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# The Living Church

VOL. LXIII

MILWAUKEE, WISCONSIN, MAY 1, 1920

NO. 1

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

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IF, IN ALL our joint service and coöperation, we have kept on in closer approach to God, if we have brightened any life, comforted any heart, uplifted any soul, shared any one's burden, upheld any man's ideals, sought out the erring, stood by the tempted, ministered to the sick and needy, and kept our hand in the hand of God, then, though conscious of much that still remains incomplete, let us thank God that we have tried and have had some share in His blessed purposes. Let us keep up, keep on, and strive to live more nearly as we pray.—*Bishop Woodcock.*



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NO. 1



## The Problem of Unity

**A**Lmighty God undoubtedly desires the unity of the Church. The Church, which is bound to fulfil His will, must have the same desire. All of us are bound, therefore, as Christians and as Churchmen, to do what we can to promote that end.

The ecclesiastical world is full of conferences seeking to find the way of peace. The tide has turned away from Protestant divisiveness, and the best thinkers among Protestants, together with Anglican and with Greek Churchmen, are very much in earnest in seeking the solution of a most intricate problem.

We shall treat at a later time of the subject in its bearings upon our relation with the Eastern Churches. Our present purpose is to treat of it as it is presented in the recent book, by Dr. Newman Smyth and others, *Approaches Towards Church Unity*,\* and in the official conferences between Congregationalists and Churchmen which are now being held. These conferences, it will be remembered, grew out of the unofficial conferences held last year. The result of those unofficial conferences proving unacceptable as it had been framed, and the Congregational National Council asking for a committee of conference, the whole subject was remanded by General Convention to a new commission to take up the matter *de novo* with certain general suggestions, and that commission has already had one conference—perhaps more—with the like official commission of Congregationalists. The whole matter being now in fluid form, it is much to be desired that Churchmen will treat of it constructively and sympathetically. The question for the two commissions to determine is this: What can we do together to pave the way for ultimate unity?

Since the General Convention we have seen the report on unity that was presented to the Congregational National Council and which may be presumed to be the basis upon which the request for committees of conference was based, and then the volume by Dr. Smyth already referred to. Perhaps it may be useful for us to devote a preliminary consideration to the latter book.

We find in it much of value. Dr. Williston Walker's initial chapter on The Early Development of Church Officers seems to us not to get at the core of the root problem as to Holy Orders. Dr. Smyth's two chapters, Vital Principles of Church Development and Concerning Schism, and Dr. Raymond Calkins' two on The Historical Method of Approach and on The Place of the Creed in the Life of the Church are of primary importance. In these, as in Bishop Brent's chapter Concerning Unity, there is shown a real desire to avoid platitudes and generalities and really to find a way out of the present maze of disunity. Records of various

earlier and current movements toward unity, including that connected with the later proposed Concordat, are among the valuable features of the book. The positions taken by Dr. Smyth and Dr. Calkins shall have our chief attention. Indeed the statement of the problem by the latter (pp. 84-88) is so keen and so accurate that it is a classic of its kind.

Dr. Smyth takes Newman's *Development of Christian Doctrine* as the basis for a study of the subject from the biological standpoint. "One may well wonder," he says, "whether Newman would ever have taken that step" [of secession to Rome] "if Oxford at that time could have given him a modern course of study in general biology" (p. 41). And if the Church is an organism it must be subject in some form to the laws of biology. Dr. Smyth's treatment is suggestive but we cannot review it in detail. In general we assent to his argument. Dr. Smyth avoids conclusions and so, perhaps, should we, though we cannot make it seem that his argument could be so pressed as to embrace within the organism those who seem definitely to have broken loose from it. We agree that Catholicity is not to be found "in a vain endeavor to put existing nonconformity back into some previously existing uniformity", and that "if we could imagine the Churches in all their manifoldness to be put back as one body into the undivided Church of the first five centuries, that would not make one Catholic Church; for it would leave outside the manifold and rich fruits of the life of the Church in all the seasons since." But Dr. Smyth seems to use the term "the Church" to include rather the whole company of believers than the organism. He does not make clear the distinction between the *ecclesia* organism and that which is not of the organism. Yet an organism must essentially be distinct from that which is not a part of it.

The synthesis which Dr. Smyth seems to find in a paragraph of the Papal bull *Apostolicae Curae* seems to us no synthesis at all but rather a mistaken interpretation of the Pope's language. Dr. Smyth quotes from the bull—that, it will be remembered, which examined and condemned Anglican orders—the following:

"When one has rightly and seriously made use of the due form and matter requisite for the offering or conferring of a sacrament, he is considered by the fact itself to do what the Church does. On this principle rests the doctrine which holds that to be a true sacrament which is conferred according to the Catholic rite by the ministry of a heretic or an unbaptized person" (p. 145).

Dr. Smyth's comment is this:

"In this utterance the Pope was not referring to baptism. The context shows that the two sacraments, that of orders and the Eucharist, were under consideration. Had the word heretic only been used, the statement would merely have referred to the doctrine of the Church which was maintained by Augustine. But

\* *Approaches Towards Church Unity*. Edited by Newman Smyth and Williston Walker. Yale University Press, New Haven.

the additional word conferred by the ministry of 'an unbaptized person' is significant. For an unbaptized person has no orders at all" (p. 145).

Wherefore he argues that "the Roman doctrine does not make the greater sacrament of the Eucharist in itself dependent upon the lesser sacrament of orders. The point here to be noticed is the sequence of the powers and organs of the Church; viz., before all, the Church; secondly, the sacraments; thirdly, the powers of ministry; and fourthly, the differentiation of orders" (p. 146).

But the quotation from the Papal bull almost certainly does not mean what Dr. Smyth believes it to mean. The Pope was writing of the bearing of the intention of the English Church upon Anglican orders. The "one" who is "considered" "to do what the Church does" must be such an one as the Church has commissioned to perform an act. The reference in the second sentence to "the doctrine which holds that to be a true sacrament which is conferred according to the Catholic rite by the ministry of a heretic or an unbaptized person" must certainly involve Baptism only, for only in connection with Baptism does the Roman Church hold such a doctrine. The question at issue, of course, has to do with what the Pope meant; not with what either Dr. Smyth or ourselves may think he ought to have affirmed. The Pope's words, taken by themselves, may very likely be susceptible of the interpretation that Dr. Smyth puts upon them, but in that event they would overthrow the logic of the entire bull. The Pope was in the act of condemning Anglican orders, and by this interpretation of his words all his other arguments would have been rendered futile, for this interpretation would have established the validity of the Anglican priesthood, however irregular he might have held it to be. It is significant that in all the elaborate criticism of the bull that followed its publication, no single critic, so far as we know, seized upon this paragraph as a saving clause in the interest of Anglican orders, as would have been done if others could have given Dr. Smyth's interpretation to it. Canon T. T. Carter quoted the very paragraph, saying "We also hold that intention, as well as form, is essential to a Sacrament. We can adopt the Pope's language," which followed (*Church Eclectic*, November 1896, p. 735). But he never suggested that this could mean that the "true sacrament" of the Holy Communion might be "conferred according to the Catholic rite by the ministry of a heretic or an unbaptized person." What, therefore, Dr. Smyth seizes upon as a synthesis between Catholic (or at least Roman) and Protestant doctrine must, we fear, be rejected. A synthesis must somehow be found, if that be possible, but it is not supplied in this paragraph from the Pope.

Dr. Smyth criticises the Anglican contention that a valid priesthood is necessary to a valid Eucharist thus: It "involves a double *non sequitur*: (1) It renders the sacrament of the Eucharist dependent upon an order of ministry, which it does not acknowledge to be a sacrament. (2) It puts the first last, and the last first." We waive the discussion of whether holy order is to be esteemed a sacrament. But we fail to see where dependence upon priesthood for valid consecration involves any *non sequitur*. The priest is simply the commissioned representative of Jesus Christ. His priestly character is entirely dependent upon the one true Priesthood of his Lord. His function is to perform an act which obviously demands the divine commission in order that it may be done at all. There is no *non sequitur* in demanding that he show his commission before he acts in accordance with it. The sacrament must, of course, be dependent upon some series of conditions that are prior to it, and to make it dependent upon the act of an unordained person would put "the first last and the last first" precisely as much as does the Catholic position.

Rather would the true synthesis seem to us to lie in the principle that what the Catholic Church has directed, what she has uniformly practised through the ages, should be accepted as the presumption of the will of our Lord. If one ministry certainly has His authority, and another only *may* have that authority, why not accept the certain rather than the possible?

But though we have criticised some of the contents of this volume it must not be supposed that we view its publication as a trivial matter. It is one of the most notable books

of the day. It would have been impossible, from the beginning of the division in English Christianity up almost to the present day, for any Congregationalists to have written such a book. If there were no other considerations, this volume would itself justify the official conferences which the legislative bodies of both communions have authorized. Whether immediate results can be anticipated from those conferences cannot now be prophesied; short cuts to unity will please no one. But the exchange of views with men so thoroughly in earnest, so obviously seeking the true basis for unity, must in itself be helpful. Every Churchman should be earnestly praying Almighty God to guide those who participate in the conferences.

We shall recur to the subject, which must be treated from other standpoints as well, perhaps several times.

FEW Churchwomen, passing to their rest, could leave so many true mourners as does Mrs. Lydia B. Hibbard, of Chicago, who passed away on Sunday last, after receiving a paralytic stroke two days earlier.

Mrs. Hibbard had a passion for giving. But she gave herself and not only her wealth. She gave through intelligent interest in all the work of the Church and of other philanthropies. Her hospitable home entertained very many missionaries and other travelers of distinction. She inquired into their needs and the opportunities of their work, not waiting to be asked to give. She responded to appeals so generously that one wondered that she could divide her interests so largely. Toward the close of every month, since the beginning of the war, a group of checks has come from her generous hands to THE LIVING CHURCH office to be divided among the several funds for which need had been presented. Through this office alone she gave away several thousand dollars a year. And her letters, and especially the letters of these latter years, when writing had become something of a task for her, were among the editor's most cherished, most revered delights. "Answer quickly," she wrote once, not long ago, "for at eighty-five years of age one cannot wait long." Her "waiting" is now crowned with the joy of paradise!

The Hibbard Memorial Chapel at Grace Church is her monument in stone, but many hearts will cherish living memorials of her. For her personality and her charm were a part of every gift.

God bless her, as she passes into light! Few have been nearer to Him on earth; none is more fit for the closer relationship into which she has now been admitted.

MUCH space is devoted in this issue to St. Stephen's College—the only Church institution of collegiate grade in the eastern states. St. Stephen's amply deserves the confidence and the support of Churchmen. It has been a splendid force in recruiting for the ministry and in

giving collegiate training to men preparing for orders, and has never done better work than at the present time, under the direction of President Bell and his associates.

The Church ought to know the college, its needs and its problems, more intimately.

ANY articles which would naturally be treated this week have been crowded out by the material dealing with St. Stephen's. Among these are the final instalment of Professor Baldwin's valuable series, and another of Mr. Woodruff's papers dealing with the solution of social service problems. We are confident that our readers will forbear unsympathetic criticism.

Consequent  
Omissions

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE  
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Miss A. E. Wheelwright, Church of the Advent, Boston, Mass. . . . .	\$ 5.00
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\* For relief of children.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(The Fifth Sunday after Easter)

SOME OF THE CHRISTIAN'S PROBLEMS

*The Christian's Philosophy*

Sunday: Philippians 4: 8-20

"I have learned to be content."

SUCCESS in life depends upon our philosophy regarding it. Not the world's estimate, but that kind of life which we believe, counts for success in the sight of God. Underlying all our experiences must be a basic principle on which we rest. As we learn to think logically, fearlessly, we gain in moral courage. As our mental attitude in common things, so in great crises. A wounded ego is the cause of much unhappiness. Settle it in your mind not to be lightly wounded. Nothing hurts me that does not hurt inside. It is an unwise philosophy to think always that the grass is greener in our neighbor's yard. Expecting expressions of appreciation we miss the sweetness of life. This bit of philosophy saves me many a heartache: "The good accomplished by the deed itself bears with it its own reward." Learn to be content!

*The Christian's Business*

Monday: Acts 19: 23-41

"By this business we have our wealth".

Diana of Ephesus, the goddess of fruitfulness, enjoyed a world-wide worship at the beginning of the Christian era. The manufacture of shrines enclosing an image of the deity was a lucrative business in Ephesus. As St. Paul weakened faith in the goddess he undermined a lucrative business. It was not the honor of Diana but the death-blow to a lucrative business prostituted to immoral gain that caused the uproar (*Vide* Acts 16:19). The selfishness of human nature is not a pleasant thing. The man who acts on the principle that

"business is business" is a dangerous citizen. There is no more contemptible person than one who uses religion to cloak his greed. Christian business should be dominated by the desire to do right at all costs, and the business that will not bear the scrutiny of honest men must go to the wall. The worship of Diana is gone, Christianity lives on!

*The Christian's Personal Liberty*

Tuesday: I Corinthians 8

"That I cause not my brother to stumble."

There is a limit to personal liberty, and that limit is reached when what we might do would cause another to stumble. It is often difficult to know how we should act under certain circumstances. The Christian's rule should be one of restraint where his conduct may cause a weaker brother to fall. Our principle of personal liberty must not be exercised to injure another's efficiency or wound his conscience. In matters morally indifferent, "All things are lawful"; but when we might thereby hurt the tender conscience of another the Christian law of love dictates that: "All things are not expedient."

*The Christian's Daily Life*

Wednesday: Romans 12

"To present your bodies a living sacrifice acceptable to God."

The circle of a man's relations is affected by his attitude toward God. Humanity's greatest need to-day is not secular but spiritual. Human management of the universe is a failure. Without divine intervention this old world will drift into chaos. Our souls have shrunk while our bodies have grown. Now, as gathering clouds dim our physical sight our spiritual vision increases. In the consecration of the commonplace lies the hope of the world. Self-surrender to God can work the needed transformation. To approximate in conduct the spiritual maxims of this chapter would regenerate human society in a brief period.

*The Christian's Social Ideal*

Thursday: Philemon

"No longer a servant but a brother beloved."

This brief letter is one of the Bible classics in the ideal of brotherhood. The runaway slave is returned to his master with the appeal that there should be brotherhood in the Church. The essence of sin is selfishness; of love, brotherhood. One is a disintegrating force, the other the bond of unity. The supreme law of Christianity is love, which should attract men into social relations of sympathy and sacrifice for the common weal. The love we profess for Christ has its finest expression in the good we do for man. The Christian ideal of brotherhood is steadily working its way through the Church into society at large, and as its spirit prevails the social unrest will be healed, and only so.

*The Christian's Triumph*

Friday: Revelation 19: 1-10

"These are true words of God."

In details interpretations of this passage may differ, but its general meaning is plain and full of encouragement. The great multitude before the throne is but the first fruits. In our conflict with evil it will help us to realize that this conflict shall not go on forever. There is coming a day when the forces of righteousness will triumph gloriously. Everything that sets itself against Christ shall be destroyed. And the assurance helps one to bear the burden and heat of the day.

*The Christian's Reward*

Saturday: II Timothy 4: 1-8

"Henceforth the crown of righteousness."

The Christian religion nowhere promises immunity from suffering, sorrow, loss. These are the common heritage, and it is a grievous mistake to interpret God's ordering of our lives in the terms of a limited human experience. Our reward will be like St. Paul's when we are able to turn from the experiences of the present to the promise of the future. The mercy of God will cast out no one at the last who turns to him, but consider the joyful assurance which rests on years of loving obedience to Christ.

THE ONE sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time is the sure harbinger of dreary days. It is when we have the courage to forget all that and to lift up our hearts to do the will of God that, like a swallow flashing from the caves, happiness glances out with glad surprise.—G. H. Morrison.

## What Some Bishops Think of St. Stephen's College

THE RT. REV. DR. BURCH, *Bishop of New York*:

"Because St. Stephen's has always been a small college, and because until recently its achievement and purpose have been given little publicity, it has grown into the consciences of many Churchmen that the *results* accomplished by St. Stephen's have been *small*. This is a mistake. St. Stephen's has placed the general Church under an unpayable obligation by giving worthy young men the best academic training along approved lines. I entirely approve of the work St. Stephen's is doing and hope that the day is at hand when the Church, and especially my diocese of New York, shall do full justice to this worthy institution."

THE RT. REV. DR. RHINELANDER, *Bishop of Pennsylvania*:

"The historic form of Christianity, alone, has survived the ages with undiminished power and with unimpaired credentials. Nothing else or less can serve as a basis for a really 'Christian Education'. To provide it seems, in these days, of unique privilege and special responsibility. In St. Stephen's College we have an institution, and in President Bell a man, singularly fitted for this great work. Reason, conscience, and devotion equally should move the whole Church to give this college the support required."

THE RT. REV. DR. MATTHEWS, *Bishop of New Jersey*:

"A small college and a rural college is a safer and saner and healthier place, morally and intellectually, for the education of young men, than a huge metropolitan university. St. Stephen's is such a college. St. Stephen's also deserves the support of Churchmen as a Church institution. I do not understand the tendency on the part of our wealthier people to ignore the institutions of their own Church while contributing largely to other institutions, many of them less deserving of support than our own. It seems an amazing thing that, with the genius of the Church being what it is for sound learning, the worth of our Church colleges should be doubted by anyone."

THE RT. REV. DR. FISKE, *Bishop Coadjutor of Central New York*:

"As a graduate of St. Stephen's College, I am grateful because of what it did for me. As a Bishop of the Church I am doubly grateful for the splendid men in the ministry whom it has educated. I have some of them in my own diocese and there are more than three hundred of them among the living clergy to-day. As a Churchman, I am even more grateful for the cultural training it has given to many others, sons of the Church, in business and professional life as well as in the ministry. The college is developing excellently with a rush of applicants and limited accommodations. It will be a tragedy if the Church does not officially give the financial support to enable us to extend to these men a thorough education under virile Christian influences."

THE RT. REV. DR. BURLESON, *Bishop of South Dakota*:

"I have sent two of my young men to St. Stephen's, even though it is far away, because I believe they will find there that virile type of culture which is so needed to-day, and an atmosphere of sincere and manly religion. The satisfaction these men express seems to prove that I was not mistaken."

THE RT. REV. DR. PERRY, *Bishop of Rhode Island*:

"A college that has withstood the former prejudice against 'sectarian education'; that combines ideals of learning and of staunch faith; that has surrounded its students with a wholesome religious atmosphere; such is St. Stephen's! The Church should be proud of it and glad to support it."

THE RT. REV. DR. NELSON, *Bishop of Albany*:

"Under its present administration and organization, St. Stephen's College is destined to perform a great service for the Church by training men in an atmosphere of sound learning and true Christian devotion. I have great faith in the future of this college and believe it to be one of the Church's most valuable institutions."

## The Makers of a Church College

By the Rev. Bernard Iddings Bell

President of St. Stephen's College

WHAT Dr. DeKoven was to the now unhappily suspended Racine, that were two extraordinary comrades at St. Stephen's College, Annandale-on-Hudson, a college which happily is being secured from the fate which overtook Racine. These two men were Robert Brinckerhoff Fairbairn, warden for thirty-six difficult but fruitful years, and George Bailey Hopson, for over fifty years Professor of Latin. The development of St. Stephen's from the tentative little experiment which it was when they came to it, in 1863, to the thing of real power and certain future which it is

Church was greater in his day than most men attain to in this one; Chancellor John V. L. Pruyn, of the University of the State of New York; the Rev. George F. Seymour, the first warden or president, and later Bishop of Springfield; James F. DePuyster; John Aspinwall; Henry W. Sargent; and a number of others not now so well known.

After Dr. Seymour resigned as head of the college, which he soon did, Dr. Thomas Richey, later to be associated with Racine, was head for two years. It was a very small affair, indeed, when he left it and Dr. Fairbairn came. It had a



WARDEN FAIRBAIRN



DR. HOPSON

to-day, is due almost entirely to their untiring labor, great faith, ruggedness of character, and real religion.

One catches from chance letters and memoirs delightful glimpses of them, unworldly and yet practically efficient. One learns, for instance, from Dr. Hopson, how they thought in 1887 that the college must perish for lack of funds. With simple faith the two of them went to their prayers. Out of the clear sky came a check for \$25,000 from the late Dr. Charles F. Hoffmann. From scores of the older alumni one hears of their kindness, their eccentricities, their scholarship in the classics, and their understanding of the nature of young men. Some day we shall have a biography of these almost brothers in the Lord, and the Church will awake to honor worthy servants whom she almost forgot while living and has thought next to nothing about since their death.

The college was founded three years before these giants among professors came to it. In 1860 Mr. John Bard, one of the older and native estate holders on the Hudson, built first of all the college chapel and then set aside certain wooded acres, on the very top of the eastern hills above the Hudson, directly overlooking the valley to the rugged Catskills, "that around the Church might grow the college". Associated with him in incorporating the institution were Bishop Horatio Potter of New York, that man whose vision of a

chapel and one small building, and six students. It was, therefore, almost from nothing that the "Great Warden" built. When his reign was over, and he dwelt with his fathers, in 1900, there was at Annandale a real college, to be his permanent memorial.

Connected with the college at various times as trustees have been such men as the Rev. Dr. Charles F. Hoffmann, Rev. Dr. John Cotton Smith, John Knickerbocker, John Jacob Astor, both the Bishops Potter, and Bishop Greer. Among its principal benefactors, in addition to the men

mentioned, have been Cornelia Willinck, Elizabeth Ludlow, Commodore Gerry, the late Bishop Vinton of Western Massachusetts, Dr. John McVickar, and, to a very large amount, the Society for the Promotion of Religion and Learning in the State of New York. One most unusual gift was from Miss Betsey Preston, a cook on one of the neighboring estates, who in her old age took all the savings of a hard-working life—no inconsiderable amount of money—and presented them to the college, which she had grown to love, that with the money might be built a dining commons. Preston Hall, although now somewhat overcrowded, is still in use.

Three bishops now living have been students at the college: Bishop Leonard of Ohio; Bishop Longley, Coadjutor of Iowa; and Bishop Fiske, Coadjutor of Central New



DEAN DAVIDSON AND PRESIDENT BELL

York. Bishop Vinton of blessed memory was also an alumnus. Three hundred and two of the living clergy of our Church are among the alumni, and over five hundred priests in all have had the college for their alma mater. Of the scores of faithful laymen there is scarce need here to speak.

Since the death of Warden Fairbairn, twenty years ago, the college has for the most part had a hard struggle to endure. Its early friends by that time had died. The materialistic wave, with its contempt for religion as a natural accompaniment for education—that same wave which overwhelmed Racine and which scared into “non-denominationalism” other of the Church’s colleges—hampered the “old college on the hill” and often well-nigh broke the hearts of its presidents. Among these have been Dr. Lawrence Cole, the present happy and efficient head of Trinity School, New York, and secretary of the trustees of the General Theological Seminary; and Dr. William Cunningham Rodgers, who from 1909 to 1919 stayed at the helm even though the complacent Church, utterly unknowing the value of the ship or the worth of its cargo, insisted that the end must speedily come.

In one sense the war hurt the college. It depopulated it. It impoverished it. Its student body—those who could not volunteer—shrank to eighteen men. Its debt increased from nothing to forty thousand dollars. But in another

sense the war saved the college. When the armistice was signed and the new start came, friends rose up as in the old days. Bishop Burch has thrown all the force of his enthusiasm to its support. People who never heard of the college before found in it something worth assisting. Students commenced to come in larger numbers than ever before. The Province of New York and New Jersey officially adopted the college as its own authorized collegiate institution. General Convention, unanimously in both houses, endorsed it and its work. Men of great ability were attracted to its vacant chairs.

St. Stephen’s College stands to-day, not merely a monument to those great men, Drs. Fairbairn and Hopson, not merely as an evidence of what men did and believed in days gone by, but as a source of power to the Church and to education; equipped with twenty-five acres of hill-top campus in beautiful Dutchess county; with eleven buildings, worth \$650,000; with a library of 24,000 well selected volumes; with a fully equipped gymnasium; with a faculty of eleven heads of departments, each one able to meet the scholarly requirements of any college in America; with a student body of earnest, virile men living together a life of democratic simplicity; and with, behind it all, the belief and confidence of the Church in her future, the prayers of the faithful, and the nurturing strength of God.

## The Educational Value of St. Stephen’s College

By the Very Rev. Hughell E. W. Fosbroke, D.D.

Dean of the General Theological Seminary

FOR more than half a century students have been coming into the seminary each year from St. Stephen’s College, as to our great satisfaction they still continue to come. It has been my duty, therefore, as well as my privilege, to study the college as an educational institution. As a result of this study I have been willing to become a trustee of the institution and lately to become the chairman of the education committee of its corporation.

St. Stephen’s College is no mere miniature of larger colleges. It has an educational ideal and an educational policy quite its own. It preserves all the features of the older American cultural college, and joins to them a modern interest in the intellectual and social problems of to-day. It has resisted the temptation to encourage premature specialization. Its primary aim is to make not ministers, physicians, lawyers, or members of other professions, but rather to make informed and thinking men who, having gained a ground-work of general education, can go on to take up professions or enter commercial or industrial pursuits with some hope of being more than merely efficient, and with a capacity for continued growth.

St. Stephen’s is a small college, and intends to remain small. This, as is generally realized, means a greater degree of intimacy between faculty and undergraduates than is ever possible in a larger institution. It is not necessary here to dwell upon the importance, for education, of informal intercourse with older men, with the resultant shaping of young men’s ideals and development of their minds. It is not, perhaps, quite so generally known that at the smaller colleges the group life of the students themselves is a rich and broadening thing. In the small college the range of acquaintance of a casual sort is, to be sure, narrower than in the crowded universities; but the range of friendship is act-

ually very much wider. Beyond a certain point large numbers divide of necessity into small crowds or cliques and a student’s chance to know men and to learn by knowing them becomes severely circumscribed.

St. Stephen’s is a Church college, and intends to remain definitely so. This is much more than merely a matter of the services being “Episcopalian”, important though that is. It is more than a thing of surrounding atmosphere and tendency, significant as that truly is. It means that in this college the Christian religion is definitely recognized as of fundamental intellectual value. It is assumed that an intelligent attitude toward the greatest force in human history ought of course to be an integral part of a man’s education. An educated man may, for reasons that seem good and sufficient to himself, refuse to accept Christianity. An educated man who is utterly ignorant of what in its simplicity the Christian religion is or what its history has been, a man who in this ignorance is prepared to treat the whole thing as simply negligible, would seem an impossible phenomenon—if one did not know that such men are issuing by thousands from our colleges and universities in America. It is futile to expect that Christianity can ever be the dynamic of American life when many of our leaders, trained in its colleges, do not even know what Christianity is. The quality of education which St. Stephen’s offers, in its grasp and power of penetration, is bound up with the essentially and specifically religious character.

St. Stephen’s is a classical college. That is to say, it accords a rightful preëminence to the great cultural tradition of the past. It does this for the sake of the present and of the future, not merely from a desire to be mustily antiquarian. Without a deep and rich understanding of what the human mind has been able to achieve there can be



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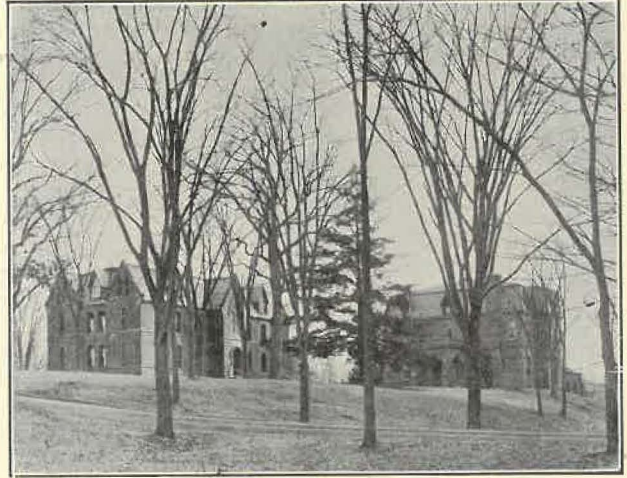
no adequate dealing with to-day's problems. If we talked less of "progress" and more of "growth"—which is really the scientific thing to do—possibly we should remember the simple truth that nothing can grow that is not rooted. Remembering this, our "radicalism"—going to the roots of things—would be productive and sane. Professor Gilbert Murray of Oxford, advanced Liberal and interpreter of Greek life and literature, has well put it when he said: "The main

is an American tendency to follow this Teutonic dictum in education and to create a narrow, materialistic, specialist mind which is the enemy of all rational treatment of the world and of human life. St. Stephen's teaches men to know and understand the "Christian and classical tradition".

These are some of the great advantages of St. Stephen's for men, no matter what is going later on to be their life



BARD CHAPEL



FRESHMAN DORMITORIES

stream is that which runs from Greece and Rome and Palestine, the Christian and classical tradition. . . . It is in that stream that we find our unity, unity of origin in the past, unity of movement and imagination in the present; to that stream we owe our common memories and our power of understanding one another, despite the confusion of tongues that has fallen upon us and the inflamed sensibilities of modern nationalism. The German emperor's dictum that the boys and girls of his empire must grow up 'little Germans, not little Greeks and Romans', is both intellectually a Philistine policy and politically a gospel of strife." There

work. In preparing men for life, it prepares them for their professional life. It makes them capable, if later they are called to the ministry, of ministering with a knowledge of the world. It performs the same service in other fields of life for those whose field of activity may be what men sometimes call "secular".

St. Stephen's College is not large, nor is it wealthy; but, in its combination of loyalty to great principles with fearless outlook upon modern life and desire to understand and to serve, it has its own indispensable place in Church and Nation.

## Student Life at St. Stephen's

By Alexander N. Keedwell

St. Stephen's, 1919

**S**TUDENT life at St. Stephen's is essentially *life*. It brings the whole man into play. It strengthens him where he is weak. It develops his personality by positive methods. It gives him a wholesome outlook on humanity. It is life with a smile, a punch, and, above all, real fellowship. The college goes through the man during his four years' residence and turns him out equipped to take a place in the first rank with men from any other college or university.

### 1. *The intellectual side.*

The intimate association of students with the faculty—men who are not only all of them competent scholars in their respective fields but also men vitally in touch with

life itself—produces men who think, and who can reason out the practical application of collegiate training to the complex problems of our century. There is no "getting by the professor" in these small classes, which demand of each individual his personal contribution to the subject under discussion. Preparedness at all times is a requisite, and academic thoroughness the logical outcome.

### 2. *The physical side.*

Unless one has been there and has seen the country-side; unless one has breathed its pure air and has hiked among the overshadowing Catskills; one cannot know the life as men



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IN DIGGINGS

who have been there know it. Few places are so equipped with natural advantages for the physical development of men. Hikes, cross-country runs, swimming, and canoeing in the fall and spring; tobogganing, skiing, snowshoeing, and skating in the winter; organized athletics carried on with that general participation and that "pep" and enthusiasm which only the small college can know; create an unexcelled



FRESHMAN END OF THE TUG  
OF WAR

physical life. In addition to all this the men now have what the alumni did not have, a modern gymnasium and a physical director, competent to coach all sports and supervise all physical training, as a regular member of the faculty.

### 3. *The social side.*

After all, we live just insofar as we enter into relationship with personalities. In this respect, too, life at St. Stephen's is full and abundant. All activity centers in the men themselves, on or about the campus. Relation-

### 4. *The religious side.*

No group of men can live a full life, even though they have everything which makes for the development of mind and body, if there is neglect and starvation of soul. Prac-

tical religion is not some unimportant department of life, to be safely relegated to the background and dragged forth once a week into the public eye. That is not the sort of religion which one finds at St. Stephen's. There religion is simple, natural, taken for granted. To attend chapel and to look for and find help and strength there becomes the normal experience for every man. Religion at St. Stephen's



1919 FOOTBALL TEAM

develops a fellowship with God free from emotionalism and sentimentality. The chapel is a power house from which is generated normal, manly, vigorous life among the students.

St. Stephen's is a college for men; men who desire an education which means something more than a pocket compendium of the outstanding facts of history, science, and ancient grammars; men who seek development of mind, body, and soul; sincere, earnest workers, and hard, enthusiastic players; united in comradeship and practising Christianity rather than arguing about it.

## Urbs Beata

By M. Letitia Stockett

I HAVE always contended that anyone can see the beauties of the country—they are so obvious—but it takes the rare soul to discover the perfections of the town. It is so infinitely satisfying to be a rare soul, and so inexpensive. There is really but a single requisite: One must be poor. "Sell all that thou hast"—yes, that still is the only way. He who traverses his town in a Rolls Royce or even the humble "flivver" has missed much. He goes too rapidly. The streets flicker by as on a film, and there is never a "close up". To see and love one's city, it must be explored on foot.

Sometime I jog along like a dullard, and then suddenly I begin to climb a hill. Perhaps it is twilight, and a thin grey mist is rising from the snowy pavements. At the top of the long, straggling street there is a church spire, and between me and this spiritual finger a jumble of roofs. The lamps bloom out, a soft, pale yellow. Now I've reached my hill-top—darkness at the bottom of the hill, darkness pierced by the silver wedge of light from the motors. The only thing more beautiful is the hour when against the blue dusk the lights of the sky-scrapers prick out like a million stars. The harsh outlines of the buildings are softened and subdued; only the glittering squares remain, like windows opening into heaven. In the street the crowds grow denser. Machines flash by. Newsboys call shrilly, dashing from curb to curb. Overhead there is darkness, and silence, and the lights of the fairy cloud-topping cornices of modern business.

Very different from this is a certain square, haunted perpetually with music. It is an old-fashioned place paved with dull red and grey flagstones worn into comfortable hollows by the feet of many generations. Oh, the touch of that beloved pavement! I should know it anywhere—it is as

comfortable as an old shoe. In the center of these worn flags is a fountain—the lotus fountain, the townspeople call it. Bright water flows continually over the marble lily cup, streaking the stone with lovely greens and browns. At times the city fathers grow "efficient" and order the lotus cleaned. How sadly, how thinly, flows the water then! Bon Ami has done its worst. Along the sides of this delectable square are thickets of lilac and forsythia, but always, even when the lotus is heaped with snow, and every bush is bare, the square is filled with the sweet crooning of a great organ from across the way. On some high day in April, the mingling of the frail perfume of the lilacs, the water, and the organ is too much for a mortal. Then one goes rashly and squanders money on daffodils. The daffodil man is old, bent, and a beautiful mahogany, with manners—oh, Chesterfield was a boor!

In the country the church is severely closed through the week, the very time one needs it most. It is natural to be good on Sunday, as natural as waffles for breakfast. It is in between times that the devil gets in his work. The city realizes this, and the churches are open, little islands of refuge in the seething town. I have but to push a green baize door, and behold, a new world, shadowy, dim, with the single light of a red lamp burning "before the sacred ark". Peace flows into the soul. The windows glow like great jewels in the gloom, rich purple, crimson, blue. The beloved city seems far away. But in this place all its needs are supplied. There on His cross hangs God. He knew cities—the tax collectors, the lawyers, the harlot, the rich young man. At His feet I leave all the problems of my beloved town, remembering that in the apocalyptic vision heaven itself was a holy city, in whose streets the boys and girls shall play.



## 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.

### POSITION OF THE S. S. J. E.

To the Editor of *The Living Church*:

**D**R. MANNING has lately brought our society rather prominently before readers of *THE LIVING CHURCH*. Will you allow me to offer a few words as a possible aid toward a better understanding of the society's mind?

There is nothing in our Rule or Statutes binding us to any view concerning Eucharistic devotion more explicit than that to which we are bound as priests in our own part of the Catholic Church. There has been no attempt to secure complete uniformity of view in this matter. Father Benson must surely have known what Father Hollings and others in the Community felt about this, but, so far as I know, he never tried to persuade them to alter their position.

I think there can be no doubt that the majority of the members of our society now desire to promote that kind of Eucharistic devotion to which both our Father Superior General in England and our Father Provincial Superior in this country are giving their energetic and enthusiastic support.

We who sympathize with our present superiors have also a great love and reverence for those few among our older fathers (I think especially of one who is still living), who probably do not agree with us in this particular, and we try to avoid, as far as possible, any insistence upon our own desires which might distress them.

They, on their part, are full of generosity and charity, and I think those to whom I refer would always have avoided carefully any public expression of opinion in opposition to the cherished principles of their brethren.

To us who have adopted the later and more developed position with regard to Eucharistic devotion, and who agree with Father Powell in the view which he has expressed in *THE LIVING CHURCH*, it does not seem that we are departing from the characteristic principles of our society, or even of our Father Founder and his contemporaries. We belong to a later generation, and we think that the truest kind of fidelity to our society's life cannot be rendered by our reproducing every particular opinion which our fathers held in times which are now past. We are convinced that a particular position held in one generation is not identical with the same position held in another generation, and it seems to us that, if we were now bound to a literal acceptance of all that Father Benson or the Tractarians said or thought in this matter of Eucharistic devotion, we should really, by that very fact, be occupying a position, not identical with, but very different from theirs, for we should be separating ourselves, as they never separated themselves, from that movement in the Church which is called the Catholic Movement. We believe that that movement still is, as it was in the days of our fathers half a century ago, the work of God the Holy Ghost in a living portion of the Church.

Where there is life there is movement, growth, development—even a certain kind of change, the change which belongs to continuity of life.

The fact that there has been a great movement in the Anglican Communion gives us assurance that we do not belong to a dead branch, cut off from the living Church. If there might be no corresponding development in our own little society, we should have reason to fear that it had no life—that it was a branch severed from the tree on which it once grew—a relic preserved from Tractarian days, kept safe from contact with more recent developments of Catholic life in the Anglican Communion, practically a thing of the past—*dead*.

It is easy to see that, with such a history and under such conditions as our own, the development of Catholic belief and practice could only happen gradually, if it was to happen at all. The weight of Protestantism was so heavy, that none could recognize accurately and all at once the degree in which we were free to claim emancipation from its bondage.

In the matter of devotion to our divine Lord in the Most Holy Sacrament of the Altar, many of us in the S. S. J. E. believe that the development which has taken place in the Catholic party constitutes a legitimate emancipation and a right kind of spiritual growth, and we deplore, as a mistaken form of loyalty to our fathers, any repudiation of that development.

Yours very faithfully,

Nashotah, Wis., April 22nd. J. H. C. JOHNSON, S.S.J.E.

### RESERVATION

To the Editor of *The Living Church*:

**I** TRUST that my friend Dr. Manning will not think it an unfriendly act, if I assure him that some of us have not denied Dr. Pusey's uncareful statement, "There is no authority in the Early Church for Reservation except for the sick," simply because we thought that it would be of no use. Every scholar knows that in the middle of the second century the Sacrament was carried to the *absent*—not a word about their being sick, though some sick persons would probably be included—and fifty years later (in the time of Tertullian), and again after fifty years more (in the time of St. Cyprian), Christians, in North Africa at least, were quite free to take the Lord's Body to their homes, and communicate themselves at their will between Sundays. We shall be told, I suppose, that this is not such Reservation as Dr. Pusey was thinking of, nor such as any one is now asking for. Quite true. That is why I have not written this before. But the challenge being repeated, I venture to say this much: The practices to which I have referred were Reservation, and were early, and had some authority. Also, they are open to some, at any rate, of the objections which I find brought against Reservation, as practised to-day. My friends who oppose Reservation really have not quite the opinions and the atmosphere of the second and third centuries of Christianity. I do not think that they are bound to have those opinions and that atmosphere. But if they seem to claim that they are far nearer to such an atmosphere, than I am, I demur.

Tilton, N. H., April 17th.

LUCIUS WATERMAN.

To the Editor of *The Living Church*:

**I** SHOULD like to add a few words to the discussion of the subject of Reservation of the Blessed Sacrament, but in doing so I simply wish to emphasize some points that have already been brought out by abler writers.

For those who do not care to go outside our Book of Common Prayer for authority for doctrine and practice, it should be observed that the Prayer Book gives us authority for Reservation in two places.

1. The article contributed by Father Kinkaid of the Church of the Advent, San Francisco, calls attention to the very important fact that our Prayer Book *requires* the Blessed Sacrament to be reserved on the altar, after the people have communicated, for a certain definite period, instead of being immediately consumed. In its presence, are said (or sung as the case may be):

- (a) The Our Father.
- (b) The Prayer of Thanksgiving.
- (c) The *Gloria in Excelsis*.
- (d) The Benediction.

These four parts of the service represent:

Prayer, both petition and thanksgiving.

Praise.

Blessing.

If the Blessed Sacrament is for no other purpose than the communion of those present, why are the remaining elements not immediately consumed? It would have been an easy matter to have inserted a hymn to give time for the Ablutions before the "Our Father" is said, yet the sacrament is reserved by express command of the rubric until after the benediction. What better interpretation of this arrangement is there, than that we are to offer up our prayers and praise and to receive the benediction in the presence of our Lord in the Blessed Sacrament?

While this is only a temporary reservation, the time element is of very little consequence when compared with the great underlying principle.

2. The Prayer of Consecration contains the words: "We and all others who shall be partakers of this Holy Communion." Now, after those present, represented by the "we", have partaken, it may well be asked to whom the words, "and all others" refer. If the Blessed Sacrament is entirely consumed and none reserved, then the words are quite empty of meaning. However, it hardly seems credible that a number of empty words should have been left in so important a prayer as this; so, we are safe in assuming that they have a definite meaning. If so, what is this meaning? The only reasonable interpretation is that others are to be par-

takers of this *very same* sacrament now present on the altar. It then follows, of course, that:

- (a) The sacrament must not all be consumed.
- (b) The sacrament *must* be reserved and this reservation must take place at *every* celebration, else the words "and all others who shall be partakers of *this* Holy Communion" are not fulfilled.

By way of summary, it is to be observed that the Prayer Book does not forbid Reservation, neither does it merely permit it; on the contrary it *commands* it.

The question of Eucharistic adoration takes care of itself and does not need Prayer Book sanction. As has been well stated by others: Where our Lord is present, He must be adored by all true Christians.

WALTER B. WHITTLESEY.

Seattle, Washington, April 19th.

To the Editor of The Living Church:

DR. MANNING has asked for an expression of opinion on the subject of Reservation and I want to put in my vote before your generosity has to give way before the impossibility of handling the referendum through your columns.

I am opposed to the general practice of Reservation for Adoration for these two reasons:

First. In my experience in dealing with Reservation for the sick I have come to the conclusion that, whatever may seem to be the connection between the two practices, they are in reality utterly separate and distinct.

Second. In talking with those, in our own communion, who are addicted to the practice of the devotion of the reserved sacrament, it has seemed to me to develop a self-centered, unreal, and sentimental religiosity.

Yours faithfully,

Detroit, Mich., April 20th.

WM. L. TORRANCE.

#### "DANGER" AND "MENACE"

To the Editor of The Living Church:

HAVING just glanced at your issue of April 3rd, which came to me within the hour, I feel impelled to exclaim (and to complain): Haven't we heard about enough of the "menace" of worshipping our Lord, wherever He may be found, and the "danger" of trying to get rid of our "Protestant heritage"?

As *à propos*, I should like to quote from Dr. Barry's valuable book on *Prayers to the Dead*. You recall that he says, on page 20:

"One gets rather bored by the constant treatment of religion as being a *dangerous affair*. If we were to read over all the addresses of Anglican bishops for the last century (which God forbid) we should probably find two words of great frequency of occurrence—danger and crisis. We are constantly passing through dangerous crises. To the typical Anglican mind, I gather, the most dangerous of all practices is that of saying one's prayers—we must not pray for the dead, we must not pray to the saints, we must not pray to our Lord present in the Blessed Sacrament, else dire results may follow."

Isn't it time that we heard something from these jealous guardians of our precious Protestantism about the "danger" of not discerning the Lord's Body, and the "menace" of remarriage after divorce?

Presumably God did not become incarnate for the express purpose of receiving the adoration of the poor leper in St. Matthew 8, but when the latter "came and worshipped Him, saying, Lord, if Thou wilt Thou canst make me clean," instead of rebuking him for doing something "dangerous and superstitious" strangely enough our Lord would appear to have been pleased with his worship, for He said, "I will, be thou clean."

Bronxville, N. Y., April 7th.

ALBERT D. WILLSON.

#### FUTILE "APOLOGIAE"

To the Editor of The Living Church:

ANY years after he entered the Roman communion Newman gave the world his *Apologia*. It is a marvellous work. Its intense interest, even to us of a later generation, is due partly to the unique and vivid personality of the writer, partly to his earlier position of leadership in a great and lasting movement, and most of all to the wonderful literary skill and poignant emotion which glows through its restrained pages. In this narrative, as in his letters, Newman tells us that what was ultimately fatal to his Anglican position was the study of certain early Church controversies. Yet the careful reading of the documentary history of those episodes makes it perfectly evident that there was nothing in them that to the slightest degree could affect the ecclesiastical security and serenity of a student who was not for other reasons prepared and disposed, whether consciously or unconsciously, to be swayed by the present Roman claim to peculiar and sole authority. But Newman's heart was

already affected, and his intellectual powers therefore were out of equilibrium. The massive imperturbability of the apparently unswerving Roman system had already confused his mental vision. He was being impelled by the hypnosis to draw the far-reaching conclusions that modern Rome dictated.

Since Newman we have had, *longo intervallo* in more senses than that of time, a whole series of other *apologiae* framed more or less in his fashion but much less matured. Among the more recent are those of Hugh Benson, and of Ronald Knox, and now last of all comes that of Dr. Kinsman. These later outpourings are all, unlike Newman's, rather dreary reading. They are so wondrously unappealing and ineffective. They must be regarded either as extremely self-conscious revelations, which the intelligent world, remembering Newman's self-restraint, will glance at without interest or with not altogether unjustifiable disdain; or else they must be viewed as propaganda, for which their characteristic logical incoherence renders them useless. The writers to a man show so plainly that they had a predisposition to swallow gnat, camel, and all, and to find rest for their clamorous emotions in asking no questions. The doubters hesitate for a bit, but finally make a bold dash, fling aside the troublesome burden of God-given intellect, and plunge joyously into the welcoming sea. Their preliminary shivers appear to be only mechanical and automatic, however genuinely expressive of emotion they may imagine them to have been. They think—at least they have convinced themselves—that they have embraced a new and more real spiritual experience. They have instead denied an equally divine intellectual experience, from which no spiritual experience can validly claim to be divorced. Dr. Kinsman's lamentable utterance is but a typical example. He talks of his "experience of the living Church, of which [the Papacy] is living Voice," and boldly professes that from that moment "Forged Decretals or anything that belongs to a dim and dusty past" (presumably also such less moth-eaten things as the *ex parte* councils of Trent and of the Vatican, and the whole *animus* of the papal machine) no longer "trouble" him. That is precisely the way in which error always delights to work; it is not the way that truth works. Such a voluntary intellectual attitude might be quite pardonable in a person of slight intellectual powers and endowments; whether it is pardonable in the case of a man to whom much has been given, must be left to the mercy of God to determine. Religion must certainly be a matter not merely of form and theory, but of spiritual experience; yet, if it denies the revelation also of intellectual experience, it makes theology a babble of fools, history a phantasm, and itself a mockery. If the Anglican system could not make a vital and utterly convincing intellectual appeal as against Romanism to those who are competent to deal with it on the intellectual side, it would certainly merit abandonment.

Some of the early Tractarians were too much inclined to despise the Anglican reformers and lavish endowments on the mediaevals. Some of their late-born successors appear to be following that bad example. I could wish more of our intelligent people (mayhap even some of the clergy) would read not merely the judicious Hooker, but that sturdy old Elizabethan Bishop Jewel—his sermon at Paul's Cross in November 1559, his controversy with Harding, and especially his constructive *Apologia Ecclesiae Anglicanae*, which is accessible in a contemporary English translation.

ELMER TRUESDELL MERRILL.

#### PREACHING AND POLITICS

[ABRIDGED]

To the Editor of The Living Church:

QUITE a number of our clergy and some of the laity have been laboring under the delusion that the recent war would be of great benefit to religion; and some have predicted that the effect of the war would be to fill our seminaries with candidates for the ministry, and that great gains would result to the Churches in attendance and in membership; but these enthusiasts are now learning that they were in error, and that the war was detrimental to religion and to the Church. To some it seemed all the time that the net effect of the war could be only detrimental to the Faith, and facts now coming to light seem to bear out the fears of this latter class.

I learn from the *Springfield Republican* of recent date, that Dr. H. K. Carroll has prepared statistics in regard to religious growth and losses the last year, and that he finds that for the previous ten years the growth in the membership of Protestant bodies in the United States was, *annually*, 771,947, but that the growth in these bodies the last year was only 56,000, and he shows LOSSES by various bodies.

Our American Episcopal Church is not mentioned in these figures, but I understand that our Church made very small gains during the year, much smaller than in the years before the war.

In war times good men "lose their heads" and do very unwise things, but, when time shows their errors, they should face about and get their proper bearings.

It is common knowledge that many of our clergy, during the

war, were excited, and, instead of preaching the Word of God, as they were ordained to preach, they preached so-called democracy and "near-socialism", and expected "the new heaven and the new earth" to appear at once; and some of them are still preaching these things to suffering congregations, with unfavorable results.

I respectfully submit that clergymen have no right to preach anything but the Word of God, and that when they preach politics from the Church's pulpits they violate their duties as clergymen. To me "a political parson" is a detriment to the Church, and his bishop ought to prevail upon him to see he was not ordained to preach such stuff. Such preaching is, and always has been, injurious to Christ's Kingdom, which is not of this world.

The preaching of the Faith, as this Church has received the same, is what has told in our favor in the past, and it is what will build up the Kingdom in the future.

Let us attend to our own business and let preaching of politics and kindred themes alone. W. M. RAMSEY.

McMinnville, Ore., April 16th.

### COMPULSORY HEALTH INSURANCE

To the Editor of *The Living Church*:

**P**ERMIT me as a Churchman and as a workingman to express myself as utterly opposed to the measures for compulsory health insurance advocated by Irving Fisher in your issue of April 10th.

Your correspondent calmly assumes that there is only one school or system of healing—the allopathic, completely ignoring the various systems of healing which exist on merit and are found to be far more effective in conserving health than the methods of the old school.

Workingmen and people generally do not want to be compelled to pay tribute to any special school of medicine, least of all to one that proved inefficient when help was most needed. In time of illness we have surely the right to choose our own medicine. If health insurance is forced upon us it will simply mean that a large portion of the population will be paying for a system of medicine which is not acceptable to them and to which they have the strongest possible objection.

This whole scheme of compulsory health insurance is a product of Germanism, as your correspondent himself proves, being an adjunct of that militarism which leads directly to social slavery along the well-trodden paths of paternalism, registration, inspectorships, and the whole mechanism of docketing and discipline.

A few months ago the Brotherhood of Locomotive Engineers, representing 82,000 railroad engineers of the United States and Canada, issued a strong protest against this form of insurance. Warren S. Stone, grand chief of the Brotherhood, said: "Our organization has for years been fighting this form of medical autocracy. I do not want any man sent to my house with power to enter and examine me or any of my friends. Under some of these proposed laws, and all of them, I think, the individual cannot in any way choose his physician, even if he wants one. Some doctor is selected to look over some 500 individuals who must submit to this encroachment on their personal rights without question. The whole thing is un-American, to my sense of things, autocratic and useless. Compulsory health insurance ranks along with serums and nose-bags which the medical profession imposed upon its patients last winter.

C. E. SCANTLEBURY.

### THE LECTIONARY

To the Editor of *The Living Church*:

**I** SYMPATHIZE with your editorial as to the lectionary in your issue of April 17th.

I should like to say a word of hearty commendation for the lectionary we are at present using. It is so superior in every way that I can see over the 1916 lectionary that I hope it will be adopted in 1922. The principles of arrangement according to "ecclesiastical weeks", a one-year round, books read in order rather than mere selections, all seem right. And the special Sunday lessons are much better than anything we have ever had. How beautiful were the lessons from Lamentations in Holy Week!

CHARLES E. HILL.

Trinity Chapel, New York, April 19th.

**WORSHIP**, in order to be truly complete and acceptable to God, must be exterior as well as interior. It must be objective as well as subjective. It must be outward and visible, if only for the sake of example to others, as well as inward and spiritual. As the expression of a true passion, worship must ever be worthy of a pure emotion. It is not quite sufficient that we have only the heart bowed down. There must be a prostration of the whole man—heart, head, knee: yes, body, soul, and spirit.—*Rev. Henry Lowndes Drew.*

### COMMUNICATION FROM GREEK BISHOPS

**O**N Good Friday, Bishop Alexander of Rodostolon, acting Archbishop of the Greeks in America, journeyed to Harrisburg with his secretary, and presented to Bishop Darlington, chairman of the General Convention Commission to Confer with the Authorities of the Eastern Orthodox and the Old Catholic Churches, and also chairman of the House of Bishops Committee for the same purpose, a large sheepskin manuscript, sealed with purple crosses, written by hand in the Greek language.

A translation of the same, as made by the Archbishop's secretary, is as follows, signed by the five bishops of the Holy Synod of the Church of Greece:

"Nos.313

"KINGDOM OF GREECE

9547

"THE HOLY SYNOD OF THE CHURCH OF GREECE

"To Rt. Rev. Darlington, Bishop of Harrisburg.

"Greetings in Christ:

"Through a telegram of His Eminence, the Metropolitan of Athens, we have already expressed to your Christ-loving Grace, and also to your colleagues, the gratitude of the Church of Greece for your activities for the eventual liberation of all the Christians of the Near East, and especially for ousting the Turkish misrule from Europe and reinstating St. Sophia to its lawful heirs. Nevertheless, it is not superfluous now, sitting in Synod after the Holy-Day vacation, being in detail informed about your zeal, to again write you and by this letter express to you our rejoicing for the spirit of evangelical solidarity manifested by you together with the illustrious heads of other denominations, toward the Christians inhabiting the lands of the Gospel.

"We are looking hopefully upon your endeavors not only because we are the ones benefited by them, but also because we are interested to see prevailing in the world the 'New Commandment' which our Lord gave us when He said: 'In this will all know that you are My disciples, if you love one another.' How then shall the world know that we are His disciples, all of us that invoke His name, if being in position to help liberate brethren in faith from the yoke of unbearable slavery, not only we do not extend a helpful hand, but, on the contrary, ally ourselves with the world of selfish wishes and to the interests of the mammon of injustice; seeking to perpetuate the agony and the martyrdom of even those few miserable ones of the once brilliant tree of Eastern Christendom, spared from the Christ-hater's sword?

"Our Lord, however, reserved for us this trial, after the frightful bloodshed for higher ideals in this world, to see Christian ministers struggling by all means to save the Sultan's sway in the metropolis of the Eastern Christendom, and keep the holy temple of St. Sophia under the slavery of Islam.

"No doubt, you know, even you living beyond the Atlantic, that the Bishop of Rome fights together with bankers and speculators to preserve the Turkish rule in Europe, in order that the temple of St. Sophia, for over a thousand years the religious center of the East, might not be returned to the Bishop of Constantinople, from whom it was taken. Therefore he invents fables and creates non-existing rights and raises baseless claims, all tending to one purpose, *i. e.*, to preserve the chains now binding the center of the Eastern Orthodox Church.

"After all these, it is easy to understand, what a consolation to the afflicted Eastern Christians is this movement now going on in the great Republic of America, headed by your Christ-loving Grace, in combination with the one in England of the same purpose and strength. We thank you and all your collaborators for this consolation. Moreover, we rejoice and congratulate you for this expression of the Evangelical Spirit, so abundantly present in your Land.

"With expression of our love to your grace, we are

"Those forming the Holy Synod  
of the Church of Greece,

MELETIOS, *Bishop of Athens.*

ATHANASSIOS, *Bishop of Syra.*

AMBROSIOS, *Bishop of Naupactia.*

JACOBOS, *Bishop of Phthiotis.*

DIONYSIOS, *Bishop of Cythion and Octylus.*

"Athens, February 6, 1920.

(SEAL)

*The First Secretary,  
Archimandrite Al. Espadopoulos."*

IN THE DEEPEST night of sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight, we can take a lesson in gladness and gratitude from the happy bird that sings all night as if the day were not long enough to tell its joy.—*S. T. Coleridge.*

# Church Kalendar



- 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

- 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—Utah Dist. Conv., St. Mark's Cathedral, Salt Lake City.
- " 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.
- " 21—Nebraska Dioc. Conv., Trinity Cathedral, Omaha.
- " 25—Central New York Dioc. Conv., Grace Church, Syracuse.
- " 25—Southern Virginia Dioc. Conv., St. Andrew's Church, Norfolk.
- " 25—Southwestern Virginia Dioc. Conv., St. Paul's Church, Lynchburg.
- " 26—Minnesota Dioc. Conv.
- OTHER MAY CONVENTION
- San Joaquin Dist. Conv.

# Personal Mention

THE Rev. GEORGE H. BENNETT of Bay City, Michigan, becomes rector of the Church of the Good Shepherd, Terrell, Texas, on May 1st.

THE Rev. S. C. BLACKISTON should now be addressed at 285 Ross street, Portland, Oregon.

THE Rev. THOMAS CASADY has been elected rector of All Saints' Church, Omaha, Neb., and enters upon his duties May 9th.

THE Rev. ROBERTS COLES will take charge of the Church of Our Saviour, Rio, Charlottesville, Va., May 1st, and may be addressed at Charlottesville thereafter.

THE Rev. WILLIAM J. COX, rector of St. Edmund's Church, Milwaukee, Wis., should now be addressed at 882 Richards street.

THE Rev. JOSEPH B. DUNN, former rector of St. Paul's Church, Lynchburg, Va., who resigned because of ill health, has gone to his country place, "Ruthers", in Bedford county, where he will do editorial work.

THE Rev. R. P. EUBANKS, formerly of Nevada City, Calif., should now be addressed at Montrose, Colo.

THE Rev. THOMAS P. GALES has resigned the charge of Emmanuel Church, Adams, N. Y., and adjacent missions, and will soon remove to Massachusetts.

THE Fulton (N. Y.) Rotary Club has elected the Rev. GEORGE T. GRUMAN, rector of All Saints' Church, secretary-treasurer and also a delegate to the district conference at Buffalo.

THE address of the Rev. STEPHEN F. HOLMES, rector emeritus of St. John's Church, Pleasantville, New York, is changed from 45 Sunnyside corner to 53 Washington avenue.

THE Rev. WM. PENCE JAMES, formerly of Mason City, Iowa, became rector of St. Luke's Church, Fort Madison, Iowa, on April 15th, and should be addressed at 607 Fourth street.

THE Rev. ROBERT E. MARSHALL, formerly assistant at Trinity Church, Hartford, Conn., is now rector of St. Matthew's Church, Bedford, N. Y., and should be so addressed.

THE Rev. E. H. MERRIMAN has resigned the rectorship of Emmanuel Church, Rockford, Ill., and is now secretary of the Bishop and Council of the diocese of Chicago, with office at 117 N. Peoria street, Chicago.

THE Rev. ARTHUR S. PHELPS, for some months past priest in charge of St. Stephen's Church, Plainfield, N. J., has accepted a call to become rector of the parish.

THE Rev. JOHN M. ROBESON has accepted the call to St. Paul's Church, Lynchburg, Va., and is actively at work. He saw two years at the front in France and one on the Mexican border, is a major, and was senior chaplain of his division.

THE Rev. JAMES E. WILKINSON, Ph.D., rector of Holy Trinity Church, Manistee, Mich., is in the hospital after a severe operation. Any communications for the Secretary of Western Michigan may be addressed to ARCHDEACON VERCOE, Kelsey Office Bldg., Grand Rapids, until after the convention, May 18th.

## ORDINATIONS

### DEACON

BETHLEHEM.—At St. Luke's Church, Scranton (Rev. R. P. Kreidler, rector), on April 10th, the Rt. Rev. Ethelbert Talbot, D.D., ordained to the diaconate Messrs. JOHN ALONZO FRAMPTON, DUDLEY SCOTT STARK, GLENN BEAM WALTER, GEORGE RODGERS WOOD, and HAROLD I. FAIR. Professor Jenks, of the General Theological Seminary, intoned the Litany. The Rev. F. P. Houghton was master of ceremonies. The Rt. Rev. Rogers Israel, D.D., a former rector of the parish, preached. The Rev. George R. Wood read the gospel. A large number of the clergy were present. The Rt. Rev. Bishop Hodur, of the National Polish Catholic Church, was present in the chancel in vestments, attended by his chaplain, as he had been also at the consecration of Bishop Israel. During luncheon in the parish house, there were addresses by Bishop Talbot, Bishop Israel, Bishop Hodur, and others.

### PRIEST

KANSAS.—The Rev. ARTHUR RAYMOND McKINSTRY, who is taking a post-graduate course in the Cambridge Divinity School, has been elected Canon of the Cathedral and will take up his work here the latter part of June. He will be advanced to the priesthood on April

25th at the Cathedral. The Rev. Herbert Hawkins will preach the sermon and Dean Kaye will present the candidate.

## CLASSIFIED NOTICES AND ADVERTISING

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

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

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

## DIED

CUTLER.—At her home in Newton, Mass., April 20th, ALICE WADSWORTH (Alden) CUTLER, an active member of Grace Church and wife of Edward H. Cutler.

DUNHAM.—Entered into rest on April 17th, ALICE ANDRUS, wife of the Rev. A. E. DUNHAM, late rector of Trinity Church, Fayetteville, N. Y.

EFNOR.—Entered into Paradise at the residence of her foster-sister, Miss Emily Bailey Perry, daughter of the late Gideon B. Perry, D.D., in Hopkinsville, Ky., March 17th, Miss MARIA BLOSS EFNOR, in the 90th year of her age. For many years these devoted sisters were afflicted with blindness. One is left sorely bereaved; the other has entered into rest and for her

"The victory of life is won;  
The song of triumph has begun."

HART.—At Waterbury, Conn., April 5th, JANE (Weaver) HART, wife of DeForest L. Hart and daughter of Louise S. and the late Rev. Clinton H. Weaver, M.D., D.D., in her twenty-second year.

"Asleep in Jesus!"

NORTON.—On April 20th at Wellesley Hills, Mass., ANNIE CORINNE, widow of the late HENRY L. NORTON of Los Angeles, Cal., in her eighty-fourth year. Interment at Racine, Wis.

WILDE.—At her home, Beaver, Pa., Saturday, April 17th, in her 74th year, Mrs. AMELIA TOWNSEND WILDE, wife of Mr. Horatio Wade Wilde. Interment in Beaver cemetery; the Rev. E. S. Darling of Trinity Church, Rochester, Pa., officiated.

## 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.

THE BISHOP OF NEBRASKA REQUESTS a priest, specialist in Religious Education work. He has a few openings for other good men. Address 1716 Dodge street, Omaha.

### POSITIONS WANTED—CLERICAL

TO MISSIONARY BISHOPS AND PARISHES seeking a rector. Priest 40 years of age, active, perfect health, having spent most of his life in educational institutions, at present Headmaster of a Church boarding school for boys, desires change. Willing to go any place. Used to managing big propositions. Good organizer and business executive. Considered strong preacher. If you can offer such a man work address J. H. S., Box 524, Lancaster, Pa.

PRIEST OF EXPERIENCE WANTS locum tenency during July and August. Prefer contact with seamen or institutional work. Do not care whether the point is high or low, wet or dry, hot or cold. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN, YOUNG, AMBITIOUS;** experienced, good preacher, faithful visitor; best of testimonials; desires parish or missionary work; East preferred. Address **FAITHFUL VISITOR**, 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.

**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**

**CHRISTIAN NURTURE CLASSES, St. James'** Church, New York, desires trained teachers, kindergartners, and experienced Church workers to teach Sunday mornings next winter, November to May. Salary from \$1 a session, according to work and experience. Apply in writing to **MISS WARREN**, 823 Madison avenue, New York City.

**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.

**POSITIONS WANTED—MISCELLANEOUS**

**CONTRALTO SOLOIST, YOUNG, EUROPEAN** trained, wife of retired invalid priest, desires position in California, October. Willing also to teach singing, pianoforte, elementary theory in school. No objection to living in boarding school. Address **INWOOD**, care LIVING CHURCH, Milwaukee, Wis.

**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.

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

**REFINED CHURCHWOMAN, WIDOW,** desires position as social secretary or companion. Best references given. Address **W. N.**, care LIVING CHURCH, Milwaukee, Wis.

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

**ORGANIST-CHOIRMASTER** seeks change. Expert trainer all voices. Lifelong Churchman. High references. Address **CHOIRMASTER**, 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.

**ALTAIR 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.

**WILL ANY CHURCH HAVING AN ALTAR** not in use (perhaps set aside after furnishing new church), small but in good repair, communicate with **Very Rev. G. D. CHRISTIAN**, Juneau, Alaska?

**ST. DUNSTAN'S CHURCH EMBROIDERIES.** Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. **MISS HOLLIDAY**, 2 Park place, Geneva, New York.

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

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**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. J.; 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 City; 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 further particulars address **MISS FRANCES GRANDIN**, Secretary, 126 Claremont avenue, New York City.

## MEMORIALS

## ELIZABETH FLOWER MORRIS

Entered into rest, April 1st, Villa Nova, Pa., ELIZABETH FLOWER MORRIS, wife of the late Frederick Wistar Morris.

The loss of this generous and loving woman will be felt far and near, but especially in her own parish, the Church of the Redeemer, Bryn Mawr.

Since girlhood she had the keenest interest in Foreign Missions and was a foremost worker in the women's United Offering. Her sympathy and loving generosity were shown through her work for the Shut-In Society, and all charitable appeals met a prompt response.

We have lost a loving, human friendship, but through her have gained a closer friendship in the Communion of Saints.

Eternal rest grant unto her, O Lord, and may light perpetual shine upon her!

## TOWNSEND WOLCOTT

In loving memory of TOWNSEND WOLCOTT, April 29, 1910.

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

## RESOLUTIONS

## ARCHDEACON HEGEMAN

(Minutes adopted by the Standing Committee of the diocese of Central New York on the death of ARCHDEACON HEGEMAN.)

At a meeting of the Standing Committee of the diocese of Central New York held in Utica, New York, March 25th, the following minutes were unanimously adopted by a rising vote.

Resolved that:

The Standing Committee of the diocese of Central New York hereby puts on record the severe loss sustained by it in the death of Archdeacon Hegeman.

Dr. Hegeman was one of our most valuable members. He had the capacity for taking pains in the smallest matters. Strong in his convictions and frank in declaring them, he was always considerate of the opinions of others. He was eager that the Church should have the finest and highest type of men in its ministry. Wise and cautious in judgment, he had a warm and tender heart and was "gentle toward all men".

His Christian courtesy, his moral earnestness, his devotion to duty, his interest in the progressive mission work of the Church and his knowledge of the field, made him an efficient helper.

We pray that in that other land, where the Great Head of the Church still uses the gifts of His servants, he may be strong to serve in the unfettered freedom of the new life and in the light of that glorious day, where our vision shall be equal to our strength.

## THE AFTERMATH OF WAR

LETTERS AND CIRCULARS in large numbers continue to tell of the consequences inflicted upon the innocent all over the world by the late war. Here are quotations from a few such articles:

From Serbia: "Of Serbia's 500,000 war orphans a pitifully small proportion have been cared for. Thousands are still underfed, cold, homeless, and friendless. The voices of little children call, pleading in the name of humanity. Many wander about the country in forlorn, ragged bands, feeding themselves as the animals do. At night they lie upon the bare ground or huddled in the corner of some vacant buildings and sob themselves to sleep. Sometimes they pass through a village to which a few survivors have returned, and are fed for a day or two. Now and then one drops by the wayside to wander no more."

In Serbia, they say, only 20 cents a day, \$6 a month, or \$72 a year will provide for one child.

Writing on behalf of Poland, a relief worker says "no country has been torn and devastated by the forward and backward surge of destructive armies as has the land

of Pulaski and Kosciusko. The cradles of Poland have been desolated by hunger and exposure. Those that have survived the cruel years of war now face death from lack of food and clothing."

Exceedingly serious reports of destitution and suffering on the part of innocent children and women come from Germany. Deaths of children between five and fifteen in 1913 amounted to 23,842; in 1918, to 50,391. The milk shortage is so serious that babies of over one year and people most seriously ill can usually receive only one-quarter of a litre—less than half a pint—per day. Berlin's daily milk supply is less than one-fifth of what it was before the war. Many infants born in the last year have never tasted milk. Deaths from tuberculosis in a certain classification of town have increased by over 100% from 1913 to 1918.

Another appeal coming from nearer home should carry much weight with that class of citizens who have profited financially through the war. It seems that of 335 000 American soldiers injured permanently by disease or wounds in the war period, a large number can be reeducated. The Government gives disabled soldiers the same bonus given those not disabled. It has also provided for their reeducation, but not for their living while reeducation is being brought about. These soldiers have sacrificed the efficiency of their bodies so that, among other things, American investment might be safe. As the appeal in their behalf declares, "these men gave a square deal, they kept the faith, and lived true to duty." It remains for us, especially those of us who are investors, to keep faith in them and give them a square deal in their turn.

## CONSECRATION OF CHURCH AT JUNIATA, PA.

ST. PETER'S CHURCH, Juniata, Pa., was consecrated by Bishop Darlington on April 14th. The Ven. F. T. Eastment, Archdeacon of Altoona, read the Sentence of Consecration. The instrument of donation was read by the Rev. George R. Bishop, under whose fostering care for a long time the mission made progress. Addresses were made by several of the clergy present. The present minister in charge, by whose well directed efforts the consecration was made possible, is the Rev. Herbert Connop, who has charge also at Hollidaysburg. Other clergy present were the Rev. Messrs. M. DeP. Maynard, R. Bancroft Whipple, and Frank T. Cady.

Juniata was for some twelve years a mission of St. Luke's Church in Altoona and the cornerstone of the church was laid in 1911. The building was brought from Phillipsburg, being rebuilt in 1912, and has twice been consecrated. It is a comfortable and handsome frame church that will serve its purpose for many years to come. The church was originally illuminated by one large arc lamp and has been claimed by an electrical journal as the first church in the world to be lighted by electricity.

## NEW TYPE OF CAMP

AS A PART of its advance programme the Brotherhood of St. Andrew is instituting this year a new system of camps for Church boys. One of these in the diocese of Chicago is called Camp Houghteling, another in Pennsylvania bears the name of Camp Bonsall. Some account follows of the latter camp.

The boys will be quartered in tents with board floors and comfortable cots, on a hill near Downingtown. A large dining hall

has been constructed to accommodate two hundred. There is a clubhouse with piano, library, fire place, and games, bathhouse equipped with modern showers, and hot and cold water.

Field Secretary Gordon Reese, of the Brotherhood, will be camp director. The daily programme will include physical exercises, religious exercises, breakfast, Bible study and conference; then more exercise in the open, nature study, drill, and a second conference, lasting for one hour. The afternoon will be given up to recreations, including swimming, tennis, etc. After supper brief vesper service will be followed by campus games, until at eight o'clock there will be a campfire with inspirational events.

At the opening reception, Mr. Bonsall, Secretary Shelby, and others will be present. There will be Holy Communion on Friday, Sunday, and the following Thursday. A fee of \$12, covering registration, room, and board for the entire period, may be paid by any Church boy between fifteen and twenty-one. Arrangements should be made with the Camp Secretary, Charles Cain, of the Church House, at Philadelphia, not later than July 1st.

## CONFERENCE ON THE CALL OF THE MINISTRY

A CONFERENCE of men from Eastern colleges to consider the call to the ministry was held at Berkeley Divinity School, Middletown, Conn., over the week-end beginning Friday, April 16th. On that evening at a dinner in the parish house of Holy Trinity Church the toastmaster was Loyal Y. Graham, formerly of the U. S. Marines and now a student at Berkeley. Addresses were made by Bishop Brewster of Connecticut, Dean Ladd, and the Rev. Albert H. L. Lucas, a senior at the school. At the opening session of the conference which followed addresses were made by the Rev. John N. Lewis, D.D., on The World's Need, and the Rev. Theodore Sedgwick, D.D., of Calvary Church, New York, on Opportunities of the Ministry in City Parishes. Questions from the delegates were answered by the speakers, Father Sill of Kent School, the Rev. George B. Gilbert, and Dean Ladd.

The following morning, after Holy Communion in St. Luke's Chapel, the Rev. Ernest de F. Miel, D.D., spoke on Democracy and the Church, after which Father Sill conducted a question box, answering many queries from the young men as to the opportunities and difficulties of the work they were considering. In the afternoon session the Rev. George B. Gilbert gave an inimitable account of his work in rural districts, pointing out the need for the Church.

The evening session began with an address by the Rev. George Heyn, of the diocesan Religious Education Association, on Religious Education and the Ministry. After this there was an informal discussion on Why I Am Thinking of the Ministry. This meeting was held in the deanery, and as the men gathered around the fire-place in the spacious drawing-room there was opportunity for straightforward expression that made this in many ways the climax of the conference. The next morning the delegates assembled for corporate Communion in the chapel, and the conference closed later in the morning with a service and an address by the Rev. F. C. Lauderburn, a professor in the school. Forty delegates represented Harvard, Yale, Williams, Dartmouth, University of Pennsylvania, Lehigh, Trinity, Wesleyan, and Kent School. Action was taken looking toward regular continuation of these conferences.



## MOBILIZATION DAY AND AFTER

**ALABAMA.**—St. John's Church, Ensley, more than doubled its quota; both parishes at Anniston exceeded their quota, as did also St. Luke's Church, Jacksonville.

**ARKANSAS.**—St. John's Church, Helena, raised its entire quota of \$3,500 as a part of the Easter offering.

**ASHEVILLE.**—Up to March 1st the district has pledged \$17,604.49 to the Campaign, another proof of its ability to become a diocese.

**CONNECTICUT.**—The Campaign in Trinity parish, Torrington, resulted in enlarged spiritual gain and improved organization for parish work. Offerings for extra-parochial work were increased 100%; for work within the parish, 35%. Although tardily, mention is made of the campaign in Bridgeport, where seven parishes united their efforts. In view of the rapid growth in the city, Bishop Brewster and Bishop Acheson thought special provision should be made to carry the Church into newer sections. A new church building was needed for St. Luke's, and a new building was also needed in North Bridgeport, where a population of 25,000 people had gathered. A canvass was made promptly on the first day appointed, with the result that almost \$53,000 is pledged for Church extension in Bridgeport during the next three years.

**GEORGIA.**—The Bishop reported at the re-

cent convention that the diocese had raised \$46,000 of its \$50,000 quota.

**HARRISBURG.**—In Christ Church parish, Williamsport, 248 service cards were signed, ninety-seven of these by men and boys, twenty-five for whole time work if opportunity offers. At the life-service conference for the 'teen age people, twenty-eight cards were signed, four by young men. Four hundred and ten out of 550 subscribers used both sides of the duplex envelopes.

**KANSAS.**—St. Andrew's parish, Emporia, increased its parish budget by one-third, and raised its missionary gift from \$200 to \$800.

**NEW JERSEY.**—Christ Church, New Brunswick, increased its offering 300%, giving \$3 556. There was also a substantial increase for local work. Seats in the church, rented ever since organization of the parish in 1761, have been made free.

**OHIO.**—The diocese has apparently raised about \$800,000 out of its quota of \$1,200,000. At Kenyon College every undergraduate subscribed and interest was enthusiastic.

**SPRINGFIELD.**—Emanuel Memorial Church, Champaign, has subscribed \$1,173.91 on its annual quota of \$1,500.

**TEXAS.**—St. Paul's parish, Waco, has 325 subscribers for the general work of the Church, with an annual subscription of \$9,000 per year. The parish has just called to its staff a curate and a deaconess.

## ENGLISH BISHOPS DESCRIBE THE WORLD'S NEW DILEMMA

### *Either World Coöperation or World War—Election of First Welsh Archbishop—Further Delay in Benediction Case*

The Living Church News Bureau }  
London, April 9, 1920 }

**G**OOD FRIDAY and Easter Day services brought together very large congregations at St. Paul's Cathedral, Westminster Abbey, Southwark Cathedral, and cathedrals and churches throughout the land. There is undoubtedly a marked increase in the number of communicants this Easter, the returns from various sources affording abundant evidence of a welcome revival of devotion and earnestness.

The Three Hours' Service at St. Paul's on Good Friday was conducted by Bishop Gore, who in the course of his addresses referred to the present condition of Europe, which he described as one of bitter disappointment. On Easter Day, at evensong, the Bishop of London was the preacher, and in one of his characteristically inspiring addresses made an earnest plea for reconciliation between classes and nations. Dr. Ingram declared that unless we get coöperation of nations to the common good of mankind, instead of the cut-throat competition to secure the markets of the world, another war is certain within fifty years, and probably within twenty years.

#### ELECTION OF FIRST WELSH ARCHBISHOP

In accordance with general expectation, Dr. Edwards, the Bishop of St. Asaph, was elected first Archbishop of Wales on Wednesday last. Everything possible had

been done to keep secret the time and place of meeting of the first synod of Welsh bishops called to elect a Metropolitan, but nevertheless a few press representatives contrived to be present, and to a *Times* correspondent we are indebted for an account of the proceedings. It was at the ancient parish church of Holy Trinity, Llandrindod Wells, that the Welsh diocesans, with the Bishop of Swansea, their chaplains, archdeacons, and registrars, and one or two others, assembled in the early morning, when the Bishop of St. Asaph celebrated the Holy Eucharist. At the conclusion of the service the Archbishop of Canterbury's mandate releasing the Welsh bishops from their allegiance to the see of Canterbury was read, and the Bishop of St. David's proposed the election of the Bishop of St. Asaph as Archbishop and Metropolitan. Raising his right hand, he declared: "I hereby give my vote for his election." The other two prelates (Bangor and Llandaff) making a similar declaration, the election was duly accomplished, and the Archbishop-elect pronounced the benediction.

The election will be officially announced at the session of the Governing Body this (Friday) morning, when the choice of the bishops will be confirmed by acclamation, and the Archbishop-elect will deliver an address.

The main outline of the historic ceremony of the enthronement and investiture of the new Archbishop was approved at a session of the Governing Body of the Church in Wales held yesterday. The ceremony will take place in the Cathedral of St. Asaph on Tuesday, June 1st, and Dr. Edwards will be enthroned and invested by the Archbishop of Canterbury. The Archbishop-elect read a communication from the

Archbishop of Canterbury announcing that the King would be pleased to send a member of the royal family to represent the Prince of Wales on the occasion.

Bishop Edwards has in the past fought strongly for continuance of the union between the Welsh and English Churches, and it is almost an irony of history that he has, in spite of himself, succeeded in winning for his Church the prize for which Giraldus Cambrensis, in days of old, struggled in vain.

With the new Archbishop's installation, Wales will be fully constituted as a Province of the Church. She will go forward, as she has been going forward in the past, in the path of progress, but under new and untried conditions. Impoverished by the loss of her ancient endowments, but rich in faith, with an unconquerable hope and rising enthusiasm, she will apply herself with renewed vigor to her great mission, and her well-wishers are confident that their expectations will be fully justified.

#### DELAY OF SENTENCE IN BENEDICTION CASE

When the Bishop of Bath and Wells delivered his recent judgment in the case of the Rev. R. Wynter, vicar of St. John's, Taunton, he announced that formal sentence of deprivation would be given at Wells Cathedral on April 7th. A surprise was in store for the few people who assembled at the Cathedral last Wednesday. The Bishop made the announcement that before taking proceedings in the matter he purposely allowed considerable time to elapse in the hope that Mr. Wynter would submit to his directions. It must always be repellent, to a bishop, he said, to have to enforce, through coercive jurisdiction, that obligation of obedience which had been voluntarily undertaken by his clergy. After anxious consideration he had come to the conclusion that he should be acting not inconsistently with the spirit in which that jurisdiction should be exercised if he postponed passing sentence for a short period, in order to give the vicar time for reflection, in the earnest hope that he might, even at the last moment, submit to his (the Bishop's) authority. He therefore postponed sentence until May 7th. If in the meantime the vicar expressed to him his willingness to obey his visitatorial direction, he proposed to pass sentence of monition only.

Fr. Wynter should thus realize that the Bishop is giving him yet another opportunity of rendering that canonical obedience which he promised to observe at his ordination, and it may still be hoped that the counsel of many of his keenest supporters may prevail. They recognize, not the authority of the Bishop's Court, but the clear right of the Bishop to make regulations for a service such as that of Benediction. No suggestion has been or can be made that the Bishop in forbidding Benediction has exceeded the power which the custom of the Catholic Church gives to him, and it is the duty of a priest within his jurisdiction to obey, and trust that in due time the way may be made clear for the free and full adoption of the rite.

#### LEVY OF DISTRAINT FOR NON-PAYMENT OF RATES

Distraint was levied for non-payment of rates on tithes on Dr. Tuting's goods at St. Sithney Vicarage, Cornwall, on Maundy Thursday. The proceedings were orderly, and Dr. Tuting explained to those who were present the position and the reason for his protest. The auctioneer sold a Sheraton silver tray, which was purchased by the Rev. W. B. Monger, vicar of the neighboring parish of Constantine, for £31, sufficient to cover the sum claimed. The purchaser

then proposed, and the autioneer seconded, a resolution of protest against the injustice of singling out the vicar of a parish for payment of rates on his earned income.

An early settlement of the question of the rating of tithes, either temporary or of a more or less permanent character, is imminent. I have already given you the details of the Government Bill to be introduced next week in the House of Commons; but this is but inadequate relief, and will certainly not be accepted by the bulk of tithe-owners as a settlement. The Central Board of Finance has called a conference (on April 20th) of experts and others to discuss the policy of the Church in the matter. Sir Lewis Dibdin will preside, and to the conference will be summoned members of the Central Board of Finance, four representatives of every diocese in the country, and a number of representatives of committees which are dealing with all or some aspects of the problem, such as the tithe committee of the Lower House of Convocation, the Cathedral Bodies' tithe committee, the Tithe-Owners' Union, the clerical tithe rates committee, and the clerical income tax committee. The conference will be asked to consider resolutions which will formulate a policy to be the basis of future action.

In the meantime there is great activity amongst the Church members in the House of Commons, and a memorial is being prepared for signature to the Prime Minister and Mr. Bonar Law.

#### BISHOP OF SOUTHWELL CONDEMNS MANIFESTO

The Bishop of Southwell, writing on the forthcoming Lambeth Conference and the discussion of Reunion which will then take place, refers thus to the Mansfield Manifesto:

"But it is at this very moment that an irresponsible body of Churchmen and Non-conformists have seen fit to issue a manifesto from Oxford which is calculated to throw back reunion for years. The language itself is studiously equivocal, and admits of numerous interpretations, quite contradictory the one to the other. Already it has been seized upon by the Rev. Scott Lidgett, at the Free Church Conference, in a sense that is repudiated by some signatories, whilst he has coupled his claims with a demand for disestablishment; the Conference closing with a resolution of suspicion, demanding that a committee should watch with care the working of the National Assembly.

"Such is the result of irresponsible action; action which of course arouses feelings of indignation, to find expression in the Anglo-Catholic Congress to be held in London. To seek reunion with our separated brethren in a way which will cause cleavage in our own body seems to be sheer madness born of opportunism."

#### MOVING PICTURES IN CHURCH SERVICES

The movement for bringing about adoption of the cinematograph for special services in church continues to make progress. In a well-known church at Portsmouth a film was shown on three evenings in Holy Week, the subject selected being *From Manger to Cross*, which was produced (or "filmed") in Palestine. Hymns were sung by a choir placed behind the screen, and the service was conducted from the pulpit by the vicar. At the close a number of slides of paintings of the Resurrection were shown. On each occasion there was a very large and reverent congregation.

GEORGE PARSONS.

it was reasoned that a college built for housing sixty students would be readily filled.

#### With Canada's Overseas Missionary Bishops

The Rt. Rev. Dr. White, Bishop of the Canadian missionary diocese of Honan, China, accompanied by Mrs. White, is passing through Canada on his way to the Lambeth Conference. Bishop White took part in the consecration of the new Bishop of the Philippines in Shanghai.

The Bishop of Mid-Japan and Mrs. Hamilton expect to sail for Canada in June on furlough. They cannot leave Japan early enough, unfortunately, to go to the Lambeth Conference.

#### American Immigrants in Alberta

The Bishop of Calgary has been taking great interest in the welcome and welfare of immigrants from the United States, and has lately issued a short pamphlet on the subject in which he says:

"Shortly before leaving on my brief visit to the United States, from which I have just returned, I communicated with the American consulate in Calgary to ascertain the total number of Americans who have taken up residence in Alberta since its organization in 1905.

"The consul has been so kind as to give me full information, from which I learn:

"The total population of Alberta in 1916 is given officially as 496,525.

"The British immigration during the thirteen years since the province was organized was 73,082, and other than British 40,282, making a total of 113,364 as compared with 275,093 immigrants of American nationality. The predominance of the American immigrant over all other nationalities is nearly seventy per cent. Assuming that the proportion of immigrants from the United States, residing in Alberta prior to the organization of the province, was about the same as at present, the total American population in Alberta to-day is probably 325,000 out of the entire 496,525, or about 65 per cent.

"Of course hundreds of Americans have taken up government land and become naturalized, and many hundred immigrants left the United States before they completed their naturalization there. But the predominance of Americans in Alberta is very marked, and this predominance has a direct influence on trade between the United States and Alberta."

In view of these facts the importance of the American clergy commending their parishioners to the clergy in Canada or to the Welcome and Welfare Department of the Council for Social Service is obvious.

#### Welcome and Welfare

The work of the Welcome and Welfare Department of the Council is steadily developing. Addresses of those coming to Canada are being received in large numbers from England, Ireland, and the United States. In view of the rush of immigration this year, the Council has just appointed a deaconess to assist the S. P. C. K. chaplain, the Rev. M. LaTouche Thompson, at the port of Quebec during the spring and summer, and another deaconess to call upon young women and girls coming to Toronto, which receives about 25 per cent. of all the Anglican immigration, to link them up as soon as possible with the parishes and their activities. The chaplain reports that, for the year ending April 30th, 119 ships were met, 24,800 Anglicans were reported to the parochial clergy, and 3,686 returning soldiers were personally interviewed.

#### A Valuable Pamphlet for Ex-Army Men

*Another War—Recruits Wanted*, is the striking title of a capital pamphlet Canon

## KING'S COLLEGE WILL BE REBUILT ON ITS OLD SITE

*And Developed into a University of Size—American Immigration into Canada Leads by Large Percent.—Memorials*

The Living Church News Bureau }  
April 26, 1920 }

THE authorities of historic King's College, Windsor, Nova Scotia, the main building of which was recently destroyed by a disastrous fire, have decided to rebuild at Windsor. This decision was arrived at at a largely attended meeting of the board of governors in the Church of England Institute, St. John, New Brunswick. The invitation of Dalhousie University to locate in Halifax, and to form an alliance with the University, was fully discussed. There had also been talk of amalgamating with the University of New Brunswick. The board made arrangements for holding the *encaenia* at Windsor in May, when the Rev. Canon A. P. Shatford, of Montreal, who served overseas with distinction, is to be the alumni orator.

It is understood that it developed that overtures had taken place between representatives of Dalhousie and King's to ascertain whether equitable terms might be worked out for creation of a central university in which the two colleges would form component units without prejudice.

A very strong and representative group agreed on adoption of the scheme of federation now in operation in the University of

Toronto, but found that inadequate endowment of the two colleges made it at present financially impossible. This announcement cleared the air, and there was unanimity as to the advisability of rebuilding at Windsor and developing a University in size and scope worthy of King's.

The board took action contemplating appeal to the people of the Maritime Provinces for a large sum to rebuild, and to establish the endowments on an adequate basis. Just the amount to be raised was not decided, but it was thought that at least \$500,000 would be needed.

A delegation was also appointed to attend the synod at Fredericton to present the case of the college. Authority was given to obtain plans for the new building at once for submission to another meeting of the board at an early date.

#### Anglican Residential College for Edmonton

One of the principal questions discussed at the recent meeting of the Synod of Edmonton was the provision of an Anglican College at the University of Alberta. Prof. J. B. Bickerstett, who has done much to further the scheme, addressed the house on the plan, which provides for erection of St. Aidan's Anglican College, residential and not theological, open to all students without distinction, but definitely Anglican in religious atmosphere and management. The estimated cost would be \$200,000 to \$250,000. As eighty to one hundred students had recently been unable to obtain accommodation in the university buildings,

Hedley, C. F., has written, presenting the claims of the Church to soldiers. Through the kindness of a Churchwoman, he is able to send copies free on application for those whose work includes returned soldiers.

#### Recent War Memorials

On Easter Day two war memorial shields were dedicated in St. John's and Christ Churches, on the Six Nation Reserve, Brantford, in memory of five Indian soldiers of these congregations who died overseas. The Rev. Edwin Lee conducted the ceremony, and in St. John's was assisted by the brother of one of the fallen men. No less than seven men in this family enlisted. Six went overseas, two were wounded and one killed. In Christ Church a sister of the deceased soldier unveiled the shield. These two Indian congregations have subscribed \$666 toward the Forward Movement.

Canon J. R. De Wolfe Cowie dedicated in the parish church at Fredericton, N. B., a hand-carved, solid oak prayer-desk and stall, given by the family in memory of Lieut. Charles Hamilton Hobkirk, 25th Battalion, C.E.F., who was killed at Courcellette.

An impressive memorial service and unveiling of a tablet to the memory of Lieut. Col. Joshua Wright and his two sons, Major Gordon Brooks Wright, D.S.O., Second Division Engineers, and Major Joshua Stanley Wright, 50th Battalion, Calgary, took place in St. James' Church, Hull, Que., on April 11th. Lieut. Col. Wright, one of the oldest residents of Hull, a veteran of the Northwest Rebellion, died in 1907, and his two sons were killed in action in the late war. The unveiling was performed by Major-Gen. Sir Willoughby Gwatkin.

A service unique in the annals of the city

was held in Christ Church Cathedral, Montreal, as a memorial of the thousand officers and men of the Canadian Grenadier Guards who fell in the war. For the first time in the history of the Cathedral a military band played in the church in full parade uniform, while also for the first time a corps of buglers at conclusion of the service sounded the "Last Post". Among the officers attending was Major-General Sir David Watson, of Quebec, who commanded the division in which the Guards served.

#### Miscellaneous Items of Church News

Thirteen Cree Indians in Chapleau, converts of the late Bishop Hornden and his missionaries, some of them women, contributed \$1,125 to the Anglican Forward Movement. The smallest of these contributions was \$50, and the largest was \$200.

The Rev. Canon G. Osborne Troop, of the Church of the Messiah, Toronto, has returned to Toronto after a visit to Jamaica.

In recognition of his faithful service during nearly twenty years as rector, the congregation of St. Peter's Church, Brockville, presented a handsome silver tea service to the Rev. Canon H. H. Bedford-Jones, who becomes principal of the University of Bishop's College, Lennoxville.

The Rev. Canon J. R. DeWolfe Cowie of Fredericton, in the British West Indies on sick leave, intends to return home early in May.

At the annual meeting of the parishioners of St. John the Divine, Byng Inlet, Ont., desired to increase the rector's salary from \$1,000 to \$1,400 per annum. The parish, assessed \$497 for the Forward Movement, contributed \$1,035.

in Synod Hall on April 22nd. The appointed speakers were: Bishop Burch presiding, the Bishop Coadjutor of Newark, the Rev. Eugene S. Pearce, and Miss Katherine Potter, vice-president of the Girls' Friendly Society, diocese of New York.

Admission was by card. About three hundred enthusiastic men and women attended.

#### CATHEDRAL PREACHERS

A corrected list of Cathedral preachers was announced this week. The summer preachers will be members of the Cathedral staff during July, and the August and September preachers will include the Rev. William H. Garth and the Bishop of Wyoming. Services are at 11 A. M. and 4 P. M.

May 2nd—The Dean; the Rev. C. H. Robinson.

May 9th—The Dean; Dr. John Finley (?)

May 16th—The Rev. Prof. Francis B. Blodgett; the Rev. Francis K. Little.

May 23rd—The Dean; at 4 P. M. a service for the Church Association for the Advancement of the Interests of Labor.

May 30th—Ordination, Dean Fosbroke; at 4 P. M. a patriotic service.

June 6th—Canon Jones; the Rev. H. P. Silver.

June 13th—The Dean; the Rev. W. M. Gilbert.

June 20th—The Dean; the Rev. Stuart L. Tyson.

June 27th—The Dean; the Rev. Mr. Walsh.

July 4th—The Dean; Canon Jones.

July 11th—Canon Jones; The Dean.

July 18th—Canon Clover; Canon Prichard.

July 25th—Archdeacon Pott; Canon Nash.

#### THE BISHOP OF PANAMA

On Tuesday morning, May 4th, at 10:30 o'clock, the Rt. Rev. Dr. James Craik Morris will address the members of the Woman's Auxiliary. Churchwomen are invited to attend this meeting in the parish house of Zion and St. Timothy to greet the new Bishop of Panama.

#### GIRLS' FRIENDLY SOCIETY

The annual members' service of the Girls' Friendly Society in the diocese was held on April 18th at St. Bartholomew's Church. Over one thousand members took part in the procession, carrying the banners of fifty-seven branches, representing not only the city churches, but those from the extreme limits of the diocese, such as Rhinebeck. The procession came in four abreast. The service was conducted by Dr. Leighton Parks, rector, assisted by the Rev. George Starkweather Pratt, Dr. Charles Forbes Canedy, and the Rev. Dr. Kenneth S. Guthrie. Bishop Burch talked very seriously of the great work the Girls' Friendly Society is doing. He laid stress upon purity in dress, deploring the madness which seems to possess many at present in that matter.

#### AT COLD SPRING-ON-HUDSON

The Rev. Elbert Floyd-Jones, rector of St. Mary's-in-the-Highlands, Cold Spring, has just published a history of the parish from its incorporation in 1840, accomplishing this task in preparation for the approaching twenty-fifth anniversary of his rectorship. The book treats of the early years of Cold Spring and the origin and growth of the parish, contains sketches of the lives of the rectors, wardens, and vestrymen since its organization, and devotes a chapter to Gifts and their givers, Memorials, Anniversaries, etc.

#### SYNOD OF THE SOUTHWEST

A CHANGE HAS been made in the date of meeting of the next annual Synod of the Province of the Southwest, so that it assembles in St. Paul's Church, Waco, Texas, on Tuesday, Wednesday, and Thursday, October 19th, 20th, and 21st.

## THE NEW YORK LETTER

New York Office of The Living Church  
11 West 45th Street  
New York, April 26, 1920

#### THE ASSASSINATION OF DR. MARKOE

THE community was shocked by the assassination of James Wright Markoe, M.D., at the mid-day service in St. George's Church on Sunday morning, April 18th. In addition to the editorial comment printed in the last issue of THE LIVING CHURCH, it may be said that Dr. Markoe came to his untimely end at the age of 58 years, and New York lost a good citizen, a skilful surgeon, a practical philanthropist, a generous friend to the poor and afflicted, one who rendered duty to God and duty to neighbor.

The funeral was held on Wednesday morning, admission to St. George's Chapel being limited to ticket-holders.

The New York *Sun-Herald* printed this report of the funeral services:

"Simplicity characterized the funeral of Dr. James Wright Markoe in the chapel of St. George's Church yesterday. Mounted police stood guard in the rain, while detectives were stationed in and near the chapel to keep curious intruders from disturbing the service. Admission was limited strictly to the holders of cards and to others who were identified as close associates of Dr. Markoe. As it was, the chapel was crowded, many noted men being present to pay tribute to the famous surgeon.

"Dr. Karl Reiland, rector of the church, was assisted by the Rev. J. Gilman Buskie, the Rev. Edward Gabler, the Rev. William H. Gibbons, and the Rev. J. M. Horton, assistant rectors of the parish. There were no pallbearers, but the police department fur-

nished an escort of honor picked from members of the traffic squad. The coffin and altar were heaped with a profusion of floral offerings.

"The funeral party accompanied the body to Sleepy Hollow cemetery, Tarrytown, New York, where it was placed in a receiving vault to await the arrival of Dr. Markoe's daughter, Mrs. William J. Schieffelin, Jr., from California. Burial will take place after her arrival.

#### SUMMER SCHOOLS

The summer schools of the Province of New York and New Jersey (established by the Synod) will be held at Princeton Seminary, Princeton, N. J., from June 21st to July 1st, and at Hobart College, Geneva, N. Y., from July 5th to July 16th.

Information, Bulletin No. 1, and registration may be obtained from Mrs. Gerald H. Lewis, St. Andrew's Rectory, New Paltz, N. Y.

The Princeton Summer School for the Clergy, formerly the New Jersey Summer School for the Clergy, now affiliated with the Princeton Summer School for Churchworkers, meeting under the auspices of the synod of the Second Province, will hold a five-day session beginning on the evening of Monday, June 21st, and closing Friday, June 25th.

Under the auspices of the Woman's Auxiliary, the Junior Auxiliary, the Girls' Friendly Society, the Church Mission of Help, the diocesan Board of Religious Education, and the Church League for Patriotic Service, a mass meeting in the interests of the Church summer schools at Geneva, Princeton, and Wellesley was held

## MASSACHUSETTS HAS WEEK OF ECCLESIASTICAL EVENTS

*Church's Call—Diocesan Convention—Episcopal Club—Bishop Gailor on Organization—Bishop Lawrence's Convention Address*

The Living Church News Bureau }  
Boston, April 26, 1920 }

THE closing diocesan service of the Church's Call, the annual diocesan convention, and the ladies' night of the Episcopal Club all came in one week, Tuesday and Wednesday, April 20th and 21st. It was certainly a full week, and I got ecclesiastically dizzy.

The accomplishments of the convention were rather meagre. But the two large diocesan meetings, the service in Trinity Church on Tuesday evening, April 20th, and the ladies' night of the Episcopal Club at the Somerset Hotel on Wednesday evening were unusually refreshing and inspiring. It was good to note the generous fellowship of the Episcopal Club. The club has just proposed an amendment to its constitution, so that the membership may be increased to seven hundred and fifty men. (Why do not the women of the diocese have a similar club?)

"Organized Christianity is the only kind of Christianity that has accomplished anything in the world. The Church's justification is to make the presence of Christ known to every man, woman, and child within its reach. If the Church ever became satisfied with its position it would be lost. If it were well spoken of by everybody it would have failed."

So said Bishop Gailor, the chief speaker at the mass meeting in Trinity Church Tuesday evening.

With Bishop Gailor in the chancel were Bishop Lawrence and Suffragan Bishop Babcock, members of the Standing Committee of the diocese, and many of the clergy, all vested.

"There has been too much diocesan independence in the Church and too many diverse elements contending for self-expression within it," he went on. "The best way is to get together and realize our solidarity; to get so busy that we will have no time left for individual eccentricities. If you want efficiency in the Church, you must have organization."

The convention was formally opened on Wednesday at 9 A. M. in Trinity Church, where Bishop Babcock celebrated Holy Communion. The delegates then adjourned for business to Huntington Hall. Bishop Lawrence, introduced Mr. Lewis Franklin, who spoke briefly on the Nation-wide Campaign. It was voted to appoint a council on finance to receive all moneys pledged, to consist of the Bishop, an executive chairman, a treasurer, and ten additional members.

During the examination of delegates' credentials it was found that St. Peter's Church, Cambridge, had selected to represent it two men and one woman, Miss Mabel Jones. The committee on qualifications decided that she was ineligible.

Elections:

The Rev. Prescott Evarts was chosen to succeed Bishop-elect Moulton on the Standing Committee.

Deputies to the Provincial Synod—Clerical: The Rev. Messrs. William L. Clark, Edward S. Drown, D.D., Alexander Mann, D.D., Edward T. Sullivan. Lay: Messrs.

J. H. Beale, William H. Bent, Henry J. Ide, J. G. Minot.

The Bishop spoke in part as follows:

"During the last few years there has grown at an amazing pace a form of amusement which has in it forces of good or evil perhaps unsurpassed by any other: the film show. I need not tell you of the millions on millions of people who find relaxation from life's routine in these shows, or the mass of capital invested in them. The theatres are so numerous and the plays change so quickly that it is impossible for any parent to keep track of them. The very fact that a majority of the films are harmless or good makes the situation the worse, for good and bad follow each other at the same entertainment in quick succession. Parents must either forbid their boys and girls to go to any, or leave them, so far as they have time and money, to go to all. To forbid them to go to any would be at the risk of all parental control. Hence the people of this commonwealth are asking that the state, which has laws for the physical protection of children and schools for their education, shall take the same pains in regard to their moral protection and see to it that the parents, especially those whose work and limited means make the hourly oversight of their children impossible, have a reasonable assurance that their children shall not be exposed as they are now to films that are to say the least demoralizing, calculated to arouse the worst and not the best of sentiments, to break down the purity of life and the sanctity of marriage. We all know that the most subtle of demoralizing influences are not open indecency, but indecency clothed in attractive form. We also know that men and women as well as younger people are affected by their surroundings, and that the frequent sight of doubtful, flashy, indecent, or immoral films dullens their moral sensibilities and arouses their lower passions. And yet such films, which under a reasonable state censorship are not allowed in some other states, are advertised and shown to thousands on thousands of the people of this state.

"There is now before the legislature a bill which has the active support of associations, civic, social, charitable, and religious, representing two million people, and the moral support of other citizens of all creeds and races, which should have the support of every man and woman of this Church. I know that you believe in the principle of some reasonable and effective censorship of public films. The practical way to put your principle into action is to exert your personal influence for the passage of House Bill No. 1540.

"We live in a very critical time. Every day in the year 1920 is pregnant with momentous history and influence for the future. We talk of this: do we realize it? Are we acting upon it? Are our strength, time, thought, and money concentrated upon these things, and consecrated to service?

"For instance, we in this country are prospering. Who can walk upon our streets or read the advertisements without that fact being driven in upon him? Meanwhile, there are suffering and starvation of masses of people, masses of little children, not in far-off India or the depth of China, where our imagination finds difficulty in going, but in the mid-countries of Europe, in Serbia and Poland, in Austria and Germany—where some of us have travelled and left

friends—children unborn when the war began, and surely innocent of its crimes; in Armenia too, whose decimated population now shrinks under new terrors. Granted that this nation will not or cannot wisely take official action for the feeding and protection of these people, the heart of the nation must not be hardened by allowing this suffering to go on. The people of this country cannot be content to wax fat and prosper while they know of these starving little ones. Every day the call of the dying comes to us.

"The number of clergy canonically resident in the diocese is 251. The number of parishes in union with the convention is 116; there is also one mission in union with the convention; of all other parishes and missions, 89; the Cathedral, 1; in all, 207. The number of postulants and candidates for holy orders is 20; of lay readers, 81. During the conventional year, I have confirmed 990 Massachusetts candidates; the Suffragan Bishop has confirmed 1,495 Massachusetts candidates; other bishops, 34; making a total of 2,519. I have confirmed for other bishops, 2. I have ordained to the diaconate three men for Massachusetts; Bishop Babcock, four; another bishop at my request, one; making in all eight deacons for Massachusetts. Bishop Babcock has ordained to the priesthood four men for Massachusetts.

#### ENDOWMENT FOR CAMBRIDGE SCHOOL

Bishop Lawrence, in an address at the first ladies' night in the history of the Episcopal Club, announced that a million-dollar endowment fund for the Episcopal Theological School in Cambridge must be launched in the near future by the Massachusetts diocese, to enable the school to maintain its high standards and to pay its professors more than \$3,500 a year, the present rate.

Nearly one thousand persons, including students at the theological school and lay delegates to the diocesan convention, attended the meeting. To accommodate the unexpected number, an "overflow dinner" was held in a second dining room. The guests at this dinner later assembled in the gallery of the main dining hall.

The history and future of the theological school in Cambridge formed the chief topic discussed by the speakers, all of whom had praise for the school's achievements during the past half century.

Dean Washburn of the Cambridge Theological School briefly reviewed the course of instruction given at the school and called upon the laymen to support the institution. He expressed the hope that some day the name of the school would be considerably shortened—to St. John's College.

Bishop Gailor demanded that citizens should "stand up for a free Church, a Church for free men which believe in truth and sound learning, which teaches the Christian gospel, not according to theory but as history has declared it to be."

#### ON WORLD MOVEMENTS

The Rev. George A. Gordon, on whom I think the preaching mantle of Phillips Brooks fell in 1893, pastor of Old South Congregational Church, Boston, wrote the following meaty letter in last week's *Transcript*:

"The report is current, as my mail convinces me, that since my sermon published in the Boston *Herald*, December 8th, I have changed my views on the Interchurch and the Congregational World Movements. This report is absolutely without foundation. These movements still seem to me unhappy in origin, objectionable in method, insane in scale, deplorably wrong in emphasis, blind to the nature of our religion as spirit and

life, without vision of the world's essential need—the profounder surrender of the soul of man to the soul of God. What is called 'big business' in the name of God is sad enough; big business in the name of God without the requisite business insight is sadder still. It is indeed tragic."

DR. VAN ALLEN PAYS TRIBUTE TO FRANCE

The Boston *Post* last week gave an unusual editorial tribute to the rector of the Church of the Advent:

"Timely and convincing was the tribute paid to the French nation by Rev. William Harman van Allen in the Church of the Advent Sunday. There was in it a warning against forgetfulness of heroism, and a reminder that Frankfort and the Rhine were

not ravaged revengefully as was Rheims, and that there was no frightfulness in this movement of expediency. The victors came without wrecking, ruining, massacring or desecrating, and are withdrawing now in as orderly fashion as they came.

"The eloquent divine was not unmindful that 'Jean d'Arc is the figure that most perfectly typifies France, the most wonderful woman in the world's history—the most astounding and most admirable—and I dare to believe that wonderful saint is to-day guarding Lorraine.' The voice of the pulpit is one of great potent influences, and the pastor of the Advent has voiced American sentiments of thanksgiving and gratitude in his eloquent address."

RALPH M. HARPER.

## DR. STURGIS IN PHILADELPHIA SPEAKS OF "PAGAN AMERICA"

*Presenting Evidence—Does America Degrade Its Best?—Clerical Salaries—Mission Study Classes*

The Living Church News Bureau }  
Philadelphia, April 26, 1920 }

CONDITIONS making for a "pagan America", with an impotent Church confronting them, and lax morality prevailing everywhere, were pictured by Dr. Wm. C. Sturgis, educational secretary of the Church, at a mass meeting under auspices of the Church Service League on April 21st, in Holy Trinity Church, Rittenhouse Square, Philadelphia.

Bishop Rhinelander, who presided; the Rev. Dr. John Mockridge and Mr. Reynolds D. Brown, executive secretary of the diocese, delivered addresses at the service.

Dr. Sturgis described conditions in rural New England as woefully immoral and said that similar conditions exist in the Southwest, where "the Church has failed to follow the people." With the signing of the armistice, he said, all mankind seemed to lay aside righteous endeavor and plunged into a mad orgy of pleasure.

"No wonder we have fallen upon evil times," he told the Church leaders. "The world is not a pleasant place to look at just now."

Just as the price of shoes has advanced because shoemakers have insisted upon shorter hours, and more pay, he said, the price of righteousness has also advanced. Christian people are less keen about doing their duty, and "the cost of making Christians has gone up.

"The defect in that beautiful missionary hymn, From Greenland's Icy Mountains, is that it does not mention New York or Philadelphia, where your missionary task, and mine are located. We are apt to regard missions as something far distant, to be viewed through a telescope, when a mirror would give us a much better conception of them."

Mr. Reynolds D. Brown spoke of the proposed amendment to the canon perpetuating the Executive Council as an important step in diocesan organization. He said it would give opportunity "for the utilization of the women in the administration of the big departments of the diocese and general Church work." He said there was a call to all Churchwomen to assist in the larger field without neglecting their parish work.

Representatives of a dozen diocesan organizations delivered addresses at the after-

noon session in Holy Trinity Church. Each spoke for ten minutes, outlining the objects of the organization represented.

AMERICA DEGRADES ITS BEST?

The above statement was the heading of a notable editorial in the *Public Ledger* on April 19th. The writer stated that because of the disparagement of both religion and education modern America is much less immune from revolutionary nostrums than the America of our forefathers.

The editorial was apropos of an anonymous letter published in the same issue. Because of the boldness and vigor with which the too modest writer of this letter presented a truth vitally important for the American people to consider in these unquiet times, the editor of the *Ledger* departed from the venerable rule and printed this unsigned letter.

This communication states:

"Here in the United States we have what we call a civilization, but is it? Certainly if it is, it is a very stupid one; it has no sense of values. What someone has called 'the eternal verities', or, at any rate, a recognition or appreciation of them, has been non-existent in the United States for close to fifty years. There was a time in this country when ministers of the Gospel were not only well paid but they were respected and honored; they were leaders in their calling, which was honestly regarded as a sacred one. In those days young men of rarest promise and highest gifts went into the ministry.

"There was a time in the country when school teachers from cross-road schools to colleges were well paid. Also they were honored and respected because of their calling. They were clothed with real authority in their classrooms and were backed up by common public sentiment. In those days in our country we had loyalty, patriotism, and respect for constituted authority. We had preachers and teachers who were big men in every way. The best people and citizens of the land went into those callings. Then they were well paid and respected; the country may not have noticed it but it was a good investment. The system produced honest, loyal, law-abiding citizens.

"But we have outgrown that system in these days of jazz. To-day we pay a pedler of life insurance or a drummer of shoes or a hard-boiled plumber ten times what we pay a teacher or a preacher. The latter callings, moreover, are not respected any more. They are merely tolerated.

"Yes, the revolution marches; and it will continue to march and it will arrive; and

why not? Ought a civilization so rotten, so stupid, as to poison itself while it boasts and belches—ought such a civilization to survive?"

The editor, while he regards the correspondent as too pessimistic, nevertheless says his point is well taken. "In our fatuous worship of materialism, our fat and complacent prosperity, we have turned a contemptuous eye on the twin pillars of national stability and power from the beginning of time—Religion and Education. Having set up the dollar mark as the final test of the value we put on everything, we show our disdain for the ministers of religion and the masters of education by underpaying them. We have classed religion and education as poor relations." . . . "These things are visible signs of a departure from the religion of the Carpenter's Son, to a religion of luxury. We have turned from sacrifice, discipline, and the spiritual to greed, indulgence, ostentation, and the crudely material." . . .

"History tells whither this path leads—class war, anarchy, and massacre have sealed the graves of nations which worshipped at the altars of gross indulgence. The consequence is that we have as a people a greatly lessened moral fibre and mental hardness with which to withstand the nostrums of revolution." . . .

"Bolshevism could do nothing against the schoolhouse and the Church if the masses had been taught to seek leaders in both. But any 'ism' is likely to make amazing headway through a community which knows no test save success, no good save money, no purpose in life save leaping to the shoulders of the man in front of one.

"The American Republic is not made to be run without Religion and Education as its leading features; and any effort to do it—any relegation of the representatives of these two fundamental factors to a position of inferiority and contempt—will expose our nation most perilously to the assaults of new theories which could not last an hour if required to measure up to the morals or the mental requirements of the fathers."

This is significant of the awakening conscience of the better element in our country.

CLERICAL SALARIES

The committee assigned to consider clerical salaries and report with recommendations is prepared to recommend to the convention in May that the normal minimum salary be fixed at \$2,000, together with rectory and pension fund premium. They believe this to be absolutely the smallest amount, even in favorable surroundings, upon which a clergyman could live, and so live as to be able to do hopefully and with any measure of effectiveness the highly specialized work which belongs to him. They believed that to offer less than this is not merely to cause grave hardship to individuals but to cripple and even ultimately to destroy the Church's power.

In their report the committee say as follows:

"The clergyman to do his duty, must be possessed of a genuine spirit of independence. He must be able to face life four-square. He must be morally capable of speaking not smooth things only but true things. He must have the vigorous power of spiritual leadership. Are these qualities likely to grow, or even to survive, in a man harassed by debt, unable to pay his way as other honest folk do—a man who has no practicable hope of betterment before him, and who sees, day after day, that the conditions of his life and his employment are bearing hardest of all upon the family for which he is responsible? Trials and anxie-

ties come to all men: it is only when they are chronic and hopeless, only when they cling closer than the breath he draws, that they break the strong man's spirit. And to the clergyman they are irremediable: nothing that he can do for himself, no added industry or effort, will increase his remuneration and so lift the burden. That this should be means more than suffering—it means slow, sure paralysis of those personal qualities upon which the man's efficiency as a minister depends.

"It must be remembered too, that the minister's peculiar work, far more than that perhaps of any other worker except the teacher, is successfully done just in proportion as he himself sustains a keen, interested, growing insight into life and truth. And this means that he must be a steady reader if not a deep student. But books and magazines, especially the better books and magazines, are costly, increasingly costly. Your committee venture to assert that of the 311 clergymen canonically resident in this diocese, only a very few are receiving salaries that permit anything but the most parsimonious and inadequate outlay upon books. Here again the economic status of the average minister is not merely a hardship, but a direct threat to his effectiveness."

#### RECONCILIATION OF THE MASSES

At the final meeting of the mission study classes of the diocese, held in the Church House on April 13th, the keynote of the whole session, as set forth by the Bishop, was Reconciliation.

The year's study on Christian Americanization had as its aim to understand the multitudes of many nations and tongues who live among us; to care for them and to learn the means of reconciliation. In his address the Bishop said: "Reconciliation is God's purpose; it stands first for an immediate change in men by means of which they are reconciled to God. It means, second, a change of attitude toward others than ourselves, namely, our neighbors. In the third place, it is of distinctly social significance. God in the innermost part of his own nature is social, as we see in our doctrine of the blessed Trinity. He made man social in His own image, and the ministry that God has committed to His Church is social; the ministry of reconciliation.

"This ministry is destined to effect our political and economic life and to eliminate the racial barriers until we shall establish the Kingdom of God."

The year's work was summed up by Mrs. Pilsbry, the diocesan educational secretary. She spoke of the training classes for leaders, which trained many who were to lead in the Nation-wide Campaign. Thirty-four mission study leaders conducted classes in some eighty-four parishes with a total membership of some 1,948. Many interesting reports were given of results from these classes.

One class will have daily prayer for nine months for the Armenians. Foreigners are being brought in large numbers to the services of the Church. Volunteers have undertaken work among foreigners. New interest has been aroused in the work of priest and deaconesses laboring among foreigners. Community classes have been organized to promote a neighborly spirit. Work has been undertaken in the hospital for girls.

Mrs. Zacker said that the great majority of the Jews, while clinging to their old traditions, have lost all knowledge of the Bible, and 90 per cent. are atheists. The children are gathered together for recreation, sewing classes, and the like, oftentimes bringing their parents. Opportunity is afforded for giving them the Christian mes-

sage. She spoke of the need of a Christian synagogue.

The Bishop said the work among the Poles was very satisfactory. In a school started at the request of their parents the Polish children are taught as they would be at home, mostly in their own language; but little by little they learn English and American ideals.

Miss Madeleine Hart reported for the Italian Mission in Kensington, where there are 3,500 Italians, 75 per cent. not belonging to any Church. In Italy these people attended the Roman Church but are glad to be emancipated from it. Many of them look to us.

#### MISCELLANEOUS

The Church Mission of Help of the diocese will hold its annual meeting on May 11th at Holy Trinity parish house. The speakers will be Mrs. Frederick Pease, of the New York Church Mission of Help, Mrs. M. P. Falconer, American Social Hygiene Assn., and President Bell of St. Stephen's College.

## MRS. LYDIA B. HIBBARD DIES AT HER CHICAGO HOME

*After Brief Illness—Chicago Church Schools Unite in Easter Rallies—The Church and Prohibition—At Edgewater—Athletics*

The Living Church News Bureau }  
Chicago, April 26, 1920 }

**M**OST well beloved among Churchwomen of Chicago, Mrs. Lydia Beekman Hibbard, widow of William Gold Hibbard, died on the Third Sunday after Easter at her home. She had been stricken with paralysis on the preceding Friday and did not recover consciousness.

Mrs. Hibbard, one of a family of fourteen, was born in Manlius, New York, in 1835, from a family of Dutch ancestry. Graduated at Ogontz, immediately after her marriage in 1855, she and her husband moved to Chicago, where Mr. Hibbard founded the business over which he presided until his death seventeen years ago.

Mrs. Hibbard, one of the first members of Grace parish, took an active part in its life during practically all of her 65 years in Chicago. In few of Chicago's early charities Mrs. Hibbard failed to have an active part. Among the organizations with which she was particularly identified were the Illinois Training School for Nurses (of which she was on the first board), St. Luke's Hospital, the Chicago Home for Girls, St. Mary's Home for Children, and All Angels' Mission for Deaf Mutes. She was the founder in Chicago of the fund for the Relief of Widows and Orphans of the Episcopal Church, and the treasurer and leading spirit of the clergy retiring fund.

She was the mother of Mrs. Robert B. Gregory, Mrs. John Buckingham, Mrs. William E. Casselberry, Frank Hibbard, and the late Mrs. William R. Stirling and William Gold Hibbard, Jr. Besides her children, thirteen grandchildren and thirteen great-grandchildren survive her.

Funeral services were held on Tuesday, the 27th, at All Angels' Mission.

#### CHURCH SCHOOL RALLIES

Five of the six Easter Church school rallies were held on Sunday afternoon, April 18th. The rally still to be held, for the West Side suburban schools, will

take place at Emmanuel Church, La Grange, on Sunday, May 2nd. Most novel of the rallies was that held by the schools of the West Side Institute at St. Timothy's Mission (Rev. C. M. Andrews, priest in charge). After choral evensong, when the Rev. G. G. Moore was the preacher, the children and their teachers adjourned to the theatre community room, where a motion picture drama and an educational film were produced. Illustrated hymns were sung by the children, the stereopticon attachment being used.

The North Side schools met at St. Peter's Church (Rev. F. G. Budlong, rector), the Rev. H. W. Prince, rector of the Church of the Epiphany, being the preacher. Representatives from nine schools were present, and the total mite box offering was \$958.38, the children of the Church of the Atonement giving \$266.49, St. Chrysostom's \$250, and St. Peter's \$160.

The South Side Institute met at Christ Church, Woodlawn (Rev. C. H. Young, rector), the Rev. Dr. J. D. McLaughlan, being the preacher. This was the largest of the rallies, nearly four hundred being present. The united choirs of four parishes, with the acolytes, numbered one hundred members. The total offering from eighteen schools reporting was \$1,460, of which St. Paul's, Kenwood, gave \$462, and Christ Church \$450.

The North Shore schools met at St. Mark's, Evanston (Rev. Dr. Arthur Rogers, rector), the Rev. Frederick Grant being the preacher. There was a good congregation and the service was beautifully rendered by St. Mark's choir. The offering amounted to \$1,067.80, the largest amounts coming from St. Luke's School, \$335; St. Mark's, \$166.33; Christ Church, Winnetka, \$155.77; St. Augustine's, Wilmette, \$151; Trinity, Highland Park, \$150. Here it may be stated that the parish of St. Luke's, Evanston, is contributing \$750 toward the expense of the week-day religious education of the public schools of Evanston.

The schools of the Fox River Valley Institute had an automobile trip, as last year, assembling at the Church of the Redeemer, Elgin (Rev. J. M. Johnson, rector).

THOMAS S. CLINE.

#### THE CHURCH AND PROHIBITION

A recent meeting of the Men's Fellowship Club of the Church of the Redeemer was

addressed by Mr. E. J. Davis, president of the Anti-Saloon League in Chicago. The rector's comment is to be noted because of his fearless criticism of voting conditions in the Hyde Park district, which has been in the "dry" column for many years. Only about fifty per cent. of the men are even registered. We ought, says Dr. Hopkins, to do something, as a group of men, "to help banish the disgraceful stigma now resting upon Hyde Park (for many years a prohibition district, long before the Eighteenth Constitutional Amendment was much more than an iridescent dream). This stigma is the well-known fact that the decent and respectable men of Hyde Park are so astonishingly lazy when it comes to voting, that this prohibition district of Chicago has sent for some years a majority of 'wet' representatives to the state legislature. Because of this inexcusable slackness on the part of the 'better element' in Hyde Park, our friends and neighbors who like to drink liquor or who don't care whether the miseries of alcoholism devastate homes and ruin lives and souls or not, or who have some queer views about 'personal liberty', get out a 'one-hundred per cent vote', elect their men and laugh at us galore, while we enjoy our supine sloth, and while they snap their 'wet' fingers at us during the sessions of our state legislature!"

#### CHURCH OF THE ATONEMENT, EDGEWATER

On St. Mark's Day the Bishop made his first visit for confirmation to the new Church of the Atonement, Edgewater (Rev. F. S. Fleming, rector), where extensive plans are being made for the dedication in the octave of May 30th to June 7th, when many bishops and clergy are expected. A special service for the clergy will be held on June 7th, when Bishop Anderson has been asked to preach. The day before will mark the rector's fifth anniversary. In appreciation of his leadership the congregation has given him a sum of money to pay his expenses in England this summer. Mr. Fleming expects to be away for two months, and to act as chaplain to one of our bishops at the Lambeth Conference.

#### ATHLETICS

The fifth annual basketball championship awards of the Episcopal Athletic League were presented to the winning teams at a meeting in Trinity parish house on April 20th.

The heavyweight championship was won by the Trinity team, whose members were presented with silver medals by the Rev. B. L. Smith of the Cathedral.

The lightweight championship was won by the Cathedral team, which received a beautiful shield, the Rev. N. B. Clinch of Trinity making the presentation.

Plans were discussed to make the fall work more successful, and to interest more of the clergy and laymen in the League. It should have a better representation of the Churches, and it is hoped that at least sixteen parishes will enter teams in the fall.

The League has been in existence for five years, and promotes good, clean, amateur athletics.

H. B. GWYN.

#### THE OLD CATHOLIC CHURCHES OF EUROPE

A NOTABLE result of the war has been the bringing of the Eastern Orthodox and Old Catholic Churches into closer relations with the Church of England and the American Episcopal Church. The Easterns are sending theological students to our seminaries in England and America, and committees have been appointed by the Archbishop of Canterbury and the locum tenens of the patriarchal throne to foster closer relations, following

out the lines suggested by the Metropolitan of Athens in his visit to this country and to England. This *rapprochement* comes, in some measure, from a clearer recognition that the desperate need of the world, if it is to be Christian, is the definiteness of the Catholic Creeds and the vitality of the Catholic sacraments. And the closer relations will, if they continue in the spirit in which they have begun, produce that reunion which will proclaim efficiently the Catholic faith.

The Old Catholic Churches of Europe would be glad to join in the movement, but they are suffering for the necessities of life, and unable to take the new opportunities at their doors, much less to join in world-wide movements. Their churches, especially in Austria and Czecho-Slovakia, are in great need of help. New congregations have come into existence and more would be added if they had money to maintain services. There are clergy there with a nominal income of 2,400 to 3,000 kronen a year. Translate that into American money and realize their destitution. One American dollar, a month ago, would buy 100 Slavonian or 250 Austrian kronen.

Not only are their priests starving, but they cannot educate their students, and the purchase of books is out of the question for priests or students. The danger is great, therefore, that the Old Catholic Churches, though their spiritual opportunities were never greater, will be literally starved to death and their powerful influence for the regeneration of Central Europe destroyed. A statement lately issued by Dr. Adolf Küry, Secretary of the Committee of the International Old Catholic Congress at Basel, Switzerland, gives information as to the pressing need. They cannot train or maintain their students for the ministry. They cannot sustain their churches. Appeal is therefore made to friends of the Old Catholics and of Catholic Reform everywhere for help. Gifts, it is stated, will be divided by the Committee of the Congress in consultation with Church authorities. If American Churchmen are willing to help, their gifts may be sent to THE LIVING CHURCH, or to Robert H. Gardiner, 174 Water street, Gardiner, Maine.

#### FACTS ABOUT MISSIONS

INFORMATION collected by the Interchurch World Movement from several foreign mission boards shows that it is costing from one-third to one-half more than before the war to support the same amount of foreign mission work. In some regions the cost of living has advanced by as much as 400 per cent. Missionary salaries have been increased in amounts to 50 per cent. Building and labor costs have in some cases almost doubled. Financial obligations of American boards are made still heavier by the high cost of money in India and China. In the latter country, an American dollar has less than half the buying power it had before the war, and in India just one-third its pre-war value. In spite of the increased cost of doing work, the increased needs of the foreign field must be met.

According to Interchurch estimates, two-thirds of the population of the United States are without regular, reasonable opportunity of attending church. Absentee pastors, inadequate church accommodations, and great unchurched areas are among the contributing causes.

An Interchurch home mission survey reveals that Church membership among negroes, common in rural districts, almost invariably falls off when they migrate to cities. New York City, with one of the largest negro colonies in the world, has only 28,000 Church members out of a total negro

population of 145,000. One in five in New York City is affiliated with a religious organization, while in rural districts at least half are active.

The Mexican problem is not all beyond the border. Interchurch surveys show no less than a million Mexican-Americans in the United States, 600,000 of them in the Southwest. These Mexicans, living in wretched poverty, illiterate, alien to American life and citizenship, present an almost untouched home mission field.

#### EASTON FAILS TO ELECT A BISHOP

THE DIOCESE of Easton in special convention on Tuesday, April 20th, adopted a resolution requesting conference with the diocese of Delaware, fixed the salary of the next Bishop at \$3,600, took sixteen ballots, and adjourned in a deadlock at 8:30 at night.

Nineteen clergy and thirty-eight delegates from parishes were accredited and voted—some leaving, however, before the final adjournment. Bishop Lloyd on one ballot secured a majority of the lay order, while the Rev. Dunbar Gould of Cambridge came several times within one vote of a majority of the clergy. This was the deadlock. Adjournment was taken until the regular convention, which meets early in June at Sudlersville.

Following Holy Communion at which the Rev. Dr. George C. Sutton, president of the Standing Committee, was celebrant, and a sermon by the Rev. Sewell S. Hepburn, the convention organized.

Mr. Henry Constable of Elkton immediately offered the resolution for a meeting of the Standing Committee with that of the diocese of Delaware. After some debate this was adopted and then the question arose as to whether the convention could proceed to an election. Judge Pierce, the chancellor, ruled that the convention could elect and the Standing Committee could still meet with the committee from Delaware. The convention then ruled that all nominating speeches be prohibited and that only ten minutes be allowed for the reading of documents or letters regarding each candidate.

The following were nominated: Bishop Lloyd; the Rev. E. T. Helfenstein, D.D., the Rev. Messrs. W. D. Gould, Jr., George W. Davenport, R. W. Trapnell; the Rev. Philip Cook, D.D.; the Rev. W. H. Burkhardt, the Rev. George C. Sutton, D.D., the Rev. W. S. Claiborne. The Rev. H. D. Cone received one vote.

Ten ballots were taken during the afternoon and all attempts at adjournment failed until 5:30 when a recess was taken until 7:30. Efforts at compromise failed, due in large measure to the cloture rule which shut off information.

In the sixteenth ballot Bishop Lloyd received five clerical and twelve lay votes; the Rev. Dunbar Gould six clerical and ten lay; the Rev. George W. Davenport, ten lay votes. In that ballot no other candidate had more than two ballots in either order.

#### HEALING MISSIONS AT TOPEKA

ALL PLANS are made to continue the healing mission in the Cathedral at Topeka, Kansas. Letters of inquiry and registration cards have been sent to about 1,200 people of Topeka who were here for Mr. Hickson. The present plan is to have a meeting once a month in the Cathedral. Aside from the help that the sick may have received Mr. Hickson's mission brought to the Cathedral parish a spiritual uplift greater than anything else that has ever occurred. The spirit of the whole parish was intensely sympathetic. On the Sunday

following his visit, the same spiritual atmosphere seemed to hover over the Cathedral building itself and its services. Bishop Wise and Dean Kaye will conduct healing missions in Grace Cathedral on Wednesday, May 12th, at 10:30 A. M.; Sunday, June 6th, at 2:30 P. M.; and Wednesday, June 23rd, at 10:30 A. M.

#### DEATH OF THE REV. T. J. MACKAY

THE REV. THOMAS JONES MACKAY, rector of All Saints' Church, Omaha, Neb., died on March 29th in his 76th year, after an illness of five months, having been in charge of his parish for over twenty-eight years.

Born in Ireland, he came to the United States in his early childhood and passed his youth in Pennsylvania and Massachusetts. After service in the army with the Massachusetts Volunteers he was confirmed in Worcester, Mass., and later attended St. Stephen's College. He was made deacon in 1875 by Bishop Paddock, who advanced him to the priesthood in 1877 on his graduation from the Episcopal Theological School. His first work in the ministry was at Fort Worth, Texas. In 1879 he went to Colorado, and was rector of St. George's Church, Leadville, from 1879 to 1882. From 1882 to 1892 he was rector of St. Paul's Church, Council Bluffs, Iowa, and in the latter year he went to his last parish.

#### BEQUEST

TRINITY CHURCH, Red Bank, N. J. (Rev. Robert MacKellar, rector), recently received a bequest of \$6,000 from the estate of Dr. Charles H. White. This was placed in a permanent improvement fund and \$4,000 has been expended on improving and beautifying the church. A parquet floor was laid in church and chancel, the walls have been beautifully decorated, electric lights installed, and six new windows placed. Two other memorial windows are soon to be added, one in memory of Herbert Tilton, a soldier who died overseas, and the other in memory of Dr. White. On Easter Day the rector was presented with a purse of \$165 from his parishioners.

#### MEMORIALS AND GIFTS

ON PALM SUNDAY there was presented to St. Andrew's Church, New Berlin, N. Y., a set of purple pulpit hangings and Bible markers, by Charles G. Hall as a memorial to his wife.

SOMETIME in the near future a handsome window will be installed in the East wall of Emmanuel Church, Champaign, Ill., over the main altar. The window, having for its subject The Presentation of Christ in the Temple, will be in memory of the Rev. Dr. and Mrs. D. W. Dresser, a former rector and his wife. It will be another gift from Dr. and Mrs. J. L. Polk, donors of the church.

PERHAPS THE first processional cross to be used in the city of Reading, Pa., certainly the first to be used at the Free Church of St. Barnabas, was dedicated by the Rev. J. R. Dickinson, rector, on Sunday morning, March 28th. The cross, the gift of St. Agnes' Guild, in memory of deceased members, is of brass, six feet tall.

A BEAUTIFUL litany desk, given in memory of Mrs. Frances Garrettsen Gray, was dedicated on Easter Day in St. Paul's Church, Benicia, Calif. For many years Mrs. Gray had made St. Paul's her church home, and her husband was long a vestryman of the parish. The brass lectern in the church was given by Mrs. Gray in his memory.

THE ALTAR of St. Andrew's Church, Youngstown, Ohio (Rev. Vincent Kline, rector), has recently been adorned by the gift of two massive brass candlesticks for the Eucharistic lights. Although intended for Easter Day, they did not arrive until two weeks afterward, and were consecrated by the rector on the Third Sunday after Easter, having been given by Mr. and Mrs. James Donaghy in memory of their two sons who died in infancy.

IN ALL SAINTS' PARISH, Meriden, Conn. (Rev. F. S. Lippitt, rector), on Low Sunday there was unveiled and dedicated an honor roll of the world war, bearing the names of fifty-eight men enlisted in the national service. Of copper, chased, surmounted by an eagle with out-stretched wings, it is mounted upon a mahogany base, the whole topped by a cross of bullets picked up on the battlefields of France. It was presented by the local company, Knights of Washington, and designed and executed by a member of the company.

FIVE NEW WINDOWS are being placed in the lower part of Grace Cathedral, Topeka, Kansas. One group of three, placed by Mr. E. D. McKeever and his children, consists of The Baptism, The Temptation, and The Woman of Samaria. One window, placed in memory of David Long Lakin and Mary Ward Lakin by their children, has for its subject the Boy Jesus in the Temple. The fifth window, The Annunciation to Zacharias, is in memory of Ellen Amy Betts, placed by her sister. Of the clerestory windows seven are to be placed by the following parishes: Trinity Church, Atchison; St. Paul's Church, Kansas City, Kansas; St. Matthew's Church, Newton; St. Andrew's, Emporia; Grace Church, Wetmore; Church of the Covenant, Junction City; and one by St. Augustine's, Wichita, and St. Simon's, Topeka. The remaining clerestory windows will be placed without the name plates, which will be inserted as the windows are taken by the parishes and missions. This completes all the windows in the nave excepting one rose window.

#### ALABAMA

CHARLES M. BECKWITH, D.D., Bishop  
At Anniston

DEACONESS PROPPER, widely known as Sister Amelia, has resigned her position at St. Michael and All Angels' Church, Anniston, and is now at work under Bishop Shayler in Nebraska. The parish school and free dispensary and clinic, which she established, did excellent work. She also took charge of the altar and vestments, had care of the church building, and founded the local Girls' Friendly Society.

#### ARKANSAS

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

Easter—New Church for Brinkley—An Accession

AT ST. JOHN'S CHURCH, Helena (Rev. Charles F. Blaisdell, rector), the Easter offering amounted to almost \$14,000. This parish has sent the University of the South \$1,500 towards its endowment, and—the rector states—will continue sending the University \$1,500 a year for an indefinite period.

BISHOP WINCHESTER states that the proposed new church building at Brinkley will be begun at once.

BISHOP WINCHESTER has just received into the Church a Campbellite minister, who will be placed under the Rev. E. T. Mabley,

warden of the Helen Dunlap Memorial School at Winslow, for instruction and preparation.

A NEGRO COMMUNICANT at Fort Smith is giving \$300 a year to the colored mission there. The catechist is doing excellent work, and the church building has been well fitted up.

ONLY ABOUT \$5,000 is now lacking to complete the Arkansas quota for the University of the South.

#### ASHEVILLE

JUNIUS M. HORNER, D.D., Miss. Bp.

Epidemic—District and Diocese—Chaplaincies—  
An Active Altar Guild

UNTIL RECENTLY, public worship has been largely under a ban, owing to a "recommendation" of the board of health and the civil authorities. In a letter to his clergy, the Bishop put himself on record as follows:

"Our people shall be quieted in their panicky fears and have the assurance that their religious leaders have supreme faith in God as the One to whom resort should be made by prayer in sickness as well as in health. This faith in God and in prayer has very much to do with quieting the nerves of the sick, and the sick need this encouragement. We must let them know that we are not afraid to come to the House of God to make intercession for them."

OWING TO the action of a small majority at the last convention, which voted against organizing a diocese in time to receive sanction from the General Convention of 1919, it will not be possible to take more than fresh preliminary proceedings this year. A new diocese cannot be organized until the General Convention ratifies the preceding action of the missionary district, and until a primary convention duly called effects such organization. Necessary resolutions looking to the erection of a diocese in 1922 will, however, be presented.

NO CHAPLAIN has been appointed for the Valle Crucis School since the death of the Rev. L. Frontis Anthony early in 1919. The pupils worship occasionally in the Methodist chapel. The Appalachian School at Penland has been practically closed since transfer of the Rev. A. Rufus Morgan to South Carolina.

CALVARY CHURCH, Fletcher (Rev. James B. Sill, rector), has an altar and sacristy guild. Besides its work for the parish church (Bill Nye lies buried in the historic churchyard), the guild has done work for the Hillgert mission and has made for St. Philip's, Brevard, all the altar, lectern, and pulpit hangings; also the prize banner awarded in the district to the Sunday school giving the largest amount per capita to the Lenten missionary offering. A member of the guild, at Easter, presented a white embroidered silk burse and chalice veil to St. Luke's Church, Jacksonville, Ala., in memory of Mrs. Thomas A. Morris, who was the principle founder and for over forty years a devoted member of Calvary parish. Through the efforts of the guild two handsome Bibles have been placed in Calvary Church, a thankoffering for the safe return of men who served in the late war and who were, in one way or another, connected with the parish.

#### BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Home Economics

ST. MARK'S CHURCH, Mauch Chunk (Rev. Walter C. Roberts, rector), engaged the ser-



vices of Miss Margaret Kemp Owen, a Pennsylvania State College instructress in home economics, to give a series of eight lectures on alternate Tuesdays, beginning on March 8th. Crowded audiences have taken advantage of the course.

### CENTRAL NEW YORK

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

Colored School Has Largest Lenten Per Capita—Binghamton Clericus—Death of Mrs. Dunham—Utica Clericus Discusses Rubrics

ST. PHILIP'S (colored) Sunday School, Syracuse (Rev. W. S. McKay, priest in charge), won the certificate of honor for the largest per capita Lenten offering over six other competing schools of the city. The result was announced at a mass meeting of the Church schools in Trinity Church on Low Sunday, when standing room only was available. *Magnificat* and *Nunc Dimittis* were rendered by the youngest choir present, the children's choir of Grace Church composed of thirty boys and girls under 12, the girls wearing red caps and short red capes over white dresses, the boys vested in red cassocks and wearing red neckties. The address was given by the Rev. Dr. Murray Bartlett.

THE TOPIC for the paper at the Binghamton clericus, What is the Matter with the Church? drew a record attendance, including the Bishop Coadjutor and Mr. Paul Shimon of New York City. The Rev. H. C. Staunton of the Church of the Good Shepherd was host and dinner was served in the rectory dining room. The Rev. Condit N. Eddy presented the paper. Comments were many and interesting and no doubt only train schedules prevented discussion into the wee hours of the night. Some of the comments were as follows: The indifference of parents is an appalling evil. The age calls for more positive preaching. Church schools give such vague and indefinite instruction that children can step into other schools, even Unitarian, without seeing serious difference. We have either to teach definitely the Holy Catholic Church or say that nothing matters. Something is wrong in a system which allows a man to come out of a seminary, establish "Catholic" teaching, candles, colored vestments, acolytes, and talk of the "mass"; and another to follow and sweep all this away as rubbish. Evidently there is need of closer oversight. Evidence that something is seriously wrong is seen in the unrest among the clergy; the constant endeavor to create new machinery; the high percentage of loss among the confirmed; the absence almost everywhere of evening congregations. It is plain we deal in the Church with unconverted people. The next meeting will be held at Elmira on May 10th, with the Rev. F. T. Henstridge as host.

AFTER PROTRACTED ILLNESS the wife of the Rev. A. E. Dunham, lately of Fayetteville, died in a Syracuse hospital. Burial services were held at Fayetteville.

IN ST. PETER'S CHURCH, Bainbridge (Rev. J. DeL. Scovil, rector), on Sunday, April 18th, Bishop Fiske confirmed a class of thirty-one, the largest in seventy-five years of parish history. The class included twenty adults, of whom ten were men.

EUCCHARISTIC VESTMENTS are now in use in St. Paul's Church, Oxford (Rev. H. P. LeF. Grabau, rector). So far as the records show, such vestments have never before been worn in the parish in its more than one hundred years.

COTTAGE SERVICES are being conducted in the village of Sherrill on week-day evenings by the Rev. S. R. MacEwan, rector of St. John's Church, Oneida.

THE CHURCH OF THE GOOD SHEPHERD, Binghamton (Rev. H. C. Staunton, rector), doubled its Easter offering, the additional offering having been asked because a fire in a business block in which the parish had an interest both reduced the parish income and necessitated rebuilding at costs never contemplated when insurance was placed.

THE MEN of St. John's Church, Oneida (Rev. S. R. MacEwan, rector), are organized into groups for parish work. One project is attending the services in St. Andrew's Chapel, Durhamville, on Sunday afternoons. On April 25th all the groups were called upon to attend the benediction of a new reredos in memory of the late W. H. Parmelee.

ONE OF the classes of the Church School of the Church of the Good Shepherd, Binghamton (Rev. H. C. Staunton, rector), has asked permission to reseat the Sunday school room, and is giving a series of entertainments to procure funds.

SEVERAL PARISHES are planning to send their clergy and representatives from the teachers in the Church school to the summer school held at Hobart College, early in July, under the provincial Department of Religious Education.

THE REV. LLOYD R. BENSON of the diocese of Albany, essayist at the April meeting of the Utica clericus, presented an interesting paper on Breaking the Rubrics. His paper, clear and impartial, showed, first, that the Reformation revisers did not undertake to set forth a complete directorium, but only a minimum, leaving much to be filled out by Catholic tradition, as memory or preference dictated. In late years study of liturgical questions has been bringing about a more correct ritual. The writer emphasized the careless observance of rubrics, both now and formerly. He drew no conclusions and left the matter open. The trend of discussion was that the rubrics express the mind of the Church, and should never be lightly disregarded.

A TROOP of Boy Scouts has been organized in St. Peter's Church, Auburn.

### CONNECTICUT

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

Parish Anniversary at New Haven—Convocation—United Thank Offering

THE OBSERVANCE of the ninetieth anniversary of the consecration of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), on the 21st and 22nd of April was an event of more than local interest. St. Paul's Church was consecrated by Bishop Brownell on April 22, 1830, and was assisted in the service by the Rev. John Williams, afterward Bishop Brownell's successor in the see. Starting as a chapel of ease of Trinity Church-on-the-Green, it became in 1845 an independent parish having for its first rector the Rev. Samuel Cooke. St. Paul's has numbered among its rectors three bishops, the Rt. Rev. Abram N. Littlejohn, late Bishop of Long Island, and the present Bishops of Newark and Rhode Island. A down-town church, it ministers to a varied congregation. It maintains a chapel a half mile from the parish church, a home for aged Churchwomen, and a growing summer work at its vacation house on

Long Island Sound. The anniversary commemoration began with a service on the 21st, at which many of the clergy formerly on the staff took part, the choir being augmented by a number of former soloists who in recent years have found fame in musical circles. A hymn sung at the consecration of the church was sung to the tune of Old Hundredth, and addresses were given by the Rev. George L. Paine, rector for seven years previous to entering Y. M. C. A. overseas work two years ago, and by Bishop Perry and Bishop Lines. After the service a general reception was held in the parish house. On the 22nd, the actual date of consecration of the church, Bishop Brewster blessed a credence and some gifts made to the morning chapel. This was followed by a corporate parish Eucharist at which Bishop Brewster was celebrant, Bishop Lines gosseller, and Bishop Perry epistoler. St. Paul's is proving again the value and usefulness of the down-town church and the parish has set its face to finish out the century with ten years of splendid service.

St. Paul's Church possesses a notable lady chapel erected during the rectorship of the present Bishop of Rhode Island, and at present being completed under the direction of Mr. Bertram C. Goodhue. The chapel is entered from the church through the baptistery, which is a gem in itself, and separated from it by a beautiful Gothic screen. At the time of the celebration of the anniversary, a beautiful carved credence and some exquisite panelling around the altar were set in place and blessed by the Bishop. The chapel still lacks to complete the design of the architects the reredos and eucharistic lights, both of which, it is hoped, will be ready and in place before long.

THE NEW HAVEN CONVOCATION met in St. Paul's Church, Wallingford (Rev. Arthur P. Greenleaf, rector), on April 27th. There was Holy Communion and a sermon by the Rev. F. S. Lippitt. After luncheon the Rev. William E. Morgan, Ph.D., read an essay on The Relation of the Gospel to an Age of Indifference.

THE ANNUAL report of the Connecticut branch of the Woman's Auxiliary shows \$12,096.68 raised for the United Thank Offering of the women of the Church in Connecticut. The secretary notes that in 1917, the year following the Triennial of 1916, fifty-three out of two hundred and nine parishes and missions in the diocese "forgot" the United Offering; most of them "came to" during the second year, and really worked during the third year with most gratifying results.

### DALLAS

ALEXANDER C. GARRETT, D.D., Bishop  
HARRY T. MOORE, D.D., Bp. Coadj.

Easter at the Cathedral

ST. MATTHEW'S CATHEDRAL, Dallas (Very Rev. Randolph Ray, Dean), reports an unusually successful Lent, culminating on Good Friday, when more than a thousand people attended, the church being filled during the entire Three Hours. On Easter Day there was a total estimated attendance of three thousand. The Easter Confirmation class, the largest ever presented in the diocese, was composed of eighty-one people, four received from the Roman Communion.

### EASTON

Opening of Church at Kent Island

CHRIST CHURCH, Kent Island, has already raised its missionary quota for 1920. The

congregation held their first service in the newly enlarged and beautified church on Easter Day.

### FOND DU LAC

REGINALD H. WELLER, D.D., Bishop  
Advance at Rhinelander

IN ST. AUGUSTINE'S PARISH, Rhinelander (Rev. Campbell Gray, vicar), at the beginning of Lent, the congregation was asked to wipe out the debt of \$1,700 with the Easter offering. It seemed almost impossible. A little later the guild voted \$600 toward the Easter offering, the vestry sent out a circular letter suggesting specified pledges, and a chart and an offering thermometer were placed at the door. The Easter offering was \$1,900! Also, a \$500 Liberty Bond was given toward furnishing the chapel in the proposed enlargement and two \$1,000 Liberty Bonds with coupons were given for equipment of gymnasium and bowling alleys, as a memorial to Carl Donaldson, a former vestryman.

### GEORGIA

FREDERICK F. REESE, D.D., Bishop  
Easter Events

IN SPITE of heavy rain the congregations in Savannah on Easter Day were usually large. The Nation-wide Campaign committees of Christ Church and St. Paul's had aimed for a 100 per cent. attendance, and if the weather had been propitious, this ideal would have been approached. As it was, Christ Church (Rev. John Durham Wing, D.D., rector) was filled to the doors. The parish offering was for the Church school building fund. Setting \$18,000 as its Easter goal, St. John's Church (Rev. William T. Dakin, rector) surpassed this by \$2,000. Plans are ready for extending and beautifying the chancel, and the new altar will be a memorial to the late rector, the Rev. Charles H. Strong, who ministered to this congregation for over twenty-five years. The work will be done during the summer.

AMERICUS enjoyed beautiful weather on Easter Day, and the members of Calvary Church (Rev. James B. Lawrence, rector), were made happy by an early celebration in the little chapel of the new church building. To make it possible to pay off the indebtedness and complete the church in a few months it was decided to devote the Easter offering to this purpose, and though the aim of \$5,000 loomed large for a small parish, the amount of the offering was found to be exactly this amount. It is hoped to complete the building in a few months.

THE ATTENDANCE at St. Augustine's (colored) Church (Ven. J. Henry Brown, vicar), was above the average on Easter Day, and during morning prayer a great-grandchild of the late Rt. Rev. James T. Holly, D.D., first Bishop of Haiti, was baptized.

### HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop  
Opening of Parish House at Tyrone

THE NEW parish house of Trinity Church, Tyrone, was formally opened on April 6th the Ven. F. T. Eastment, Archdeacon of Altoona, officiating in the absence of the Bishop. It is a memorial. On the wall of the largest room is a bronze tablet with the inscription:

"The Wilson Memorial Parish House is erected in Memory of HENRIETTA CLEMENT WILSON, a Charter Member of Trinity Church, 1920."

The building is the gift of Mr. George C. Wilson in memory of his mother.

### IOWA

THEODORE N. MORRISON, D.D., Bishop  
HARRY S. LONGLEY, D.D., Bp. Coadj.

Opening of Parish Building at Cedar Rapids—  
For Vacation Time—Student Missionaries

ST. JOHN'S PARISH, Cedar Rapids, formally opened its new \$20,000 parish building on the Second Sunday after Easter. St. John's never was a mission, but became a parish when organized about two years ago. The parish inherited a small chapel built as a Sunday school when the Rev. John Arthur, D.D., was rector of Grace Church. The new parish is in the growing residential part of Cedar Rapids, and now has over one hundred and fifty families. The new structure is of stucco with tile roof and is built to serve as a place of worship and community work. Eventually it will become the parish house. The new building is a delight to the eye both in external beauty and interior lines. Bishop Morrison preached in the morning. The Rev. Dr. E. R. Burk-

## The American Church Monthly

SELDEN PEABODY DELANY, D. D., Editor

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MAY, 1920

VOL. 7, No. 3

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Foreword by BISHOP BRENT

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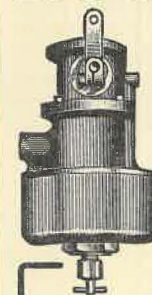
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halter, for nearly forty years pastor of the First Presbyterian Church, read the lessons. In the evening three other denominational ministers assisted the rector in the service. The rector of St. John's is county president for the Interchurch Movement, president of the Ministers' Association, and locally identified with other phases of civic and social life.

IOWA, a particularly dry state, boasts of but two small lakes. At one of these, Okoboji, the Church has a cottage which the clergy and their families take turns in occupying. The Rev. E. H. Gaynor of Sioux City is Master of the keys.

MARENGO (St. James') and Brooklyn (St. Mark's), two small towns not far from Iowa City, where our churches have been closed for some years, are now being ministered to by students from the state university. This is one of the results of the life-service pledges of the Nation-wide Campaign.

PROMINENT CHURCHMEN are visiting Iowa this spring. The Rev. John Howard Melish will give the baccalaureate sermon at the state university and Bishop Reese of Ohio will be university preacher on May 9th. Bishop Francis will preach the opening sermon of the diocesan council at Cedar Rapids on May 16th.

**KANSAS**

JAMES WISE, D.D., Bishop

Annual Convention and Conference—Publicity—Church Attendance Campaign

SPECIAL REGISTRATION, boys' camp, conferences on division of earnings, college work, religious education, faith and order, will be features of the convention and training school in Christian leadership in the diocese, to be held in Topeka from May 1st to 5th. Among those who will speak and lead are Rev. George Craig Stewart, D.D., Bishop Weller of Fond du Lac, Mr. George K. Gibson, a layman from Chicago; the Rev. Henry R. Sanborn, Mr. John D. Alexander of the Brotherhood; Miss Elizabeth Matthews; Miss May Case Marsh, of the Girls' Friendly Society; and Miss Isabel Gibbs, of the Camp Fire Girls. Two former conventions have established a precedent for the diocese. The people come together to learn something, and return to leave the rest of the diocese. This year the diocese is to place special emphasis on boys. Every parish and mission is invited to send four or more boys of high school age, who will assemble in the parish house of Grace Cathedral on May 1st and will be introduced to a pictured challenge of usefulness. Addresses by Dr. Stewart, Mr. Gibson, and Major Sanborn will be interspersed with singing and other features. The camp of fifteen tents will be located on the Bethany College campus, each tent in charge of an overseas man, with provision for at least 125 boys. In the afternoon at a big field meet representatives from the parishes and missions will compete for a silver cup which the Bishop offers. At 9:15 the boys will gather in the Cathedral where the Bishop will conduct a preparatory service for their next day's corporate Communion. At morning service the boys and men attending the camp will be vested and occupy the chancel of the Cathedral. There will be addresses by Dr. Stewart and Mr. Gibson. After the noon meal the boys will return to their homes. Most of the following three days of the convention, May 3rd, 4th, and 5th, will be given over to conferences for both men and women. At mass meetings on Monday and Tuesday nights Dr. Stewart will be the speaker.

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double column space daily for all of Lent. The Lenten services were advertised and helpful thoughts were presented each day. The ad had a definite position on the editorial page next to the Movie advertisements. St. Matthew's Church, Newton (Rev. F. C. Ruffe, rector), also is advertising systematically. Grace Cathedral, Topeka, has splendid and dignified advertisements in the Saturday and Sunday papers.

IN THE every-member-attendance-at-church campaign during Lent, held in every parish and mission in the diocese, Trinity Church, Lawrence (Rev. Evan Alexander Edwards, rector), won first honors with 338 per cent. of its communicant roll present. St. Andrew's Church, Emporia (Rev. Carl W. Nau, rector), was second with 205 per cent. Third place was won by the Church of the Ascension, Kansas City, Kansas (Rev. E. M. M. Wright, rector), with 178 per cent.

ON APRIL 21st, the Grace Cathedral (Topeka) branch of the Girls' Friendly Society entertained in the parish house in honor of Miss May Case Marsh, field secretary of the society, who is spending some time in the diocese. About seventy persons sat down. Miss Marsh spoke of the work of the Girls' Friendly Society. Other guests were Dean Kaye, Bishop Wise, Chaplain Gray, the diocesan missionary, the honorary associates, and other interested friends. A branch of the Girls' Friendly Society organized at Trinity Church, Atchison (Rev. A. H. Grant, rector), by Miss Marsh is starting out with thirty-three girls, eleven working associates, and six honorary associates.

#### KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

#### Woman's Auxiliary

AT A united meeting of the Woman's Auxiliary in the Cathedral House on April 15th articles for the united Lenten boxes were on display before being packed. The boxes, which were sent to Saluda, N. C., and Monterey, Tenn., both mountain missions, were valued at \$1,280.40. Although the Kentucky Branch pledged only \$1,000 towards the new chapel at St. Hilda's School, Wuchang, considerably over \$1,300 has been raised in cash and pledges. The afternoon was to have been given to a conference on the office and work of president of the Auxiliary, but owing to the presence of the Ven. Hudson Stuck, D.D., the conference was postponed and the Archdeacon delivered an address on his work among the Indians on the Yukon. The offering was devoted to this purpose, and amounted to about \$90. Bishop Woodcock delivered an address on the University of the South and the necessity for raising its endowment, and Archdeacon Stuck as an alumnus of Sewanee spoke feelingly on the subject.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Receptions — Church Club Elects Officers — Clericus

ON APRIL 15th the parishioners and friends of the Rev. William P. Evans, rector of the Church of the Resurrection at Richmond Hill, attended a reception for him and his wife at the home of Mr. Joel Fowler. Fully three hundred persons attended, among them two former rectors, the Rev. Henry B. Bryan and the Rev. George W. Davenport. After various little exercises the rector was presented with a large cake, lighted with candles, to commemorate the twenty-first anniversary of his rectorship.

This cake contained \$500 in gold, while a smaller cake presented to the rector's good wife contained \$247.

PARISHIONERS of St. Jude's Church, Brooklyn, gave a farewell reception to the Rev. Henry S. Sizer and Mrs. Sizer before their departure for Salina, where Mr. Sizer is to be Dean of Christ Cathedral. A check

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for \$1,000 was presented to the retiring rector, and a gold wrist-watch to his wife, and the grateful appreciation of the people of St. Jude's to them both was happily expressed by the senior warden. The next rector of St. Jude's will be the Rev. John Charles Stephenson, now of Maysville, Kentucky. He was rector of St. Peter's, Bay Shore, in this diocese, from 1893 to 1909.

AT A RECENT meeting the Church Club of the diocese elected officers as follows: President, Mr. Jacob C. Klinck, to succeed himself; secretary, Mr. George M. Allen.

SERGEANT RUTH FARNAM addressed a large gathering of Church people in St. Luke's parish hall on April 15th. The audience was drawn from eleven parishes in central Brooklyn. Her talk was full of information drawn from her own personal experience, and was a convincing appeal for child welfare work in Serbia. It is expected that a unit will be organized in support of this work amongst the churches thus associated, and perhaps other units in other groups of churches. Sergeant Farnam is sailing for Serbia, but will be back to continue her work here by the end of June.

THE CLERICUS of Queens and Nassau met on April 15th with Archdeacon Webb at St. Peter's Rectory, Brooklyn. The Rev. G. Ashton Oldham, rector of St. Ann's, Brooklyn, read an interesting paper on Egocentric Religion and Theocentric Religion.

AT ST. BARTHOLOMEW'S, Brooklyn, an Easter offering of nearly \$25,000 was received for the community house projected to be a memorial to the young men of the parish who died in the war.

**LOS ANGELES**

JOSEPH H. JOHNSON, D.D., Bishop

**Expediting the Vote**

THE LAY DELEGATES to the special diocesan convention established a helpful precedent on the evening before, when they met in the parish hall of the Pro-Cathedral to hear letters, testimonial to prospective nominees for the office of bishop coadjutor. A number of letters had been sent out to people who knew one or more of the persons likely to be nominated. These letters had been bound and were read, providing the delegates with much valuable information concerning the qualifications of prospective candidates. Next day one of the nominees was elected by the laity on the first ballot, and the clergy concurred on the ballot following. In January it took five ballots to do the same work.

**LOUISIANA**

DAVIS SESSUMS, D.D., Bishop

**Cornerstone for Grace Church, New Orleans**

THE CORNERSTONE of the new Grace Church, New Orleans, was laid on Palm Sunday afternoon by Bishop Sessums, assisted by the rector, the Rev. Albert Edbrooke, and several other of the clergy. Bishop Sessums delivered the principal address and the rector made a brief speech. The Rev. Matthew Brewster, D.D., read the opening service, the Rev. Dr. Coupland made a brief talk, and the Rev. Sidney L. Vail read the lesson. Chancellor Spearing and the senior warden of the parish, Mr. George A. Weigand, also spoke. The new building will be 85 x 114 feet, will cost about \$115,000, and will contain all modern church conveniences with twelve rooms. It is expected to be ready for consecration about June 25th. The rector has been in charge since 1906.

**MISSISSIPPI**

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**Missionary Development**

THE VEN. GEORGE G. SMEADE, LL.D., Archdeacon of the diocese, has been carrying on an intensive campaign in missionary development throughout the delta counties. He has secured ground and raised \$8,000 toward building a church and rectory at Hollandale. He has also secured land and begun a subscription for a church and rectory at Leland. At Rosedale he has secured a fund of \$5,000 for a rectory besides an over-subscription to the Nation-wide Campaign. These places minister to the families of white plantation owners as well as the people of the villages. Ground has also been obtained and a considerable sum raised for a mission church to minister to the colored people in Greenville and surrounding territory.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop

**Anniversary at Fairview**

TRINITY CHURCH, Fairview (Rev. T. T. Butler, rector), observed its seventy-fifth anniversary on April 14th. Archdeacon Shepherd celebrated the Holy Communion in the morning, the Rev. Cornelius W. Twing reading the epistle, the Rev. C. M. Perkins the gospel, the rector assisting in administration of the elements. In the afternoon the children had a programme and the church was crowded at the evening service when the Rev. L. W. S. Stryker was the preacher.

**OKLAHOMA**

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

**Growth in Building and Personnel**

THE BISHOP is at a loss to express himself when he contemplates the great work done in Oklahoma, and the splendid opportunity. Building projects are in preparation for a community center house at Miami; a rectory at Durant; a parish house at Clinton; and an entire re-arrangement of buildings and extension of the work at the Chapel of the Redeemer, Oklahoma City. Recently a fine brick parish house has been completed at Okmulgee. In the recent influenza epidemic this parish house was used as a hospital for over forty patients at one time.

FOUR NEW helpers have entered the district since January. The Rev. Willis M. Cleaveland is at Durant, taking several stations north and west; the Rev. C. W. DuBois has recently come to take charge of Woodward and Alva; the Rev. J. E. Thompson is now at Trinity Church, Guthrie, and the Very Rev. Thomas G. C. McCalla began his duties as Dean of the Cathedral in mid-Lent.

**OREGON**

WALTER T. SUMNER, D.D., Bishop

**Presentation of War Medals at St. Stephen's Pro-Cathedral**

FORTY-EIGHT veterans of Flanders and France were presented with medals at St. Stephen's Pro-Cathedral, Portland, on Sun-

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day evening, April 18th. Judge Wallace McCamant, making the presentation, voiced his gratitude because the meeting was in a church of the communion of which George Washington was a devout and loyal son. Dean Hicks preached a powerful sermon on the new crusade for reconstruction of a better and happier world.

#### SOUTH DAKOTA

HUGH L. BURLERSON, D.D., Miss. Bp.  
WILLIAM P. REMINGTON, D.D., Suffr. Bp.

#### Deaneries in Joint Session—Restoration of Brookings Rectory

A JOINT MEETING of the central and southern deaneries was held in Mitchell on April 14th and 15th, the Rev. Charles A. Weed and the Rev. E. F. Siegfriedt, Deans of the respective deaneries, presiding. A committee was appointed to standardize confirmation instruction in the district through selection of the best literature and tracts for use by the clergy generally. Also the district library will be more largely circulated among the clergy. Bishop Remington gave an inspiring address on Men and the Church. The Rev. E. W. Pigion gave technical explanation of the Christian Nurture Series, which is the standard in the district. The Rev. William Watson illustrated the New Hymnal through typical hymns. The Rev. Messrs. C. E. Coles, A. H. Peck, and Graeme Davis addressed the open session on The Bible, The Ministry, and The Sacraments of the Church. Bishop Burleson outlined the proposed new district organization to place South Dakota in line with the organization of the general Church.

THE RECTORY at Brookings, designed by Ralph Adams Cram, which was practically ruined by fire last autumn, has been restored according to the original plans.

#### SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bp.

#### Executive Board—Second Diocesan Council—Woman's Auxiliary

AT THE April meeting of the Executive Board, in the parish house of Christ Church, Roanoke, much business was consummated. The chancellor, Mr. Francis Coeke, reported a charter obtained for the trustees. The Rev. Claudius F. Smith, recently appointed diocesan missionary, by the Bishop, had already visited the churches at Bedford City, Christiansburg, Blacksburg, Pulaski, Glade Spring, and Abingdon, although his appointment was not to take effect until after the middle of the month. The Bishop announced the salaries of all women workers increased to \$900 through the United Thank Offering. Applications for two Ford cars were received and approved, the cars to be used in scattered parishes ministered to by one man. The Rev. G. Otis Mead was appointed chairman of the Committee on Religious Education, with instructions to make report to the coming council in May. Money was appropriated for literature on the subject. Sunday school treasurers were asked to send their Easter offerings to the diocesan treasurer, Mr. C. Edwin Michael, at Roanoke, to augment the Nation-wide Campaign Fund.

THE BISHOP has already made a number of visitations. In the three Lynchburg churches and the nearby Virginia Episcopal School for Boys he has confirmed 116 persons.

THE SECOND council of this diocese will meet in St. Paul's Church, Lynchburg, the last week in May.

MRS. T. D. HOBART, diocesan president, Miss Julia Leach, diocesan treasurer, and deaconess Gibson, educational secretary, visited the five auxiliaries of Lynchburg in joint session at St. Paul's parish house and gave enlightening and encouraging talks. With the increased salary of United Offering workers, it was noted that if the Auxiliary hoped to send out more missionaries our United Thank Offering for 1920 must go toward the million mark. The box secretary is in receipt of new literature about box work, but will probably not introduce it until the fall meeting. Nearly all the auxiliaries sent Easter boxes to missions or schools in and out of the diocese.

#### SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

#### Death of Robert D. Burnham

EMMANUEL PARISH, Champaign, has suffered great loss in the death of Mr. Robert D. Burnham, a prominent layman of the diocese and clerk of the vestry. Mr. Burnham died of pneumonia at Hot Springs, Ark., and the funeral took place on Easter Even from his parish church. In his will he left the parish a liberal legacy for endowment.

#### VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

#### Honor for Bishop Brown, Translator

WHILE A MISSIONARY in Brazil, Bishop Brown translated the Bible into Portuguese, at the request of the British and Foreign Bible Society. In appreciation of his work on this translation, which has now been published, the society has appointed the Bishop one of its honorary foreign members. "It will give great pleasure to them to have your name permanently associated with the names of those who have rendered essential help to our society," writes the secretary.

#### WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

#### Grace Church School, Grand Rapids, Breaks Diocesan Record

THE LENTEN OFFERING of the Church school this year was the largest ever given in the diocese, the school reporting \$1,353.43 already given and more coming later. This was \$353.43 more than the unusually large quota set (\$4.23 per capita). Many of the classes exceeded their quotas. The notable thing was that the children earned the money not only by doing simple household duties but by hiring out their time and labor to the neighbors, offices, stores, farms, by giving bake sales, trimming hats, dressing dolls, etc. One tiny tot earned six cents a day because "he behaved good every day". On every card stating the ways used to get money were the words, "By self denials".

#### WEST VIRGINIA

WILLIAM L. GRAVATT, D.D., Bishop

#### Consecration of Church of the Good Shepherd, Follansbee

BISHOP GRAVATT on March 30th consecrated the Church of the Good Shepherd, Follansbee (Rev. C. G. Cogley, rector). One of the wardens, Mr. G. S. Hahne, read the instrument of donation, and the rector read the sentence of consecration. The Rev. R. E. L. Strider was the preacher, and the Bishop was celebrant at the Holy Communion following.

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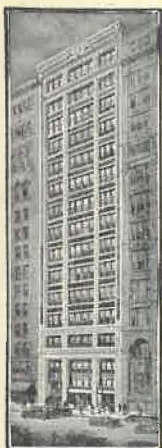


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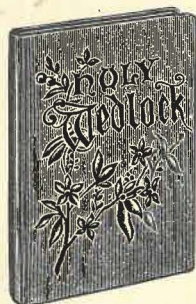
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