charge, and the address will be given by the Rev. Herbert L. Johnson, associate rector of St. Stephen's Church, Lynn.

This annual presentation service is the largest and most representative gathering of children in the diocese.

I AM WONDERING

I am wondering what to do about it.

The Methodist minister, my fellow-worker after seven years of splendid service in this town, has just been transferred by his conference to another field of labor. I am wondering, if I am invited to speak at his farewell reception, what I can honestly say.

If I tell the truth and say that I regret to see my friend leave the town and that I have serious doubts if the New Broom will ever sweep as clean as the Old Broom, the Methodists might rise up in wrath against me for casting aspersions upon their new pastor. Some of the evil-minded brethren might unjustly assume that I was secretly trying to entice their customers. While they could never accuse me of directly saying it, they would have some basis for their imagination that I was conducting a sinister propaganda among their customers with the slogan, Down with the New Broom. And what more timely watchword than the ancient couplet?

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

I had thought of making an impassioned speech, condemning the whole Methodist system of changing ministers so often. In my imagination, I demolished the whole Methodist hierarchy for such a useless waste of a man's influence. I said that the Methodist plan was a forced spiritual culture of its flowers in a steam-heated hothouse. And yet, while I am Episcopalian enough still to prefer the out-of-door gardening even though it is less devoid of quick results, I must in justice to my good Methodist brethren admit that the Methodist plan of Church administration is most efficient for reaching the people. It ill becomes the more liturgical communions, who in their theory of common worship are closer to the people, to cast any stones at the glass hothouses of their Methodist brethren, for within these hothouses some of the most beautiful spir-

itual plants are being grown. And until the more liturgical communions are able to compete with the flourishing Sunday evening services and mid-week prayer meetings of the Methodists, the average man naturally assumes that for this climate the hothouse method of spiritual growth has its advantages.

My other alternative, if I am called upon to make a speech at this farewell reception to my brother, is to praise the Methodist plan. In this way, I should be neutral between the respective values of the Old and New Brooms. I could still have a secret reservation that the New Broom would never have the lasting qualities of the Old Broom, without seeming to prejudice regular customers from trading with the old reliable Methodist firm. . . . But if I were to praise the Methodists for their efficiency,

what would be the effect of this upon my own constituency? Would not their logical conclusion be: If the Methodist system of changing ministers every year or two is better than the Episcopalian plan of keeping a priest "for better, for worse, for richer, for poorer, in sickness and in health, till death do us part," why should not Episcopalians change to Methodists or else adopt the Methodist plan? Maybe my parish would begin by parting with me!

So maybe I won't say anything about it. Maybe, if I am asked to attend the farewell reception, maybe I'll pretend that I am very busy, or for urgent reasons am compelled to be out of town.

And yet I am still a wondering, if I should be asked to speak at the farewell reception, what I should say.

RALPH M. HARPER.

BROTHERHOOD FITS TRAVELING MEN TO DO CHURCH WORK

Sending Letters from Philadelphia —The Summer Training Camps for Boys—A Great Parish Family

The Living Church News Bureau }
Philadelphia, April 19, 1920 }

EFFORT is being made by the Brotherhood of St. Andrew to commandeer for service traveling men who are Churchmen, to visit isolated missions and struggling parishes and to bring them encouragement and help. Clergymen in difficult fields will be sought out and cheered.

Traveling salesmen as a class have the ability to sell their goods. It would be a great gain if they would use their talents in commending the Church. They are men of enterprise and aggressive spirit and could infuse new life and enthusiasm into many feeble missions and parishes.

It will be necessary to train these traveling men, and this the Brotherhood is doing already. Monthly letters are sent out to a list of over one hundred traveling men showing how they can make the most of their opportunities. This list is being rapidly augmented.

Mr. G. Frank Shelby, General Secretary of the Brotherhood, was himself formerly a traveling man. Some years ago he organized a traveling man's committee and had one hundred men at work along these lines. This work is now being resumed on a large scale and will no doubt prove very fruitful.

Many interesting incidents can be related showing the help traveling men have brought to missions and parishes on the verge of collapse. Churches which had for years been closed throughout the summer months have been opened through their influence. Many small missions have been regularly visited by these men for years and their visits form a part of the life of these churches.

More and more the Church is availing herself of the talents of her laymen and showing how they can serve her interests along the lines of their own training and experience.

SUMMER TRAINING CAMPS

Rapid progress is being made in the preparations for Camp Bonsall near Philadelphia, where picked young men are to be trained during the summer for Church work. Present indications point to an attendance of 150 boys.

These training camps take on unusual sig-

nificance in the light of present conditions. More and more they will fill a pressing need. The awakened conscience of the Church has made us realize our deficiencies. The average parish is not holding its young men. The only way to hold them is to use them. The old idea of holding young men by purely social means is worn out. They must be taken into real partnership, assume responsibilities worthy of their gifts. But to assume such responsibilities they need training.

These boys' summer training camps will go a long way toward solving this problem. They take only picked young men of strong character and natural gifts of leadership, and offer them intensive training under experts who know how to challenge their interest. To train the best young men of the Church for definite leadership has a direct bearing upon the urgent problem of recruiting for the ministry. As we teach these young men how to use their latent talents, aspiration for the ministry will naturally develop in them.

These summer conferences therefore loom big with possibilities. There will be only two this year, Camp Bonsall and Camp Houghteling. Year by year the number will be increased until there will be one easily accessible to the boys of every diocese.

A FAMILY OF TEN THOUSAND

If Theodore Roosevelt were alive to-day it would do his heart good to hear of the latest figures compiled this Easter by the parish of the Holy Apostles, the mother church of which is at Twenty-first and Christian streets; because Roosevelt believed in large families.

The figures just compiled for the Church of the Holy Apostles show that the parish family has now passed the ten thousand mark.

This parish was started by Phillips Brooks and George C. Thomas, both long since gone to rest, and it has grown and prospered so that it now has three large and growing chapels in different parts of the city, each chapel as large as many a prosperous church. The parish, in addition to the activities at the main church, owns and directs the Chapel of the Mediator, the Chapel of the Holy Communion, and the Chapel of St. Simon the Cyrenian. The last named chapel is supported by colored people and has its own colored clergyman.

Figures just completed show that the entire parish has now 10,400 communicants, or contributors, or people too young to be con-

firmed yet actively identified with some part of the parish. The actual communicants number 3,510.

There are eight clergymen in the service of this one parish, the rector being the Rev. George H. Toop, D.D.

THE LIGHTHOUSE

The settlement house in Kensington known as the Lighthouse has just celebrated its twenty-seventh anniversary. Through the Lighthouse thousands of men and women, boys and girls, have enjoyed social entertainment and physical recreation which give hope and energy for daily toil. In the club rooms thousands have discussed social and industrial conditions.

Some features of the Lighthouse are reading rooms, well supplied with books and current literature; games (indoor and outdoor) which create sociability, encourage chivalry, and develop courage; physical exercise, in the form of drills which interest the mind and only lightly tax the strength; shower baths, swimming pool; musical entertainments, with refreshments; interesting lectures, followed by discussion (religious, too); social gatherings of men and women (young and old) under influences which teach regard for the essential worth of manhood and womanhood.

ST. AGNES' HOUSE

St. Agnes' House—a neighborhood house in the "workshop of the world"—Kensington, Philadelphia, is about to undertake a campaign to establish a guild in every parish in the diocese. The secretary will approach the parishes with a view to establishing local chapters, to provide and maintain a house where opportunities can be furnished for education, recreation, moral, spiritual, and physical welfare.

Bishop Rhinelander is honorary president and Mrs. H. N. Taylor is president of the board of managers. Deaconess Morris and Deaconess Kaighn are doing a beautiful work at St. Agnes' and their efforts deserve wide recognition.

DIOCESAN CHURCHWOMAN'S CLUB

The new Churchwoman's Club of the diocese held its first public function in the Church House on April 13th, when it invited all women of the diocese to tea. The object of the club is to bring all Churchwomen into touch with the work of the diocese and afford a central meeting place. Thus far the missionary educational secretary's room has served for the women, many of whom are drawn to the Church House to attend the frequent meetings. The constant use made of this room has revealed the need for more adequate quarters.

Mrs. W. Horner Smith is president of the Club.

SEAMEN'S CHURCH INSTITUTE

Mr. Alexander Van Rensselaer gave a luncheon to several hundred prominent representatives of shipping interests, navy and marine officers, and other interested persons at the Bellevue-Stratford on April 13th, to aid the proposed Seamen's Church Institute for Philadelphia. Addresses in behalf of the project were made by Bishop Rhinelander, Colonel John Gribbel, Edmund L. Baylies, president of the New York Seamen's Church Institute; the Rev. Percy R. Stockman, and Mrs. Alba B. Johnson. Mr. Van Rensselaer is president of the organization.

The object is not to make a drive for money, but to secure sufficient memberships to insure a fund of \$500,000.

MISCELLANEOUS ITEMS

The newly organized parish of St. John the Divine for colored people (Rev. J. Da

Costa Harewood, rector) is holding its services in the "Upper Room" at 5219 Market street. Attendance is so great that the quarters will not accommodate the people. On Easter Day the offering amounted to \$912.43, and a pair of seven-branched candlesticks, a linen alb handsomely embroidered, a white silk burse and veil, and several pieces of altar linen were presented to the parish.

The eighth annual spring service of the Germantown and Chestnut Hill branches of the Woman's Auxiliary was held in the Church of St. John the Baptist, Germantown, on April 15th. The address was given by Dr. John W. Wood, who spoke not only with authority but with the knowledge gained by extensive travel and intimate association with the missionaries.

PROPOSAL TO MERGE BOYS' SCHOOLS

Negotiations are reported under way to merge the Episcopal Academy with the Montgomery School at Wynnewood. The Episcopal Academy, one of the oldest schools in the city, having been founded by Bishop White in 1785, has already absorbed two other schools, the DeLancey School and the Blight School. It and the Pennsylvania Charter are the only boys' schools of prominence remaining in the central district of the city.

The plan to merge, which would involve moving the Episcopal Academy into the country, is being strenuously opposed by many city residents. The school is noted for its good primary department. The present head of the Episcopal Academy is the Rev. Philip J. Steinmetz.

THOMAS S. CLINE.

DIOCESE OF CHICAGO LOSES FOUR PROMINENT LAYMEN

Of Chicago and Evanston—A Report on Racial Relations—Day Nursery and House of Happiness

The Living Church News Bureau
Chicago, April 19, 1920

THE loss by death of two of the most devoted laymen of St. Peter's parish—Mr. Johnston R. Bowman and Mr. Henry Cooper—and of Mr. Darius B. Salisbury of Epiphany, is deeply felt by these Chicago parishes. Mr. Bowman was president of the Bowman Milk Company, one of the largest milk industries in the United States. He was connected with St. Peter's for upwards of twenty years, and was an example of quiet loyalty and generosity. He died on Palm Sunday, at San Antonio, Texas. His rector, the Rev. F. G. Budlong, in recounting the distinct loss to the community and parish by the death of Mr. Bowman, his junior warden, says that few people knew of his devotion to the welfare of the parish and of his unflinching readiness to do more than his share. Mr. Henry N. Cooper, who died on the evening of Easter Day, was one of the most gentle and refined of men, who always found something to commend, even in those he criticised. Mr. David B. Salisbury, who died in Holy Week, was for twenty-five years a vestryman at the Church of the Epiphany, and a member of the parish since 1878. Mr. Prince, rector of Epiphany, describes him as a man of wonderful faithfulness to duty.

Judge Richard S. Tuthill, for many years a resident of Chicago and Evanston, and well known for his active interest in national and civic matters, died on April 11th, at his home in Evanston, and was buried from St. Mark's Church, of which he had long been a member.

RACIAL RELATIONS

A circular letter sent out by the Inter-church World Movement calls attention to a survey bulletin on the inter-racial situation in Chicago and to the special investigation under way for two months, directed by Howard R. Gold of the industrial relations department of the Movement.

Three groups of organizations are pointed to as most actively interested in present and future racial conditions. They are real estate property owners in Hyde Park and Kenwood, leagues and circles of colored people in the "black belt", and women's clubs

who have formed an inter-racial committee for the advancement of better relationships.

"Out of a total of 122 bombings in Chicago between January 1, 1918, and March 11, 1920, the records of the police show that twenty-eight were directly the outgrowth of race feeling. In these twenty-eight instances inquiry of the police and of victims reveal the fact that matters connected with real estate as related to colored people as tenants or owners of property is the issue which has brought 'direct action' and overt acts.

"To put it simply, the bombings are getting more and more instead of less and less. That is, in the period of fourteen and one-half months between January 1, 1919, and March 11, 1920, there were fourteen bombs exploded during the first eleven and one-half months, while there was an equal number of bombs exploded during the last three and one-half months. In other words, the rate of bomb explosions as an expression of race feeling has doubled within the last three and one-half months."

In giving publicity to facts, coöperation is sought with the governor's commission and other agencies studying the race problem.

PROVIDENCE DAY NURSERY AND HOUSE OF HAPPINESS

The work of the Providence Day Nursery and House of Happiness has during the last year become more clearly defined in its two departments—the day nursery and the settlement.

In the nursery, babies and children of working mothers spend all their day-time hours except when they are in school. Under supervision of a trained nurse they are given three meals a day, bathed, given naps and recreation, and are "brought up", and for this care the mother pays 10 cents a day for each child. In the House of Happiness a regular programme of club and class work is carried on under a trained worker, with fifteen paid and volunteer assistants. Here are twenty-six different groups: Boy Scouts, gymnasium, manual training, etc., twelve in all, for the boys; folk-dancing, gymnasium, cooking, art club, Girl Scouts, etc.—eleven groups, for the girls and young women; and three organizations—library, dramatic club, and social dancing—for the boys and girls together. At the Providence Day Nursery full day-time care for babies and children was given on an aggregate of 13,651 days. At the House of Happiness (club and class work),

there was an aggregate attendance of 17,012.

Besides, the House of Happiness, aided financially by the Stockyards Community Council, provided 3 500 outings—picnics, boat rides, etc.—for the children of the neighborhood, and arranged for holiday trips, varying from two days to two weeks in length, for 74 boys and 51 girls.

Special effort during the last year has been made to bring to the House of Happiness for social and other activities the mothers of the neighborhood and the young men and women of workings age. This attendance has steadily increased.

COMMUNITY SERVICE

During the evenings of Holy Week the Church of the Epiphany shared in the community service plan, services being held each night at the churches on Ashland boulevard between Washington and Harrison streets. The rector of the Epiphany, the Rev. Herbert W. Prince, preached in the Third Presbyterian Church, and on Maundy Thursday the choir of the Epiphany sang the cantata *Olivet to Calvary* in the same church. Two hundred and sixty people attended the Three Hours' service on Good Friday, conducted by the rector.

SOME EASTER NEWS

In the Easter reports that have come in since my last week's letter, St. Peter's, Chicago, had the largest number of communions on Easter Day, 850; Christ Church, Woodlawn, had 800; the Church of the Atonement, Edgewater, had 567 out of a list of 607, *i. e.*, 93 per cent., a remarkable showing. The offering at the Atonement was \$7,500. The offering at Grace, Chicago, designated for the building fund, was \$11,200, and work has begun on the new construction.

The Rev. E. H. Merriman has resigned the rectorship of Emmanuel Church, Rockford, to become the secretary of the Diocesan Council, with offices at 117 N. Peoria street. He was the able executive secretary of the Nation-wide Campaign in this diocese.

BISHOP ANDERSON'S HOLY WEEK ADDRESSES

The diocesan Church Club is to publish an attractive edition of the five noon-day addresses delivered by Bishop Anderson in Holy Week, and will be glad to send a copy to anyone ordering immediately. The charge of fifty cents covers no more than expenses. Orders should be sent to Courtenay Barber, chairman, 617 Peoples' Gas Building, Chicago, and remittances made payable to the Church Club of Chicago.

SALE OF REFORMED CHURCH

Christ Reformed Episcopal Church, which for sixty years has stood at Michigan avenue and Twenty-fourth street, was opened for its last service on Sunday morning, April 18th. The property has been sold to an automobile company, which began razing the building on the following day.

Until 1873 Christ Church was one of our parishes in the diocese of Chicago. In that year, under the leadership of the Rev. Charles Edward Cheney, D.D., it became associated with the schism started by the late Bishop Cummins in Philadelphia.

The plans of the congregation for their future have not yet been completed. Our Church correspondent in the *Chicago Tribune* of April 17th quotes Bishop Fallows as saying concerning this action of his congregation:

"We have a large endowment, and will receive a good financial consideration for the sale of the church. There has been some talk of uniting with Trinity Episcopal Church at Twenty-sixth street. If this takes place it will go far toward healing the differences between our Church and the Epis-

copal Church. I believe that if Bishop Cheney were living to-day he would not have separated from the Church.

"I believe that we are on the edge of vast developments in the Churches. I am happy to be living at this time. Old prejudices are being removed. A great deal was done to make up for the bitterness of Bishop Cheney's separation by the bestowing of the degree of D.D., by Hobart College, shortly before the Bishop's death."

H. B. GWYN.

DEATH OF REV. J. W. MILLER

THE REV. JONATHAN WESLEY MILLER, 66 years of age, died on April 6th, at Kinsman, Ohio. Burial services were held there on April 9th, the Rev. L. P. McDonald, D.D., and Archdeacon Abbott officiating, and interment was made the following day at Chambersburg, Pa.

The Rev. Mr. Miller came into the ministry of the Church from the German Reform in 1897—when he was ordered deacon by Bishop Paret—and in 1898 was ordained to the priesthood by Bishop Talbot. He held rectorships at Christ Church, Arnot, and St. Luke's Church, Blossburg, diocese of Bethlehem, and Ascension Church, Wellsville, diocese of Ohio, with oversight of missions in the diocese of Pittsburgh. On account of ill health he retired from active work in May 1919, and went into residence at Grace Church, Kinsman, Ohio, where he remained until his death. He is the author of the *History of the Dioceses of Bethlehem and Harrisburg*, two volumes, published in 1909. He is survived by Mrs. Miller, and a married daughter residing in Staunton, Virginia.

CHURCH PRAYER LEAGUE LOSES RECORDS

IN THE recent fire which destroyed the convent of the All Saints' Sisters at Orange Grove, Ilchester, Md., all records of the Church Prayer League were lost. Members of the League are requested to send their names and addresses to Orange Grove on postal cards, that a new list may be made out as soon as possible.

UNUSUAL EASTER SERVICES AND EVENTS

EASTER DAY in Southern California was marked by a temperature of around 75 degrees, which helped to insure capacity congregations. St. Paul's Pro-Cathedral, Los Angeles, had over 1,100 communions. Its offerings, amounting to \$4,000, will be used as a nucleus for the building fund of a new Cathedral. St. John's Church, Los Angeles, had 600 communions at its earliest Eucharist, and 1,300 during the day. The offerings, totalling \$29,000, probably represent the largest Easter offering in the history of the diocese. This amount brings the building fund for the new St. John's up to \$180,000. All Saints' Church, Pasadena, reported 700 Easter communions and an offering of \$5,000, \$2,000 of which was given to local charities. St. James' Church, South Pasadena, had 240 communions, and an offering of \$900, largely devoted to the parish debt. St. Paul's Church, San Diego, with 600 Easter communions, will use its offering of \$2,000 toward its new building site. All Saints', Riverside, had 235 communions, and an offering of \$950, which largely wipes out an old debt on the rectory. Trinity Church, Santa Barbara, had 400 Easter communions, and offerings of \$2,000. This parish was recently given, between two Lenten services, an anonymous

gift of cushions for the entire church, valued at \$2,000. The identity of the donor is not even known to the rector.

FRENCH GOVERNMENT HONORS EX-CHAPLAIN

THE STATE DEPARTMENT on April 8th notified Canon Henry Russell Talbot of the National Cathedral at Washington that the French government had awarded him appointment as a chevalier of the Legion of Honor in recognition of his service in the medical and ambulance work of the French army previous to 1917, and of like work as chaplain of the American Expeditionary Forces after the United States entered the war.

During his service in the French army he was awarded the *croix de guerre*.

DEATH OF REV. L. J. SOTHORON

THE REV. LEVIN JOHNSON SOTHORON, aged 75, a retired clergyman of the diocese of Maryland, died at his home at Glyndon, Maryland, after a brief illness. He was rector for twenty years of Christ Church, Rock Spring, and Holy Cross, The Rocks. He was buried at his old parish church, Christ Church, Rock Spring. The funeral service was conducted by the Rt. Rev. John G. Murray, Bishop of Maryland, assisted by the Rev. Wiley J. Page, the Rev. Dr. E. T. Helfenstein, the Rev. Dr. Romilly F. Humphries, the Rev. Lewis B. Browne, the Rev. John I. Yellott, D.D., the Rev. Wm. T. Elmer. The Rev. A. De R. Meares was also in the chancel. The church was filled with former parishioners. Interment was in the churchyard.

A PAROCHIAL MISSION

A SUCCESSFUL mission has been conducted in St. Stephen's parish, Pittsfield, Illinois, by the priest in charge, the Rev. R. H. Atchison.

HOUSING IN THE ORIENT

AMERICAN CITIES are not the only ones in which the housing problem is acute. A letter from a China missionary passing through Japan on his way to this country tells of the difficulty of securing even transient accommodations in Yokohama. Letters and telegrams sent in advance had no effect. "On our arrival for the first day it looked as though we might be left to spend the night on the street. I could find nothing for love or money in the hotels and every boarding house and private dwelling seemed full to overflowing." Only through the kindness of the workers in charge of the American Union Woman's School an interdenominational institution were quarters finally secured and hospitality extended in the school building.

Two of our bishops abroad have been obliged to decline to ask appointment of married missionaries because in the stations where their help is needed all housing accommodations are in use and there are no funds in hand for the erection of new houses that would cost about \$8,000 each. Thus thoroughly qualified missionaries must be told that their help cannot be accepted, badly as it is needed.

Church people contemplating a visit to the Orient this summer might do well to confer with Dr. John W. Wood, Executive Secretary of the Department of Missions, at 281 Fourth avenue, who can give them detailed information about conditions they are likely to encounter.

SUDDEN DEATH OF PROVINCIAL SECRETARY

ON SATURDAY EVENING, April 17th, the Rev. William Cleveland Hicks, secretary of the Province of Washington, died suddenly at the Hotel Seville in New York, where he had gone to attend a conference in the Church Missions House on Thursday afternoon. He was taken ill at the conference, with an acute indigestion which affected the heart, and died despite the tireless efforts of doctor and nurse. Dr. Manning and Bishop Lloyd ministered to him spiritually, and the Rev. W. W. Shearer went on from Washington in the hope of bringing him back to his home, but he was unequal to the journey.

The funeral is appointed for Tuesday morning at St. Agnes' Chapel, New York, with which he was formerly associated. Dr. Manning will be in charge and Dean Bratenahl and the Rev. Mr. Shearer will represent the diocese of Washington.

Born in Summit, N. J., in 1866, the son of William Cleveland and Emily Norwood (DeForest) Hicks, William Cleveland Hicks, Jr., was graduated from Trinity College, Hartford ('91), and the General Theological Seminary ('94). He was ordered both deacon and priest in 1894 by Bishop Starkey, and served first in Dukes county, Massachusetts, as a missionary. From 1899 to 1906 he worked in New Jersey, and from 1906 to 1916 in Maryland. From 1910 to 1913 he was a member of the General Board of Religious Education; and became a deputy to General Convention in 1913. In 1897 he married Jennie Margaret Hughes of Fredericton, N. B.

GEORGIA HOLDS ANNUAL CONVENTION

Probably the most interesting moment at the convention held in Grace Church, Waycross, Ga., on April 14th and 15th was when the resolution providing for an executive council modeled on the national organization, was brought up for discussion at the afternoon session of the second day. A report of the committee on constitution and canons was read in the morning, when the first reading of the proposed new canon was made, and consideration postponed until after lunch. It was felt by the committee that the motion should be put more for testing the opinion of the convention, rather than that the time was ripe for this sudden change. Before the vote discussion showed the unanimous opinion of the house that Georgia should follow the lead of the General Church and those dioceses which have already created an executive council, but the more conservative delegates spoke in favor of postponement, waiting a year when the General Church shall have tested the new regime. The resolution was lost, and the report was recommitted with instructions to draft a canon for due consideration at the 1921 convention.

The Bishop made his annual address at the opening service Wednesday morning, and was assisted in the service by the Rev. G. S. Whitney and the Rev. H. H. Barber, of Augusta, and the Rev. R. N. MacCallum, rector of Grace Church. The Bishop was celebrant at the Holy Communion, assisted by the Rev. Mr. Whitney. After reviewing the diocese, its progress and needs, the Bishop spoke of the Nation-wide Campaign and its results locally and nationally. Though the diocesan quota was not reached, \$46,473.06 out of the \$50,000 was pledged annually, and it is fully expected that the Lenten offerings of the Church schools will bring this amount to \$48,000. "I am deeply

thankful," said Bishop Reese, "to both clergy and laity for what has been done, but it is better to reach the goal than to stop short even of a little. Can we not in our parishes and missions still continue our efforts and put this thing over completely, without excuses and without the necessity of explanations? Before December 31st, brethren of the clergy and laity, let us gain the crest. There is much to do yet. It would be fatal to feel that we had completed the job. Everybody's mind must be set with a forward look. The standard is high and we have not attained it."

Concluding his address the Bishop dwelt at some length on Church Unity. "There are principles of Catholic faith and order for which we are responsible and which it would be disloyalty not only to our historic heritage but to the Christian world to impair or surrender. Nothing in the past has so promoted division as an obstinate temper and a narrow misconception of what constitute principles. Unreasonable conscientiousness is one of the most fatal endowments of mankind. Ecclesiastical self-complacency and hauteur is not an attractive but a repellent force. There can be no unity or approach to unity without sweet reasonableness and without mutual friendliness and respect and without the spirit of reasonable and brotherly compromise."

An address on this subject was given that evening by the Rev. Peter Ainslee, D.D., of Baltimore, president of the commission from the Disciples of Christ on the World Conference on Faith and Order. Dr. Ainslee, who speaks with quiet force and conviction, said the Church is face to face with a serious fact, and we must bow our heads in humility over these divisions. "Controversy", he said, "has never been of any value in the Church, and the time has come to face this difficulty."

The report of the Board of Missions showed provision for an archdeacon for colored work. The Department of Missions having increased the diocesan apportionment \$360, upon recommendation of the Bishop, this will be used to increase the salaries of the colored missionary deaconesses and teachers. A number of missionary clergy have had their salaries increased through the Nation-wide Campaign. The religious lectures given in February by the Rev. George Craig Stewart, D.D. having created a profound impression on the students and faculty of the University, it was the wish of the board that this venture become an established custom, and provision was later made to combine again with the diocese of Atlanta in continuing this another year. Included in the report was the announcement of the retirement of two clergymen in the diocese, the Rev. S. J. French after fifty-one years of loyal service, the last sixteen of which have been spent in the diocese of Georgia; and the Rev. H. W. Robinson, whose ministry has covered forty-two years, twelve of which were in the diocese. The Rev. Mr. Robinson will be placed on the list of beneficiaries of the Church Pension Fund. The Rev. Mr. French has been permitted to retain use of the rectory of St. Jude's Church, Brunswick.

The recommendation of the board that a committee be elected charged with the furtherance of the Nation-wide Campaign was passed, and this committee will be composed of the Bishop as chairman, and the members of the Board of Missions, the Board of Religious Education, the Social Service Commission, five laymen elected annually by the diocesan convention, and five women, communicants of the Church, elected by the convention of the Woman's Auxiliary.

The Social Service Commission reported having issued a pamphlet urging every rector to study local conditions, coöperation with local agencies, and reporting discoveries to the diocesan convention. A city mission board has been established in Augusta.

The report on establishment of a house of Churchwomen, was unfavorable. In the unsettled state of women's work, the Woman's Auxiliary having now enlarged its work, and being about to consider the Church Service League, the creation of such a house would necessarily make duplication of work, and the committee advised postponement, which resolution was adopted.

An increase of fifty per cent. in the Bishop's stipend was authorized, and an increase of fifty per cent. was allowed on his office support, both effective from April 1st.

Recognition was made of the publicity department established by the Bishop, and apportionment was made for its support in the coming year.

St. Michael and All Angels' Church, Savannah, was admitted into union with the convention.

Elections:

Chancellor: Mr. W. K. Miller, Augusta.

Registrar: The Rev. James B. Lawrence, Americus.

Treasurer of the diocese and of the University of the South: Mr. B. B. Russell, Jr., Augusta.

The Standing Committee was reelected.

Deputies to the Provincial Synod, instructed to invite the 1921 Synod to meet in Savannah: The Rev. Messrs. William T. Dakin, S. B. McGlohon, J. D. Miller, J. M. Walker, W. B. Sams, and R. G. Shannonhouse; Messrs. J. C. Stiles, Brunswick; J. H. Merrill, Thomasville; Dobbin Holmes, Cordele; B. B. Russell, Jr., Augusta; and J. K. McIver and A. B. Moore, Savannah.

LAWRENCEVILLE SCHOOL IN STRAITS

A SPECIAL MEETING of the board of trustees of St. Paul's School, Lawrenceville, Va., has been called to consider the financial situation.

Contributions from communicants and other friends of negro education have been the main source of revenue for St. Paul's for the past thirty-two years. These offerings have not only paid for the training of thousands of colored youths, but also for a plant worth nearly \$300,000.

When the Church united recently upon the Nation-wide Campaign budget to include all the work of the Church, some friends of the school feared that by the new arrangement their personal touch with the school would be lost. Others rejoiced that from January 1920 the needed support of the school would be assured.

Unfortunately the Church has not yet been able to announce completion of the fund or cessation of the Campaign. This means that St. Paul's has received but very little from its regular supporters and nothing from the Nation-wide Campaign, and is cut off from support both ways when the need is greatest. This unfortunate condition seriously threatens the very existence of the school, which is now dependent almost entirely upon free-will offerings to meet its salary list and maintenance for nearly one-half of the present year.

Funds may be forwarded to Mr. Charles E. May, treasurer, Lawrenceville, Va., or to the Ven. James S. Russell, D.D., principal of the school.

BEQUESTS

ST. LUKE'S CHURCH, Billings, Mont., has recently been left a bequest of \$1,000 by A. H. Barth, a local stock grower of large interests.

A RECENT court decision gives Trinity Church, Mount Vernon, N. Y., at least \$50,000 by its favorable construction of the will of William Allen of that city, who died in 1914. The alleged "bungling and slovenly script" of the will had been made the ground of an appeal to the courts for interpretation of the document.

THE WILL of the late James E. Neal, for many years one of the trustees of St. Paul's Cathedral, Cincinnati, leaves \$3,000 to the endowment of the same, \$500 to be applied for missions. It also provides a gift of \$300 to the Dean, \$200 to the Children's Hospital, and \$200 a year for three years for the Nation-wide Campaign.

MEMORIALS AND GIFTS

ON LOW SUNDAY a church flag and coat of arms were dedicated at Trinity Memorial Church, Binghamton, N. Y. (Rev. W. E. Tanner, rector), in memory of the late Rev. Dr. A. R. B. Hegeman, for fourteen years rector of this parish. These gifts had been prepared as a surprise to Dr. Hegeman, to be presented on March 14th, when he had planned to preach in the parish.

ST. PAUL'S CHURCH, Marfa, Texas (Rev. C. S. McClellan, Jr., priest in charge), has recently added several memorials. An altar service book is the gift of Trinity Church School, Mount Vernon, N. Y., a pair of seven-branch candlesticks is in memory of James P. Kennedy, one of the prominent ranchmen of the "Big Bend" of West Texas, and a processional cross is the gift of George A. Brown of Alpine in memory of his parents.

THROUGH the generosity of Mr. Edward Iverson of Laramie and Judge John W. Meldrum, Commissioner of the Yellowstone National Park, the Cathedral Home for Children at Laramie, Wyoming, receives a sum which will make possible immediate completion of the new building. Mr. Iverson recently gave the Home his half interest in a valuable tract of land in Laramie, the other owner of which was Judge Meldrum. When this tract was sold for \$10,000, Judge Meldrum asked that \$6,000 be retained by the Home, he to receive \$4,000 for his interest.

AT EMMANUEL CHURCH, Elmira, N. Y. (Rev. Lewis E. Ward, rector), on Palm Sunday a beautiful litany desk was blessed, and at the same service two collection plates. Besides, in the near future there the following memorials will be placed and blessed: A new processional cross as a thank offering for the men who safely returned from the world war, a top for the font, an almsbason, stoles, and cruets and bread box. On Low Sunday in this parish fifteen men were admitted to the chapter of the Brotherhood. One of the men is district president and vice-president of the diocese. The church attendance campaign in this parish was a great success.

AT THE annual parish meeting of St. Andrew's Church, Wellesley, Mass., it was voted that a memorial altar and reredos be placed in the church to honor the name and memory of a generous benefactor, Mr. Francis Welles Hunnewell. The design was worked out by Mr. Charles C. Coveney, architect of the parish, and its execution carefully and artistically carried out by Mr. Angelo Lucaldi of Cambridge. It is

based on the perpendicular Gothic of England, but with originality in detail and treatment, built of quartered oak, with much thought in its detail and execution, was dedicated by the rector, the Rev. Ellis B. Dean, on Easter Day. A handsome superfrontal given by the altar guild in memory of a former president, Miss Jean Rankin, was also blessed at this service, and the church building has been enriched by new electric fixtures.

A SPECIAL memorial service in Trinity Church, Alliance, Ohio, on the First Sunday after Easter, for the late Mr. and Mrs. John C. Sharer, life-long communicants, was attended by a large congregation. An organ, given by Mrs. William Henry Morgan, a sister of the late Mr. Sharer, was used for the first time and dedicated by the rector, the Rev. Rob Roy Remington. Designed and built by the M. P. Möller Company, it is said to be one of the finest of its size in the state. A bronze tablet of exquisite design and workmanship, by the west door of the church, bears the following inscription:

"To the Greater Glory of Almighty God,
and in tender memory of
JOHN CUMMINGS SHARER and
KATHERINE BALLOU SHARER, his wife,
this organ was placed here by
Annette Sharer Morgan, A. D. 1920.
"Make them to be numbered with Thy
Saints, in Glory Everlasting."

A processional cross, the gift of Mr. and Mrs. Roscoe T. Sharer, was also used for the first time at this service and blessed together with the organ.

ALABAMA

CHARLES M. BECKWITH, D.D., Bishop

St. John's Church, Ensley

AT ST. JOHN'S CHURCH, Ensley (Rev. Edmonds Bennett, rector), the Three Hours' service on Good Friday showed treble the attendance of last year, as did also the night service. The attendance on Easter Day was probably the best on record. A special offering asked for the foundation stone of a new church was answered with \$300. Contributions are still coming in, and a fund is to be systematically created. Bible classes for men and women, meeting respectively on Fridays and Mondays, were begun with Lent and are being continued, under the leadership of the rector.

ARKANSAS

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

Interchurch Services—Easter Activity

BISHOP WINCHESTER expects to sail for England in June to attend the Lambeth Conference, and has designated the Rev. Charles F. Collins, rector of St. Luke's, Hot Springs, as his chaplain. Mr. Collins has not yet decided whether he will accompany the Bishop.

THE BISHOP spent Easter Even and Easter Day in St. Paul's parish, Fayetteville (Rev. Clarence P. Parker, University of Arkansas student chaplain, in charge). A class of eleven was presented for the laying on of hands, two of the class coming 110 miles from a mission begun by Mr. Parker at Paris, Logan county, over a year ago. All Christian bodies in Fayetteville, except the Baptists, had been observing Lent, and had daily services in their churches during Holy Week. A few days prior to his arrival they united in asking the Bishop by telegraph to preach at a united service of all congregations on Saturday night, offering to give

over their own planned services. The Bishop promptly telegraphed consent and the service was held. He was also asked to give a retreat for all the resident ministers of all denominations on Saturday morning, which he did, nine pastors, and one woman worker under appointment of the Methodist mission field, being present. The spiritual dignity of the Church and the cause of Christian unity have been set forward by Bishop Winchester's visitation as by nothing that has occurred in St. Paul's parish history, yet without the least belittling of the Catholic faith. The Easter offering at St. Paul's was much the largest recorded in the history of the parish.

TRINITY PARISH, Van Buren (Rev. A. E. Woodward, rector), reports the largest Easter attendance in many years. In the Sunday school the attendance has more than doubled in the past two years. The newly organized Bible classes are a great help to the members, to the Sunday school, and to the whole parish: The children's Lenten mite box offerings amounted to \$75 as against \$54 last year. The Sunday school has taken on new life and the choir has steadily improved. The evening service, very discouraging in the past, is growing in popularity.

THE REV. C. C. BURKE, rector of St. Andrew's Church, Marianna, says in a recent issue of his parish letter: "Mr. Jesse and Mr. Eben Daggett have started a scholarship fund called 'The John M. and Olive A. Daggett Scholarship', in memory of their dear parents." The fund will provide education for a boy desiring to enter the ministry. The two Churchmen will make an offering every Easter to complete the fund.

THE CHURCH was crowded for all services on Easter Day at St. John's Church, Helena (Rev. Charles F. Blaisdell, rector). The Easter offering was \$13,217.79, when \$10,000 had been asked. The Sunday school children, asked for \$300, gave \$422.50. The debt of \$10,000 on the church is to be paid, and the building will be consecrated by Bishop Winchester on May 16th.

CHRIST CHURCH, Little Rock (Rev. John Boden, rector), was not able to accommodate the crowds on Easter Day. Many were turned away and the offering ran into the thousands.

IN GOOD SHEPHERD parish, Forrest City (Rev. Jerry Wallace, rector), about nine-tenths of the communicants made their communion on Easter Day. The offering of \$676 was more than four times the largest ever received before.

CENTRAL NEW YORK

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

Baptist Vestments—Picture Rewards—A Crumbling Tower

THE CHOIR of Tabernacle Baptist Church, Utica, blossomed forth in vestments on Easter Day, the vestments being described as black gowns with the addition of "white stoles" for the women.

PICTURES OF CHRIST on display in a store window in Carthage are to be given to any boy or girl of the vicinity who writes the account of the Resurrection as contained in St. John's Gospel. Children under seven years only have to write two verses to obtain one of the pictures, which are offered by the Rev. F. S. Eastman, rector of Grace Church. Those who comply with the conditions have the choice of several pictures, and the first twelve will have the choice of a dozen other special pictures. This is one

of many plans devised by the Rev. Mr. Eastman to arouse the interest of children.

AN ANNUAL spring festival and circus was given by the physical department of Trinity House, Watertown, in Easter week. The programme consisted of drills and dancing, a fly weight boxing exhibition, Indian club swinging, aesthetic dancing, etc.

THE WOMAN'S AUXILIARY of Trinity Church, Lowville (Rev. A. W. Ebersole, rector), held a social meeting at which Mrs. F. S. Eastman of Carthage gave an interesting talk on Americanization, a discussion of the book *Neighbors*, and also conducted a question box.

THE BOY SCOUTS of Zion Church, Rome, held a demonstration of scout work in Haselton Hall to entertain their parents and demonstrate their skill. The programme included signalling, first aid, rescue work, wall scaling, etc.

THE WOMAN'S AUXILIARY of the second district had a box luncheon at St. George's Church, Utica, followed by a short informal conference. Mrs. E. S. Goodale, diocesan president, was in the chair at the regular session and the Church Service League was discussed. The League has already been organized in Zion Church, Rome, and other places are expected soon to follow this lead. The offerings were sent to Bishop Beecher to help in rebuilding the boys' school recently burned at Kearney, Neb.

A PORTION of the tower on Grace Church, Syracuse (Rev. H. G. Coddington, rector), is crumbling away. Signs have been placed by the vestry to warn pedestrians of danger. The outer layer of stone, covering a space perhaps three feet wide and five feet high, has crumbled away on the west side next to the roof. The big stones fell on to the roof and thence to the Church lawn, where they lie in a heap. Four or five years ago a similar dislodgment occurred at about the same place. It is thought that the present trouble is due to the severe weather of this winter. Repair work will soon be begun.

THE VESTRIES of St. Matthew's parish, Horseheads, and St. John's, Elmira Heights (Rev. C. N. Eddy, priest in charge), are planning improvements and redecoration.

REPORTS from all sources indicate large Easter congregations, many communions, and liberal offerings, in many cases exceeding those of former years. As the weather was raw and lowering, this did not represent any fashionable "Easter parade" of finery but a real spirit of worship.

THE ROTARY CLUB of Binghamton omitted its customary meeting when the date fell on Good Friday and the weekly bulletin recommended that every member attend church on that holy day.

AT CHRIST CHURCH, Binghamton (Rev. Theodore J. Dewees, rector), rewards were given on Easter Even to choir boys and to boys and girls of the Church school for attendance at the Saturday Eucharists during Lent.

THE REV. DR. PAROCK of Colgate University (Baptist) preached on Good Friday evening in Calvary Church, Utica.

CONNECTICUT

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

Mass Meeting for Church Service League

THE CHURCH SERVICE LEAGUE is conducting a series of mass meetings with a uniform programme, the speakers being Mrs. Acheson, the Rev. W. T. Hooper, the Rev.

R. Cunningham, and the Rev. G. H. Heyn. Meetings have been held at Hartford, New Haven, and Middletown, and others will be held at St. John's Church, Bridgeport, on the 26th, at St. John's Church, New Milford, on the 28th, and at Trinity Church, Norwich, on the 30th. Each meeting is at 2 P. M., and Bishop Brewster's first address is followed by three-minute addresses on each of the six component societies; these, in turn, by the speakers mentioned above.

FLORIDA

EDWIN G. WEED, D.D., Bishop

Bishop's Emergency Fund

THE BOARD of Diocesan Missions on March 4th decided that all moneys received from the Bishop's visitation, the Woman's Auxiliary, the Men's Missionary League, the Sunday schools' Advent and monthly offerings be applied to create a much needed emergency fund for the Bishop.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Woman's Auxiliary—Colored Churchmen—Church Unity

THE SAVANNAH district of the Woman's Auxiliary in St. Paul's Church on Easter Monday, and representatives from six branches were addressed by the Bishop on the new plans of the Presiding Bishop and Council, the reconstruction of the Church's machinery, and the change in women's work during the transition period. Bishop Reese went somewhat into detail on the Nation-wide Campaign, mentioning the increase in loyalty and gifts. The Bishop made an appeal to the members of the Auxiliary to consecrate themselves to make the canvass next fall even better than it was in December, and to help renew the power of the Church to do its duty to the world. He explained the Church Service League, and said that with the world facing momentous questions the women have a great opportunity to do real missionary work among those who disregard their responsibility to their fellow men. If ever the world needed Christianity, the Bishop told the members of the Auxiliary, it needs it to-day, and only by a larger infusion of the power of Jesus Christ can it be saved from destruction. The Bishop will go more fully into the work of the women at the annual meeting of the Woman's Auxiliary in Thomasville on April 21st and 22nd.

NOTICES have been sent to colored Churchmen announcing the meeting of the fourteenth annual council to be held in St. Mary's Church, Augusta, April 27th, 28th, and 29th. For the first time in the history of their work, the negro women of the diocese are organized, and will hold their first meeting at the time of the council. The Woman's Auxiliary will meet on April 29th, and at a corporate celebration of the Holy Communion, when the celebrant will be the Archdeacon, the Ven. J. Henry Brown, will present the first annual offering. All offerings at the evening services of the council will be for the American Church Institute for Negroes.

BISHOP REESE conducted a special service on Sunday evening, April 11th, in St. John's Church, Savannah (Rev. William T. Dakin, rector), before an address on Church Unity by the Rev. Dr. Peter Ainslee, chairman of the commission from the Disciples of Christ for the World Conference on Faith and Order. Dr. Ainslee dwelt at some length on his visit to England with the Rev. Dr. Newman Smyth, chairman of the National

Council of Congregational Churches in the United States, and told incidents in conferences with the Anglican and Non-Conformist Commissions. The Bishop, in introducing Dr. Ainslee, declared unity and peace the present paramount issues in the world, and deplored division in the Church. He characterized as a tragedy the weakness of this division, and said that there is no one thing for which men should pray more than for unity. Dr. Ainslee held a conference for women on Monday afternoon, telling of the women's part in the work toward Church Unity, and addressed the members of the Episcopal Church Club at their quarterly meeting that evening. He left for Augusta the next day, and spoke in that city Tuesday evening.

CLASSES in Practice in the Presence of God for the Discipline of the Soul were given to the Churchwomen of Savannah during the week of April 11th to 16th, by Mrs. Ethel E. Patterson, a Churchwoman of Los Angeles. Mrs. Patterson has a practical way of teaching personal religion, and presents the psychology of spirituality by an originally thought out plan. She held three classes a day, one in Christ Church, one in St. John's, and one in St. Paul's Churches. A large number of women received much inspiration for the deepening of the spiritual life.

THE MEN'S CLUB of Grace Church, Waycross (Rev. R. N. MacCallum, rector), at its last monthly meeting, after an address on the needs of the Boy Scout movement in Waycross, passed a resolution which endorsed universal adoption of the programme in this city, and pledged active coöperation in extension of the work in Waycross. A resolution was also passed supporting the moving picture consorship legislation now pending in Congress. Georgia's representatives in Washington will be requested to forward data and literature on the subject.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Richmond Parish Freed from Debt

ON ACCOUNT of the Nation-wide Campaign, in most instances there were no special Easter appeals, but nevertheless there were good offerings generally. A quiet effort at St. Paul's Church, Richmond (Rev. George G. Burbanck, rector), secured an offering of \$4,500, which discharges a debt of \$4,300 accumulated over more than twenty-five years.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Sale of Down-Town Church—Suburban Church Extension—Community House Burned

OLD MESSIAH CHURCH (Rev. Peregrine Wroth, rector), for years the Church center for mid-day Lenten services, has been sold. The rector and vestry will establish a large parish work in the thickly settled suburban district of Hamilton, having taken over St. Andrew's Church, a diocesan mission. The removal of Messiah will leave Old St. Paul's as the only down town church in the business section. For some years noted preachers have spoken at mid-day Lenten services here.

CHURCH EXTENSION in the rapidly growing outlying districts is being carefully looked after by a special committee of the council. One of the most promising new centres is Holy Trinity Church (Rev. W. W. Gillis, rector). The old church building, surrounded by colored people, will be sold

and all efforts concentrated at the chapel, Lafayette avenue and Wheeler street.

THE MOTHER HOUSE of the Community of All Saints' Sisters, Orange Grove, was burned to the ground on Sunday, April 11th. The building was covered by insurance, which, like all insurance, has shrunk to half its value.

THE FIRST public meeting in the new diocesan house was held recently by the Church Periodical Club. The speakers were Miss Mary E. Thomas, Executive Secretary, C. P. C., New York, the Rev. Dr. E. T. Helfenstein, the Rev. Dr. Romilly F. Humphries, and the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. Miss Ethel M. Miller is now diocesan director.

COMMODORE J. W. O'NEIL, treasurer for over thirty-nine years of St. John's Church, Havre De Grace, and for over fifty years vestryman, has resigned the treasurership.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Forty Years at the Organ

MR. E. M. FOSTER has been organist of St. Paul's Church, Jackson, for forty years. When he took his place at the organ on Easter Day a member of the choir placed before him an oblong box with his name on it. When the box was opened it was found to contain \$400, a voluntary tribute of his associates to mark his long service.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop
WILLIAM M. GREEN, D.D., Bp. Coadj.

Home-Coming at Meridian

HOME-COMING WEEK was observed in St. Paul's parish, Meridian, beginning on Low Sunday. Every former rector was present, including the Bishop Coadjutor. Bishop Bratton also attended and preached on Wednesday morning. During the week the debt of \$3,170 on the rectory was cancelled, this being the only remaining indebtedness of the parish.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

Campaign Increases Salaries—St. Mary's School, Concord—Diocesan Paper

THE DIOCESAN Board of Missions recently increased several missionary salaries as a result of the Nation-wide Campaign.

THE TRUSTEES of St. Mary's School, Concord, recently added to the board Mrs. Edgar T. Fisher of Worcester, Mass., one of the original teachers at the school; Miss Mary E. Ladd, alumna and now principle of the school, and Miss Mary Goodrich of Concord. The tuition was increased from \$600 to \$750.

THE DIOCESAN PAPER, the *Church Fly Leaf*, has been put upon a bi-monthly basis and is being managed by the Rev. James C. Flanders working with the Rev. Howard F. Hill, D.D., who has been editor for many years.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Sunday School Convention—Fire at North Plainfield

ON APRIL 24th the annual diocesan Sunday school convention will be held at Christ Pro-Cathedral, Trenton, when Canon Lewis will be installed. The children's Lenten offering will be presented, the Bishop's

prizes are to be awarded, and in the afternoon a pageant, *The Vision of Victory*, is to be presented by the Sunday school of St. Mary's Church, Burlington.

WHEN BISHOP MATTHEWS visited the Church of the Holy Cross, North Plainfield, recently for Confirmation, he found the fire department putting out a menacing fire. Fortunately the flames were soon extinguished and the service began shortly after the scheduled time. The damage amounted to about \$500. The largest class in the history of the parish was presented by the rector, the Rev. Harold St. George Burrill.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

New Services Inaugurated—Lent and Easter—*Southwest Churchman*

THE REV. CLARENCE S. MCCLELLAN, JR., missionary of the "Big Bend" of West Texas, has recently inaugurated services at Hovey, Texas, for the ranchmen of that locality, and a children's service at Alpine, Texas.

DAILY LENTEN SERVICES at St. John's Cathedral, Albuquerque, were well attended. A large congregation heard Bishop Howden at the Three Hour Good Friday service, and in the evening, though some five hundred were seated and standing, some three hundred had to be turned away. Over three hundred persons received Holy Communion at the three celebrations Easter morning. As April 11th was Easter Day for members of the Eastern Orthodox Communion, about fifty Greeks attended the Eucharist at St. John's. The new deanery is now completed and occupied by the Dean and his family.

THE REV. KENNETH L. HOULDER of Deming, N. M., reports an enormous Easter congregation. The Knights Templar attended in a body, and the whole city fire department drove up with the fire truck. Parking the truck next to the church building the firemen sat in a block of seats reserved for them. About two hundred persons stood outside the church during the whole service.

THE NEW MEXICO *Churchman*, under the more ambitious name of *Southwest Churchman*, is now published at Albuquerque with Dean Ziegler as managing editor. The paper is now a sixteen-page magazine with a circulation of fifteen hundred.

NORTH DAKOTA

JOHN P. TYLER, D.D., Miss. Bp.

Mr. Hickson at Fargo

THE HEALING MISSION held in Gethsemane Cathedral, Fargo, on March 15th and 16th, by James Moore Hickson, was a most remarkable demonstration of the spirit and power of our Lord. Word was passed around quietly a day or so beforehand that Mr. Hickson would be there for the healing mission in the Cathedral and that everybody, regardless of creed or color, would be welcome. And they came from every quarter, from all over the state, travelling hundreds of miles. It was interesting to see a number of Indians from Standing Rock Reservation in the western part of the state. The secretaries in charge of registration in the crypt of the Cathedral were kept busy from Sunday afternoon till the close of the mission on Tuesday. Notwithstanding a terrific blizzard which started the evening of the first day and continued through the close of the mission the crowds were the largest ever seen in the Cathedral and required the presence of policemen outside to regulate the traffic.

After his brief explanation of his healing

mission, the sick and afflicted were helped or carried to the chancel rail, where Mr. Hickson placed his hands in healing touch upon each one, with prayer. Bishop Tyler followed him, placing his hands upon the head of each and giving the blessing. Practically all denominations were represented among those coming for healing, even Roman Catholics and Christian Scientists.

Mr. Hickson was careful to caution against the spirit of curiosity which looks only for instantaneous miracles. While such are entirely possible, he said, and do occur, yet the normal and usual was a gradual development and restoring and strengthening.

Although this is only the day after the mission, writes Dean Kloman, numerous instances have already come of those who have been definitely helped of their bodily infirmities, some cured, others improved and continuing to improve. Many are surely helped and strengthened in their spiritual life and our lives can never again be what they were. The healing mission will be continued each Wednesday morning in Gethsemane Cathedral.

OHIO

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

Approaching Meetings—New Parish Building at Shaker Heights, Cleveland—Lent and Easter

ON MAY 3rd Bishop McCormick will preach in Trinity Cathedral, Cleveland, at a service commemorative of Bishop Leonard's consecration thirty years ago. On the following day the diocesan convention meets, and on May 6th the Woman's Auxiliary holds its annual session.

A PARISH BUILDING is nearly completed on Shaker Heights, Cleveland, for St. Martin's parish, where the outlook is quite unusual. A rector is being sought to build on the foundations laid so well by the Rev. Donald Wonders and the Rev. Francis B. Shaner.

THE LENTEN noon-day services at the opera house in Cleveland, under the auspices of the Federated Churches, have been very largely attended; but they seem to be what might be called religious luxuries, rather than the quiet disciplining of the season.

EASTER COMMUNIONS have been larger than usual, and the gifts of the people have been proportionately generous.

OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.

The Approaching Convocation—Dinner to Bishop and Dean

OKLAHOMA'S coming convocation and institute will be the first reunion of the two missionary districts. There will be five days of convention with conferences under able leadership, held in Oklahoma City from April 25th to 30th. The convocation proper will be full and interesting. Changes are expected to conform to the national organization, and to present-day conditions. Conferences on women's activities will be led by members of the National Council: Miss Elizabeth Matthews on the Church Service League; Mrs. H. C. Theopold on its devotional side, and Mrs. J. McE. Ames on its educational side. On Religious Education the Rev. Robert S. Chalmers will speak. Under the leadership of the director of religious education, Mrs. Carrie G. Templeton, will be held conferences on The Church School Service League, while the Bishop will hold conferences on Personal Religion.

THE RECENT decision of Bishop Thurston to make Oklahoma City the see city, and the

arrival of the Rev. Thomas G. McCalla to become Dean of St. Paul's Cathedral afforded opportunity for a dinner to the men of St. Paul's and their friends. Mr. Joseph Huckins, Jr., of the vestry, tendered the dinner to the Bishop and the Dean on the evening of April 12th. Nearly one hundred and fifty men were present, musical selections by Miss Fuchner, Mr. Campbell, and Judge Taylor adding to the enjoyment. The chancellor, Mr. Henry G. Snyder, presided most felicitously and introduced the Dean and the Bishop, whose addresses delighted and aroused the men. The whole occasion was a happy augury of new usefulness for the Church in city and state. Archdeacon Chapin and the Rev. Messrs. Bellringer, Griffith, and Holding were among the guests.

OREGON

WALTER T. SUMNER, D.D., Bishop

Lent and Easter—Educational—Bishop Sumner Recovers from Acute Illness

THE BROTHERHOOD OF ST. ANDREW invited five of the country clergy to give addresses at the Passion Week services in the Baker Theatre at Portland. In Holy Week the attendance steadily increased, until on Good Friday the whole floor was filled. The Bishop gave a gripping address on the sense of certainty realized by all who follow in the steps of our Lord.

THE BISHOP is spending more than a week at the University of Oregon, Eugene, and at the Agricultural College at Corvallis. Special addresses will be given on the campus, and an intensive study made of the students attached to the Church, to discover suitable candidates for holy orders. If the Nation-wide quota is raised, a student centre will be founded, where under the *aegis* of the Church young men and women may meet for social and religious purposes. Corvallis and Eugene are the two strategical points of the diocese.

ON EASTER MORNING the Pro-Cathedral of St. Stephen was packed. The congregation overflowed into the parish house and into the street. At Trinity Church, at St. David's, at all parishes and missions a large increase in communicants was directly attributed to the impetus given by the Nation-wide Campaign.

THE BISHOP makes steady recovery from an attack of acute sciatica. During the early stages of convalescence he visited the Church of the Good Shepherd, Portland (Rev. John Dawson, rector), and at a confirmation service preached a powerful sermon on the cure for unrest, which can be found in service under Christ's banner.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Rev. Dr. Flint Becomes Diocesan Administrative Secretary—Clerical Union

THE OFFICE of administrative secretary for the diocese was created by the last convention to coordinate the work of all diocesan agencies. This officer will be the executive secretary of all diocesan boards, including the trustees, and will also act as personal representative of the Bishop to relieve him of as many of the details of diocesan work as possible. The Rev. Homer A. Flint, Ph.D., elected to this office, has resigned the rectorship of St. Peter's Church, Pittsburgh, as of May 1st.

THE PITTSBURGH CLERICAL UNION met at St. Peter's Church and parish house, on April 12th, with unusually large attendance. Holy Communion in the morning was followed by luncheon. In the afternoon the

union was addressed by the Very Rev. H. E. W. Fosbroke, D.D., Dean of the General Theological Seminary.

QUINCY

EDWARD FAWCETT, D.D., Bishop

Brotherhood Extension—Kindergarten at Rock Island—Forward Steps

MR. GEORGE C. MURDOCH, one of the organizing secretaries of the Brotherhood, making bi-weekly visits to the Cathedral and the Good Shepherd, Quincy; St. James', Griggsville; Grace, Galesburg; St. John's, Kewanee; St. Stephen's, Pittsfield; St. John's, Preemption; and St. Jude's, Tiskilwa, has established permanent chapters in each place. Everywhere, his lectures have been enthusiastically received. On one evening when St. John's (Preemption) group was to meet, the weather was so bad that postponement was thought necessary. Promptly at the hour set, however, all the men arrived, wet to the skin. So interested were they that they sat in their wet clothes right into the wee sma' hours, discussing the things of the Kingdom. In most places, church attendance campaigns were held with gratifying results.

AT TRINITY CHURCH, Rock Island, a kindergarten has been established with an enrollment of about twenty-five children.

ST. JOHN'S CATHEDRAL has just been renovated and redecored and a new system of electric lights installed.

CHRIST CHURCH, Moline, is now entirely out of debt.

THE ALTAR GUILD of St. James' Church, Griggsville, has just liquidated its debt upon the pipe organ and is planning the erection of a greatly needed parish hall.

THE BISHOP continues to improve in health and strength and is now able to take up his visitations and other duties.

RHODE ISLAND

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

Churchmen's Club Addressed by Robert H. Gardiner—H. Anthony Dyer Before Clerical Club

MEMBERS of the Churchmen's Club and their guests at the spring dinner of the club on April 13th had the privilege of hearing Robert H. Gardiner speak on The World Conference on Faith and Order, and were greatly enlightened. One phrase used will not be forgotten: "The only force that can save the world from becoming a veritable hell is the power of Jesus Christ, who prayed that all may be one." Bishop Perry briefly seconded all that Mr. Gardiner had said and emphasized the need of faith and devotion in the individual man, rather than in organization alone to bring about unity, and then spoke of the power felt in the personality of such a man as the late Samuel Richmond Dorrance, treasurer of the diocesan committee of the Nation-wide Campaign, who died in Easter week, and had long been a quiet force for good in the diocese, as a delegate to the diocesan convention and the General Convention and as a member of important committees.

COL. H. ANTHONY DYER, the well-known artist of Providence, addressed the Clerical Club at the April meeting on Impressions of Some Beautiful Churches, naming as the three most beautiful churches from an artist's point of view, especially in their interiors, the *Capella Paletina* and the Cathedral of *Mon Reale*, Palermo, and the Church of St. Onen, Rouen. The spirit of worship had been kept up in all these without rad-

ical change for centuries, and even to-day the atmosphere of devotion was kept up, as in many other European churches, through the presence of our Lord felt in the Blessed Sacrament.

BISHOP PERRY, who is to attend the Lambeth Conference, has taken passage for himself, Mrs. Perry, and the two children on the *Canada*, sailing from Montreal on June 12th.

SOUTHERN OHIO

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

Healing Mission at the Cathedral

THE HICKSON HEALING MISSION at St. Paul's Cathedral on April 14th and 15th was remarkable for its absolutely devotional and sane character, its insistent appeal to faith in God and that beside several well-authenticated cures it developed a spirit of harmony and sympathy of the most Christ-like character. The Bishop Coadjutor was in the chancel to give the Church's blessing to each kneeling suppliant on the first day, and on the second day Bishop Vincent, convalescent after his experience with two severe operations, lent the service the endorsement of his presence and gave Mr. Hickson his blessing before he began the day's work. The whole clergy of the city and of the adjacent cities across the Ohio put themselves absolutely at the disposal of Dean Purves for the two days of the mission and no post of duty was refused. Visiting clergy from Toledo, Dayton, and other points gave their services also. The mission went on without a hitch. The offerings given in thanks, without solicitation, were generous, reaching \$1,150.

Mr. Hickson laid hands on about 1,500 people at the Cathedral in the two mornings, and on about 500 more during the latter afternoon at St. Andrew's (colored) mission, with the Rev. E. H. Oxley in charge. After a brief address to the clergy Thursday afternoon, he left for Columbus to hold a similar mission there. Mr. Hickson drove in an auto for six hours one afternoon and evening visiting the bed-ridden. Every moment of his waking hours seemed occupied and yet he showed no signs of fatigue. Patients came from distant towns and cities in Ohio, Kentucky, and Indiana and the expression of faith was tremendous.

THE EASTER services in Cincinnati were well attended and large classes were confirmed by the Bishop Coadjutor at Christ Church, St. Luke's, St. Andrew's, Grace, Avondale; the Cathedral; Holy Trinity, Hartwell; Calvary, Clifton; St. Philip's, and St. Stephen's, adding over two hundred communicants to the Church.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Diocesan Church Schools Unite in Lenten Offering Service—Diocesan Convention to Meet

ON LOW SUNDAY, the Church schools of the diocese met in Grace Church, Grand Rapids, for a notable thanksgiving and presentation service, and made the combined offering of their Lenten savings. All the schools of Grand Rapids, some entire schools from nearby towns, like Holland, and representatives from nearly all the remaining schools of the diocese were present, assembling about five-hundred children. It was the first big gathering of the sort ever held in Western Michigan. Each school had already presented its Easter Offering on its own altar, but the aggregate was now made diocesan.

The procession was formed in the spacious parish house. The choirs of Grace Church

and St. Mark's Pro-Cathedral led, followed by the bishop and clergy, then by four or five entire schools and representatives of most of the others, all identified by their banners. It took about twenty minutes for the march. The service prepared by the General Board of Missions was used. The Bishop preached, giving the children instruction in regard to the meaning and importance of the Lenten and Easter offering. A large chart showed the names and membership of the schools and the amounts contributed by each. The most notable sums and per capita gifts were from Grace Church, Grand Rapids, with 320 pupils giving \$1,353.43, an average of \$4.23; St. Mark's, 250 pupils giving \$750, an average of \$3.00; Grace Church, Holland, 50 pupils giving \$159.53, an average of \$3.18; and St. Luke's, Kalamazoo, 336 pupils giving \$604, an average of \$1.80. St. Thomas', Battle Creek, was represented only by its gift of \$250 sent in by its one hundred scholars averaging \$2.50. The total was \$3,640 from some 1,395 children. This is about \$1,000 above any previous record. Many of the children gave individually only what they had earned, one boy, son of wealthy parents of Grace Church, giving \$40 in the very cheques received in payment for his work. Two other children of St. Mark's gave respectively their personal earnings of \$25 and \$20.

The occasion was full of inspiration. Any one can appreciate the thrill of emotion that stirred teachers and scholars when they marched up the aisle and saw the choirs and clergy filing into the chancel under the most beautiful and impressive picture most of them had ever looked upon in any church, the new white marble altar and the glorious mural painting of the Ascension only recently unveiled. Of this noble decoration more will be told soon. The event marks a splendid forward step.

WHEN THE diocesan convention meets in St. Paul's Church, Muskegon, on May 18th, it will expect to continue in session until business is completed on Thursday afternoon. This is a new departure, adding a day to the length of meeting.

WYOMING

NATHANIEL S. THOMAS, D.D., Miss. Bp.

Real Estate Transfer at Casper—Church Opened at Rock River

THE VESTRY of St. Mark's Church, Casper, has sold its land for \$75,000 to a syndicate which will erect a seven-story office building as soon as the land is vacated. The vestry owns a splendid location in another section, and is planning to move the church there, to be used until the new buildings can be erected. Under direction of the rector, the Rev. Philip K. Edwards, an extensive building enterprise is contemplated, involving approximately \$125,000.

THE FIRST service in the new Church of St. Mary's of the Plains, Rock River, was held on Easter morning, with a congregation of over one hundred enthusiastic persons occupying a building planned to seat eighty. The overflow, however, remained throughout the entire service. The new church, designed by the vicar, the Rev. F. C. Wissenbach, was completed at a cost of \$4,500. The building is happily proportioned. A gothic arch separates chancel and nave, and a rood-beam is surmounted by a heavy rood. The chancel walls are green with a small gold cross, while the walls of

the nave are leather brown with a small black cross. The new choir of twenty voices made its first appearance at this service.

Educational

PRINCETON SUMMER SCHOOL FOR THE CLERGY

THE PRINCETON Summer School for the Clergy, formerly the New Jersey Summer School, and now affiliated with the Princeton Summer School for Lay Workers, meeting under the auspices of the Synod of the Second Province, will hold a five-days' session beginning on the evening of Monday, June 21st, and closing on Friday, June 25th.

Those attending, in addition to the special course of lectures offered to the clergy, will enjoy all the advantages and facilities provided by the lay school without further expense. Those desiring to remain for the additional five days of the lay school may do so without the payment of any fee to the latter, but of course will be required to defray the added cost of board and lodging.

Dean Ladd of the Berkeley Divinity School, Middletown, the Rev. Stuart L. Tyson, and Prof. W. M. Urban, Ph.D., of Trinity College, Hartford, have consented to serve on the faculty.

As the number of clergy who can be accommodated is limited to fifty, an early application is desirable.

The total expense of \$12.50 for the five days includes a registration fee of \$5.00 payable on application, and \$7.50 for board and lodging to be paid on arrival. The parish house of Trinity Church, Princeton,

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Application for enrollment may be made to the Rev. Ralph E. Urban, rector of All Saints' Church, Trenton, New Jersey, secretary-treasurer of the school.

**SUMMER TRAINING SCHOOL
AT SEWANEE**

THE SUMMER TRAINING SCHOOL FOR WORKERS will be held at Sewanee, Tenn., from August 3rd to 12th. There will be a "get-to-gether" meeting on August 2nd at 8:30 P. M., and on the morning of the 3rd instruction will begin. Instructors in Missions will be Mrs. George Biller, organizing secretary of the Woman's Auxiliary, Miss Nannie Hite Winston of Louisville, and Miss M. P. Ford, of Aiken, S. C. Instruction will be given in women's work in the mission field, reorganization of the Woman's Auxiliary, Mission Study Class, with addresses in the evening and conferences whenever advisable.

In the Department of Education, the Rev. Gardiner L. Tucker, Field Secretary of the Board of Education of the Province of Sewanee, will be assisted by an able corps of instructors. Miss Frances H. Withers, assistant secretary of the Department of Education of the Presiding Bishop and Council, will teach. Great emphasis will be placed on the Christian Nurture Series. Each course will be considered and explained, so that those who attend may return prepared not only to teach with understanding mind and sympathy but to conduct study classes and to hold conferences. *The Teacher* and *The Pupil* will be considered in separate periods. Miss Withers will explain the Church School Service League, and tell of the best way for the activities of a parish to function. In the Department of Social Service, many questions will be considered in open forum each day beginning at 8:30 P. M. Lectures on subjects peculiarly suited to our time will be followed by general discussions. Preceding the open forum each day there will be pageants and mystery plays.

In addition to the work outlined above, there will be full discussion of opportunities for work for men, especially those who signed service cards in connection with the Nation-wide Campaign. Other subjects will claim the attention of the school, such as The Immigrant, Rural Districts, and Holding Missions.

The Holy Communion will be celebrated each day. At Bible Class at 8:30 A. M. notices will be given. Twilight service on the lawn at 7:15 P. M.

This will be the tenth anniversary of the school, and the event will be appropriately recognized. Any one wishing further information, may address the Rev. Mercer P. Logan at Charleston, S. C.

**BUILDINGS AND ENDOWMENT
AT SEWANEE**

ARCHITECTS are now at work on plans for extension of the University of the South. The system of housing adopted calls for a number of living halls with capacity of about forty men each. Each hall will have a different name, but, to maintain the democracy of the student body, and to preserve its solidarity, a common refectory will be erected, where all lower classmen will be required to eat and where all gownsman may do so at their pleasure. In each hall the matron's own parlor will be open to the boys for social enjoyment. The building scheme contemplates an oval with the re-

fectory at one end of the axis and the gymnasium at the other. The halls will cost from \$40,000 to \$60,000. The Sewanee Military Academy will be rebuilt, that particular unit having been destroyed by fire

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writes in a Foreword: "I commend most cordially the reading of the argument contained in this book, to all who have opportunity. It brings to the attention of thoughtful Christian people a subject which is of far more importance than many realize."

"This book is timely. The theory of the book is simple; it is based on the literal acceptance of the accounts of healing given in the New Testament. . . . It is a little book that makes one think. It sets forth its own view with clearness and avoids controversy with other systems. There are also some beautiful prayers for the sick, of great pastoral value to any clergyman, as well as suggestive for the visitation and for the use of the sick."—*The Churchman*.

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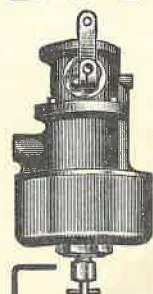


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October 18th. The Inn will be absolutely fire-proof, as will also the Memorial being built in honor of the Rev. John B. Cannon, who died in March 1915, while chaplain of the University. The Inn will be used next year as a living hall. The gymnasium will be a gift to the University.

It is announced that women will be permitted to enter the summer school this year, at the University of the South. This does not necessarily mean, however, that Sewanee is henceforth to be coeducational. Institutions into which women have only recently been admitted are sounding a warning note to Sewanee against the "female of the species", telling stories of close contests for scholarships!

The Sewanee endowment campaign is now on the home stretch. The Bishop of Florida announces that his diocese will raise the maximum quota of \$50,000. The Bishop of Georgia is lending his personal supervision to the drive with the cooperation of Col. A. R. Lawton, Jr. The Atlanta diocese is under the direction of the Rev. C. B. Wilmer, D.D., and Milton Dargan, and the quota will be forthcoming. Bishop Guerry of South Carolina is making use of the forces of the Nation-wide Campaign in behalf of Sewanee.

Bishop Gailor spoke a few nights ago to a meeting of leading clergy and laymen in Memphis. Enthusiasm ran high and completion of the quota was assured. Warren Kearny is leading the New Orleans forces. From the ranks of the alumni workers are going to various dioceses.

ENLIGHTENING THE HEATHEN!

DR. GRENFELL tells the following anecdote in his recent autobiography, *A Labrador Doctor* (Houghton Mifflin Company):

"In one of my lectures, on returning to England, I mentioned that as the Eskimos had never seen a lamb or a sheep either alive or in a picture, the Moravians, in order to offer them an intelligible and appealing simile, had most wisely substituted the kotik, or white seal, for the phrase 'the Lamb of God'. One old lady in my audience must have felt that the good Brethren were tampering unjustifiably with Holy Writ, for the following summer, from the barrels of clothing sent out to the Labrador, was extracted a dirty, distorted, and much-mangled and wholly sorry-looking woolly toy lamb. Its *raison d'être* was a mystery until we read the legend carefully pinned to one dislocated leg, 'Sent in order that the heathen may know better.'"

THE UNSOPHISTICATED VESTRY

NOT LONG SINCE the vestry records of an entire century in an eastern parish were gone over by one interested in the inner workings of parishes. The following items were among those specially noted, the first four paragraphs seeming to hang together:

The rector was appointed a committee to liquidate the entire church debt.

The treasurer reported only \$19.00 unpaid pledges and immediately resigned.

Notice was issued to the congregation that the names of those in arrears would be posted in the church.

There are no vestry minutes for two years afterwards.

At one time the vestry after much profession of kind and affectionate regard sent a letter to the rector, who was away on his vacation, intimating that should an advantageous offer be made to him while visiting distinguished and influential friends he was not to consider himself embarrassed

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AN OPEN LETTER

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many Jews are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

This Society possesses in the person of Mr. Benjamin A. M. Schapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

Our Society occupies the unique position of issuing literature adapted to the Judaic mind, without cost to those who wish to use it.

We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of "The People, the Land, and the Book."

Yours very truly,

- KENNETH MACKENZIE
 - WILLIAM W. McALPIN
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- Ways and Means Committee

WHAT EMINENT CLERGYMEN SAY OF OUR TRACTS

The late Rev. David Gregg, D.D., LL.D., President of Western Theological Seminary, in the introduction, says:

"I deem it a privilege to be permitted to write a brief preface to this Treatise of Mr. Schapiro on the 'Origin of Sacrifices'. I have known him for twenty years. These years bear testimony to an unsullied manhood. They reveal also an incessant research, a growing scholarship, and a painstaking accuracy, which should secure acceptance and give value to every product of his able pen. This tract is the expression of loyalty to the one living and true God. It is the voice of a true Israelite."

Robert D. Wilson, Ph.D., D.D., Professor of Semitic Languages and Old Testament Criticism at Princeton Theological Seminary, who, writing to the Society about this tract, says:

JESUS AND HIS KINSMEN (Second Edition 50,000)

Prof. Luther T. Townsend, D.D., S.T.D., M.V.I., who has written the introduction, says:

"The following essay by our friend, Mr. B. A. M. Schapiro, is, therefore, from several points of view of great interest. He is a Christian Jew, is highly educated, and abounds in love and zeal for his people."

"His appeals to the Jewish people to accept Christ and His Salvation are among the strongest we have ever seen."

"I have just read Mr. Schapiro's tract on the 'Origin and Significance of Sacrifices'. I believe it is one of the best treatises ever written on the subject."

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"Ye shall not see me henceforth till ye shall see me, Blessed is he that cometh in the name of the Lord."
(Jesus the Christ).

"Through your mercy they also may obtain mercy."
(St. Paul).

THIS APPEAL HAS THE APPROVAL OF THE BISHOP OF NEW YORK,
WHO IS THE PRESIDENT OF THE SOCIETY.

This Advertisement is paid for by a Layman of the Church.

by his engagement here. It was added, however, that this was not to be taken as a suggestion that his pastoral charge over them should cease now or at any future period, they preferring and wishing that the time and mode of separation should be selected by himself.

In the case of one man whom they desired as rector and who was conducting a large and successful work elsewhere, it was urged as a reason of acceptance that the parish was soon to be "linked to his city by an iron chain", so that a visit to and review of what had been under his labors for the past nine years could be frequent and pleasant. Besides, the local atmosphere would be found more conducive to his health than that of the less ventilated city.

Another was urged to come by the plea that his coming would undoubtedly help to fill up the necessary subscriptions towards his salary, which were as yet insufficient.

ONE WAY OUT OF THE SLUMS

MISS MARGARET E. SANGSTER, the well-known writer of stories of the slums of New York, tells this little incident in the *Christian Herald*:

"I once knew a settlement worker who loved bright colors—loved them above almost anything. Her little room, far down on a particularly crowded side street, was a marvel of gay cretonne, and cheerful chintz, of copper candlesticks, and flowers in a blue bowl.

"This room," she used to tell me laughingly, 'is more than a room to me. It is an escape from the dirt and dinginess of the city; it is an oasis in the desert of the slums; it is a home!'"

"It so happened that a teacher in a mission house sent a little child, one day, with a message to the Settlement Worker. The little child was a small, temperamental Italian with a love of the artistic and beautiful in her breast that no one, not even she herself, suspected.

"The child came from the mission house, the message—which was a onewhite note—clasped between a dingy thumb and forefinger. She knocked timidly at the settlement worker's door and was told, pleasantly, to come in. Shyly she pushed open the door and stood, gasping, on the threshold of what seemed a small heaven to her amazed eyes. The note dropped from her dingy little hand.

"Ain't it—grand!" she breathed.

"The settlement worker looked across the room into the soul of the little slum girl.

"Don't you want to come in?" asked the settlement worker softly.

"The child stepped in, like someone in a dream, across the threshold.

"I ain't never seen such a pretty place," she said slowly. 'At home it's dirty—an' brown an' gray colored.'

"Well, the settlement worker kept the child with her for an hour or so, and gave her some gay bits of cretonne and a handful of flowers and a long yellow candle.

"It would make a long story to tell in detail how those scraps of bright color transformed that dull tenement room. But they did. They transformed it so much that an untidy mother set to work scrubbing floors, and a laboring man father scraped the mud off of his shoes before he came in and—because his home was bright and attractive—he stayed in, instead of going to the corner saloon, after the evening meal. And the little child, because she was clever enough to work out the theory of cause and effect, decided that she would always keep the home neat and colorful.

"That's the reason why a certain Italian family no longer lives in the slums. That's why a certain little girl, no longer a little girl, is a successful secretary to a big business man."

NOT SUBSTITUTES, BUT A REAL THING

THE SALOON itself has been a "substitute" for the home, the church, the school, and other wholesome institutions.

Whiskey has been the substitute for children's shoes, for their education, for their chance of advancement. Drunken loafing has been a substitute for honest labor; squandering has been a substitute for saving, and poverty a substitute for good pay.

Does one recovering from disease seek a "substitute"?

There is not a true mother but has looked upon the saloon with a quiver of fear for the safety of her boy. Is she asking for a "substitute"?

There is not an enlightened mind in all the land but knows that the saloon is the cesspool which has been breeding four-fifths of the vices and crimes that curse humanity. Pauperism, disease, degeneracy, insanity, failure, suicide emanate from this cesspool as poisonous vapors emanate from a malarial swamp. Do these curses require "substitutes"?

Who thinks of suggesting substitutes for the jails that are to be emptied, the poor-houses to be closed, and the hospitals no longer needed?

Throughout the country reading-rooms and recreation centers are being established, and it is at these places that the young and unmarried men, as well as those who have families, may spend their evenings with profit and with good to themselves and the community at large. But these are not substitutes; they are the real thing.—CHARLES GRANT MILLER, in the *Christian Herald*.

BLESSED is the man who has found his work; let him ask no other blessedness. Know thy work and do it. Work at it like Hercules. One monster there is in the world: the idle man.—*Selected*.

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