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

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DON'T COLLIDE with everything. The man at the helm must know how to steer away from obstructions and avoid shoals if he would successfully make the ports and havens adown the stream-way of life.—*Humphrey J. Desmond.*



# The Living Church

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

VOL. LXIII

MILWAUKEE, NEW YORK, AND CHICAGO—MAY 8, 1920

NO. 2

## EDITORIALS AND COMMENTS

### The Core of Unity

THE intention of General Convention in appointing the commission to meet the similar commission of Congregationalists for discussion of an approach toward unity was, if we understand it aright, to create an atmosphere favorable toward the subject, to avoid anything that might seem of the nature of an ultimatum, to suggest to our commission certain broad outlines for consideration such as seemed to have been overlooked in the unofficial negotiations of last year, and so, at the outset, to give the fullest opportunity for the presentation of the views of the distinguished gentlemen from the Congregational council. Nothing that they may present has been prejudged in advance. Even the suggestions to the commission became necessary only in order to guard against the impression that the concordat, as drafted, could ultimately be accepted by the Church; the canon proposed being held unconstitutional and therefore precluding a vote on the direct issue.

This plan has the advantage that it leaves everybody's hands free, and will enable General Convention to pass ultimately on its merits upon any agreement that may be reached, while, if no agreement shall ensue, there will yet have been the opportunity for the most serious conference in the quest for unity that there has been since disunion began. It has the defect of having aroused fears that somehow the deficiencies of the formerly proposed concordat might be carried over into any new agreement, since definite guarantees as to the content of the latter did not purport to be given. It seems scarcely necessary for us to say that it is possible for an agreement between the conferees to be reported to the next General Convention which it will be the duty of the Convention to reject; but we shall be much more interested in a programme of prayer and of constructive thought in the hope of success than in the discussion of any academic question as to what shall be our duty in the event that imperfect or objectionable plans shall be submitted. Indeed it may ultimately be necessary to hold that unless one is earnestly praying for the guidance of the conferences at the present time he will be morally estopped from criticising the result later. In any event, to the utmost extent that is possible, General Convention has given the opportunity to Dr. Smyth and his associates to show Churchmen a way out of the present *impasse*, and we are glad to have the opportunity, in a small way, of helping to promote this end.

WHAT IS THE particular act that denotes unity?

It is, unquestionably, the joint reception of the Holy Communion.

Whatever other considerations must be discussed, this, the heart of unity, must be kept in mind as the chief thing to be accomplished.

Dr. Smyth recognizes this when he says, "While the

Lord's Supper is the very center and hearth of the whole household of faith, around it have gathered the most irreconcilable differences of the churches. Reunion, therefore, must go to the very core of the disunion" (*Approaches*, etc., p. 56). It is on the basis of this last sentence that the negotiations must proceed.

And what is the present condition?

Churchmen celebrate and receive the Blessed Sacrament with every outward manifestation of reverence. They move forward to the altar rail and kneel as they receive the sacred gift. Again they kneel as they return to their seats. The priest, who has reverently consecrated by means of a most carefully prepared sequence of prayer, reciting our Lord's own act of consecration, accompanied by the manual acts, followed by oblation, invocation, and intercession, communicates the people kneeling before him, and must afterward carefully consume all that remains, to the last particle, lest disrespect be shown to the Christ whose Body and Blood have, verily and indeed, been spiritually taken and received. For this supreme act of their religion, the people, first baptized, have afterward received Holy Confirmation, and have made preparation by prayer, the confession of their sins, and an act of absolution by the priest.

While on the rare occasions on which the Lord's Supper is celebrated among Congregationalists, the minister, not purporting to consecrate the true Body of Christ, uses such language as he may deem fitting. The people, unconfirmed, possibly not even baptized, called to no direct sequence of preparation, seated comfortably in their pews, partake of bread and wine which they believe, and their minister believes, and we believe, to be nothing beyond that, the whole rite involving only a commemoration on their part of an act that was ended nineteen centuries ago, in which they have no part. There is no priest, no altar, no sacrifice, no fixed form of consecration, no individual or corporate act of preparation, no act of reverence, no consuming of what remains. It is not certain that either the "form" or the "matter" that is deemed essential by the Church will have been used.

Are the two actions, then, the same in essence? Or are they two totally distinct acts, of which the one may not be confused with the other?

We are impressed by Dr. Smyth's presentation of "three typical examples" of usage in relation to the Lord's Supper (p. 58). We agree also with Dr. Calkins that "The Protestant must come to apprehend the indispensability of the Catholic position and the Catholic must learn to recognize the validity of the Protestant witness; and together they must mount to the higher Truth which includes them both" (p. 88). We desire to cooperate with both these revered scholars in seeking this larger synthesis. But this does not help us to identify the two actions as different ways of doing



the same thing if in fact they are throughout two distinct acts.

And try as we may, we cannot make the two seem to be identical. They start from different premises, they proceed in a fundamentally different manner, they reach totally different climaxes. The difference in attitude on the part of the two groups of people is not a superficial difference, to be treated as ceremonial alone, but rather the recognition by each group of the inevitable fitness of their respective conduct according to what each group is doing. And each of these groups is acting fitly according to the action in which each is engaged. No one would be warranted in transferring the Churchman's customary actions to the Congregationalists' rite, to which they would be wholly inappropriate.

If Jesus Christ were to enter a Congregational church in visible form during the celebration of the Lord's Supper, no devout Congregationalist would hesitate to rise in order to greet Him fitly nor afterward to kneel in adoration. There is, happily, no difference between us in our desire to show reverence to our Lord and Saviour.

And on the other hand, if Jesus Christ is not truly present where the devout, in any Catholic church, are kneeling before an altar and receiving what is administered to them by a priest as being His Body and His Blood, then are the people engaged in actual idolatry.

The difference between the attitude of the two groups is therefore fundamental and not ceremonial alone.

Are we not right in saying that the two acts are entirely distinct, one from the other?

If they are, must not recognition of that fact be the first step in any approach toward unity?

WHAT IS IN THE POSSESSION of the historic Church is there to be used. If in the Holy Communion, as it is celebrated at our altars, there is involved something that Congregationalists do not have, it must be our desire to extend it to them.

The unofficial conferees on behalf of those Christian people, in their concordat signed a year ago, were willing and anxious to accept such conditions as Churchmen deem necessary that the sacramental act might be rightly performed. They were ready to accept both episcopal ordination and a priesthood for such of their ministers as desired it. It was a splendid act of comity, a wonderful exhibition of humility on their part, and there was in it the proof of the greatness of men who could be thus humble. There has been nothing like it since the sad days of disunity began. In accepting that much of the Catholic position they have given us hope that the first step toward unity has really been taken. Yet we have never quite understood whether they accepted this position, with rare magnanimity, because of what they deemed unnecessary scruples on our part, or because of a desire to accept the actual practice of all the centuries of Catholic history.

Perhaps, too, it is not strange that neither their conferees nor ours saw that if we go this far together *and no farther*, we may produce a spiritual condition that is worse than that of the present time.

For there was no recognition of the necessity for a changed attitude on the part of *the people* toward an act that would be different *in kind* from anything that they had known before.

It is not enough merely to provide that what had been lacking to ensure a valid consecration of the sacrament should be supplied. Back of that need is the question of what the sacrament is. We grant that an exact philosophy of the Presence may not be exacted, and we do not forget the differences of interpretation among Churchmen themselves. But we are confident that the Church must require of the people who would receive the sacrament that in it they "discern the Lord's Body." It is a scriptural test; we did not make it and we cannot waive it. It goes without saying that they who sit comfortably in their pews as they eat bread and drink wine that has been served to them do not "discern the Lord's Body" in what they are eating and drinking, and rightly, for, as they recognize, it is not there. But suppose that, unknown to the people, by virtue of some circumstance in which they have had no part, there has been added to their customary repast the very Body and Blood of Christ. Suppose

that they are verily and indeed feasting upon that spiritual food though they know it not.

Are we not thereby doing the cruelest wrong to them? Are we not forcing them into the condemnation of St. Paul against those who, "not discerning the Lord's Body", "eat and drink damnation to themselves"? Or perhaps, since it would be *our* sin rather than theirs if we thrust this sacred food upon them unawares, the "damnation" might more justly fall upon us, the real sinners, than upon them.

We present this matter frankly to the Congregationalist conferees, as we remind those of it who act on behalf of the Church as well. Both of us alike must guard against this crime (for such it would be) at the very beginning of our conferences.

What we can extend to Congregationalists is participation in the sacrament of the Body and Blood of Christ. But for their own protection they must "discern the Lord's Body" in what they will receive. That, we take it, is the substance of the condition suggested in the resolutions of General Convention requiring the *people* as well as the minister to accept the proposed new relationship. They are not cattle, to be transferred from one relationship to another without their knowledge. They must act of their own volition if the plan is to be accomplished. It is not enough that they grant permission to their minister to seek a new ordination, which permission would often be granted through sheer good nature and a desire not to oppose him in a policy concerning which they may have no interest one way or another. The people themselves must be parties to a change in relationship that is fundamental to them as it is to their minister. And we are confident that Congregationalists, who have historically been tenacious of the rights of the laity, will be the last to deny that the people, and not their ministers alone, must be willing parties to the change. The principal change that it will involve on their part will be that the Lord of heaven and earth will come to them, spiritually but truly, as they receive the holy gifts from their minister, a true priest, at the next celebration of Holy Communion. They, on their part, will be expected to conform their conduct to so new, so different a condition, so vital a change. It is inconceivable that they will not kneel, as we kneel, when they receive this holy gift. It is inconceivable that they will not prepare for it, as the Church bids us prepare. That is why "this Church will hopefully anticipate the use of the Apostolic practice of Confirmation." That is why we can leave so large a measure of detail to be worked out later. But the essential thing is that Congregationalists, both ministers and people, will recognize what is involved in the new relationship.

ARE THE CONGREGATIONAL conferees, appointed by their own official National Conference, prepared to accept this new principle—yet a principle that goes back to the earliest days of the Christian Church?

We are confident that there can be no "Approach toward Church Unity" without it. Five years ago we should have believed an affirmative answer to that question impossible. Dr. Smyth and his associates have now cast the word "impossible" to the four winds. Our own part is simply to lay the case before them with the utmost frankness.

The Holy Spirit is drawing us together. He guided the unofficial conferees to make the first attempt, a year ago. He showed us the defects in the instrument then drawn. He guided both the General Convention and the Congregational National Council to feel the impulse to come together, and to create a new opportunity for agreement. He will guide those who, as chosen representatives of both bodies, are prayerfully seeking the way of peace. No man can say that the conferences will succeed; none dare say that they will fail. It is our part to keep cool, to resolve all questions at issue to their ultimate principles, to study those principles with the greatest care, to establish a basis for coming together if it can be done without violence to fundamental principles; and to throw an atmosphere of confidence and of optimism about the conferences.

Men and brethren, fellow Churchmen, pray, as you never have prayed before, that the Holy Spirit will guide these conferences and reveal His holy will to those who participate in them!



VIRGINIA is an example to all the rest of us in her success in the Nation-wide Campaign, and the information as to the fund raised and its uses, which is printed in the news columns, is most cheering.

Virginia had a nation-wide quota of \$90,000 a year for the three-year period, and added to that amount \$180,000 for diocesan purposes—a total of \$270,000 a year.

The annual amount subscribed was \$294,000.

Now the diocese is in position to do thoroughly the work that the diocesan survey indicated. A minimum salary of \$1,500 and a house will be given to every (white) clergyman with a family. A splendid building will be erected for Church work at the University of Virginia. A chain of Church schools will be established. Mountain work and work among negroes will be vastly extended. Ordinary diocesan missions will be strengthened. Indeed the new impetus given to Church life in Virginia will be incalculable, and, last but not least, Virginia has the right to feel that the rest of us humbly look up to her as our leader. Well done, Virginia!

How did they do it? By strictly adhering to the plans proposed to them from headquarters; by going to work instead of criticising; by mobilizing the laymen and showing them the opportunity. All this was tried faithfully, and it worked.

All honor to the diocese of Virginia!

NOW that spirits are being regularly interviewed and are entering into literary competition with mortals still living on this mundane sphere, it would seem that the benefit and the requirements of the copyright and of the libel laws ought to be extended to them.

Let Spirits Obey the Law

Here, for instance, we find an advertisement of a "Holy Theomonic Bible", stated to be a new revelation from "Eloah, the Almighty God of the Universe", and other spiritual beings. It appears to be conveyed through "mediumistic automatic writing" of a certain clairvoyant, with the "guidance" of two "soulmates", one of whom is "Bishop Phillips Brooks". The book is said to be illustrated with copies of "genuine photographs of angels".

Now we understood that some years ago Bishop Brooks made a contract with the Duttons whereby they should act as his publishers. By what right does the spirit of Bishop Brooks now violate that contract? Is not personality continuous? And by what other right do certain mundane agents claim copyright in this work?

If the spirit of Bishop Brooks is guiding a soulmate to give expression to a new revelation, we feel that a writ of mandamus should be obtained to compel him to respect his contract with the Duttons.

And it would also seem that a revelation of what Almighty God has not revealed might easily lay the revealer's soulmates open to an action for libel.

The least that these spirits could do when they have decided to resume business on earth is to refrain from taking a mean advantage of our laws. As authors they ought not to claim unreasonable privileges.

IT is a pleasure to welcome "Presbyter Ignotus" and the resumption of the Blue Monday Musings, that have been so greatly appreciated by the readers of THE LIVING CHURCH in recent years, and that were necessarily suspended during the past year.

Blue Monday Redivivus

The tendency of a religious paper to dulness is one that it is difficult to combat. "Presbyter Ignotus" always combats it vigorously and successfully. All of us are glad to welcome the resumption of the Musings.

We shall hope that any vacation that he may require in the future may be of much less extent.

NEW addition to the Church press is *The Church and Synagogue Quarterly*, a magazine established in the interest of the Church Mission to Jews and intended for Jewish evangelization at home and abroad. Its contents

seem well adapted to the purpose and one hopes that a way will be found to circulate it on a liberal scale among the Jews. The *Church and Synagogue Quarterly* Rev. John L. Zacker is editor. Bishop Garland asks that those who are willing to assist financially in the publication will send such assistance to him at the Church House, Twelfth and Walnut streets, Philadelphia. Subscriptions, at \$1.00 a year, may be addressed to the magazine at Broad and South streets, Philadelphia.

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

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FUND FOR HOLY TRINITY CHURCH, PARIS

Brookline, Mass. ....	\$ 3.00
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\* For relief of children.

ASCENSION 1920

From the stress of sore temptation  
 In the desert scatheless borne;  
 From stern bigot's condemnation;  
 From the shallow worldling's scorn;  
 From man's heartless, cold rejection  
 Of His teaching, gifts, and claim;  
 From the wavering affection  
 That in fear renounced His name;

From the crushing grief and lonely,  
 Which His nearest might not share;  
 From the conflict which He only  
 Of the sons of men might dare;  
 From the Cross whereon, by dying,  
 He destroyed Death's mastery;  
 From the Grave, whose strength defying,  
 He despoiled of victory;

Christ, triumphantly ascending,  
 Robed in splendor, girt with might,  
 Quickened unto life unending,  
 Takes again His throne in light:  
 Christ, a King whose rule shall never  
 Cease or fail to heal and bless,  
 Over all exalted ever  
 Reigns THE LORD OUR RIGHTEOUSNESS.

JOHN POWER.

"COVET EARNESTLY the best gifts." No man should be satisfied to be anything less than his best. We are not only to desire this, but we are to desire it earnestly. This means that we are to put forth our utmost endeavor to attain it, and our best is never achieved without intense struggle. This is why the crown is offered to him that overcomes.—*Raleigh Christian Advocate*.



## DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week of the Ascension)

## THE ASCENSION

*The Ascension a Change in Condition*

Sunday: Acts 1: 1-11

"A cloud received Him out of their sight."

**D**URING this week occurs one of the great festivals of the Christian year, completing the cycle of teaching concerning our Lord's earthly career. In the life of the Church it occupies a dual position, closing the Gospel record and inaugurating the history of the Apostolic Church. Coming out from the Father in the Incarnation His earthly Life finds its fitting close as He again returns to Him. The Cross of Christendom is an empty Cross, the symbol of triumph, and our last view of Him is going home to the Father. It teaches us of a divine sovereignty, an efficacious intercession, the hope of our glory. The Ascension is rather a change of condition than place, not local but spiritual, out of the seen into the unseen—His last word a promise, His last act a blessing, His last appearance a revelation of eternal life.

*The Ascension a Fulfilment*

Monday: Psalm 24

"The King of glory shall come in."

In the vision of Hebrew poets and prophets the Messiah's triumph bore an important part. Jesus Himself had predicted it. It was His right to say to the ever-lasting doors: "Lift up your heads." He ascended that He might fulfil all things. We lose the vision after the flesh to win the vision after the Spirit. That which the prophets foresaw, we know. It enables us to realize the divinity without losing the humanity. The gist of the Gospel is that Jesus lives to-day. Holding a watch by the stem we may turn its hands, but it bears no relation to the passing of time. That takes place only as its own hidden mechanism turns the hands. As the centuries pass God unfolds His purposes, the Incarnation becomes a matter of history, and the Ascension its fulfilment.

*The Ascension Our Model*

Tuesday: Ephesians 4: 1-24

"That ye put on the new man."

What does the Ascension signify to us? He is the Model of a new life so hid in Christ that "in heart and mind we should each day ascend and with Him continually dwell." That fellowship with Christ means the transformation of character. It finds expression in daily living. The vertical power of Christ in the heart is the measure of its horizontal power in the world. All have risen and ascended in Christ; only those ascend with Him who "seek those things which are above, where Christ sitteth on the right hand of God."

*The Ascension a Prophecy of Our Future*

Wednesday: Revelation 1: 8-20

"I am alive forevermore."

The Apostles never speak of Jesus as of One who is dead but alive forever. As they passed out to fulfil His commission they were conscious of His advancing step, heard the sound of His voice, and felt the power of His Presence. How else can we account for them and for the Church? They did not wish Him back because to them He had never gone away. Not the fact of the Ascension but its significance sustained them. So with us. Because He lives we shall live also. What we call death is only the hyphen which joins this world to the next, the transitory to the eternal. As Jesus ascended wearing our humanity so the day is coming when we shall see Him as He is and be forever with Him, bearing the marks of recognition and clothed upon with a glorified body.

*The Ascension the Triumph*

Thursday: Ephesians 1

"The riches of the glory of His inheritance."

The Ascension is the completion of the redeeming work of Christ. As there was an inner necessity for the Resurrection because death could not hold Him, so there was for the Ascension, because He could not die again. "When He ascended He led captivity captive." He is the Conqueror. He spoiled principalities and powers and led them in triumph. We worship One who reigns supreme, whom St. Stephen saw, with whom St. Paul spoke, who encouraged His followers in

all ages. There are riches in His glory. And His coronation is our triumph. Here our destiny is unfolded. We shall awake up "after His likeness", we shall be made like Him, we too shall triumph if only we are true to Him.

*The Ascension a Going Away to Draw Nearer*

Friday: St. John 16

"It is expedient for you that I go away."

"Why? Because as I retire in bodily form I will return in spiritual Presence." Palestine has enlarged to include the entire world. Every child of man can walk with the Master, every one of us can live in His Presence. In bodily form few of us could ever have accompanied with Him. In the Holy Spirit He becomes the indwelling motive for us to be like Him, faith apprehends what sight could never reach.

*The Ascension a Necessity*

Saturday: 1 Timothy 3

"Received up in glory."

Why should He leave the world who had done so much to bless it? By His departure His religion became a world religion, the Comforter was given, the cycle of the Incarnation was complete. He came out from the Father that He might take our flesh upon Him. He bore our griefs and carried our sorrows. Now He returns again to the Father. No life is complete until it rests in Him, no character ripens except as it abides in Him.

## ASCENSION DAY

"He was parted from them, and carried up into Heaven."  
St. Luke 24: 51.

Gone! into the dense cloud—out of their sight,  
Gone! through the amethystine doors  
Into the high, unfathomable space,  
The Holiest of Holies, the dread place  
Where mortal gaze can never pierce;  
Where anguish mute, nor passion fierce  
Can tarnish the pure light.

Gone! and they lift weak hands, sad eyes,  
Up to the glory-covering cloud.  
Past is that bitter sorrow which hath made  
His holy life a life of ceaseless shade;  
Past all His grief, His labors o'er,  
On blue Gennesaret, crowded shore,  
In Salem, or on Olivet,  
When lilies with the dews were wet.

Gone! and the sorrowing flock remain,  
Like sheep among fierce, tireless foes,  
Passed from their vision that dear Form and Face,  
With power of spirit-loveliness and grace,  
The Voice—whose pitying tones were felt,  
The Look—that made the hard heart melt,  
The Life without a stain, but full of woes.

Gone! and the lonely world seems full of grief,  
Like a vague dream those blessed days,  
Those forty days, when that dear Lord once more  
Talked with His chosen followers on the shore,  
Or in the quiet of that upper room,  
Came suddenly to light their sorrows' gloom.

Gone! but to come again, on that great Day  
From the bright glory-world, to us unknown.  
Now leave they all the bitter past behind  
And watch for His appearing; and their blind  
Eyes see—with wakening power—  
Fair signs of Earth's redemption-hour.

In lowliness and poverty He came;  
Then He will come in glory and in might.  
The Holy Church, throughout the waiting world  
Shall welcome Him, dear Lord of Life and Light!

KATHARINE A. MATHEW.



## NOTES ON THE NEW HYMNAL—XX

BY THE REV. WINFRED DOUGLAS

**H**YMN 556. "Joy dawned again on Easter-Day". This addition to the Hymnal is a translation of the hymn *Claro Paschali gaudio*, from the monastic office of Lauds in the Common of an Apostle in Easter-tide. The first three stanzas are the ninth, tenth, and eleventh of the ancient Easter poem *Aurora lucis rutilat*, formerly attributed to St. Ambrose; but not found earlier than the eighth century. This is the other of the two hymns referred to in the comment on No. 178 as the first to be definitely assigned to a given season. It has been variously divided into parts in different Breviaries; and in the Sarum books each part was provided with a double doxology, here translated in the fourth and fifth stanzas. The English version is taken from *The Hymnary*, the edition of 1872. Although based on Dr. Neale's earlier version, it was so extensively recast by the editors (Canon Cooke of Chester and the Rev. Benjamin Webb, vicar of St. Andrew's, Wells Street, London) that not a single line remains unaltered. The hymn is peculiarly appropriate for use on the Feasts of St. Mark and of SS. Philip and James.

The inclusion of the words among the carols enabled the Committee to use a fine popular tune. The fourteenth century Christmas carol *Puer nobis nascitur* gave the composer Michael Praetorius the basis on which he constructed the first tune. It should be sung in true carol style, quickly, with strongly marked rhythm.

The second tune was composed at the beginning of the eleventh century for St. Fulbert of Chartres' Easter hymn, *Chorus novae Jerusalem*; but has since become associated with the Office of Apostles in Easter-tide, and so with the present text. It is one of the most dearly loved of Easter melodies; and, when sung with the serene calm typical of mediaeval Easter music, stamps itself ineffaceably upon the devotional consciousness of the worshipper. Some Churchmen regret giving seventeen pages of the New Hymnal to tunes of this character: but they are probably unaware of how many thousands make use of them to-day, and of the hearty welcome which others have extended to them. Far from being forced into the book by the efforts of a solitary enthusiast, as has been suggested, they were included in response to widespread requests. The leading hymnals abroad publish such tunes in great profusion. *Hymns Ancient and Modern* includes sixty-seven; *The English Hymnal*, eighty-nine. Our book has but fourteen, of which four had long been in use in somewhat imperfect versions. Those who do not like plainsong should not begrudge this little modicum to the many who do.

HYMN 557. "God hath sent His angels".

The tune was originally composed for "Brightly gleams our banner", but provides an excellent processional setting for Bishop Brooks' familiar hymn, one of the very welcome additions to the book. The hymn will gain in effectiveness and interest if the constant refrain be sung by the congregation and choir together; but the stanzas by the choir alone. No other device so quickly brings about hearty congregational coöperation as this old one, unfortunately so much neglected in our Church. If the refrain should prove a little high in pitch, the hymn may well be sung in E flat: but most congregations will find no difficulty in the original key, if they limit their singing to the refrain alone.

HYMN 558. "Easter flowers are blooming bright".

The same device may be used with this carol in the Church school. Very young children would find the first two bars of melody difficult because of the wide skips; but all could sing "Glory in the highest", while chosen children alone sing the other lines.

HYMN 559. "On wings of living light".

The directness of Bishop How's hymns is their greatest charm, and appeals at once to children. A poetically stated fact is worth far more in a hymn than an artificial fancy; and this admirably simple presentation of the facts of our Lord's Resurrection should be widely used.

The tune was written in youth by Charles Wesley's grandson, Samuel Sebastian, perhaps the foremost of the

earlier and finer group of nineteenth century English Church composers. Its easy, graceful, melodic line is quickly mastered by young and old. In this case it is better for all to sing throughout.

## THE ASCENSION

BY HAYWOOD TUPPER

**H**OW felt the disciples watching their Lord rise from the confines of earth into the empyrean of blue, cloudy gossamers enfolding Him from their wondering gaze? What exceptional experiences were theirs!

On the shore of Lake Gennesareth their Risen Lord had bade seven of the apostolic circle to come and dine upon the frugal repast of bread and fish: "None of the disciples durst ask Him, Who art Thou, knowing it was the Lord." The reader feels the deep reality of subjective truth in the simple statement of the subdued recognition of Him, His once familiar humanity still near, and yet so comprehensibly divine.

Forty days have passed since His rising from the Tomb, and now on Mount Olivet, before their steadfast vision, the disciples behold Him ascending. He is leaving them, His wounded hands are extended in blessing upon His Chosen, who had companied with Him, and listened to His counsels. He has gone from them. What heart-stirring emotions thrilled the little band as they gazed long and yearningly into the concave doming the empty, desolate scene of their Lord's departure! So rapt were they in their earnest wonderment that two angels appear and inquire of them. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up into heaven, shall so come in like manner as ye have seen Him go into heaven."

When we contemplate in thought the immeasurable amplitudes of infinity, beyond and beyond, and still beyond, "As far as the universe spreads its flaming wall," and realize that this tiny speck of star dust amid the numberless millions of worlds revolving in ordered progression at the fiat of Omnipotence is the object of its Creator's care—in whose sight nothing which He has willed into existence is unregarded by Him—how it magnifies to human consciousness the divine love of the Heavenly Shepherd who left the ninety-and-nine to seek and to save the lost sheep astray from the fold. Is this the only world that weeps? Be it as it may, this little sphere was vouchsafed the glory of the Son of God coming to rescue it from woe eternal.

He came to educate the poor race of men into God-likeness, goodness; to demonstrate, by the Sacrifice of Himself, God's abhorrence of sin, by showing sin's desert; to educate the fallen creature to ethical consciousness of his Creator; for, did man think of God as condoning sin, man would suffer moral injury, failing to apprehend the holiness which is the inherent attribute of Godhood.

Their desolate hearts comforted by the angelic ministry, the disciples returned from the Mount of Olives, and entered upon the duties to which their Lord had commissioned them.

It is through their preaching, writings, and martyrdom that we have the Christian religion after these long centuries of storm and stress.

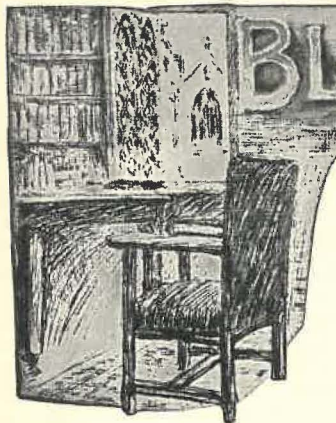
The Birth of Jesus of Nazareth—a message of God, His good will to men—the Death of Jesus of Nazareth, an offering for the sin of the world—the Ascension of this Jesus: "I go to prepare a place for you . . . that where I am there ye may be also."

He will come again in like manner as He went.

Every humble heart may verify the angelic and divine assurance, of personal interest and eternal import to each and all.

MAN CANNOT consecrate himself entirely to God, and at the same time give his best efforts, and his best time and thought, to the world. The world, apart from God, takes an altogether different direction from that which God maps out. The world, apart from God, is prone to degradation by way of license and self-indulgence. On the other hand, the soul, under the guidance of God's Holy Spirit, travels along the way of sacrifice, obedience, and self-restraint. The supreme question, therefore, for each one of us is: Which way am I choosing to travel?—*Rev. Henry Lowndes Drew.*





## BLUE MONDAY MUSINGS

By Presbyterian Ignoribus

IT was a year ago that I last set down this familiar heading. Since then, the "Militarized Civilian" went overseas with the A. E. F., and shared his experiences with you, returning to six months' accumulation of tasks, which, after another six months, are not even yet wholly cleared away. But I am glad to renew these *causeries* after so long an interruption; and at the outset I thank the multitude of correspondents, known and unknown, who have told me they missed my weekly page *de omnibus rebus et caeteris*.

I HAVE BEEN looking over the six bound volumes of Blue Monday Musings, splendid in scarlet morocco, from February 20, 1909, on. How many changes have come to the world and the Church in those eleven years! And yet Nietzsche's doctrine of eternal recurrences finds some justification, as one notes the same old debates over things that should have been settled forever centuries ago, the same old scandals and corruptions in municipal politics, the same alarms over "entering wedges", the same beaming confidence that everything will be all right if we let it alone, the same gloomy assurance that ruin impends no matter what we do about it. How many Church "crises" have come! How many millennial visions have dawned! Look back to those peaceful (comparatively) and harmonious years 1917-1918, when America was united to win the war: what has become of the community spirit that thrilled us all then? It seemed as if all our problems could be solved just by keeping that spirit alive, once the victory was won; and the return of our splendid crusaders for world-freedom promised a rebirth of high-minded democracy in our country such as would brighten every star of the forty-eight in our constellation. Yet now, our crusaders are storming the capitol demanding cash bonuses as a commutation of the country's pride and gratitude; America remains in a state of war fourteen months after the fighting has ceased, refuses to carry its share of responsibility, while ready enough to reprimand others who are honestly trying to do their part, and tolerates a campaign avowedly intended to bring on another war between ourselves and our nearest kinsmen; and insane extravagance coöperates with criminal greed to destroy all the old ideals that shone so brightly two years ago. Red anarchy finds apostles and apologists; and among those who profess sincerest horror at the I. W. W. and Bolshevik propaganda one discovers men of repute who are not ashamed openly to advocate nullification of the National Constitution. Petty personal grudges override public welfare among those whom we must call our statesmen. The air is murky with incriminations and re-priminations. And in Britain and Italy and France things seem much the same. What shall we do?

First of all, we must not despair. Smug and passive optimism is the refuge of imbeciles; but only devils give up hope. History shows us that always, after a great war, the period of reconstruction is in many respects harder than that of actual fighting, and after the greatest of all wars it is not surprising that the readjustment is even more agonizing.

Then we must emphasize, in our thought, the positive gains which seem inalienable: let each make his own catalogue of such. For myself, I should put high on mine the re-creation of Poland, the restoration of Alsace and Lorraine, American prohibition, and the break-up of the German-American Alliance.

We must recall those methods of brotherly coöperation, among Americans of all sorts, and between America and her allies, which brought victory, and apply them to the new warfare on other planes. The enemies of to-day know that

their only hope is in division; and we must therefore stand close together. To champion "class-consciousness"; to arouse sectionalism; to create distrust of Britain or France among those who were shielded by Britain and France for two and a half years; to rail at the uniform as if it were something to be contemned, or suspected; that is work meet for emissaries of the Arch-enemy himself.

We shall need a vast reserve of loyalty, good cheer, brotherly love, patience, courtesy, and unselfishness, to carry us through this approaching presidential campaign. Let the Christian citizens of our country exemplify in their citizenship the spirit of their religion, and we need not be afraid of the result. Ill-tempered railings serve no good purpose and darken counsel. Let brotherly love continue, even in politics.

THEN, TOO, WE MUST REMEMBER how a vast current of normal, peaceful, wholesome life goes on, in our country and in most others, very little affected by the struggles and quarrels and problems which fill the newspapers. It is the exceptional thing which is "news", of course. With a child-like simplicity, our transatlantic contemporary, the *Church Times*, reviews a new novel by Mary Roberts Rinehart, "as black a description of American home life as we have seen", and concludes that drunkenness, gambling, and adultery are the rule among us. Fancy that! The *Church Times* should read what His Lordship Bishop Fogarty of Killaloe has lately written about English life, before taking other sensational fiction for gospel.

I HAVE SEEN NOTHING in any American paper about an extraordinary visitor to London, introduced to Christian circles there by Father Bull, Superior S. S. J. E., his host, and the secretaries of the C. M. S. and the S. P. G.—a portentous conjunction. From English correspondents I gather these facts: Sundar Singh is thirty years old, a Sikh of a noble and wealthy territorial family. At sixteen he was converted to Christianity by a vision of our Lord, and at once assumed the dress of a Hindu ascetic. Since then he has been an evangelist of the primitive type, described as Sadhu Sundar Singh. At nineteen, in Tibet, after arrest and trial before the Lama, he was thrown naked to the bottom of a dry well, where he fell upon the calcined and putrefying remains of former victims. The lid of this ghastly prison-house was locked and he was left to die. But on the third night he heard a voice speaking and bidding him lay hold of the rope that should be let down. This he did, and he was drawn to the surface. Immediately the lid was in place again and locked and no one in sight.

He is described as six feet tall, with pale olive skin, chiselled features, black-haired, and with a full black beard. He wears a robe of saffron, with an orange shawl, and sandals. He preached in the Church House at Westminster recently; and an Englishman, describing his sincerity and simplicity, confessed that the Sadhu "made even the bishops' gaiters seem the least bit ridiculous".

It is interesting to learn, in this connection, that the Bishop of Rockhampton, Queensland, Australia, has announced that after the Lambeth Conference he will resign his see and return to the Bush Brotherhood, which he founded. Dr. Halford, a Keble College man, says: "I intend living a life of poverty for Jesus' sake. This is God's call, which I dare not disobey."

ONE OF THE TRAGEDIES of the time, about which too little has been said, is the reluctance displayed by our allies to turn the Turk wholly out of Europe and to restore Sancta Sophia to its only legitimate owners, the Orthodox Christians of Constantinople. Whether the actual reason be British fear of arousing Indian Moslem resentment, or French concern about Turkish bonds, it is equally disgraceful, cowardice and covetousness going together on the downward road.



## Consecration of the Missionary Bishop of Utah

THE Rev. Arthur Wheelock Moulton, rector of Grace Church, Lawrence, Mass., was consecrated on Thursday, April 29th, to be Bishop of the missionary jurisdiction of Utah. The consecration occurred in his own parish church, in the presence of several score visiting bishops, clergy, and laymen.

The Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church, was the consecrator, and the co-consecrators were the Bishop of Massachusetts and the Bishop of Vermont.

The service at 10:30 was preceded at 8 by Holy Communion, at which Mr. Moulton officiated, and at 9 by morning prayer, in charge of the Rev. William E. Patrick and the Rev. Henry Wood.

The sermon was by Bishop Lawrence and the litany was read by the Very Rev. William W. Fleetwood, Dean of St. Mark's Cathedral, at Salt Lake City. The presenting bishops were the Rt. Rev. James de Wolf Perry, D.D., of Rhode Island, and the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts. The testimonial of election was read by the Bishop of New Hampshire, the canonical testimonial by the Bishop of New York; the testimonial of ordination by the Rev. George L. Paine, and the testimonial of confirmation by deputies by Senior Warden H. L. Sherman of the local church.

The Rev. Malcolm E. Peabody, rector-elect of Grace Church, was master of ceremonies, and the Rev. William Appleton Lawrence, a son of Bishop Lawrence and rector of St. Stephen's Church in Lynn, was assistant. The Rev. Frederick W. Fitts was deputy registrar; and the Rev. C. Bertrand Bowser and the Rev. Gilbert V. Russell were the attending presbyters.

The consecration procession, formed outside the church, was divided into three sections, each led by a cross bearer. In the first were members of the choir, the wardens and vestrymen, and the Standing Committee of the diocese. In the second were the diocesan clergy and in the third the bishops.

The Lawrence city council and church societies attended.

Bishop Moulton was born May 3, 1873, in Worcester. He attended school there and was graduated from Worcester Classical High School, Hobart College, and the Episcopal Theological School at Cambridge.

Ordained deacon June 10, 1900, he immediately became curate of Grace Church under the Rev. Augustine Heard Amory and was ordained priest May 31, 1901. Late in the year he was chosen rector of the church when Mr. Amory accepted a call to Lynn.

There were two short breaks in Mr. Moulton's local ministry, once about ten years ago when he went West for his health, and again from June 20, 1918, until March 21, 1919, when he was chaplain with the overseas forces. During his stay in France the people of Orleans conferred upon him the souvenir of France—a diploma and medal for distinguished service and devotion to duty. The gift carried with it the rank of colonel in the French army.

The elevation of Mr. Moulton to the episcopate and the succession of Mr. Peabody as rector gives the church its fifth rector in more than 70 years. Of the four rectors of the past the first and third, Dr. George Packard, and the Rev. Augustine Heard Amory, are dead, and the second and fourth, Bishop Lawrence and Bishop Moulton.

In his sermon Bishop Lawrence said: "We all recognize, especially since the close of the war, a nation-wide work and opportunity for the Christian Church. We no longer have a right to treat the mission field as a personal work, and send the bishop to carry his load alone. We have no right to give generously to the most persuasive bishop, and to allow the bishop who stays in his field to go empty. . . . As behind the general and his army stands the whole active force of the Nation, so behind the missionary bishop and his band of workers stands the whole Church. He will no longer be sent out alone with a pittance of money and told to cover thousands on thousands of miles of territory, but he will have men as well as money, and these he will place where and when they can do the best service. The missionary needs more than anything else the confidence which comes from a knowledge of the moral support and active, practical sympathy of the Church.

"We believe, too, that the Church is showing more and more adaptability in meeting social and industrial conditions. These

things are not separate and distinct from religion, but, because they concern men, women, and children, they concern the Church. . . . There have been great strides towards better conditions since Frank Spalding's day, due in part to his brave leadership; but the Church and all parties in the industrial world have great strides still to make in mutual understanding, coöperation, and practical justice.

"In the adaptation of her liturgy and worship to the various conditions of peoples and communities, the Church has also moved forward—not in the emphasis of any one phase of worship, but in the recognition of comprehension. While we are loyal to the fundamentals of the faith and historic liturgy, we are realizing as never before that people must be approached in many ways: that they are lifted to God by various influences, and that a missionary Church has something more to do than to present its Prayer Book service to the faithful. In the spirit of the Prayer Book, the Church will break forth into many forms of prayer, preaching, and song.

"Whether our Church could ever have taken the lead in the frontier, who can say? The fact is that it did not. And all honor to the noble body of missionaries of other Churches who through loneliness, floods and droughts, deserts and mountain ranges, over prairies and deep ravines, among savages and hard frontiersmen, as well as among the noblest of American men and women on the Western line, carried the good news of Christ. They may have lacked the culture drawn from the Prayer Book, and the perspective gained in an historic Church; but they had the heart of the matter—a love of Christ and a burning desire to carry that love to others.

"We have learned much from them, and we still have much to learn. They too may have something to learn from us. At all events, with the increasing education and culture of the whole people, the appreciation of history, of orderliness and dignity, there is a growing demand for forms of religion and worship consonant with the habits of the people. We believe that by these points our Church has large opportunity and a great duty, not as the patron or master, but as the servant of all, laying at the feet of whosoever may wish them the treasures that have come to us. In the mingling of many peoples, from Northern and Southern Europe, the Mediterranean Basin and the Near and Far East, as well as from Africa, we as a Church of reconciliation have an infinite field of service before us.

"The missionary bishop who finds men in the plastic state of a new civilization has at hand a work of surpassing interest and influence. He will find a response to his deepest thoughts and convictions; for theology in its best sense is of unceasing interest to an intelligent people; and he who leads men in their deepest convictions and emotions leads them all the way through."

Bishop Moulton will leave Lawrence the latter part of this week and will arrive in Salt Lake City in time for the district convocation on May 16th. Last Sunday he confirmed the members of his own confirmation class in Grace Church.

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### MY TWO PAY MASTERS

One master pays me forty cents an hour.

I thank him; take my coins and go my way  
Right glad that I can hand, at close of day,  
Four dollars, cream of brain and muscle power,  
Into the keep of her, the sweetest flower  
That ever rooted in this common clay.  
With these I halo love, and hold at bay  
The ravening wolves of want that skulk and cower.

My other Master slips into my hand

Those precious pennies each of us must hold,  
When, at the Gate, the angel claims his toll.  
In that great Day these pennies shall expand  
Unto eternal values, wealth untold,  
While those four dollars slip from my control.

LE ROY TITUS WEEKS.

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A DUTIFUL interest in our fellow-man is something from which no one can be wholly excused. We presume that more men will be "found wanting" on the Last Day for this grave sin of omission than for any other single charge.—*Humphrey J. Desmond.*



## The Union of the Churches

(Translated from *Ecclesiastical Truth*, Organ of the Ecumenical Patriarchate, Constantinople.)

THE world-war among other things has rekindled the desire for union of the separated Churches. It is a fact that in many places a great movement is on foot, tending to such a purpose. Blessed be God! And blessed be those whose hands shall complete the great work which centuries have labored in vain to accomplish!

Thinking that our Church ought not to remain without taking part, but on the contrary should stand at the head of this movement, we proceed to formulate our judgments and views upon this momentous question, with the belief that we are thus serving the work of our Church to the utmost of our power.

### I.

We shall not enter at all into the history of the disunion of the Churches, setting forth its real causes. So much has been written from time to time that we judge it wholly useless for us to discuss the same things over again. We say only that the disunion of the Churches for so many centuries, and especially of the East and West, has been a very great evil to mankind; for it has been, and is, the principal thing that always seriously interrupts the world-saving work which the Lord entrusted through His Apostles to the Churches. The serious consequences of this disunion weigh heavily upon those responsible, whoever they may be. On this account it is incumbent upon all the Churches to work anew, without ceasing, to accomplish their union with one another. Union when attained will undoubtedly centralize the spiritual, moral, and material forces already separately operative, and will dispose and direct them to better effect, so that the great and high purpose which underlies the teaching of the Lord may be realized to the fullest extent. But is it easy (someone will ask) to do away so readily with the discords and differences existing between the Churches, differences which have worked like leaven in the Churches, and which have formed a substantial part of their individual life? Psychologically, is it easy for Church A or Church B to proclaim to-day publicly as unfounded that which for centuries it has held as well-grounded and right? Is not hypersensitiveness common to the Churches too? And will it not be kindled the more by the very idea that by the denial and rejection of this or that opinion their attraction and prestige would risk diminution in the eyes of their own Christians?

Admittedly, from such a standpoint, the question appears pretty hard to solve. But the difficulty or ease of its solution depends chiefly upon the dispositions in which participating Churches assemble, and the basis upon which the discussion is placed.

If each Church comes to the conference-table convinced that its points of view and its arguments are the only right and well-founded ones, and has determined in advance to insist steadily upon them, with intent to impose its opinions dictatorially upon the others, without any doubt the hope of union will again be frustrated and the chasm between the Churches will be still further widened. If, on the contrary, each Church is possessed by the holy desire and the pure disposition to see this destructive disunion ended, and, guided thereby, proceeds with efforts at reconciliation and concession wherever and to whatever extent it gives way without injury to things of importance, the success of the union of all will inevitably be assured.

To avoid completely the danger that ecclesiastical prides will be touched and ancient differences stirred and old hatreds roused again, we are of the opinion that a more practical solution of the question should be sought. To that end it would be necessary, however, that the differences of the several Churches be divided into important and essential, and into those which are not; *i. e.*, into differences whose existence will always be a stumbling-block to unity, and an excuse for refusing it, and into differences which, even though they exist, perhaps do not bear at all upon the question.

And, as regards the latter sort of differences, we think there is nothing to prevent its being accepted by all, without harm, that the differing Churches should, if they wish, re-

main free to continue them, without this being regarded in future as in the least a cause for separation and disunity, and moreover, without the other Churches being obliged to accept them. But as concerns the former kind of differences, namely the essential and important ones, they will have to be repudiated as soon as sober inquiry and exact historical research shall prove them unsupported and without foundation.

### II.

Accordingly, with reference to union of the Eastern and Western Church (which union is the most important, but also the most difficult), we consider that it would be a very thankless task, and a waste of precious time, to discuss at length the differences between them as to Baptism, Chrism, the Holy Eucharist, etc. We can say to the Westerns: "For the sake of the love of Christ and of unity, which He preached, we cease for the future to consider your understanding of these subjects as a ground of disunion and separation. You are free to have your conception, as we are free to have ours, as we have received it from our Fathers." We shall stop, however, at the differences considered important and essential. We shall examine them without prejudice, soberly and cool-headedly, and we shall all be bound by the outcome.

AREOPAGITE.

(From *Pantainos*, Greek Orthodox Patriarchate, Constantinople, January 17, 1920, p. 39. An address by the Metropolitan of Nubia, Nikolaos, January 3-16, in the Anglican Church of Khartum, by invitation of Bishop Gwynne, on the relations of the Orthodox Eastern with the Anglican Church.)

War is contrary to the spirit of the Gospel. To prevent future wars, peace must be established on the unshakable basis of Christian love. The peoples must live in Christ.

But, for such principles to prevail, schism and religious divisions must cease, and all men must form the One Holy Catholic and Apostolic Church.

Many efforts have failed, and the problem of Christian unity rises up more imperative than ever, to assure world peace, to combat materialism and infidelity, and to evangelize the world.

The Roman Church has never sincerely sought unity, but only submission. In face of the Pope, the whole Church and the Ecumenical Synods themselves have no authority. This is contrary to the spirit of the Gospel, and rather than submit to the Pope the Orthodox Church and the Greek nation underwent political slavery from 1453 to 1821.

(*Ibid.*, January 24, 1920, p. 59. Continued.)

Contact with German Protestantism in fifteenth and sixteenth centuries. With Polish Protestants in 1600. With Anglicans in eighteenth century. Declarations by Anglicans 1866, 1867, 1868 in favor of unity. Archbishop Archibald Campbell and the Patriarch of Constantinople in 1869. Synods of Bonn, 1874-5, attended by representatives of the Orthodox Church, prepared the way for *rapprochement* of Old Catholics and Easterns, though Anglican theologians opposed the findings.

Transfusion of the spirit of one Church to the other by interchange of visits, prayers for unity, attendance of Orthodox students at English and German universities, and introduction of Eastern rites into the Anglican Church.

Visit of Alexander Lycurgus, Bishop of Syros and Tinos, to Manchester. Visit of Dionysios Lata, Bishop of Zacynthus, to England and America. Recent visit to Greece of Bishop Innes of London.

Visit to Europe of Dorotheos, Locum Tenens, Cyril of Cyprus, and Chrysanthos of Trebizond.

Visit of the committee under Meletios to America and England. Interviews especially with Bishop Darlington, a most ardent champion of the union of the Churches, and with Robert H. Gardiner, who toils and writes much for the same end. The committee found the soil in England adequately prepared by the special organizations which have long been working there. Discussions in New York, Oxford, and



London in October and November 1918 resulted in hopeful report by C. Papadopoulos and H. Alivitatos (here cited).

But this is not the final step towards *rapprochement* of the Churches. Those who are zealous for the union of divided Christendom, animated by the spirit of the love of Christ, do not cease laboring assiduously to shorten the road leading to the longed-for conclusion. A deputation of the organization at work in America, the World Conference on Faith and Order, under the presidency of Charles P. Anderson, Bishop of Chicago, was sent through Europe and the East to invite the different Churches to a great Conference, in order that, anew in a spirit of love, they may smooth the way to the union of the Churches. And while the Papist Church rejected egoistically this invitation, our own Orthodox Church in Constantinople, Greece, Alexandria, and everywhere else welcomed the deputation with open arms and listened readily to the invitation, and answered by decisions of its synods that it would gladly appoint representatives to the World Conference soon to be assembled for furthering the relations of the divided Churches and for study of their differences, in order that the longed-for unity of the Churches may in time be achieved.

Special committee of the Archbishop of Canterbury, and a similar committee of the Metropolitan of Athens; like action by the Orthodox Patriarchates soon expected.

(*Ibid.*, January 31, 1920. Concluded.)

The Orthodox Eastern Church longs and prays for union. The task is hard, for it encounters material differences in dogma, worship, and administrative system, deeply rooted in the Churches.

Unity cannot be brought about by sacrificing the truth, or by mutual concessions in matters of importance, or by force, but by holding and glorifying the salutary principles of the Christian faith in their various manifestations.

As was recognized in the World Conference invitation, the Orthodox faith rests on the seven great Ecumenical Councils. Every addition or subtraction or alteration in the

creeds and the orthodox confessions of faith is a change in the essence of Christianity and an innovation dangerous and to be rejected. On this right basis, the discussion can and must proceed, in a spirit of love.

Unity must be the goal and prayer of every devout man. It is the will of Christ. Spiritual, moral, political, social, economic benefits of world-wide Christian unity. Integral remaking of the world. Ecumenical Councils would be once more held, guided by the Holy Spirit. The Church, one and all-powerful, would maintain her interests against all political and worldly influence and encroachment. Reforms would be easy. All that the churches of the small nations cannot do to-day, each by itself alone, with insufficient means and scientific enlightenment, would come to pass by the coöperation and holy alliance and succor of the great European communions in the common struggle.

Evangelization would take gigantic strides.

(From *Pantainos*, Constantinople, January 24, 1920, p. 73.)

*Rapprochement of the Churches.*—A little while ago, the Anglican and Eastern Association celebrated its thirteenth anniversary. At the service which was held, there was present the Archbishop of Cyprus, Cyril, in cope and mitre, who, being requested, offered prayer in Greek for the union of the Churches and blessed the kneeling congregation.

Later there assembled, with the Bishop of London in the chair, a gathering addressed by the Bishop of London, J. Gennadios, lately Greek Ambassador at London, and Lelouhin, chief-priest of Archangel. The Bishop of London described his visit to Athens and spoke about the visits of members of the Orthodox hierarchy to England, and about the studies in England of Serbian students, and voiced the wishes of the Anglicans for the return of St. Sophia.

Mr. Gennadios discussed the visit of three of the most important members of the hierarchy, Athens, Cyprus, and Trebizond.

The Russian priest spoke of the situation in Russia, and the Secretary of the society, Fynes-Clinton, of the work of the Union.

## The East in the West

By the Rev. Frank Gavin, S.S.J.E.

SOME months ago, in a convocation at Constantinople, a most significant action took place. A committee was appointed to look into the possibility of organic reunion between the Orthodox Church and the Old Catholics, Armenians, and Anglicans. We have really come out of the talking and discussion stage, in our relations with the Eastern Church. Candidates for their priesthood are preparing in our seminaries, a more clear understanding and a more cordial sympathy is being expressed in our relations, and we can pray and hope with a greater earnestness and expectation than ever before.

One difficulty constantly confronts us Anglicans. We know of the Eastern Church only in theory, and often conceive of it as a kind of ideal Anglicanism. It was with not a little surprise that I discovered that there is a much larger substratum of agreement between modern Orthodoxy and present day Roman Catholic Christianity than I had assumed was the case. Two characteristically Catholic doctrines—the Blessed Eucharist and devotion to our Lady—may serve as examples for this. I was much astonished to find that the definition of Transubstantiation in the Decrees of Trent and the Council of Jerusalem were almost identical. The “substance” of the elements is changed into the Body and Blood of Christ, while the “accidents” remain the same. The Greek words are the ordinary Aristotelian terms and are used explicitly in the Greek Orthodox pronouncements. The Latin terms are the scholastic equivalents for the same words of Aristotle. It is perhaps not unimportant that the chief lack

in our liturgy, according to Russian Orthodox eyes, is the lack of explicitness regarding this “change”, together with the lack of explicit reference to the “Sacrifice”. Father Frere has edited this Russian view of the Prayer Book in one of the Alcuin Club tracts, I believe.

Any mere cursory examination of the Greek office books will show how devotion to our Lady holds even a higher place in Orthodoxy than it does in Roman practice. The “*akathistos hymnos*”, said on Friday evenings during Lent, outdoes the Litany of Loretto! No Western rite has a regular series of proper antiphons to our Lady in every mass and office. There is no exact Western equivalent for the “*Theotokia*”. There is in any Catholic Church a constant tendency for development, if this be understood as “relative” in making explicit what has been held as implicit before. The definition of Transubstantiation is quite as certainly Eastern as Western. The cultus of the Saints is quite as certainly Eastern as Western.

If we restrict our knowledge of the Eastern Church to what may be culled from books we may easily satisfy ourselves with a reading of commentaries and second-hand authorities. I believe it is becoming more important to have more than a theoretical and bookish acquaintance with Orthodoxy. The Orthodox Faith is not an ideal Anglicanism—nor is it in the least like Western Catholicism. It is more of a duty now to attempt to understand Orthodoxy, and quite as much a pleasure as an obligation. Books do not give us the essential character of anything except themselves. Even



ideas cannot really be vivisected out of life. Still less can religion thus be isolated and segregated, even for purposes of study.

I had read the Eastern Liturgy and some parts of Orthodox books of devotion, but it is a most inadequate preparation for the living reality of a Church service. This Holy Week it has been my good fortune to be invited by the parish priest to attend and take part in the great Good Friday night service and the celebration of Easter. It is difficult to communicate the sense of complete detachment from our own religious world which was the first experience of my entering the Church of the Annunciation, Milwaukee, on Friday evening at seven o'clock. The church itself is utterly different from our own. It is spacious and open, and pewless. The walls and ceiling are brilliant with pictures of the saints, the screen shimmering with glossy, deep-toned ikons, before each of which hung a burning lamp. In the middle of the nave was a raised railed platform, on which was the "*ayios taphos*", the Holy Tomb. For the night it was the focus of devotion and the heart of worship, for on a bier decked with flowers lay a kind of pall with the embroidered figure of our Lord's dead body. From the corners of the Bier were lifted five standards supporting a canopy, all banked and covered with roses, carnations, and lilies. On each corner burned tapers. Every worshipper entered and, ascending the steps of the *epitaphios*, venerated and adored the figure of the Crucified. The church was filled with groups of men, solidly compacted about the doors at the right and left in the *iconostasis*. Two cantors on either side led antiphonal singing, in which many of the men joined. None but men were downstairs. The women's gallery in the west end was well filled when the service began.

After entering the sanctuary, we vested, found our places in the office book, and some time later went in procession to the Tomb. The desultory and constant singing in the characteristic minor modes, with intervals, inflections, and emphases totally unreplicable by Westerns, died into a rather ominous quiet. Arranged about the Bier the clergy and cantors began the "*threni*", or "lamentations"—beautiful poetry, marvellous in antithesis and analogies, full of the spirit of centuries of continuous corporate devotion. We stood about the Bier, singing alternately the verses of lamentation, candles guttering, the moving mass of devout men standing below us, responding, worshipping, intent. After two of the three great chapters had been sung, the clergy returned to the sanctuary. Immediately after our entrance came a peal of harmony in the great climactical cadence of the third lamentation. This polyphonic music thrilled me as the former had not. The first two lamentations were oriental, sinister, wailing; this was blocked off in sequence of colorful harmonies, rich, full-throated, almost triumphant, and comprehensible to the Western ear.

The climax of the service was the bearing of the Bier in procession, with the sprinkling of the congregation with perfume in memory of the act of the devout women who came to anoint the Lord's body. When the Bier returned to its place before the Holy Doors the epistle and gospel were sung, and the throng jostled about the Bier to obtain the flowers from the Tomb. Thus this service ended, and the men retired from the church, each with his blossom from the Tomb, leaving the Bier standing, the sawdust on the floor piled and contorted into odd heaps, and a few mourning over the death of the Lord.

The Easter service began as this had left off, only the Bier had been removed, and upon the platform had been put in its stead a small altar-like construction, holding candelabra. At eleven o'clock Saturday night the church was full again, only many now came for their Easter Communion. The priest had been communicating people, and hearing their confessions, for some time before. All in the church bore candles, most of them unlighted. The cantors led antiphonal singing, only this time it was the vigil or "all-night" service, the dominant note of which was the subdued and yet almost triumphant expectation. After innumerable communions, the priest vested in his chasuble, and we all moved out to the Tomb. It was nearly midnight, and the whole church was now crammed full of standing men, eyes tense, and expectant. From the platform was now proclaimed the first gospel of

Easter—triumphantly, joyfully—and at its end came the great Easter antiphon: "Christ has risen from the dead, conquering death by death, and imparting life to those in the grave." At the word "risen" every lighted candle was lifted up, and a great roar of triumph accompanied it. In a twinkling the whole atmosphere changed. The antiphon was tossed about, joyfully, almost hysterically, one half the church beginning to shout it before the words had been fully sung by the other. The rhythm of it rose and fell, the whole place rocked with the cadence. Some one fired off some blank cartridges. The acolytes in an ecstasy of delight pulled up their dalmatics, and in both natural and supernatural fervor stamped on percussion caps, on the concrete pavement within the sanctuary itself!

The sermon which followed was eloquent, simple, direct, and moving. Joy took hold of the whole crowd of worshippers, and in the preparation for the celebration of the Eucharist was a kind of triumphant satisfaction, which the chanting expressed. From time to time in the progress of the great drama of the Liturgy, the Easter antiphons again swung up into song, and the whole church throbbed with it. Around the altar we stood, sharing in heart and mind with the offering of the great Sacrifice—though in a different tongue, in a venerable and primitive rite, in its foreign and utterly un-Anglican way—still it was the great Act of our religion, and then we knew we were one in Him whom we offered to the Father. The Risen Lord indeed lifted our hearts with His.

#### THE PATH

White birches lean above the way,  
With glinting leaves of silver-grey  
They beckon in their graceful play,  
All down the grassy lane.

They lead me on an eager quest  
Past gayer trees by Maytime dressed,  
That welcome me, a stranger guest,  
Then bid me come again.

The path winds through the joys of Spring,  
With here a bird on flashing wing,  
And there a fairy's magic ring  
Of starry flowers gay.

The pines, so fragrant in the sun,  
Are candle-tipped for wood elves' fun,  
The tiny oak leaves, every one,  
Are pink as dawn in May.

And still the path will dance along  
And let me follow joy and song:  
This path, that so responsively  
Has shared its very heart with me.

LOUISE MARSHALL HAYNES.

#### PRAYERS FOR THE DEAD

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF GEORGIA]

WHILE PRAYER for departed souls may be a departure from the practice of the Church for several centuries, it cannot be considered a departure from primitive and Catholic usage. The abuse of such prayers and the perversion of the Church's teaching concerning departed souls did doubtless justify their exclusion for a time from public worship. But it would be impossible to prove that they are unscriptural and they do undoubtedly express what devout persons have always felt and desired to utter and what many of them have uttered in their private devotions for their dear ones who are not dead but only hidden behind the veil. The truth of the communion of saints and the oneness of the Church militant and the Church expectant, as well as the profound impulse of affection and devotion, do justify inclusion within the range of our prayers of those who, having departed this life in faith, do now rest in Paradise.



## God Unknown

### A Study of the Address of St. Paul at Athens

By Charles Sears Baldwin

Professor of Rhetoric, Columbia University

#### IN FIVE PARTS

##### V.—SYMBOL AND REALITY

WHAT does Christianity mean by "receiving the Son of God"? The apostle in the Areopagus proclaims Christianity to the Athenians as the final answer to the universal human question, What is it to know God? And indeed Christianity is distinctive only in so far as it offers a more direct energizing of human personality by the divine personality. That God is approached in many ways and speaks through many voices the Christian missionary not only admits, but emphasizes. His point, none the less, is that the Son of God has taken our humanity in order to give us, not one more approach to God, but *the* approach; not a larger conception, but *the* contact, final because completely personal. Christianity proposes that we shall receive power to become sons of God by receiving the Son of God. It presents His incarnation as in some way extended to "all men everywhere". The Christian way can be *the* way of bringing men to God and God to men only in so far as it extends the incarnation, only in so far as its great commission, "Do this" and "Go ye", is so exercised as to give men the Christ. The old East, long dreaming of incarnations, followed a new star and crossed the desert to worship at a manger. The magi "rejoiced with exceeding great joy"—at one more incarnation, as in the sacred child of Thibet? No, says the apostle to the philosophers, at *the* incarnation; not at another vision of God visiting men, but at the final realization of manhood assumed and empowered by God.

What, then, does a Christian mean by receiving the Christ? More than one thing, doubtless, as through the ages men have meant more than one thing by knowing God; but what essentially, what as the common Christian conception? What in the Christian experience of life is essentially Christian? Let a Christian answer from a crisis that searches his life; let the man be neither a theologian nor an ecclesiastic, but a soldier; and let him answer in action or habit rather than in formula. An American soldier in France wrote to his parents:

"We are going up to an attack in a short time, and I am going to leave this note to be sent to you in case, by God's will, this is to be my final work. I have made my Communion, and go with a light heart and a determination to do all that I possibly can to help in this fight against evil, for God and humanity. I do not think of death or expect it, but I am not afraid of it, and will give my life gladly if it is asked."\*

These last words of Edwin Abbey were found in his soldier's kit after his death in that attack on April 10, 1917. Thousands of young soldiers in the war felt, and hundreds have expressed, the same singleness of devotion. They have said "I will gladly give my life", knowing, as they had never known before, that this gift is worth even more than it costs because it is *the* gift. "Greater love hath no man than this" not only because it costs most, but because it counts most. To give oneself utterly is to give oneself effectively. "He that loseth his life for my sake shall save it."

Why should he add "I have made my Communion"? Is it filial remembrance of his parents' pious habits, inserted to comfort them with his observance of their ways? His letters show him too sincere for that; and they mention religion elsewhere as naturally as they mention the landscape, or the courtesy of his French peasant hostess. They are all of a piece. Why should such a man before his "final work"

make a point of a particular religious symbol? Because it is more than a symbol; because he knew "Communion" as a reality; because he was certain that he should give his life for men more effectively by receiving the Saviour of mankind. To demonstrate this in his case and in others would be easy, but beside the point. The inquiry is larger; it opens Christianity as a history. Why is the Eucharist, to use the term common to East and West, the central rite of the historic Church? The answer is largest where it is simplest and most direct. "Then received they their Saviour" is the traditional way of expressing the Communion as the personal contact of man with God. Again and again, through centuries, men facing death with life, giving their lives with full Christian consciousness, have desired to give in union with the Life once and forever given. Again and again, through centuries divided by war, but united by a corporate Christian feeling, these are the common words, at Tours or at Vienna, in history or in poetry, and on both sides at Agincourt—"then received they their Saviour". Edwin Abbey is simply the Christian soldier once more. When such men have gathered up their lives and offered them for that new earth in which dwelleth righteousness, they desire at the summoning hour what they have desired at every summoning hour of their lives—more than clear aspiration of their own, more than the heartening words of their fellow men, however strong or holy, more than the divine words of poetry or revelation, more than any words or thoughts whatever. They want God.

Does not society want the same thing of the Christian Church? Socially Christianity is the ministry of the Christ by men to men. The distinctive function of the Church in the community has been historically the communication of the life of the incarnate Son of God. Whatever else the Church has been, whatever its variations of place and time, its popularity or persecution, its progress, perversion, or confusion, this is its characteristic function and the constant in its corporate consciousness. The two great words with which it was sent forth, a handful of obscure men from a corner of the Roman Empire, to save the world are "Do this" and "Go ye, preach, baptize". Its history may be comprehended as the development of this ministry. Have not its wanderings been deviations from this; its disintegrations for lack of this integration? The strong and wise have bowed not to its human preaching, but to its divine presence; the weak and ignorant have turned away when they found its altars empty. The history of Christianity is the history of its sacraments.

For men and women have gone to church to meet God. No other motive has been generally and permanently sufficient. They need not go to think about God or to realize God; that they may achieve in the forest or by the sea. They may go to meet one another, to feel spiritual companionship, to be inspired by preaching, to pray in a religious atmosphere; but these motives are not essential and have not been generally compelling. The Church in any form is, indeed, social; that is implied in the world itself. Any conception of a Church implies a social group. But the Christian Church as its character appears in history is social in a larger and different sense. It is social not because men propose to help one another, but because God proposes to redeem society. Its common life is not gathered from within and from around; it comes from above.

So, using here also its typically biological language, the Christian Church has called itself an organism, the Body of

\* *Atlantic Monthly*, volume 121, page 469 (April 1918).



Christ. The New Testament oftener assumes or implies the Church than describes or explains it. It was the fact of Christianity most familiar to the men and women to whom the earliest Christian writings were primarily addressed and the instrument by which Christianity was made known to the world. All the more strikingly, therefore, the direct references of the New Testament to the Church, as well as the implications and allusions, agree in presenting it as a social organism ordained by God to regenerate human society organically by ministering the divine life. The Church called men to turn to God present and living. It baptized them not merely to mark their renunciation of errors and their apprehension of truth, but to wash away their sins and make them children of God. It made its central rite, "the breaking of bread and the prayers", not merely a reminder of God's love, a communion with one another, and an imaginative realization of the Christ's presence, but the answer of praise and prayer to his actual presence and the reception of Him in the bread and wine imparting Himself.

This is why the apostle in the Areopagus focuses righteousness, or personal efficiency, in the "man whom God ordained and raised from among the dead". For the incarnation of the Son of God, His embodying of human nature, becomes operative not by being apprehended as an idea, but by being appropriated as life; and the ministry of the Christian Church is the ministry of this life. Therefore the Christian apostles did more than proclaim the incarnation and the resurrection; they ministered to men the incarnate living Lord. The earliest recorded facts of Christianity after Pentecost are Baptism and the Eucharist. Both are alike inexplicable on any theory of propaganda for the extension of either ideas or example. They propose a new personal birth and a new personal life, both to be imparted, not by preaching and acceptance, but by direct personal contact. In the earliest of the epistles formulating specific doctrine and practice the apostle of the Areopagus declares to the Corinthians: \* "My word and preaching were not in persuasive words of wisdom, but in showing forth of spirit and power, that your faith may be not in men's wisdom, but in God's power." More specifically he devotes a whole section of this epistle to setting forth with great care the proper observance of the Eucharist, quoting the very words of its institution. Those words were afterward incorporated in the gospels as history; but meantime they had been incorporated in the central rite of Christianity as worship and communion. The apostle's care is evidently not to correct a record, but to insure the rite. Why? "That your faith may be not in men's wisdom, but in God's power."

That the words instituting the Eucharist have been, and are, explained otherwise is also part of the history of Christianity. "How can this Man give us His flesh to eat?" has been asked again and again. But it has never expressed the real question of the soul praying that God may not remain unknown. That question is less *how* He gives Himself than *whether* He gives Himself, less of the manner than of the fact. "How are the dead raised?" This apostle repeats that question too as typical; but his answer, so eloquent in the burial service, strikes through it to a larger inquiry. Perhaps he remembered these Athenians, who "mocked when they heard of the resurrection". Perhaps he suggests that the *how* is beside the point or beyond explanation. But certainly the answer is of a deeper question than that of the manner of immortality; it asserts the expansion of life from life. "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body".† The dead are raised organically, as seed is raised when the germ bursts its envelope. It is still wheat or barley; remaining itself, it becomes more wheat, more barley, more itself. So those who said at the beginning, and who have said ever since, "How can this Man give us His flesh to eat?" are the scoffers. The seekers after God ask a deeper question, the question of the disciples standing by the Christ before the multitude: "There are loaves here; but what are they among so many?" Is the incarnate life really extended? Will the

Christ really feed mankind, not with their own hopes, but with Himself? Does He indeed through the bread that we bring give Himself to the hungering and thirsting multitude? What men ask of Christianity is not definition of the manner in which the Christ gives Himself sacramentally, but certitude of the fact. What difficulty of explaining the manner in terms of chemistry and physics compares with the difficulty of explaining the historical fact that the Church spread over the world with water and bread and wine? But with a ministry of the Christ living and present must it not indeed conquer the world, going with equal certitude to the intellectual heights of Athens and the moral depths of Corinth?

The worship of God living and present expressed itself artistically in ritual, then in architecture, sculpture, painting. In literature it animated the highest of medieval romances, the story of the Holy Grail. That story kept its hold on imagination, spread over Europe, and has been told in various forms down to our own day, because it answers those hearts for whom the Real Presence is a yearning as well as those for whom it is a faith. Historically the story is an allegory of the Eucharist, springing from the exaltation of the sacrament of the altar. For this is the animating source of the *Holy Grail*. That the original grail of folklore was not holy, but magic, probably not religious and almost certainly not Christian, makes the allegory only the more suggestive. Not what the story took, but what it made, is the evidence of its animating spirit, as many a saints' legend, to borrow a witty word, is "a baptized folk-tale". The Grail became the literary symbol of a great historical devotion. Where that devotion has died, or has never been born, the story remains remote or extravagant, or is reshaped into forms to which no skill in music, verse, or color can give life. It is vital only when the symbol is of reality. Else it has only that empty beauty which was all that the Athenians had kept from the elder conception of the maiden goddess "graven in stone" upon the Acropolis.

Such empty beauty, the symbol of a dead faith, is all that is left in the Christian sacraments themselves for modern Athenians. For them the sacraments are nothing more than expressions of our resolutions and aspirations. For them the incarnation is only less antiquated than the Athena Parthenos. It means merely a vision of God's having given Himself, not the fact of His giving Himself now. Is not the presence of God subjective? Is it not my realization in philosophy, in sculpture, in poetry, in worship? Yes, says the apostle; for every human expression of God is divine to the extent that it expresses the universal human quest guided by God. It is an answer of the soul to God, an effort to "grope after him and find him". But, he goes on, we must not stop there, lest we worship our own images. Religion remains partial and tentative until it embraces not only the soul's answer to God, but also God's answer to the soul. What Edwin Abbey sought with his whole manhood gathered up into his last hour was not realization, but reality, not a sense of God, but God. The presence of God, says the apostle, is not our achievement; it is God's gift of Himself; else God ceases to be God. We do not bring Him down to us; He lifts us to Him. It is not our realization of God, however clear the idea, however beautiful the imaginative conception; it is God come to us. That God "dwelleth not in temples made with hands" means that He is greater than any human definition, conception, or rite; it does not mean that He remains diffused and remote. The apostle cries aloud in Areopagus that He is not remote, that He has come, comes, and will come. His incarnation, the fulfilment of His love for men, the complete and perpetual giving to them of Himself, is made present to "all men everywhere".

God is everywhere immanent, guiding the prehistoric flow of glaciers, the reflux of sap, the dim quests of savage worship groping after him. But that He is everywhere does not imply that He is nowhere in particular; else we who live in time and place could indeed never find Him. His response to us is in terms of our human life. That is the significance of those words, so strange in Athens: "defining the established seasons" of nations, "proclaims" repentance, "has set" a day, "the manhood in whom He defined" righteousness. The illimitable Personality enters the limits of human personality, has made Himself Man for us, enters our bounds of time and place, is here and now according to His word.

\* 1 Cor. 2:4.

† 1 Cor. 15:36.



Answering all the honest ways of our seeking, He calls to His own ways of giving. Because He loves "He hath appointed".

God did not withdraw Himself from any nomad of the old East; but He drew mankind to Him through an appointed race, in appointed ways, until the kingdom of Israel should be reborn as the kingdom of God. "Our fathers," says this apostle, "all ate the same spiritual food and all drank the same spiritual drink; for they drank of that spiritual rock that accompanied them, and that rock was the Christ."\* Over against the unholy fires of perverted religion shone the Shekinah at the Jewish mercy-seat. The one worship had lost God in its own realizations of "gold and silver and stone graven by art and man's device"; the other had His real presence. In so far as they ministered in and through that presence, "salvation is of the Jews". The wider world was to be developed and empowered by their ministry to mankind of God with them. For God's love of mankind has always said not only "Do this", but "Go ye", has always appointed not only ways, but ministers. Through men He has given Himself to men. The Church of God is fallible in every human member; but it is holy in His indwelling. "We have this treasure in earthen vessels"; but the treasure is not earthen. No failure of Levite or priest could impair the gift in his hands. Through the ways and the men of God's appointing men may enter into His presence and receive Him. His presence is real with all the reality of human life and with all the deeper reality of His own. "For the reality that we see is limited by time; it is the unseen reality that is eternal."†

"To the Greek, in so far as he was a Greek, religion was an aspiration to grow like the gods by invoking their companionship, rehearsing their story, feeling vicariously the glow of their splendid prerogatives, and placing them in the form of beautiful and very human statues, constantly before his eyes."‡ Idols are embodiments of powers, greater than ourselves, which we call divine. They may be as crude as a painted stick or as glorious as the Athenian art beheld by the apostle; but so far the difference of idol from idol is merely in civilization, and should not obscure the fact that idols are still made and that they are essentially alike. The philosophic objection to the making of them is that it tends to blur clear thinking. The ethical objection is that they have uniformly become centers of unbalanced, and often of perverted, living. The religious objection finds the root of both tendencies in the fact that they divide and dissipate what should be unified. The horror of the Jew at idols was more than a philosophic objection to polytheism; it sprang from his ancestral recollections of the worship of Astarte, from his experience that human life could be integrated only by worshipping one God, and from his conviction that the one true God has revealed and communicated Himself.

So the Christian apostle, looking at the sculpture and remembering the literature of Athens, discerned the whole peril of idols in the light of the incarnation. Men must not embody God; for God has embodied man. They must not rest in symbols of the divine nature; for God has taken our human nature. They must not feed on fancies; they must feed on the Christ. Can Christianity give them less than the Christ without peril of erecting one more altar To God UNKNOWN? If what I find is after all only myself, I must eat my own heart.

\* 1 Cor. 10 : 3.

† 2 Cor. 4 : 18.

‡ George Santayana, *Lucretius*.

[These papers will shortly be published in a single volume by Morehouse Publishing Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis. Price \$1.00. Postage about 10 cents. Orders may now be sent.]

THE MASTER taught largely by His example, and so must His disciples. Character is the Christian's best evidential asset; the practice of religion authenticates its formal creeds. When men see the "Sermon on the Mount" walking around on two feet, when Matthew deals honestly at the receipt of custom, when Boanerges becomes gentle, and a centurion exacts no more than is appointed to him by lawful authority, "religion" takes on a new aspect in the eyes of humanity, and shines with a halo of beauty. The man who, in the Pauline phrase, daily presents himself as a living sacrifice is the truest friend of the faith and ablest advocate of Christianity.—*Zion's Herald*.

## ELEAZOR WILLIAM SIBBALD: AN APPRECIATION

BY THE VEN. R. S. RADCLIFFE, D.D.

SOME weeks ago I saw in one of our Church papers a few lines from Colorado recording the death and burial of my old friend, Canon Sibbald, who lived in Colorado altogether about nineteen years. Ever since, I have been on the lookout for some words of appreciation, for this priest's life came suddenly to an end in the midst of much usefulness.

Eleazor William Sibbald came from good, strong Scotch lineage, which at the same time had a dash of the Welsh. In Scotland the word Sibbald, or Sae-Bauld, means "so brave" or "so bold", all of which my old friend certainly was. Mr. Sibbald himself was born in Wales, but had lived in Canada for some years, and nothing pleased him better than to be asked to address "the Welsh" in their own tongue. His Canadian home at first was near Barrie. He attended the well-known Upper Canada College in Toronto when he was a boy, where he was graduated, and further went on with his education by being graduated in arts at Toronto University, and in divinity at Wycliffe College in that city.

He was a good student and obtained some honors during this period. Before ordination as a deacon, when a student at Wycliffe College, he gave his Sundays and any other days he could spare to looking after what was at that time a run down country mission field, including three mission stations. At one of these, he built a brick church and made a weak mission into a thriving parish: in fact, the whole mission was saved for the Church of England by Mr. Sibbald's ministry.

During the next two or three years, and after ordination, Mr. Sibbald became rector of Christ Church, Bellville, gathering a congregation of 600 and financing the parish, so it escaped what looked like very hard times, if not something worse. From here he went to St. Luke's, St. Johns, N. B., where his work was most acceptable and his resignation was not received until they saw after eight months' leave that he could not return—on the score of health.

In 1895 he went to Colorado at the suggestion of the late Rev. E. A. Oliver of blessed memory. His first cure in the United States was Canon City, where his work in both spiritual ways and financial proved a great uplift to a poor parish: the debt was fully paid and preparations were made by Mr. Sibbald for the new church since erected. From Canon City, Mr. Sibbald was called to the university town of Boulder. The then small church was soon too small and Canon Sibbald erected a building worth \$38,000 with a fine chime of bells. His ministrations were not only most satisfactory to the Church people, but also to the President, professors, and students of the University, who frequently attended St. John's Church in numbers. From Boulder, the beloved Bishop of Western Colorado, Dr. Knight, since deceased, urged the rector of Boulder to become Archdeacon of certain counties and missions in his jurisdiction. Canon Sibbald accepted. Here also he built a good church at Steam Boat Springs, and prepared for one since erected at Yampa. Bishop Olmsted of Colorado after four years asked Mr. Sibbald to take up the work of looking after Wolfe Hall—which it was found could not be, after all, carried out. For the next year, Canon Sibbald had charge of Leadville and Buena Vista, where this strong, energetic priest had at last to lessen his grip on work of any kind. A light "stroke" came, heavy enough, alas, to prove a full stop, and after a few more months, a little over a year, it ended in his death at the early age of fifty-six.

Mr. Sibbald was a great mountain climber, and the autumn before his stroke he went up one of the highest Colorado ranges. His loyalty to his Bishop and Church was wonderful. No trouble was too great.

He breathed his last on a Saturday and did what he always wanted, to spend his first day in Paradise on a Sunday.

TREES GROWING between hard pavements, where tap roots go deep, that they may live and stand alone, crave not the sheltered life where trees grow in groves, and the roots are all on the surface.—*David O'Neil*.





## 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.

### RESERVATION

[ABRIDGED]

To the Editor of *The Living Church*:

DR. HIBBARD'S letter on this subject in your Easter number is a challenge to the Church to suppress the Reservation of the Blessed Sacrament when accompanied by acts of worship. Against the narrowness and intolerance of such a view (so out of keeping with the spiritual breadth of vision of the Church to-day) *THE LIVING CHURCH* has taken a stand of splendid charity, sustaining the rights of Churchmen to worship Christ in the way to them most spiritually helpful, when in conformity with fundamental truth—in this case the doctrine of the Objective Presence of our Lord. It takes its stand with big hearted champions of liberty like Bishop Brent, as against advocates of a repression that always injures the Church though in the end it always fails of its own purpose. As to Reservation, none of us desires to press it on parishes where it would disturb large numbers of worshippers or upon missions where it would not be understood, and if this is done it is certainly the great exception to the rule.

But many of us, clergy and laity, need and demand a sacramental life in the Church, warm, real, and continuous. If the Blessed Sacrament is reserved for the sick (and the only reverent place is the church) worship cannot be withheld nor laws framed to prevent it. Indeed, one would suppose that any devotion that would bring additional worshippers to our Lord would be welcome and that the Church's real crusade would be to spread the truth of the Real Presence instead of discouraging its emphasis in the Reserved Sacrament.

Dr. Hibbard's main contention is that the custom is not primitive. This might be asserted of numberless other customs and ceremonies, *e. g.*, incense for obvious reasons was not in use until the fourth century, the crucifix unknown until the sixth century (in the flat), and until the eleventh century in its carved form. Reverent Churchmen like Drs. Manning and Hibbard, who gladly accept such practices as of legitimate development, should not frown upon other customs which, though unknown to primitive Christianity (in fact though many centuries later), have yet made and held a place in the earnest devotional life of many Christians.

Where the Blessed Sacrament is, there people will gather together and exercise their personal liberty to worship. If such Eucharistic worship is suppressed, will there not be danger of one of three tendencies—encouragement of a weakened faith in the Blessed Presence, loss of earnest members to an alien communion, or the deliberate stimulation by our Church of a multitude of lawbreakers who find nothing attractive in Rome and will remain in their own Church at any cost?

IRVING SPENCER.

To the Editor of *The Living Church*:

THAT the Blessed Sacrament may rightly be reserved for the "practical" purpose of communicating the sick is now quite generally admitted, for we have learned much about the history of the early Church. It is a looking backward toward the past.

That the Blessed Sacrament may also be reserved for the equally practical purpose of devotion and adoration for loving hearts who rejoice in an extension of the time of their Lord's peculiar Presence and long for His glorious appearing—this looking forward into the future is in our day asking for acceptance, and is meeting with objection.

Those who stand looking back upon the past protest that the practice was unknown in the ancient Church. But the moment we turn about and try to look into the future, we are immediately confronted with the great problem of Church Unity.

There are but two courses open, the old way of loss and decay, the reduction of all our treasures to the least common denominator, and the newer, more charitable way of addition, of contribution, till we all have, not only what the early Church possessed, but all that can be logically drawn and inferred from that, the bush and the flowers that grow out of the bush, accepting joyously all the graces that the Holy Spirit may give us in every part of the divided Catholic Church.

The Bishop of Zanzibar has a wonderful vision of the future, of what the Church might be. Could there be a more noble or

gracious picture of Church Unity than this? (*The Fullness of Christ*, pp. 261-265.)

"The East has steadily developed her devotion to our Lord as He is expressed, and His presence extended, in His Mystical Body, and has placed the invocation of saints in the very forefront of her devotional approach to God. She has developed her worship of Christ in the saints: she has not developed extra-liturgical worship of Christ in the Blessed Sacrament. She has laid the greater stress on the Christ in the members of His Mystical Body.

"In the West devotions to Christ in His Sacrament and in His Mystical Body have developed with a tendency for the second to outbalance the first.

"In the [Church of England] the tendency has for long been away from both the Eastern and Latin paths of development. It was comparatively late in the nineteenth century that any large body of Churchmen claimed to develop devotion to the Blessed Sacrament outside Communion, and to the saints. It was thought that, at its very best, these were luxuries and 'extras', hardly to be approved.

"Whereas the truth is, that the Mystical Body must necessarily have deepened down the ages her sense of her Lord's Presence within her and about her; and as she came to a clearer apprehension of it, and its two-fold mode, she naturally began to value these expressions of Him more than in the past.

"English Churchmen, since they have at last recovered belief in that Presence under its two modes, are determined to express themselves toward Jesus in the Blessed Sacrament as do the Latins, and towards Jesus in the saints as do the Easterns."

Surely, this is the true path toward Christian Unity, to add rather than to prohibit, to turn toward the future without forgetting the past. It looks to Christ and acknowledges the guidance of the Holy Spirit now as well as in the first century, though it has little regard for men's dreams of politics. When we are willing humbly to learn from one another, then brethren may dwell together in unity. It is a constructive method that holds fast all that we have inherited or acquired, and not a makeshift that breaks down discipline and undermines the Faith.

New York City, April 24th.

ORROK COLLOQUE.

To the Editor of *The Living Church*:

IS it not time "for those in this Church who believe in what is Catholic" to abandon the absurd and wholly untenable position that ancient usage and Catholicity are, practically, synonymous terms? Admitting the truth of Dr. Manning's statement, in your issue of April 17th, that "there is no authority for this practice (Reservation for purposes of adoration) . . . in the Eastern Church, nor for fourteen centuries in the West"; if souls are helped thereby, if, as another correspondent in the same issue asserts, "more souls were apparently being brought to the Cross by those Churches where the people knelt in adoration at all hours of the day, than where there was no Abiding Presence," who shall say that Reservation is not truly Catholic in the sense in which St. Paul evidently understood that word when he said: "I am become all things to all men that by all means I might save some"? There is no authority in the Bible, nor in the use of the Early Church, nor in the Eastern Church, nor for fourteen centuries in the West; for many practices and observances that have come into general use in this Church because they have been found helpful in winning souls to Christ. Anything not sinful *in esse* that accomplishes that blessed purpose is sufficiently Catholic for all practical purposes.

No one can, truthfully, deny that Reservation for purposes of adoration is a means of grace for many devout souls.

Great River, L. I., April 22nd.

W. N. WEBBE.

[Discussion of Reservation in these columns is now ended.—EDITOR L. C.]

### DEFECT IN SOCIAL CREEDS

To the Editor of *The Living Church*:

MR. WOODRUFF'S statements of the social creeds that have been framed by the Federal Council of Churches, by the Presbyterian Church, and by other religious bodies in America, are very interesting. The criticism that may fairly be made upon them is that they are one-sided. They express clearly



the duty of employers, and every employer should give them serious consideration. But while they dwell upon the rights of employees they are silent upon the corresponding duty. They very properly declare for "release from employment one day in seven", but they omit any reference to the correlative portion of the Fourth Commandment, "Six days shalt thou labor". They ask for a reduction of hours of labor, but omit entirely to express the dignity and the duty of earnest, effective work. They ask for a "living wage", and for the "highest wage that each industry can afford", but they omit the duty of the wage-earner to give a faithful return for the wage he receives.

I am persuaded that one cause of the great suffering that the people of this country have experienced from strikes during the last five years is the failure of the Churches to declare to our people the counsel of God on this subject. Christ said: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of things that he possesseth." But the impression that one would naturally draw from some social creeds is that this was a mistake, and that man's life does chiefly consist in the abundance of what he possesses. Again, St. Paul teaches the duty of employers, but in the same breath he teaches employees to render their service with singleness of heart, as unto Christ. He teaches very plainly that we are all members of one body, and that each member has its part to perform, and is to be honored in the faithful performance of it. But this performance must be diligent and earnest. In the teaching of Christ and of the Apostles alike there is no indulgence for indolence. When the leaders of great organizations dwell as they do upon the absolute right of every man to refuse to work, the Church should teach that whether or not this is a legal right it is not a moral right. Many things not forbidden by the law of man are forbidden by the law of God. The Christian rule is to do unto others as you would they should do unto you. When a powerful organization with an annual income of millions of dollars, and property valued at much more, seeks to starve or freeze the community into obedience to its "demands", it certainly is not doing to its fellow citizens what it would like them to do in return.

An admirable statement from Mr. Tippy, the Secretary of the Commission of the Federal Council of Churches, shows "that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character." "Now that the war is over, the Church should return to its historic functions of Christian nurture, evangelism, and religious education."

If the Church will now teach the people the whole truth on the subject of industrial relations, and that improvement in social conditions is to be obtained not by the industrial warfare of strikes, but by the faithful discharge of duty and the resort to arbitration for the settlement of industrial disputes, and full compliance with the award of arbitrators until it is reviewed by some competent tribunal, we may be sure that the teaching will not be ineffective. Nothing that we can do will contribute more to the relief of that most important body of trained and professional workers, clergymen, teachers, and many others, whose incomes have had little increase, and whose expenses have been greatly augmented by the additional cost of the necessities of life, which in its turn has been caused largely, though not entirely, by the great increase in the wages paid to workmen in factories, in house-building, and on the railroads, and to farm laborers as well.

New York, April 21st.

EVERETT P. WHEELER.

### THE FORM OF CONSECRATION

To the Editor of *The Living Church*:

**Y**OUR correspondents who complain that those who regard the words used by Christ at the institution of the Holy Communion as the form by which the bread and wine in the Lord's Supper are consecrated are "Latinizing" the American liturgy fail to make their position entirely clear. It is impossible from their letters to ascertain whether they deny the validity of any rite that lacks the invocation of the Holy Spirit or merely maintain that in the American liturgy the consecration is effected through the invocation. In either case they seem to have overlooked cogent arguments favoring the contrary belief.

Those who hold that the bread and wine are consecrated by the use of the words of institution have at least the following facts in support of their position:

1. The words used by Christ—"This is my Body"; "This is my Blood"—are the only form of consecration for which there is any Biblical authority.

2. The words of institution have been used in every prayer of consecration—ancient or modern, Eastern or Western, Catholic or Protestant. The prayer invoking the Holy Spirit can not claim the same universality of use. (If the formula of the *Didache* is a prayer of consecration it is an exception to this statement, as it contains neither the words of institution nor a prayer of invocation.)

3. The English, Roman, and Lutheran rites all regard the words of Christ as the essential form of consecration.

It might of course be maintained that the compilers of the American Prayer Book, in providing a prayer for the invocation of the Holy Spirit, have made that prayer rather than the words of Christ the form of consecration. There are, however, several reasons for believing that our Church has not departed from the doctrine of the Church of England in this respect.

1. The manual acts in our Prayer Book are connected with the words of institution and not with the prayer of invocation.

2. In our invocation the priest prays, not that the bread and wine "may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ", as in the English rite of 1549; nor that they "may become the Body and Blood" of Christ, according to Scotch precedent; but that "we . . . may be partakers of his most blessed Body and Blood." In other words the petition for the consecration of the bread and wine through the invocation of the Holy Spirit was carefully removed.

3. The so-called "Quadrilateral" stipulates that the two sacraments ordained by Christ Himself are to be "ministered with unfailling use of Christ's words of institution"; but the invocation of the Holy Spirit on the bread and wine is not required.

The desirability of elevating the consecrated bread and wine is an entirely different question. This custom did probably arise as a protest against the Eucharistic doctrine of Berengar, not because he opposed the doctrine of transubstantiation, which had not even been formulated in his time, but because his opponents—perhaps unjustly—believed that he denied any real presence of Christ in the sacrament at all. It may of course suit the purpose of a Roman Benedictine to connect the practice of elevating the sacrament with the doctrine of transubstantiation, inasmuch as he is bound to believe that this was the primitive doctrine of the Church. This is, however, certainly an anachronism and a viewpoint which Anglicans should be loath to accept.

Of course one is perfectly at liberty to believe that the Church of England, through lack of an invocation of the Holy Spirit, has never had a valid consecration of the Eucharist except from 1549 to 1552. Probably few would take this extreme position. Or one may hold the opinion that the Protestant Episcopal Church in the United States of America has adopted an entirely different doctrine from that of the Church of England as to the form by which the elements are consecrated. Likewise a priest may omit the elevation of the consecrated bread and wine altogether, if he feels that the doctrine of the real presence no longer needs this emphasis; or postpone the elevation to the end of the prayer of consecration. At the same time it would seem that it is permissible to hold the common Anglican doctrine that the bread and wine are consecrated by the use of Christ's words of institution, and to elevate them after they have been thus consecrated, without meriting the imputation of "Latinizing" the American liturgy or of symbolizing any theory of the real presence not accepted by this Church.

Very truly yours,

Bellefontaine, Ohio, April 24th.

WM. C. SEITZ.

### "PUBLICITY"

To the Editor of *The Living Church*:

**A**LL GOOD Churchmen will feel a debt of gratitude to Mr. Patterson for his timely letter and to you for publishing it. As he states, the wrong emphasis is continually put on this advertising question. We have no goods for sale. The faddism on the one hand of tickling men's ears and almost ignoring the reality of the Faith and the one great object of church attendance—worship—and on the other of regarding the Church as a great—as *the* great—agency for social work is wrong morally and in every sense. Then comes the parrot cry, The Church is failing to reach the masses; and the clergy are blamed. Poor clergy! Working hard and, in the vernacular, doing their level best, and good at that, and still blamed!

The answer, as I see it, is for the clergy to present the faith fully and without any nice equivocation; and results must follow. I have in mind a wonderful showing of this. Three or four years ago a well-attended church held services about as seventy-five per cent. of churches do at present. Now, there are crowded, devout, well-instructed congregations, daily Eucharist, many services, in a considerably enlarged church, the Faith clearly taught, no friction, no misunderstanding—no advertising. It is open for many to achieve like results in like manner.

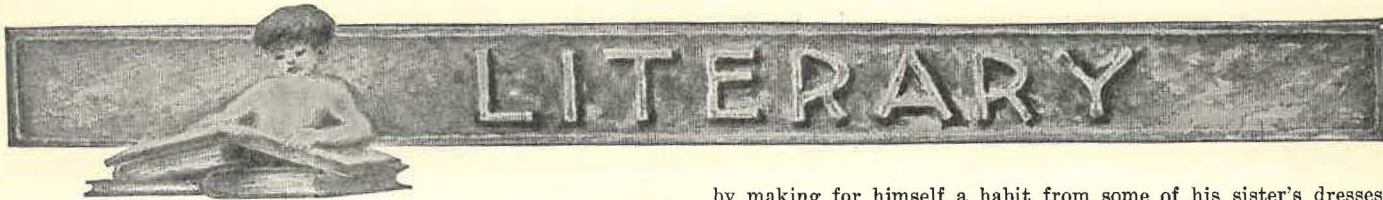
Like Mr. Patterson, when I read the suggestion of an advance agent for Mr. Hickson I simply shuddered.

Chicago, Ill., April 28th.

CLEMENT J. STOTT.

No MAN can tell whether he is rich or poor by turning to his ledger. It is the soul that makes a man rich. He is rich or poor according to what he is, not according to what he has.—*Henry Ward Beecher.*





*Broad Church Theology: Its Limitations and Defects.* By W. J. Sparrow Simpson, D.D. Morehouse Publishing Co. (Robert Scott, London.) \$1.35.

A little treatise by the late Prof. Thomas Richey (long since out of print), entitled *Truth and Counter Truth*, is recalled as one reads this number of a second series of Handbooks on Catholic Faith and Practice. In a brief introductory chapter, the author shows the trend of thought of the Broad Church school in dealing with certain fundamentals of the faith, such as the divinity of Christ, the Virgin Birth, the Trinity, the Personality of God, etc. The several chapters which follow give a clear analysis of the teaching of typical Broad Church writers on these subjects, showing how a sentimental adherence to the creeds as historical documents "camouflages" a real denial of the facts upon which Christianity is founded. It is shown that in almost every instance of denial certain truths about God and the possibility of our knowing Him are so overemphasized as to leave out of account counter truths equally valid. Catholic theology sets one truth over against another, acknowledges mystery, accepts the Christian revelation as a Spirit-guided explanation of the mystery, and in the end discovers every article of faith to be of intense practical value and of real aid in the solution of other mysteries no less puzzling and even greater as stumbling blocks to religious practice and moral and intellectual peace: for example, the problem of evil, and the Incarnation as the only real assurance of a loving God who is "working His purpose out, as age succeeds to age."

Nearly all the difficulties of the modern Broad Churchman are the same difficulties which found expression in ancient heresies. These heresies offered no real solution of the difficulties; they merely declined to accept what is above and beyond reason; they left men in the dark, where the Catholic faith at least offered some light. This little handbook is useful as making the issue clear between the Christianity of Christ and the apostles and man-made systems which are essentially a denial of the faith by which we live.

*From a Convent Tower.* By J. G. H. Barry, D.D. New York: Edwin S. Gorham. Price \$1.25.

This is a series of simple talks, sometimes in the form of conversations among (fictitious) Sisters, upon the Religious Life. What is involved in that life, what it means, what are its joys, what its mode of expression, are drawn out in the several chapters, wherein an intimate knowledge of the life and of those who live it is shown by the author. Dr. Barry is at his best in this form of writing. He shows that the Religious Life is to be esteemed not primarily as a training for Christian service but rather as a way of living. It is the life rather than the service that is incidental to the life that counts. Yet the particular forms of service rendered by the Sisterhoods have a large place in these chapters and the opportunities for coming in contact with people of all sorts in the realities of their various lives are shown to be unique factors in that service. We doubt whether it is generally true that "The Church has given a grudging welcome to Religious Orders because, while it does not like their methods, or the atmosphere of mediaevalism which hangs about them, it thinks it has discovered in them a form of cheap labor" (p. 101). The coldness of the welcome given by the Anglican Churches to the revived Religious Orders was a part of the insane fear of whatever went back of nineteenth century practices which was so marked a characteristic of that century; and the toleration first, and the sympathy with the orders that followed later, have seemed to us to be due rather to a better perspective of religion and a growth away from Hanoverian pettiness in the Church than to such a sordid motive as Dr. Barry suggests.

*The Officium and Miracula of Richard Rolle of Hampole.* Edited by Reginald M. Woolley, D.D. S. P. C. K. (The Macmillan Co., New York.) 1919.

Dr. Woolley has earned the gratitude of several classes of lovers of English mediaeval Church life by furnishing them with this handy edition of the Office and Miracles of the "father of English mysticism". Those who desire to study his writings at length will still need the two-volume edition of Horstman; this is no substitute for that, but it is sufficient for those who care only for the liturgical side, and the lessons in the offices give us the chief authority for his life. Born about 1300 A. D., in Yorkshire, well taught at Oxford, but repelled by its worldliness, he determined to become a hermit and put his determination into effect

by making for himself a habit from some of his sister's dresses and withdrawing to the woods near his home. One is reminded of St. Teresa setting out to be a martyr among the Moors—but St. Teresa was seven, Richard Rolle nineteen. The long list of miracles given in the lessons was compiled with the intention of securing his canonization, but for some reason this intention was never carried to a conclusion. In the Offices given for vespers, compline, matins, lauds, prime, terce, sexts, nones the liturgical scholar will find some interesting material; the general reader will probably regret that Dr. Woolley did not add a translation, of the lessons at any rate, for the text is fourteenth century Latin except for expansion of the contractions. F. H. H.

*Where Is Christ? A Question for Christians.* By an Anglican Priest in China, with a foreword by the Bishop of Edinburgh. Boston: Houghton Mifflin Co. \$1.25.

A plea for Church unity; more particularly, an argument that disunion has come through failure to realize that Christ is not an absent Christ, but present working in men of many ecclesiastical connections. "We have to bring the Church into line with the great world forces which are the mighty working of God, and then to bring these forces into the Church. The Church will then be alive: Catholic because local; manifesting infinite variety within its unity; sensitive to all claims of personality; in union with the departed." This is a characteristic statement. There are many more like it; but, as with most discussions of unity, there is vision but no practical suggestion; large charity of approach, but no actual leap to a conclusion. And Bishop Walpole's foreword is equally eloquent and equally unintelligible to the plain man in the street.

*Christian Ethics and Peace Problems.* By W. L. Paige Cox, M.A. Macmillan. 50 cents.

Another discussion of the right of a Christian nation to defend itself from aggression and wage war to preserve itself from war-making enemies. The thesis here is that our Lord's injunctions against retaliation are personal, but that the state is not bound by the law of non-resentment, because it is God's instrument for the punishment of the evil doer. A somewhat belated discussion, but coupled with some reflections on Christianity and international law and the League of Nations. "Of making many books there is no end; and much study is a weariness of the flesh."

*Dr. Elsie Inglis.* By Lady Frances Balfour. Doran. \$1.50.

The story of a Scotch woman physician, an eager advocate of suffrage and the rights of women, who, at the outbreak of the great war, organized the Scottish Women's Hospitals. The British war office at first refused her official recognition, but the French and later the Serbians and the Red Cross gladly accepted her offers. The story of her service in Serbia and afterwards in Russia and of her breakdown and death, as well as the earlier story of her work in Edinburgh, is told with affectionate loyalty by her friend and co-worker. It is a remarkable tale of the labors of a remarkable woman—a belated war book, but a book which women especially may want to read.

*Notes of a Camp Follower on the Western Front.* By E. W. Hornung. Dutton. \$2.00.

Special interest attaches to these descriptions; first, because the well-known creator of *Raffles*, the gentleman burglar, could not but write entertainingly, with sincerity and sympathy as well as with vividness, of his work and experiences at the front; second, because a more pathetic personal note gives life to this story of his labors with the British Y. M. C. A.: the author took up his work, a man past middle age, in order to "carry on" after his boy's death on the western front in the first year of the war. A number of war poems add value to the volume.

*Musings on Faith and Practice.* By Bishop H. H. Montgomery. Longmans. \$1.25.

This little book of meditations (pocket size) is wholesome and helpful. Some of the chapters were written in war times, but the thoughts are good for those in sorrow, at any time. Others deal charmingly and with lightness of touch and a sane and healthy spirituality with many problems of Church life or Christian teaching. One of the chapters on "Props" is especially helpful—the one on the use of confession. The clergy, in particular, will appreciate the chapter on "Pastors or Prophets".





SARAH S. PRATT, EDITOR

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

PERHAPS it is a too *genre* comparison to say that our Auxiliary leaders are seizing on new ideas as a fish seizes a fly. But they are.

The multifold influences of Detroit are being felt, and no sooner does a zealous woman inaugurate something and send it to this page, than by return mail begin to flock the letters: "Won't you please", etc., "Where can I find directions?" "Could you send me by return mail that paper (or book) you referred to?" This page is getting to be a sort of Aladdin's Lamp: the editor rubs it and gets what *she* wants, then, in turn, the women get what *they* want if it is in the editorial power to get it. What the editor wants—and is getting—is a number of women to coördinate with her own efforts to strengthen and increase woman's work in the Church. We are finding them and soon will have a list of sub-lieutenants, as it were, to whom we can refer these eager, anxious, appreciative women who want to be in the new swift current of this work-stream.

When we received the report recently referred to of the Thank Offering of the Auxiliary of Pennsylvania, we marked passages in it, fixing it up for use when we would have to "make a speech" about the Offering. But we have been besought already by some women to send them "that report", so that we are afraid in a moment of weakness we shall do so. Therefore we have written to the proper personage notifying her to be in readiness to supply this inspiring booklet. And just here must be inserted a letter which apprises us that Mrs. North is no longer custodian of the U. T. O. in the diocese of Pennsylvania:

"I have been wishing to take time to write you, that I might express my appreciation of the wonderful tribute to our Pennsylvania Thank Offering, and its Triennial Report, which appeared in your letter to THE LIVING CHURCH of April 10th. I assure you that it fairly took my breath away! It seems unkind and ungrateful to criticize it in the least, but I *must* tell you that you gave me far too much credit.

"Our Triennial Report—or 'Purple' Report, as we have loved to call it—was the thought of Mrs. Thomas, who was for twenty-four years the U. T. O. treasurer for this diocese. During her long and loving administration our Offering increased from \$600 to \$39,000. *She* issued the first Triennial Report in 1898—a book of twelve pages. The current number has twenty-six pages, which tells the tale, does it not? All I can claim is to have carried on Mrs. Thomas' 'initiative', although I *can* honestly take credit for introducing some new features.

"This letter gives me the opportunity to tell you that I went out of office last week after six years of leadership of the U. T. O. in this diocese."

We cannot as yet see that the Nation-wide Campaign has affected interest in the United Thank Offering. It is noted that Miss Lindley's faith is great, for she sets it at a million dollars. In a recent visit to the Auxiliary of Gethsemane Church, Marion, Indiana—Bishop White's diocese—we found the president, Mrs. Archibald Price, very intent on the U. T. O. Mrs. Price is the daughter of the late Rev. George Torrence and the sister of our popular U. T. O. missionary, Mrs. Standing of Soochow. Her Churchly training therefore is of great value in her relations with the Auxiliary. This meeting was the occasion of the first box-opening with the sum of \$25, excellent in consideration of the number of members. It is Mrs. Price's wish and hope, however, to introduce the new idea set forth in Detroit that the Offering is to be from *all* Churchwomen.

One of the questions asked the speaker "why this Offering was not included in the Nation-wide Campaign", and the answer was that you cannot make a budget out of woman's thankfulness. To try to budgetize this unique gift of ours would be to spoil it completely.

How can anybody tell or know the measurement of our

gratitude three years hence? Another question asked was: "Do you think the U. T. O. will be as large in 1922, owing to the recent Campaign?" To this, on the theory that Churchmen had been asked to give to the limit in the Campaign, we answered that we did not believe it would be as large; but we now feel this answer to have been a mistake. Indications of greater results are already noted. All of the new methods constantly appearing, the splendid work of our U. T. O. missionaries, the very uncertainty of the thing, place it in a category of its own, delightful, interesting, tantalizing.

From St. John's parish, Detroit, comes a note of encouragement about the spring collection of the Offering. Mrs. Taylor, custodian of the fund, announces the first instalment of the Offering of 1922 to have been \$226. As this parish gave \$1,453 to the last Offering, this seems an encouraging start.

SEVERAL TIMES in our Detroit letters reference was made to Deaconess Patterson's Chart of the Church Year, which she was displaying and explaining in various meetings. These charts are made in two sizes. Mrs. E. D. Goodale, president of the diocesan Auxiliary of Central New York, writes of the use she has made of these charts:

"May I tell you what I did with forty small paper charts of the Church Year? To begin with I have used the large chart for at least ten years in my primary work. It is simply wonderful to hear the little ones six years old tell about Rogation days, the Feast of the Annunciation, and all the *large* words. The great days in Christ's life and the Saints' days they know just as they know their letters. When they leave me and enter the large school, the teachers take up the work in detail, teaching the dates of the various days. Each class has a small chart, and in some classes each child has one. They either color the emblems and stars—as in the large chart—or get the little Dennison paper stars as far as they can and then fill out by making stars from colored paper. The chart should be mounted on stiff cardboard before it is used. I have had over forty years' experience in primary work and I know of nothing as good for the Church Year as the Patterson Chart."

Deaconess Patterson's address is 99 Union street, Blue Island, Illinois.

CIRCULARS FROM BISHOP ROWE and from Archdeacon Stuck of Alaska set before Churchmen and others the menace which the salmon cannery at the mouth of the Yukon river has become to the natives of Alaska and to their dogs. Bishop Rowe says "its continuance will be a yearly menace threatening starvation." A bill has been introduced in Congress prohibiting the operation of canneries on the Yukon and adjacent waters, and the Bishop asks the support of the public in securing passage of this bill. It is hoped that Churchwomen will at once take up this matter, bringing it before their own congressmen. The committee on Merchant Marine and Fisheries of the House of Representatives at Washington is made up of the following persons:

Wm. S. Green, Massachusetts.	Frank Crowther, New York.
Geo. W. Edmonds, Pennsylvania.	Clifford E. Randall, Wisconsin.
Fred'k W. Rowe, New York.	William N. Andrews, Maryland.
Frank D. Scott, Michigan.	Rufus Hardy, Texas.
Wallace H. White, Jr., Maine.	Edward W. Saunders, Virginia.
Fred'k R. Lehlbach, New Jersey.	Peter J. Dooling, New York.
Sherman E. Burroughs, New Hampshire.	Ladislav Lazaro, Louisiana.
Chas. F. Curry, California.	David H. Kincheloe, Kentucky.
Edwin D. Ricketts, Ohio.	William D. Bankhead, Alabama.
Carl R. Chindblom, Illinois.	William C. Wright, Georgia.

Archdeacon Stuck requests that letters be written to our own congressmen as well as to members of this committee. Bishop Rowe says: "I was an eye-witness of the very serious



failure of the salmon fishing on large stretches of the Yukon and its tributaries, last summer, and I feel strongly that interference with the natural migration of the fish should be forbidden by law."

ONE OF THE REQUESTS for "that U. T. O. report", came from Oxford, North Carolina, where the Auxiliary has just held its yearly council. Bishop Cheshire appointed Mrs. H. G. Cooper diocesan treasurer for the U. T. O. and she is anxious to formulate her plans at once for the next Offering. Any proved experiments or helps in methods will be gladly received.

TO THE PLEASANT LETTER inquiring about quilt materials for the Indian women of the Pine Ridge Agency, the reply is that our understanding is that goods of all kinds, except perhaps the very thin, can be utilized. A correspondent in Batavia, Illinois, says that she overhauled things the very night she read THE LIVING CHURCH of April 10th and sent a large bundle of silks. These quilts are the Indian women's way of earning "Church" money.

READING OVER OUR COPY preliminary to mailing it, the fact is borne in upon us that we *do* refer a great deal to Detroit. Really each of our great Triennials should be used just like our U. T. O.'s are used—spun out to last three years—and we bid fair to do our share of the spinning. Our notebook will be empty some day, but here is a story:

One evening in St. John's Church, a half-hour before some special meeting began, a zealous woman was showing a young girl around that beautiful church, instructing her in the ecclesiastical names of the fittings. "Reredos", "lectern", "pulpit", "choir-stalls", etc. It was inferred that the young girl was in one of our churches possibly for the first time. Across the chancel of this church runs an iron railing. "And what do you call this?" the young girl pointed to the railing. The lady surveyed it for a moment: "I scarcely know what that would be called—if it were higher it might be a reed scroon." "A reed-scroon!" echoed the girl. "What a queer name!" And one listener also thought it was a rather queer name.

### THE HONORS OF FLORENCE NIGHTINGALE

By J. A. STEWART

**A**N English clergyman preaching in the chapel of Cornell University noticed the window which contains the picture of the woman who so endeared herself to sick and dying soldiers in Crimean hospitals, with the legend: "Saint Florence Nightingale".

"I was specially struck," he commented afterward, "by the prefix 'saint', as it indicates the right appreciation of what sainthood really is—that it is not needful to let death close the earthly career or centuries pass before that honor is accorded."

Perhaps no woman was ever so richly honored during her lifetime as Florence Nightingale. No woman surely more truly deserved the honors which came to her.

Everyone who was alive in those terrible days of the Crimean War—and almost everyone born since then—knows the heroic story. When the Crimean War broke out and reports came to England of the terrible suffering of the soldiers, Miss Nightingale, a lovely Christian woman, then 34 years of age, one of the few experienced trained nurses then in England, an experienced Churchworker of practical ability and spiritual vision, manager of a woman's hospital in London, volunteered to go with helpers to nurse the sick and wounded at the front.

She found cholera raging in Constantinople, and generally unhealthy conditions which told cruelly upon the soldiers, who were dying at a rate greater than the casualties of the fiercest battles known at that time. There was a lack of food tents, and hospital supplies, but plenty of military regulations. Miss Nightingale defied the latter to get the former. She introduced efficient nursing and from the moment of her arrival a new spirit of cheer prevailed in the desolate atmosphere of the grimy, unclean, almost hopeless hospitals.

She spent a year and eight months at Scutari and in the Crimea. Not until peace was declared did she leave the scene of her heroic labors. Her health gave way as a result of the terrible strain, and she was an invalid, bedridden for the rest of her life, although she continued to carry on the work of organizing nursing from her sickroom. What she had learned of the needs of military hospitals was given to the world in many articles and publications. She founded the movement for the training of nurses. She promoted the improvement of hospital facilities more than any other one person.

Appreciation of her great service was prompt and generous. Very appropriately it was the good and great Queen Victoria (whose warm heart had been wrung by the tales of suffering) who presented the first honor—a cross set with diamonds. This was given at the close of the Crimean War on Miss Nightingale's return, her journey home having been made (in order to elude a possible public ovation) in a very quiet manner under an assumed name.

The Sultan of Turkey gave recognition in the form of a diamond bracelet.

The most fitting acknowledgment of her work (which at her request took that form) was \$250,000 raised by subscription for the establishment of a hospital and training school for nurses.

Then came the glowing lines of our American poet Longfellow, in "Santa Filomena":

"Honor to those whose words or deeds  
Thus help us in our daily needs,  
And by their overflow  
Raise us from what is low.

\* \* \*

"A Lady with a Lamp shall stand  
In the great history of the land,  
A noble type of good  
Heroic womanhood!"

Taking its cues from the poet's "Lady with a Lamp", the city of London's memorial to Florence Nightingale (in the lobby of the guild hall) represents in marble Miss Nightingale as setting out on one of her heroic errands of mercy. The statue shows a "Lady with a Lamp", bareheaded and in the simple gown of the Victorian period, standing with a candle in her left hand, while with her right hand she is shielding her eyes from its light:

"Lo! in that house of misery a lady with a lamp I see  
Pass through the glimmering gloom and fit from room to room.  
And slow as in a dream of bliss the speechless sufferer turns to kiss  
Her shadow as it falls upon the darkening walls."

When Miss Nightingale was 87 years of age (just three years before her passing in 1910), she was presented by King Edward VII with a very great honor—that of the Order of Merit. This honor, which at that time had been given to but twenty persons—among whom are Lords Bryce, Cramer, Kitchener, and Kelvin; Alma Tadema; Meredith; Hunt; John Morley; Marquis Yamagata, Oyama, and Admiral Togo—and never to a woman—was regarded as a fitting though somewhat tardy recognition of her public service and conspicuous ability.

In March, 1908, came the bestowal of the freedom of the city of London, which she was the second woman to receive. The ceremony took place in the guild hall before a large gathering, which included many doctors and nurses. The aged heroine was represented by her nephew, who received on her behalf the laudatory address for which, at her request, the customary gold casket had not been provided, the \$500 being given instead to charity.

Among the honors which Miss Nightingale most enjoyed were the annual messages of congratulation on her birthday, some of which read: "Nurses of . . . send love and greeting to the founder of modern nursing on her birthday."

From every part of the English-speaking world on her 90th birthday, May 12, 1910, kind thoughts were wafted to the venerable "Lady with a Lamp".

King George V, although under the weight of sorrow at the recent death of his father, King Edward VII, sent his "heart-felt congratulations".

PLANT THE CHURCH at the gate of the university.



## 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 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, Ill.  
 “ 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.  
 “ 26—South Dakota Dist. Conv., Watertown.  
 “ 29—Idaho Dist. Conv., St. Michael's Cathedral, Boise.  
 “ —San Joaquin Dist. Conv.  
 June 1—Duluth Dioc. Conv., Trinity Cathedral, Duluth.  
 “ 2—Maine Dioc. Conv., Christ Church, Gardiner.

## Personal Mention

THE Rev. FRANCIS M. ADAMS, formerly of Mohegan Lake, N. Y., takes charge on May 16th of St. John's Church, Idaho Falls, St. Paul's Church, Blackfoot, and Grace Church, St. Anthony, and should be addressed at St. John's Rectory, Idaho Falls, Idaho.

THE Rev. ROBERT W. ANDREWS has been asked by Bishop McKim to open up a new work in Tokyo. He has therefore changed his address from Maebashi, and should be addressed at 53 Akashi Cho, Tsukiji, Tokyo, Japan.

THE Rev. A. L. ERNEST BOSS, formerly of Fremont, Ohio, should now be addressed at St. Stephen's Rectory, 515 South Third avenue, Escanaba, Mich.

THE Rev. CHARLES S. BROWN will take charge of the four missions at Osceola Mills, Houtzdale, Hawk Run, and Gearhartville, Pa.

THE Rev. W. E. CALLENDER has resigned the rectorship of St. Peter's Church, Norfolk, Va., and accepted appointment as chaplain and organizing secretary of the Seamen's Church Institute of America. An institute to be built in Norfolk, the second largest port in the United States, will care for about four hundred men of the merchant marine. A strong board of directors has been formed.

THE Rev. I. F. CARTER, rector of St. John's Church, Williamstown, Mass., is gradually recovering from his illness of February. The vestry have engaged as locum tenens until fall the Rev. JOHN F. NICHOLS, who was formerly in charge of the parish.

THE address of the Rev. WALTER N. CLAPP is changed to St. Mary's Vicarage, 5233 Westminster place, Pittsburgh, Pa.

THE Rev. CHARLES E. CRAIK, JR., has left his post as assistant at Gethsemane Church, Minneapolis, in order to become priest in charge at St. Thomas' Mission, Louisville, Ky., Mr. Craik's home city. He began his new work on St. Mark's Day. His address is 23 Eastovercourt.

THE Bishop of Quincy has appointed the Rev. FRANCIS L. CARRINGTON, LL.D., Rural Dean of Galesburg in place of the Rev. J. M. D. DAVIDSON, D.D., who has resigned the position owing to ill health.

THE Rev. L. A. DAVIDSON is at Brookville, Pa.

THE Rev. G. HERBERT DENNISON, treasurer of the Associate Alumni of the General Theological Seminary, resigned his curacy at St. Luke's Church, Germantown, Pa., and became rector of St. Luke's Church, Newtown, Bucks county, Pa., on May 1st. This is now the mailing address of the new rector and the treasurer, A.A., G.T.S.

THE Rev. CHARLES A. DOWDELL is now rector of St. Peter's Memorial Church, Dansville, N. Y., and should be so addressed.

THE Rev. JAMES H. DEW-BRITAIN, secretary of the diocese of Quincy, should now be addressed at St. Mary's School, Knoxville, Ill. He has resigned the rectorship of St. Jude's Church, Tiskilwa, and charge of the missions of St. John's, Henry, St. Mark's, Chilli-cothe, and the Redeemer, Princeton, effective May 31st.

THE Rev. PERCY R. DIX should for the present be addressed at Childress, Texas.

THE Rev. W. C. EMBARDT, field director of the Department for Church Work among Foreign-born Americans, is making a seven weeks' tour of the Southwest and the Pacific coast, studying and coordinating the work of the Church among the foreign-born. He will give special attention to the Mexican problem.

THE Rev. MAXWELL GANTER should now be addressed at Irvington-on-Hudson, N. Y.

THE Rev. GEORGE A. GRIFFITHS has resigned the rectorship of Queen Anne parish, Prince George's county, Maryland, and is undertaking work among colored people in Cuba.

THE Rev. GEORGE W. GRIFFITH of Bristol, Conn., has accepted an invitation to become rector of St. Andrew's parish, Newcastle, Maine, taking up his residence at once.

THE Rev. WESTON E. GRIMSHAW has resigned the rectorship of King and Queen parish and accepted a call to St. Thomas' parish, Croome, Md.

AFTER May 1st, the Rev. HERBERT HAWKINS, who has resigned as Canon of Grace Cathedral, Topeka, Kansas, should be addressed at West Park, N. Y., care of the Order of the Holy Cross.

THE Rev. J. D. HERRON, D.D., rector of Christ Church, Xenia, Ohio, has accepted a call to St. John's Church, Cambridge, Ohio, and will take charge on the first Sunday in June.

THE Rev. GEORGE HEATHCOTE HILLS, rector of Grace Church, Avondale, Cincinnati, has been elected chaplain of the general society, Sons of the Revolution.

THE Rev. GEORGE W. HURLBUT has resigned as rector of William and Mary parish, St. Mary's county, Md.

THE Rev. ALLEYNE C. HOWELL, rector of St. Stephen's Church, Sewickley, Pa., and formerly Captain Senior Chaplain A. E. C. (American Embarkation Center), was elected, on November 20, 1919, an officer of the French Academy and awarded the Order of University Palms, with a citation certificate, by the French government. The order, which is a scholastic one, was founded in 1808. Notification of the honor conferred was received on April 20th, from the State Department at Washington, D. C.

THE Rev. J. W. C. JOHNSON has just become rector of St. Mark's, Gastonia, N. C., with the added cure of Shelby.

THE Rev. H. NEWMAN LAWRENCE has resigned the rectorship of St. Paul's Church, Wickford, R. I., to take effect at the end of June, and is retiring from the active ministry.

THE Rev. CHARLES SMITH LEWIS, having entered upon his duties as Canon of Education for New Jersey, should be addressed at 835 Edgewood avenue, Trenton, N. J.

OWING to the illness of the Rev. W. F. LIVINGSTON, rector of St. Matthew's Church, Hallowell, Maine, the Rev. FRANCIS A. FOX-CROFT of Massachusetts has been given charge of the parish and surrounding missions.

THE Rev. H. I. LYNDS has accepted the rectorate of the Church of the Ascension, Bradford, Pa., succeeding Dr. Overs, now Bishop of Liberia. Mr. Lynds went into residence April 1st.

THE Rev. ROBERT E. MARSHALL, assistant at Trinity Church, Hartford, Conn., for the past ten years, has resigned to take up work in New York.

THE Rev. EDMUND S. MIDDLETON should be addressed at 501 Irving avenue, Syracuse, N. Y.

THE Rev. LEWIS C. MORRISON of Brooklyn, N. Y., has accepted an invitation to the rectorship of St. John's Church, Presque Isle, Maine, effective from May 1st.

THE Rev. WILLIAM HENRY PETTUS should now be addressed at 134 College avenue, West Somerville, 44, Mass.

THE Rev. HENRY ATWELL POST has resigned the rectorship of All Saints' Church, Harrisburg, Penn., and will become rector of St. Paul's Church, Elko, Nevada, with charge of missions at Wells, Clover Valley, Palisade, Eureka, and Tuscarora.

THE Rev. WILLIAM T. REYNOLDS, formerly locum tenens at Trinity Church, Warren, Pa., has accepted a call to the rectorate of Trinity Church, New Castle, Pa.

THE Rev. GEORGE HERBERT SEAVEY should still be addressed at All Saints' Rectory, 16 School street, Littleton, N. H.

THE Rev. PHILIP G. SNOW should be addressed at St. Luke's Rectory, 1 Winslow avenue, Troy, N. Y.

THE Rev. CHARLES L. SOMERS, rector of St. Mark's Church, Jackson, Mississippi, has accepted a call to the colored work centering at Moncure Memorial Church, Stafford county, Virginia, and will take charge about June 1st.

THE Rev. C. R. STEARNS is now living in Paris, France.

THE Rev. JOHN D. SKENE has retired from active service and should be addressed at his home, Dry Hill road, Norwalk, Conn.

THE Rev. ROSS TURMAN, in charge of St. Mary's Mission, Winnemucca, and adjacent missions in Nevada, has resigned and will return to California.

THE Rev. B. D. WEIGLE, who has been director of Religious Education and Social Service for the past two years at St. Peter's Church, Helena, Montana, is convalescing after a second attack of the "flu" during the past year. He has relinquished all work in Montana and will recuperate in California.

THE Rev. THOMAS J. WILLIAMS should now be addressed at 312 South Thornwood avenue, Davenport, Iowa.



## ORDINATIONS

## PRIESTS

PORTO RICO.—On Sunday, April 11th, at 10:30 A. M., there was an impressive service of ordination at the Church of St. John Baptist, San Juan. The Rt. Rev. Charles B. Colmore advanced to the priesthood the Rev. CAMILLE ESTORNELLE. The Rev. Harvey P. Walter presented the candidate and read the Epistle. The Litany was said by the Rev. H. C. Salmund, and the sermon was preached by Bishop Colmore who also celebrated the Holy Communion.

SOUTH DAKOTA.—On Sunday, April 11th, in Christ Church, Chamberlain, the Rev. ROBERT P. FRAZIER, deacon, was advanced to the priesthood, being presented by the Rev. David W. Clark. The sermon was preached by the Rev. C. A. Weed, who, together with Mr. Clark, joined in the imposition of hands. The Bishop of the district officiated. Mr. Frazier is in charge of the work at Chamberlain.

SOUTHERN FLORIDA.—On March 29th, in St. James' Church, Tampa, the Bishop advanced to the priesthood the Rev. JOHN EDWIN CULMER, deacon. The sermon was preached by the Rev. C. E. Pattillo, D.D., and the Rev. William C. Richardson presented the candidate. The Rev. L. I. Insley also assisted.

TENNESSEE.—In Christ Church, Chattanooga, on April 24th, the Rev. WALDEMAR IVAN HENNINGHAM-RUTAN was advanced to the priesthood by the Rt. Rev. Troy Beatty, D.D., Bishop Coadjutor of Tennessee. The presenter was the Rev. R. E. Campbell, O.H.C., the preacher the Rev. W. C. Robertson, rector of the church. The Rev. W. J. Loaring Clark, D.D., read the Litany, the Rev. Edward R. Jones was the epistoler, and the Rev. James R. Sharp gosseller. The Rev. Allan C. Whitmore, O.H.C., also joined in the laying on of hands.

## 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, Milwaukee, Wis.

## MARRIED

HARRIMAN—COCROFT. — At St. Stephen's Church, Providence, R. I., on April 24th, by the Rev. Frederick Spies Penfold, D.D., rector, KATHRYN, daughter of the late Rev. Thomas Henry Cocroft, and Mrs. Cocroft, and the Rev. CHARLES JARVIS HARRIMAN, son of the Rev. Dr. and Mrs. Frederick William Harriman.

## DIED

COATES.—On April 1st, at Bolivar, Tenn., Mrs. AMANDA COATES, the oldest communicant of St. James' parish, aged 94 years.

GUNNISON.—Miss SARAH PIERCE GUNNISON, a beloved teacher for fourteen years at the National Cathedral School for Girls, at Washington, died after a long illness on Sunday, April 18th. The funeral was held in the Bethlehem Chapel, the Bishop and Canon DeVries officiating.

LOOMIS.—Entered into rest, in Washington, D. C., April 25th, MARY JANE (COOKE), widow of Judge Thomas Warham Loomis, of Windsor, Conn., in her 89th year. She leaves one daughter, Jennie; her only son, Allyn Cooke Loomis, having died in 1884. She was a devout communicant of Grace Church and a woman of most lovable character, sweet-tempered and cheerful under the affliction of deafness, affectionate and sympathetic.

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

NILES.—At Washington, D. C., April 1, 1920, ELLEN TOWER ABBE, wife of Edward C. NILES, of Concord, New Hampshire, and daughter of the late James Edward and Octa Terry Abbe of Newport News, Virginia.

SCHULTE.—At his residence, Troy, N. Y., on April 20th, EDWARD DELAVAN NELSON SCHULTE, son of the Rev. Bernard and Julia L. Schulte, and the beloved husband of Elise Beltz Schulte, in the 43rd year of his age.

## WANTED

## POSITIONS OFFERED—CLERICAL

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

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.

PRIEST (34) EXPERIENCED IN CITY AND town parishes, now engaged in Church school, desires parish work for summer vacation (June 15th to September 15th.) Address CHAPLAIN, 101-M, 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.

CATHEDRAL CANON WILL ACCEPT supply work, July or August, or both. Location optional. Summer change sought more than income. Box 100-M, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC RECTOR DESIRES CITY locum tenency around August. Member standing committee. Address EXAMINING CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

SUMMER LOCUM TENENS. Priest, city rector, will supply five Sundays in August. Good preacher. Address AUGUST, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT PRIEST DESIRES CITY locum tenens work for July or August. Address MID-WEST, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH BY THE SEA WANTED for July or August. Address 102-M, LIVING CHURCH, Milwaukee, Wis.

## POSITIONS OFFERED—MISCELLANEOUS

REFINED, COMPETENT, EDUCATED young woman wanted as governess—would like a trained nurse or kindergarten teacher with some knowledge of physical care of children to take charge of two little boys 3 and 5, likeable; possible position different from the average governess' position; refined home, every consideration; best personal references required. Address X. Y. Z., care EDWIN S. GORHAM, 11 W. 45th street, New York City.

REFINED CHURCHWOMAN, 35 to 45 years of age, wanted to act as superintendent of home for aged women and children under auspices of Episcopal Church. Applicant must have tact, strength of character, with pleasing personality. Institution has refined home atmosphere, situated in Eastern city, with pleasant surroundings. References required. Address W. E. M., care LIVING CHURCH, Milwaukee, Wis.

NEW SETTLEMENT HOUSE AND MISSION with clinic, in mill town in South, needs an associate woman worker (communicant). One who loves and understands children; musical; good quarters. Address Rev. EDWARD R. JONES, 316 Chamberlain avenue, Chattanooga, Tenn.

FOR JUNE, JULY, AND AUGUST, House-mother for the Eleanor Earnshaw Club for working girls, Cincinnati. Churchwoman preferred. Address P. L., care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN, as proof reader and assistant in department of Church News. MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Ave., Milwaukee, Wis.

ORGANIST WANTED, MALE PREFERRED, for St. Paul's Anglican Church, St. John. Apply to P. O. Box 550, St. John, N. B.

## POSITIONS WANTED—MISCELLANEOUS

EDUCATED ENGLISH WOMAN, who thoroughly understands children, wishes position as school or institutional matron or as house-manager in hospital for convalescents or home for aged. Is also experienced sewing teacher. Might consider private family where a dependable person is needed. Is now located in Illinois. Address KENILWORTH, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, MATURE, UNMARRIED, cultivated, wants position as companion and secretary to a lady. Country home in Middle-West preferred. Salary not the first consideration. References. Address G. C. W., 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.

TRAINED, EXPERIENCED kindergarten, visitor, Red Cross worker, typist; desires immediate work in Middle-Western parish. Churchwoman. Address EXCELSIS, care LIVING CHURCH, Milwaukee, Wis.

YOUNG ORGANIST OF SCHOLARLY attainments; choir-trainer, recitalist, composer; wishes position in large parish which takes especial pride in its musical services. Address SCHOLAR, 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.

WOULD CARE FOR CHILD OR YOUNG girl in my home. Twenty-five weekly. References exchanged. Address E., care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

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

AUSTIN ORGANS.—An organ repairer of a factory and general experience for twenty-five years says that Austin organs stand the test of keeping in condition better than instruments of any other name he has encountered. Smallest maintenance expense, because these organs are built solidly and with only the best materials. AUSTIN ORGAN Co., Hartford, Conn.

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

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

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

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

## UNLEAVENED BREAD—INCENSE

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

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

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.



CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

BOARDING—VERMONT

**THE HEIGHTS HOUSE, LUNENBURG, VT.** No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity of reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

FOR RENT—MICHIGAN

**SUMMER HOME.—At Llewellyn Beach, on** beautiful St. Mary's, near Soo. Furnished; wide porches; six sleeping rooms; large living room; sand beach; boating, fishing, bathing, unexcelled. Episcopal colony. Address ARTHUR WILLIAMS, 404 Unity Building, Bloomington, Ill.

TEA ROOM—NEW YORK

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

HOSPITALS—NEW YORK

**S. T. ANDREW'S CONVALESCENT hospital,** 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

SCHOOL FOR NURSES

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

**YOUNG WOMEN WANTED** to enter training school; the only hospital of its kind giving this special course. Address TRAINING, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

**LADIES SEND IN YOUR ORDER NOW** for Mrs. Upson's Christmas Card Book. Beautiful cards neatly arranged in attractive sample book. Easy way to raise money. No investment and splendid profits. No reference required from church societies.

Individuals may work the book—reference exchanged. For further information write Mrs. C. W. UPSON, 234 West Park avenue, Mansfield, O.

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

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

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

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.

PRINCETON SUMMER SCHOOL FOR CLERGY

The Princeton Summer School for the clergy established by the Synod of the Second Province and meeting jointly with the Princeton Summer School for Lay-workers will hold a five-days' session June 21st-25th. Strong faculty. For particulars address Rev. RALPH E. URBAN, Secretary, Trenton, N. J.

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.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

MEMORIALS

H. MARTYN HART

(By the Vestry of St. John's Church in the Wilderness, Denver, Colo.)

Every member of the vestry poignantly realizes that in the passing of our beloved DEAN HART he has lost a loving and helpful friend and he who was the inspiration of St. John's Cathedral after a life full of usefulness has truly gone to his reward. Some of us have grown up to manhood under his ministry; others have spent our adult years under his pastoral care and guidance and all of us have

been stimulated and helped by his teaching and life.

Two cathedrals and a chapter house are the material results of his labor among us. These are a tribute to his tireless energy and undaunted faith, but cathedrals are the things seen, spiritual things are unseen and eternal, they are impossible to enumerate, they are recorded in the lives and needs of hundreds of men, women, and children, now non-resident as well as resident, living and deceased, who in turn have helped and benefited unnumbered other lives.

The temporary financial embarrassment of many was relieved by his generosity and frequently the recipient did not know who gave, so unostentatious was his loving charity. For every needy and sorrowing one he was always ready with his cheering word and helping hand. To many thousands in the generation and more he lived and labored among us he was indeed a man of God.

He would not wish us to mourn his "passing into that other room of the Father's house"—his faith was so strong, his teaching so emphatic that death is but the triumphant entrance into a larger life, that we cannot be untrue to it by mourning.

He needs no epitaph on stone for his is imperishably written in the hearts and lives of the innumerable throng whom he led and helped.

GRACE KING

In the passing on of Miss GRACE KING, the Woman's Auxiliary of the Church of the Holy Cross, North Plainfield, N. J., has lost a most devoted member, one who was always faithful in attendance, most conscientious in the fulfillment of every work allotted to her, absolutely dependable, and never sparing of her time or strength. She was so capable and yet unassuming and so quiet and retiring in manner, that only those who were intimately associated with her could appreciate her true worth.

Our Heavenly Father has called her early to Himself.

May light perpetual shine upon her!

FREDERIC C. FRASER SHEARS

**WHEREAS,** It has pleased Almighty God, in His wise Providence, to remove from this world the Rev. FREDERIC CHARLES FRASER SHEARS, rector of Trinity parish, Long Green, and St. St. John's parish, Kingsville, Baltimore and Harford counties, Maryland, February 12, 1920; and

**WHEREAS,** It is the desire of the vestry and people of King George's parish to place on the records of said parish their appreciation of the work he performed for several years in this parish as the rector; now be it

*Resolved,* That during the Rev. Dr. Shears' rectorship of this parish he manifested rare earnestness and zeal in building up the Kingdom of our Lord Jesus Christ and saving souls. The service of our church is more reverent to-day by virtue of the improvement instituted by him. His spirituality, his personal magnetism, his unselfish devotion to duty, his sympathetic nature, and especially his great interest in young people, rendered him an ideal priest of the Church.

*Resolved,* That a copy of these resolutions be sent to the family of Dr. Shears, the *Marlboro Gazette*, *THE LIVING CHURCH*, and *Maryland Churchman*.

And we bless Thy Holy Name that this faithful priest died "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with Thee our God, in perfect charity with the world."

By order Vestry, King George's parish, Prince George's county, Md.

MALCOLM AUGUSTUS SHIPLEY

(Minute adopted by the rector and vestry of Calvary Church, Germantown, on February 27, 1920.)

In the death on January 28, 1920, of MALCOLM AUGUSTUS SHIPLEY, this parish has suffered an irreparable loss. For twenty-four years he served as a vestryman of Calvary Church with undeviating devotion, and for many years represented this parish in the diocesan convention with conscientious intelligence.

A Churchman, not alone in name, but with rare and unusual knowledge of the Church's claims and teaching, especially of canonical law, by which the vestry was often guided, it might be truly said that his Christian belief was in all things the guiding principle of his life. His greatest joy was that his only son had given himself to the Sacred Ministry, his daily duties were performed as in the fear of



the Lord, and his regular and devout attendance on the Holy Communion manifested his unflinching trust in God.

His family life, to those who knew him intimately, was but the outward expression of his consecration to Christ.

A perfect husband, a loving father, a staunch friend, and above all a true Christian, he will be missed greatly by all who knew him. He has indeed won, through his beautiful life, "a safe lodging and a holy rest and peace at the last".

FRANKLIN S. MOORE, Rector,  
WILLIAM CHURCHILL HOUSTON,  
Secretary of the Vestry.

### THE LIVING CHURCH

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

#### NEW YORK:

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

#### BUFFALO:

Otto Ulbrich, 386 Main St. St. Andrew's Church, 166 Goodell St.

#### BALTIMORE:

Lycett, 317 N. Charles St.

#### WASHINGTON, D. C.:

Woodward & Lothrop.

#### BOSTON:

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

#### PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

#### PHILADELPHIA:

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

#### LOUISVILLE:

Grace Church.

#### MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

#### CHICAGO:

The Cathedral, 117 Peoria St. A. C. McClurg & Co., S. Wabash Ave. Church of the Holy Communion, Maywood.

#### CEDAR RAPIDS, IOWA:

Grace Church.

#### PORTLAND, OREGON:

St. David's Church.

#### LONDON, ENGLAND:

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

### INFORMATION BUREAU



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

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

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

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

We will be glad to locate musical instruments, typewriters, stereopticons, building ma-

terials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, Milwaukee, Wis.*

### BOOKS RECEIVED

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

Association Press. New York City.

*The Missionary Outlook in the Light of the War.* Committee on the War and the Religious Outlook.

Richard G. Badger. Boston, Mass.

*The Message of Anne Simon.* A world message and unique revelation from one who has passed into the higher spiritual life. (Net \$1.50.)

Bibliotheca Sacra Company. Oberlin, Ohio.

*Moses and the Monuments.* Light from Archaeology on Pentateuchal Times. The L. P. Stone Lectures, Princeton Theological Seminary, 1919. Melvin Grove Kyle, D.D., LL.D., Newburg Professor of Biblical Theology and Biblical Archaeology, Xenia Theological Seminary, Xenia, Ohio, Archaeological Editor of the *Sunday School Times*, Associate Editor of the *Bibliotheca Sacra*.

Thomas Y. Crowell Company. New York City.

*The Open Vision.* A study of Psychic Phenomena. By Horatio W. Dresser, Ph.D. Author of *The Power of Silence, On the Threshold of the Spiritual World, A History of the New Thought Movement*, etc.

Dodd, Mead & Company. Fourth avenue and 30th street. New York City.

*Harvest.* By Mrs. Humphry Ward. Author of *Robert Elsmere, Lady Rose's Daughter, Missing, Helena*, etc. (\$2.00 net.)

*To Walk With God.* An Experience in Automatic Writing. By Anne W. Lane and Harriet Blaine Beale.

*The Great Menace.* Americanism or Bolshevism? By George Whitefield Mead.

Fleming H. Revell Company. 158 Fifth avenue. New York City.

*Spiritualism.* A personal Experience and a Warning. By Coulson Kernahan. Author of *More Than this World Dreams of, God and the Ant*, etc. (60 cts. net.)

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

*Have Faith in Massachusetts.* A Collection of Speeches and Messages. By Calvin Coolidge, Governor of Massachusetts. Second Edition Enlarged.

*The Old Humanities and The New Science.* By Sir William Osler, Bt., M.D., F.R.S. With introduction by Harvey Cushing, M.D. (\$1.50 net.)

J. B. Lippincott Company. Philadelphia, Pa.

*The Eastern Question and Its Solution.* By Morris Jastrow, Jr.

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

*A Fighting Church.* By The Rev. G. Ashton Oldham, B.D., Rector of St. Ann's Church, Brooklyn, New York. (\$1.25 net.)

*The Daily Service.* The Order for Morning and for Evening Prayer, together with Prayers and Thanksgivings and the order for the Use of the Psalter as modified by the action of General Convention in the years 1916 and 1919. (40 cts. net.)

G. P. Putnam's Sons. 2 West 45th street. New York City.

*Sheepskins and Grey Russet.* E. Temple Thurston. Illustrated by Emile Verpillieux. (\$2.50 net.)

*Leader of Men.* By Robert Gordon Anderson. Author of *Not Taps but Reveille, The Little Chap*, etc. (\$1.00 net.)

*A Prisoner of Pentonville.* By "Red Band". With a foreword by Joseph Fort Newton, D.D., of the Church of the Divine Paternity, New York, Late Minister of the City Temple, London. (\$1.50 net.)

*From Serbia to Jugoslavia.* Serbia's Victories, Reverses and Final Triumph, 1914-1918. By Gordon Gordon-Smith. With a preface by Dr. Slavko Grouitch, Minister of the Kingdom of the Serbs, Croats and Slovenes to the United States. (\$2.50 net.)

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

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

*The Apocriticus of Macarius Magnes.* (Translation of Christian Literature. Series I, Greek Texts.) By T. W. Crafer, D.D. (\$2.00 net.)

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

*A More Christian Industrial Order.* By Henry Sloane Coffin. (Net \$1.00.)

*The Modern Reader's Bible for Schools.* The New Testament. By Richard G. Moulton, M.A. (Camb.), Ph.D. (Penn.) Professor (Emeritus) of Literary Theory and Interpretation in the University of Chicago. (Net \$2.25.)

### BULLETINS

*Industrial Commission of Wisconsin.* Madison, Wis.

*Workmen's Compensation.* Eighth Annual Report, July 1, 1918, to June 30, 1919.

*Peking Union Medical College.* Peking, China. Annual Announcement, 1920-1921.

*Davenport Public Library.* Davenport, Iowa.

*Seventeenth Annual Report for the Year 1919.*

*The Carnegie Foundation for the Advancement of Teaching.* 576 Fifth avenue. New York City.

*Fourteenth Annual Report of the President and of the Treasurer.* 1919.

### PAMPHLETS

From the Author.

*Spiritualism Examined.* Five Addresses by Canon Simpson, M.A., D.C.L., St. Peter's Cathedral, Charlottetown, P.E.I. (25 cts. net.)

*Government Printing Office.* Washington, D. C.

*Seven Years of Democracy.* An address by Hon. Robert L. Owen of Oklahoma. Delivered before the Democratic State Convention of Oklahoma on February 5, 1920, in the City of Muskogee, Oklahoma. (Printed in the *Congressional Record*, Friday, February 27, 1920.)

### PAPER COVERED BOOK RECEIVED

*Interchurch World Movement of North America.* 45 West 18th street. New York City.

*World Survey.* Preliminary Statement presented at Atlantic City January 7-10, 1920, including a Statistical Mirror.

### THE CONSUMERS' LEAGUE

"I CANNOT STOP to illustrate," recently declared Secretary Baker, "what the Consumers' League has given to the people of the United States, but if you will run over in your mind such organizations as our League . . . and mentally take off the statute books of the country the things which have been put there through such voluntary effort, or take out of our public life and consciousness the recognitions which we have been forced to make through the education which has come from such societies, you will realize, I think, that organizations like these are, as it were, the forerunners of government. They are an essential part of the American theory of government, of the American government; they are as essential as are the more formalized parts of it, which appear in persons who hold public office, or in laws which appear written down in cold words upon the statute books."



## ANNUAL CONVENTIONS

### SUMMARY

WESTERN MASSACHUSETTS introduced the innovation of reports from presiding officers of diocesan organizations—which reports were favorable.

ASHEVILLE plans to become a diocese. It passed necessary resolutions and appointed a committee.

### WESTERN MASSACHUSETTS

THE CONVENTION held at Christ Church, Springfield, on April 28th and 29th, opened with roll call in the parish house, followed by a choral Eucharist in the church. When the convention was called to order the Rev. Marshall E. Mott, for many years secretary of the diocese, was elected moderator in the absence of the Bishop, who sailed for France on April 3rd to make the Episcopal visitation of the American churches in Europe.

The treasurer's report showed the diocese in good financial standing. Every parish and mission, for the fourth consecutive year, has paid its diocesan assessment in full. All parish assessments for the clergy pension fund have been paid to date.

The diocesan board of missions reports that two missions, St. Luke's, Worcester, and St. Mark's, Leominster, have become self-supporting parishes.

The missions of Sheffield and Dalton have extinguished their long-standing indebtedness and the two edifices have been consecrated.

A large and valuable property has been purchased by Grace Church, Chicopee, giving to that mission a much-needed parish house. West Springfield will at once begin construction of a church building. Anticipating increase of funds from the Nation-wide Campaign, the board has made certain necessary increases in stipends.

Mr. De Witt Clinton of Worcester was elected treasurer of the diocese, and Mr. Mase S. Southworth, register. The Rev. Marshall E. Mott was elected chairman of the continued committee on Nation-wide Campaign. Expenditure of the diocesan portion of money received from the Campaign was entrusted to the Diocesan Board of Missions. In the future a complete list of clerical salaries is to be printed in the convention journal.

The standing Committee: The Rev. J. Franklin Carter, the Rev. Lewis G. Morris, D.D., the Rev. Marshall E. Mott, D.D., the Rev. John B. Whiteman; Messrs. George B. Adams of Adams, Bartow Crocker of Fitchburg, Zelotes W. Coombs and Edmund P. Kendrick of Worcester.

Delegates to the Provincial Synod: The Rev. Messrs. Donald N. Alexander, Stephen E. Keeler, Robert K. Smith, and A de F. Snively; Messrs Spaulding Bartlett of Worcester, Charles H. Keith of Greenfield, Willard E. Hoyt of Williamstown and Matthew J. Whittall of Worcester.

At the morning session a short address from the Bishop was read.

When the afternoon session was called to order, the Bishop of Connecticut addressed the convention on the Conference on Faith and Order to be held in Geneva, Switzerland, in August, urging intelligent and prayerful interest.

The rest of the afternoon was devoted to reports of committees and routine business.

In the evening Bishop Gailor addressed the convention and a large congregation. Much interest was evidenced in this address, which quite naturally dealt with present condition and the future outlook of the national church.

Thursday morning was given over to reports from diocesan organizations by their presiding officers. This new departure proved a decided success.

Reports were heard from the women's organizations first. Mrs. Edgar A. Fisher, of Worcester, president of the Woman's Auxiliary, announced that a chapter of the Church League of Service was organized by Bishop Gailor while in attendance at this convention.

The Rev. G. G. Merrill addressed the convention on the Ascension Farm School for boys.

Reports were then heard from the deans of convocations, the Rev. Wolcott Linsley for Worcester district, the Rev. John B. Whiteman for Connecticut Valley, and the Rev. Latta Griswold and the Rev. Stephen E. Keeler for the Berkshire district in the absence of the Rev. J. Franklin Carter, Dean.

General discussion followed and the convention adjourned.

### ASHEVILLE

THE ANNUAL CONVENTION of the missionary district met at Trinity Church, Asheville, on April 27th and adjourned in the afternoon of the second day after the most progressive and optimistic meeting in its history. The Bishop's address was notable in that he expressed his opinion that diocesan organization was now a near possibility. Canonical barriers will prevent this long desired attainment before 1922, but the following motion, presented by Mr. Herbert D. Miles of All Souls', Biltmore, was carried unanimously:

*Resolved*, That whereas the distinction between a diocese and a missionary district in brief is this: a diocese is independent and self-supporting; it regulates and controls its own affairs, and, through the chosen representatives to the General Convention consisting of four clergymen and four laymen, has a share in general Church legislation and an integral part in general life and work of the Church: while a missionary district on the contrary, is dependent; has no power of legislation, and because of this has an inadequate control of its own affairs; and,

"WHEREAS, Just as soon as a missionary district grows and develops and the Church becomes strong enough, every dictate of honor, of loyalty, and of manhood requires that it shall lay aside the leading strings of infancy, put forth its own strength, and begin to stand alone; and,

"WHEREAS, The missionary district of Asheville is now apparently in a position to become a diocese; therefore, be it

*Resolved*, That it is the desire of this convention that the Bishop shall at this time appoint a committee of three to prepare all necessary papers relating to diocesan organization, before the next annual

convention; that this committee shall present a full report to said convention; and that the Bishop is hereby requested to issue the necessary call for a special convocation to be held in conjunction with the convention of 1921, in order that every necessary step may be duly taken to become a diocese at the General Convention of 1922."

The Bishop appointed Messrs. Haywood Parker, Herbert D. Miles, and William L. Balthis to carry out the requirements of the resolutions.

The Rev. Dr. Patton made two glowing addresses full of enthusiasm, encouragement, and good suggestion. During the discussion it developed that during the present year some of the mission work was in a very precarious condition, owing to the ban upon "specials". Until the Campaign funds are fully in hand and the appropriations to the various dioceses and mission fields are allocated, it was quite apparent that to sustain the missionary work during the present year those who have in the past sent contributions for particular work, must continue to do so. The work in the industrial schools—Valle Crucis, Arden, the Patterson School at Legerwood, and the Appalachian School at Penland in particular—needs special help. The destruction of the halls at Valle Crucis and at Arden, by fire, places both of these schools in very special need.

To carry on the work of the Nation-wide Campaign the Bishop appointed, on motion, Messrs. Moale, Stroup, Clark, McDuffie, W. M. Redwood, and Mrs. Charles L. Minor.

The complicated question of Communion wine and its supply was brought before the convention by the rector of St. Mary's, Asheville. Discussion brought out that there was an apparent conflict between federal and state laws, and that some were unaware that the fermented juice of the grape was the only proper matter for sacramental wine. A committee was appointed to ascertain the necessary facts and impart them to the clergy forthwith.

A motion was unanimously passed requesting the missionary committee to increase the salary of Archdeacon Griffith—"the Bishop's eye"—to \$3,000.

The convention will meet in 1921 at St. Mark's Church, Gastonia.

### SECOND SESSION WILL CONFIRM LOS ANGELES ELECTION

BISHOP JOHNSON of Los Angeles, after conference with the Standing Committee of the diocese, has called another session of the special convention which on April 7th elected the Rev. W. Bertrand Stevens, Ph.D., as Bishop Coadjutor. Doubt has been entertained of the canonical regularity of the recent election because of the action of convention in removing from the voting list the names of eight inactive or defunct parishes and missions.

In its call the Standing Committee urged upon the delegates "the great importance of confirming the legality of the election in an unmistakable manner, and united with the Bishop in his earnest wish that every parish and mission should be represented."

The further session will meet at St. Paul's Pro-Cathedral, Los Angeles, on the morning of May 6th.



## MANSFIELD "MANIFESTO" MEETS OPPOSITION IN "MEMORANDUM"

*From Prominent English Churchmen—May Meetings—Developments in Ritual Controversy*

The Living Church News Bureau }  
London, April 16, 1920 }

NOT many weeks have elapsed before a counterblast to the Mansfield College "Manifesto" has made its appearance. This takes the form of a Memorandum, issued on Wednesday last, by ninety leading Churchmen (not by any means of the "extreme" school), among the signatories being the Duke of Argyll, Lord Hugh Cecil, Bishop Gore, Canon Goudge (Principle of Ely Theological College), Lord Halifax, the Dean of Winchester, Canon Newbolt (Chancellor of St. Paul's), the Duke of Newcastle, the Dean of Ripon, Lord Phillimore, Mr. Athelstan Riley, Canon Darwell Stone (Principal of Pusey House, Oxford), Lord Wolmer, Father Paul Bull, Archdeacon Gardner, the Rev. H. F. B. Mackay, and Canon Randolph of Ely.

The document is of considerable length, and can be only summarized here. After criticising the Mansfield College proposals, the Memorandum declares that these may be taken to involve the principles that (1) No particular kind of ministry is necessary to the constitution of a Church, considered as an organic portion of the one Church of Christ, seeing that all the denominations represented are said to be "equally as corporate groups, within the one Church of Christ"; (2) No particular kind of ministry is necessary to administration of the Holy Eucharist; (3) A minister of any of the denominations in question, who desires to minister in the Church of England, will not have to contemplate what he would call re-ordination, or what we should call ordination, but only some other kind of authorization.

The signatories make it clear that they are in serious disagreement with these principles, both as to their legitimacy and as to their efficacy. They affirm:

"We hold what is commonly described as the Catholic doctrine of ordination and of the conditions of a valid Eucharist. We do not think that anyone, who believes that our Lord Jesus Christ founded the Catholic Church and gave it authority to bind and to loose, can doubt what the ruling of the Catholic Church on these subjects has been, or that it is as authoritative as possible. If the Anglican Church were to abandon this tradition, and were, by any official action, to recognize the equal validity of Churches however constituted, ministries however conferred, and Eucharists by whomsoever celebrated, it would lose the Catholic status which it claims, and its right of appeal to the ancient and undivided Church. It would also violate the understanding which, in spite of differences of opinion, has since the Reformation kept its members together. For, while we have differed among ourselves as to what is of the *esse* and what only of the *bene esse* of the Church, no corporate sanction has hitherto been given to anyone being admitted to ordain priests or deacons except a bishop, himself consecrated by bishops, or to celebrate the Eucharist except the priest."

On the matter of interchange of pulpits, the signatories are convinced that such interchange, while terms of reunion are still unsettled, would in fact promote, not unity, but unreality and discord. They hold that

the ministry of the Word of God is a main part of the authoritative task of the Church, and as such cannot reasonably be delegated to anyone who has not given to the Church the pledges required from the ministers of the Church.

The Memorandum lays the utmost stress on the point that there can be no hope of real reunion except on the basis of the Catholic principle of the Episcopal succession, and takes exception to the theory that any group of Christians, who find themselves dissatisfied with the Church, can of themselves constitute a Church and empower a ministry of their own.

### MAY MEETINGS

The so-called "May Meetings" have already begun, but next week will see the real commencement of the various gatherings customarily held in London at this period of the year. Although there is a slight diminution as compared with pre-war numbers, this year's total of meetings still exceeds four hundred. Missionary societies predominate as usual. They will have one common topic for consideration—and a very serious one for them—in the adverse rates of exchange on India and China now prevailing. Expenditure is considerably increased by this unfavorable factor, and a serious financial position faces societies conducting operations in those countries.

The first of the larger organizations to hold its meetings will be the Society for the Propagation of the Gospel, whose gatherings are spread over next week. Its fixtures include a reception at the S. P. G. House on Monday, followed by conferences on the next day. On Wednesday the Archbishop of Canterbury will preach the annual sermon in St. Paul's Cathedral, and he will also preside at the annual meeting in the Church House at Westminster on Thursday.

The coming of age of the Church of England Men's Society will be celebrated on June 2nd at a conference at the Church House, when the Archbishop of York will preside. This will be followed by a service in Westminster Abbey, at which Dr. Lang will preach. The week following is the Church of England "Missionary Week", and many meetings have been arranged. Bishop Gore will preach in St. Paul's Cathedral at one of the services, and the week's meetings will doubtless be addressed by some of the overseas bishops who will by that time have arrived in London for the Lambeth Conference. On May 11th the Church of England Temperance Society's meeting will be held; the Archbishop of Canterbury presiding. While the Primate will perform a like service for the S. P. C. K. on May 5th, and for the National Society on June 18th.

### DEATH OF DR. CROZIER

The death is announced of Dr. Crozier, Archbishop of Armagh and Primate of All Ireland, which occurred on Low Sunday. The Archbishop, who had been ill for some time, had a serious relapse on Thursday last week, and sank into unconsciousness from which he never recovered. The immediate cause of death was exhaustion following paralysis. The funeral took place yesterday in Armagh Cathedral. By the death of Dr. Crozier the Irish Church loses a good organizer, a convinced Unionist, and a stalwart Protestant. He was appointed Primate of All Ireland in 1911.

### MINISTRY AT TAUNTON MAY CHANGE

The vicar of St. John's, Taunton, remains

obdurate in the matter of relinquishing the rite of Benediction in his church, but in a letter to the Bishop of Bath and Wells he suggests that if the Bishop will make a public pronouncement of faith in the adorability of the Blessed Sacrament, he, Mr. Wynter, is prepared to treat with his lordship as to some *modus vivendi* on the basis of regulation. To this the Bishop has replied that he deeply regrets Mr. Wynter's refusal of obedience to his definite directions, and says that he must abide by his pronouncement of April 7th. Meanwhile strong efforts are being made to induce Mr. Wynter to yield to the Bishop's directions, and thereby ensure that the congregation of St. John's will not be robbed of its accustomed ministrations, which will undoubtedly be the case if their vicar persists in his refusal to obey.

### JUDGMENT FORBIDS RESERVATION, INCENSE, LIGHTS, VESTMENTS

Mr. Justice Coleridge the week of April 2nd delivered judgment in the Sacred Trinity, Salford, case. This, it may be remembered, was an action in which the Bishop of Manchester was sued by Sir J. Gore-Booth, the patron of the living, for having, it was alleged, "improperly and illegally" refused, in August, 1918, to institute to the living of Sacred Trinity, Salford, the Rev. C. S. Carey (the present vicar of Forton, Gosport) and with having "wrongfully proceeded" to substitute in December, 1918, his own nominee, the Rev. J. R. Darbyshire, of Liverpool (who was also sued), to the benefice. The Bishop contended that he had justification in refusing the patron's presentee on the grounds of habitual illegal practices, and that he was entitled, after a lapse of six months, to institute his own nominee.

The alleged "illegal practices" were argued at length by counsel. They were (1) Reservation; (2) the ceremonial use of incense; (3) altar lights; and (4) the use of chasuble and alb. The conclusions arrived at by the learned judge were as follows:

That there was a valid presentation to the living on May 13, 1919; that the Bishop refused to institute the clerk presented on that date; that the Bishop duly informed the plaintiff of his grounds for refusal to institute; that the Bishop had a right to interrogate the clerk as to his practices, and, if they were illegal, to demand that they should be discontinued; that on any view three out of the four practices were illegal; that the clerk, having admitted that he had habitually used these practices and refused to discontinue them, was not a fit person; that the Bishop was therefore not bound to institute Mr. Carey; that the Bishop had a right to institute his own nominee, and that judgment must be for the Bishop with costs. Judgment was entered accordingly.

This judgment is undoubtedly disappointing, and virtually carries us back to the bad old times of ritual prosecutions in the early years of the Catholic Revival. If not reversed at a higher tribunal, it will put such power into the hands of certain bishops as they have never in modern times possessed. It practically means that every clergyman who uses altar lights is liable to be refused preferment. It is a matter that (unlike Benediction) affects many thousands of most moderate Churchmen.

"The recovery of many parts of a lost heritage must not be abandoned; on the contrary, we must do all in our power to establish beyond question all that has been recovered, both in doctrine and ceremonial,



in a large number of the parish churches of the land. To this end we suggest that those who through caution or local circumstances have refrained from ceremonial developments, which present to the eye the meaning of doctrines inculcated from the pulpit and in classes, should forthwith make an advance."

## SALFORD DESIRES NO CHANGE

During a meeting of the congregation at Salford, held this week, a resolution was unanimously carried, and a copy sent to the Bishop of Manchester, "that the qualified electors of Sacred Trinity Church, Salford, at their first parochial meeting desire to express their entire approval of the services as now conducted in the church, and . . . desire that the services to which they have been accustomed may be maintained unchanged, at least until the appeal has been decided."

They strongly protest against the dismissal of the Rev. E. R. Oxyby and "the Bishop's expressed intention of appointing a nominee of his own, so threatening to break the tradition of this church of the last thirty-five years, an action which must inevitably result in the dispersal of a numerous and devoted congregation."

## ACCLAMATION OF WELSH ARCHBISHOP

The first Archbishop of the Welsh Church (Dr. Edwards, Bishop of St. Asaphs) was duly acclaimed on Friday last, the formal announcement of the choice of the diocesan bishops being made to the Governing Body by the Bishop of St. Davids, to whose cordial greetings the Bishops of Bangor and Llandaff added their own tributes. His Grace delivered a most eloquent address, the first portion of which was in the Welsh language—an act which evoked great enthusiasm among the large assemblage. After referring to what he described as "the unique heritage" of the Church in Wales, and the tremendous changes that had taken place in the last fifty years, the Archbishop-elect concluded:

"We are strong in the faith that the Guiding Hand which has led us so far will be with and over His Church in the days to come. Outward forms change, but the Church remains the same, and her creed is what it was in the days of the Apostles. At times it has seemed as if the Church were being pushed aside by modern movements. Many storms have beaten upon her. The negligences, ignorances, and sins of her own children have threatened to destroy her, but she has survived them all. Now and to-day her message is the one sufficient and sustaining answer to the demands and yearnings of our modern life. On the floor of the Church all are equal: we are all baptized at the same font, we all kneel at the same altar, and the Church proclaims the one indefeasible equality—equality in the sight of God. The Church reveals the one foundation upon which the brotherhood of men can only and for ever be built."

Mr. Lloyd George, in a telegram of congratulation to Dr. Edwards, the Archbishop-elect, hails him as "the successor of St. David," and incidentally settles albeit unintentionally a question which has been the subject of much debate. For Dr. Owen (Bishop of St. Davids) is presumably the real successor of St. David, having his bishopric where that saint had his see. But Dr. Edwards is of course recognized as St. David's successor in the Archbishopric of Wales, although it has been questioned whether St. David was really an Archbishop in the modern sense of the term, or whether he was possessed of metropolitanical jurisdiction.

## TWO OTHER BISHOPS

Few of our English bishops can claim to have "roughed it" to the extent of Dr. Michael Furse, whose enthronement as Bishop of St. Albans is to take place next Thursday. On the Rand in South Africa, where he has been Archdeacon for many years, it was his custom to mix with the gold-diggers as one of them, and his free and easy manners, and general sense of comradeship, earned for him the nickname of "Mike" among the Colonials. What Dr. Furse does not know about Johannesburg and the mining districts is not worth knowing, while his height and build, combined with his sunburned features, are in utter contrast to the conventional idea of an English ecclesiastic.

Archdeacon Gresford Jones has withdrawn his acceptance of the deanery of Salisbury to take up work for the Church overseas. He has expressed his willingness to help the Bishop of Uganda in any capacity, and, at the request of the latter and with the approval of the Archbishop of Canterbury, he has accepted the position of Suffragan

Bishop. Archdeacon Gresford Jones will go out with the Bishop of Uganda in the autumn.

GEORGE PARSONS.

## DEATH OF REV. STEPHEN GLADSTONE

ANNOUNCEMENT was made in London, England, on April 25th of the death of the Rev. Stephen Gladstone, second son of the late Rt. Hon. William E. Gladstone, distinguished Churchman and Premier of England. Mr. Gladstone was ordained deacon in 1868 by the Bishop of Mauritius, acting for the Bishop of Winchester, and was advanced to the priesthood in 1870 by the latter. He passed his diaconate at Lambeth, was rector of Hawarden from 1872 to 1904, and in 1904 became rector of Barrowby in Lincolnshire. In 1915, through the death of his nephew at the French front, Mr. Gladstone became master of the estate of Hawarden Castle, and a person of considerable wealth.

Born in 1844, Mr. Gladstone received his education at Eton, and at Christ Church, Oxford.

## BISHOP OF MONTREAL SPEAKS ELOQUENTLY OF CHURCH UNITY

### As Essential to World Peace—Work for Soldiers and Their Dependents—St. Julien Day

The Living Church News Bureau }  
April 29, 1920 }

IN the course of a magnificent charge delivered to the synod of his diocese, the Bishop of Montreal, speaking of the lack of unity in the world to-day, said: "The—to me—most alarming aspect on the world horizon is the success of the propaganda which is seeking to separate the two great national forces which, united, could command the peace of the world, and render the most magnificent service to humanity. How often have we said in the days of our anxiety that nothing could break the bond of blood, kinship, and friendship between the two great Anglo-Saxon races, Britain and United States of America? At the moment we are witnessing the growth of the seed of misunderstanding and mistrust which has been sown by the devil's own emissaries. Both peoples acknowledge the sovereignty of Jesus Christ, and when the people of Christ in both countries are inspired by the overpowering passion of love for Christ, and of service to the world for which He died, we shall be lifted out of the arena of petty politics into the very Kingdom of God, where the hearts of all will be bound together in His love.

"I have tried to outline the dangers which surround us, in order that your minds may be seized with their greatness and urgency. These threatening perils are a call to the Church to unite, that Christ, who alone can save the world, may fulfil His purpose. *Only a Church united can fully present Christ to the needs of mankind.* Division is weakening, paralyzing. Unity is the power for victory. We learned the weakness of division and the power of duty in the great war. The Church is learning the same lesson as she faces the mighty forces of evil to-day.

"Church Union is the greatest question coming before the Lambeth Conference.

"When Jesus taught that He was the Bread of Life which came down from

heaven, the Jews murmured at Him. Jesus did not water down the truth to suit their taste, but He elucidated it more fully and more plainly. The Jews strove among themselves. 'How can this Man give us His flesh to eat?' Jesus did not weaken the statement because it caused strife among His followers, but He went on more clearly to expound the truth. . . . I do not learn from Him of any such thing as a union of expediency, of sacrificing the truth, or of compromising truth. His union is the union of life for truth.

"Another thing I learn from Him about union: 'Master, we saw one casting out devils in Thy Name, and he followeth not us; and we forbade him because he followeth not us.' Jesus said: 'Forbid him not, for there is no man which shall do a miracle in My Name, that can lightly speak evil of Me. For he that is not against us is on our part.'

"Three things stand out here. First, that the doing of mighty works for Christ was not confined to those who 'followed' with Him and the twelve. Second, that those who were in that apostolic fellowship were not to try to prevent anyone, no matter who he might be, from doing works for Christ. Third, that our Lord, notwithstanding this breadth, did continue to keep the Twelve in His fellowship. He did not advise them to join those 'who followed not with us'. Those in the fellowship of the Twelve were to learn that all who worked for Christ, whether they followed with them or not, were 'for us'."

#### A Social Service Work for Soldiers and Their Dependents

A splendid piece of social service work on behalf of returning soldiers and their dependents has been done in Toronto during the past year by the Women's Patriotic League, of which an enthusiastic Churchwoman, Mrs. Warren, is president. At the annual meeting of the superintendent of the Patriotic League Hostel, Miss Burnham, reported that no less than 2,884 soldiers and their dependents found temporary shelter during the past year at the hostel. There were 1,051 families, a little over one-third of whom settled in Toronto. Since Decem-



ber, 166 girls from overseas have been made welcome at the hostel. Meals served during the past year numbered 16,007.

August and September, 1919, were the heaviest months, 518 being received at the hostel in August and 532 in September.

Owing to lack of hospital accommodation during the epidemic the house became a hospital. A Red Cross distributing centre also was established. Sixty children were cared for, including many babies. Ten parents of children cared for died, but in no case were both parents of a family taken.

#### St. Julien Day

St. Julien Day, the anniversary of the day on which the Canadian forces held on the western front, saving the Empire and the world, was well observed throughout Canada. In Toronto as the city hall bell struck eleven, Sir William Mulock, in the appellate division, called upon Registrar Best to read the mayor's proclamation. His lordship then said: "In accordance with this proclamation I invite all present to stand for two minutes in silent prayer." He and his three brother judges rose, as did the barristers present.

At the city hall itself the elevators stopped between the floors, and the electric lights throughout the building were turned off. All departmental clerks rose to their feet, and stood with bowed heads, while not a person moved in the passages. From the city treasurer's department came the strains

of the "Doxology", followed by "God Save the King". The clerks, following the lead of one of the older members, entered most reverently into the singing. The mayor and members of the board of control stood with bowed heads.

#### Miscellaneous Items of Church News

At the annual convocation of Wycliffe College honorary doctorates in divinity were conferred on the Right Rev. Dr. White, Bishop of Honan, China, and the Rev. Dr. H. J. Cody, rector of St. Paul's, Toronto.

Bishop Schofield of Victoria is leaving for England to fill preaching engagements in the interest of the British Columbia and Yukon Church Aid Society before attending the Lambeth Conference.

The Bishop of Ottawa has sailed to attend the Lambeth Conference. He expects to return about September 1st. Mrs. Roper accompanied him. Archdeacon Bliss, rector of Smith's Falls, has been appointed commissary and administrator of the diocese during the absence of the Bishop.

It has just been officially announced that \$1,300,000 of the total sum of three and a quarter millions in connection with the A. F. M. has already been paid in.

The new president of the Sunday School Association of the Province of Quebec is the Rev. Dr. Rexford, Principal of the Montreal Diocesan College. This body will in future be known as the Religious Education Association of the Province of Quebec.

Work on the walls of the nave will be begun next April. The length of time necessary to complete the nave will depend on the supply of money. Economy demands that not less than \$500,000 be spent in a building season. If \$2,000,000 could be secured in each of the three following years, the nave could be built in three years from now. If only \$500,000 can be spent per year, it will take ten or eleven years for the work. About \$2,000,000 extra endowment must be secured for current expenses. With this income the Cathedral could become more of a source of financial strength to the diocese. It has been carefully computed that the Cathedral has given the equivalent of \$81,647 to various diocesan activities. The offerings used to be about \$10,000 per annum. Now they have risen to \$20,000 and will become greater through the use of the envelope system.

On the subject of raising money for the building fund, the Dean said that appeals would be made to people generally, and on the ground that the Cathedral of St. John the Divine was something more than another large Episcopal church. We are not going to have a "drive" or another intensive "campaign" for a short season. But quiet effort will be made to build the nave as a great war memorial to those who gave their lives that victory might be achieved.

After explaining that "golden granite" does not look like pink, the Dean assured the audience that Mohegan granite would look like the present low walls of the nave. He then explained some contemplated changes in plans now referred to the consulting architect by the committee on fabric.

After singing Hymn 196 the meeting adjourned with the benediction of the Bishop.

#### LENTEN OFFERING SERVICE

The annual service for the presentation of the Sunday school Lenten Offerings was held in the Cathedral of St. John the Divine on Saturday afternoon, May 1st. The total offerings reported were \$21,506.88 as against \$15,158.47 last year.

Forty-seven vested choirs were in procession; there were in all 900 children, fifty clergymen, Bishop Gailor, and Bishop Burch. The Cathedral was crowded to the doors.

Addresses were made by the Bishop of New York and Bishop Gailor. The service was under the direction of the Rev. E. Briggs Nash, Canon Sacrist, and secretary of the Junior Clergy Missionary Society, which has the entire responsibility for this annual service.

After the actual presentation of offerings and the conclusion of the service, the choirs marched out and massed on the nave foundation, and sang the hymn "Stand up for Jesus".

This is the most picturesque service of the year at the Cathedral, there being so many types of choir robes and vestments—red, purple, blue, gray, and white cassocks as well as the usual black. The array of banners was very imposing and some of them were beautiful in design and handsome specimens of the embroiderer's art.

Banners and certificates were won as follows:

1. Largest offering, Calvary, New York (\$2,178.72).
  2. Largest percent. of increase over last year's offering, St. Mary's, Manhattanville, 796%. Sixteen others received certificates.
  3. Largest per capita record, St. Thomas' Church, New York (\$11.44).
  4. Largest offerings in Classes A, B, and C.
- Class A (Parishes and missions whose current expenses are \$2,000 or less)—Holy Comforter, Poughkeepsie, \$225.02.

## BISHOP BURY ENTERS NEW YORK ON THE "KROONLAND"

### Places Religious Unity Before League of Nations—Cathedral League Hears of Plans of Nave—Lenten Offering Service—"Salve Mater"

New York Office of The Living Church }  
11 West 45th Street  
New York, May 3, 1920 }

AMONG the passengers who arrived from Southampton yesterday on the Red Star liner *Kroonland*, reports the *Times* of April 29th, was the Rt. Rev. Herbert Bury, D.D., Anglican Bishop for Northern and Central Europe and one of the five Suffragan Bishops of London, who has come here not only, he said, to foster the good feeling between the United States and Great Britain but to urge the various religions to get together and work for the peace of the world.

"It is of no use," said the Bishop, "to talk about having a League of Nations unless you can get the religions to work together for the benefit of all mankind. I mean the Catholics, Protestants, Jews, Mohammedans, Buddhists, and all religious sects. A movement of this kind has already been commenced by the Jews in London. I shall deal with this subject in my sermon when I preach in Trinity Church next Sunday morning. I expect to preach in other churches in New York, but do not know the arrangements."

#### CATHEDRAL LEAGUE

The annual meeting of the Cathedral League of the diocese was held in Synod Hall on Saturday afternoon, May 1st. The Bishop opened the meeting with prayers and a hymn. Dr. Burch then made an address, gracefully alluding to the presence and interest of Bishop Greer at the meeting a year ago. He also made an eloquent plea for

continued good work by League members, especially in providing for building the nave, which is now a necessity. This enlargement of the Cathedral is a practical objective. Great numbers of people are often turned away, not only on Easter Day and great festivals like the children's service this afternoon, but on ordinary Sunday mornings and evenings. Preparations for building will commence this summer and the masons will begin their work next spring. The sum of \$250,000 was given last Christmas. Other gifts will be needed, but we have the confident hope that the Churchmen and the Churchwomen of New York and others too will offer suitable gifts.

At the business session, President Rogers was in the chair and made feeling remarks on the death of Bishop Greer and the death of Charles F. Hoffman, vice-president of the League and treasurer of the Cathedral.

The meeting, by rising vote, adopted appropriate resolutions.

The President pleaded for an increase in membership, and suggested that members of the League would do well to acquaint their rectors, vestrymen, and fellow parishioners with the needs and the value of the Cathedral to the diocese. Information about the Cathedral ought to be generally diffused throughout the diocese.

The treasurer presented an itemized report of the finances of the League. It was gratifying.

Elections were as follows:

President: John Shillito Rogers.

Vice-President: William M. V. Hoffman.

Secretary: Henry L. Hobart.

Treasurer: Beverly Chew.

Dean Howard C. Robbins made an address based on questions which had been put to him by various people.

Work at the Mohegan quarries will shortly be resumed in response to the order recently given by the trustees of the Cathedral.



Class B (Parishes and missions whose current expenses are between \$2,000 and \$4,000)—St. Paul's, Poughkeepsie, \$447.27.

Class C (Parishes and missions whose current expenses are between \$4,000 and \$8,000)—St. Peter's, Port Chester, \$935.22.

#### DR. HALL EXAMINES "SALVE MATER"

There was a very large attendance of the New York Catholic Club at the luncheon on Tuesday, April 27th, at the Harvard Club. President Damuth was in the chair and the Right Rev. Roscoe George Shedden, Bishop of Nassau, was the guest of honor.

At the literary session which followed, the Rev. Professor Francis J. Hall, D.D., of the General Theological Seminary, read an examination of Bishop Kinsman's apologia recently published under the title, *Salve Mater*.

Dr. Hall's paper was exhaustive, critical, and judicial. Steps were immediately taken for its publication, on account of its constructive value.

In the discussion which followed, the Bishop of Nassau made an address in which he warmly congratulated Professor Hall on the scholarly merits of his paper, and members of the Club made similar remarks.

#### TO OBTAIN WINE FOR SACRAMENTAL USE

As there appears to be some misunderstanding of the new rulings affecting the mode of procedure in obtaining wine for sacramental use, THE LIVING CHURCH announces the following abstracts of official

papers, applying to methods in this diocese:

"Applications for Sacramental Wine must be obtained from the Collector of Internal Revenue at the Custom House. The Collector of Internal Revenue says that where there is no head of a Church or Religious Community such as a bishop, signatures must be acknowledged before a notary public, otherwise the signature of the bishop and seal of the diocese is all that is required. The Bishop signs where it says Approved.

"Four copies of the application must be filled out and signed, outside of New York county, where three copies are sufficient."

It is important that the application papers, properly filled out and signed, should reach Bishop Burch's office early in the week.

#### AMERICAN PRINCE AND PRINCESS HOLD CHURCH FAIR

The Rev. M. Norman Wilson, direct heir to the throne of the kingdom of Nupe, in Nigeria, Africa, is holding a truly American "Church Fair" at the Chapel of the Messiah, of which he is vicar, to provide summer vacations for the people of his race in his neighborhood. Mr. Wilson's grandfather and father renounced their royal rights to become Christian missionaries to their people. His father is now an Archdeacon of the Anglican Church in Sierra Leone, while his own cousin occupies the throne. Mrs. Wilson comes from the royal family of the adjacent kingdom of Ebo, in Nigeria.

The Chapel of the Messiah and the fresh air work are under the auspices of the New York Episcopal City Mission Society.

relics. No examination of the safe has yet been made.

#### ON THE SUPPLY OF THE MINISTRY

Writing of the ordination of Mr. Donald B. Aldrich in the Church of the Ascension, Fall River, on May 9th, the rector notes the fact of the small number of candidates for the ministry coming from Massachusetts. He says in part:

"Of the eighteen or nineteen candidates for the ministry in the diocese of Massachusetts only four come from parishes within the diocese. It may be a sign of strength that many of the young men who have been trained in other Christian communions turn to the ministry of the Protestant Episcopal Church for their life work. On the other hand, it very clearly must be that the call to the ministry is not made sufficiently clear to many, within our own communion, who have leadership, vision, and consecration. There is a very real criticism that we have not sufficiently trained within our own communal life a sufficient number of leaders, but have depended upon the inspiration and interest which most young men have received outside our own circle. There may be an advantage in that it broadens as well as deepens the particular religious contributions that we have to make to the life and leading of our generation. Yet, there must be latent in the mind of everyone a feeling that there is reason for fault and not so much for pride at our own door."

#### DESIRING ONLY AN EQUITABLE SALARY

Those wishing some comfort over the acute question of the high cost of living may be interested, perhaps reassuringly helped, by an extract sent to me by the Rev. Charles L. Hutchins, D.D., editor of the Hutchins' Hymnal. The extract is from one of the colonial ancestors of Dr. Hutchins, the Rev. Dr. John Tucker, pastor of the Church in Newbury, and is copied from an old interleaved almanac:

It is as follows:

"December 6, 1779. The first parish in Newbury, at their meeting this Day, taking into consideration the very great depreciation of our present paper currency, and my sufferings for two or three years past in consequence thereof, and the present state of things, voted for my salary this present year £4,500 lawful money (\$22,500). At the same time I informed them that in case the money should become better in the course of the year so that my salary should be more than equivalent to my former salary of £110 (\$550) I should readily return to the parish such surplusage, desiring no more than what is equitable."

(The salary was payable quarterly. Dr. Tucker was somewhat of a wag. It is related that on one quarter-day, after the increase of his salary, he sent one of his small boys with a wheelbarrow to the parish treasurer, to bring home the amount then due him.)

RALPH M. HARPER.

## A MASSACHUSETTS LAYMAN'S VISION OF TRUE RELIGION

Francis B. Sayre Speaks at Christ Church, Boston—Burning of Old Church at Newburyport—The Ministry

The Living Church News Bureau }  
Boston, May 3, 1920 }

GREAT work in settling the international crisis of to-day will be done through the Churches, for it is only through them that religion will be made the big national force it must be," Francis B. Sayre said on April 25th at Christ Church, when he talked on "When the Call Comes Home."

"The national industrial problem is one of the biggest questions of the moment. Saying all strikes are wrong, or that all strikes are right, is not the way to settle labor troubles. In every case the cause should be investigated to see if the strike is used as a newly acquired power, or whether it is a protest against wrong.

"Labor troubles are inevitable when a living wage is not paid. It is not a matter of how much wages have gone up, but if they are sufficient to meet increase in cost of living.

"1914-1915 statistics prove that many were not receiving a living wage then and from statistics of the present day, incomplete as they are, it seems as though wages are not enough to meet the high prices.

"A man who has real religion cannot crush labor unrest until he examines facts to see if it is social injustice or not.

"Some day we will see that ideas cannot be shot down like soldiers. Christian policies applied in everyday life is the only remedy for this crisis in international affairs."

#### BURNING OF OLD NEWBURYPORT CHURCH

St. Paul's Church, Newburyport, built 120 years ago and one of the noted landmarks of the city, and the more recently annexed parish house, both frame structures, were destroyed by fire last Tuesday entailing a loss of approximately \$55,000. There is a partial insurance.

The cause of the fire is unknown. The Girls' Friendly Society met in the parish house on the previous evening and the rector, the Rev. A. H. Wright, states that he was the last to leave, the doors being locked and everything then being all right.

Defective wiring and a possible spark from a locomotive are suggested as possible causes.

The Rt. Rev. Edward Bass, D.D., Bishop of Massachusetts, was rector of St. Paul's when the church was built. The cornerstone was laid May 22, 1800, with Masonic ceremonies. Under it were deposited coins, metals with a plate engraved in Hebrew and Masonic characters. Another plate bore this inscription:

"This corner stone of St. Paul's Church, founded A. D. 1738, was laid by the Rt. Rev. Edward Bass, D.D., Bishop of Massachusetts and rector of the church, assisted by W. M. Samuel Dunn, Esquire, grand master, the deputy grand master, the grand wardens and brothers of the Grand Lodge of Massachusetts, on the feast of the Holy Ascension."

In the church were many memorials of men and women whose life had been identified with it. In it was a Paul Revere bell and an organ installed about twelve years ago, at a cost of \$6,000. The church was organized in 1711, and in the safe in the parish house were parish records dating back more than 200 years, and valuable

#### DEATH OF OHIO CHANCELLOR

THE HON. THOMAS M. SLOANE, late chancellor of the diocese of Ohio, recently died at Sandusky in that state, after a long period of invalidism. He was a member of the Standing Committee, a deputy to the General Convention seven different times, and highly esteemed by all who came in contact with him. He was warden of Grace Church, Sandusky, for a number of years.



## PHILADELPHIA CITY MISSION CELEBRATES SEMI-CENTENNIAL

*Was Founded by Bishop Stevens—  
Campaign Results — United  
Thank Offering—Lenten Offer-  
ing — Plan for Church Dormi-  
tories*

The Living Church News Bureau }  
Philadelphia, May 3, 1920 }

**T**HE fiftieth anniversary of the Philadelphia Protestant Episcopal City Mission is announced for May 12th at 11 o'clock at the Diocesan Church of St. Mary. The preacher will be the distinguished superintendent of the New York City Mission, Dr. L. E. Sunderland. At 1 o'clock the board of council will entertain at luncheon the officers of many affiliated and cooperating societies at the City Club.

The City Mission was founded by the Rt. Rev. William Bacon Stevens, D.D., in 1870. Its purpose was threefold: First, to establish missions in sections of the city where the ministrations of the Church were needed; second, to minister to inmates of hospitals, homes, prisons, and the penitentiary; third, to make house-to-house visitations, especially in the poor sections, to bring the unchurched into parochial relations with the parish in which they lived.

In the first year 14,000 persons were visited in a house-to-house canvass. Charity was not a feature at first; but it was necessary to distribute material bread before our charges could be fed the Bread of Life.

The need of material and medical aid became more and more imperative until the City Mission became the largest charity society in Philadelphia, and remained so until the S. O. C., under Miss Richmond, took the lead by changing its work of organizing charity societies to specializing in charity work. Miss Richmond was greatly aided by the officers of the City Mission.

The City Mission is a society of general practitioners who specialize in bringing souls into the Kingdom of Christ. Its agents are found in the highways, the byways, and all sorts of unexpected places of life, seeking souls for the Master.

This institution, which began its career so modestly fifty years ago, has made a place for itself among the greatest missionary enterprises of the nation as well as the Church. It has now four general departments—missionary, charity relief and sick diet, tuberculosis, and convalescent.

The institutions under the care of the corporation are the Old St. Paul's Church, the Home for Consumptives, and the James C. Smith Memorial Home.

### PARISHES SPIRITUALLY AWAKENED

The outstanding feature at the recent meeting of the convocation of Germantown, in Zion Church, Logan, was the enthusiasm which characterized reports of missions. Instead of appealing for help, they brought news of unusual progress, as did the smaller parishes. It was illuminating to hear what the Nation-wide Campaign has meant. The following statement was made regarding the new impetus given to the Church of the Incarnation at Morrisville by the Campaign.

This church in a town of 3,500 inhabitants along the Delaware river directly opposite Trenton has had a hard struggle, but now faces a bright future. A new order began when the committee of vestrymen attended a mass meeting in the Metropolitan Opera House, under the auspices of the Nation-wide Campaign, and caught fire from Bishop Woodcock's earnest appeal. A dele-

gation of both men and women went to the next meeting. Soon a committee of sixteen was organized and sectional prayer meetings were held. Some 1,200 letters were sent out. A vigorous canvass resulted in the discovery of sixty or seventy new people. The work has meant an increase of fifty or 60 per cent. in Church attendance and put new life into the Sunday school and parish organizations. Pledges for parish support increased from \$400 to \$1,233; for missions, from \$28 to \$281.

The Campaign committee is still functioning as the rector's committee.

Another striking report from St. John's Church, Germantown. Not long ago the vestry voted on whether or not they should let the sheriff sell the property. At that time the Bishop, who is noted for his optimism, said emphatically: "This Church has been and is now a hopeless failure." Since that time, under the leadership of the Rev. Francis M. Wetherill, the church edifice and parish house have been repaired and repainted at a cost of \$1,200; arrears of \$800 on the former rector's salary are paid; the parish debt is cleared off; and an endowment fund now amounts to \$100. A rectory fund has also been begun. Salaries of rector, organist, and sexton were increased twenty-five per cent. at Easter. The Sunday school has grown from 6 to 150; Sunday attendance from 7 to 250. All communicants made their communions at Christmas and at Easter. There has been a 24% increase in communicants by confirmation and transfer. The parish house is busy every night of the week. Frequent dances are given, organ recitals, and band concerts. A band of twenty-four pieces has been organized; a troop of boy scouts and two girls' clubs are flourishing; a parish magazine has been started; a men's club of forty members meets each month (this is the first men's organization in the parish for sixty-four years); a teacher training class has been held and certificates awarded to sixteen teachers; a mission study class for both men and women has been conducted. The Lenten Offerings have been doubled, missionary offerings have been quadrupled. There have been more baptisms, marriages, and other occasional offices during six months than in any one of the previous sixty-four years. Flower gardens have been started for altar flowers, the Daily Vacation Bible School has an enrolment of 128; a social service department is at work.

### SUNDAY SCHOOL PRESENTATION

The annual service of the Sunday schools of the diocese for presentation of the Lenten Offerings was held Sunday afternoon, April 25th, in the Church of the Holy Trinity. Bishop Rhinelander presided, addresses were made by the Rev. Floyd W. Tomkins, D.D., and the Rev. Llewellyn L. Caley, D.D., Mr. George W. Jacobs, diocesan treasurer, was present to receive the offerings. He announced over \$37,000 received and some \$9,000 more expected from belated offerings. The exact amount will be reported later.

### THE UNITED THANK OFFERING

The sixteenth annual service of the women of the diocese, with the presentation of their United Thank Offering, was held on April 29th, the Diocesan Church being taxed well nigh to its capacity. The Bishop was celebrant, and the vicar, the Rev. George Lynde Richardson, D.D., the preacher. Alluding to the healing mission of Mr. Hickson, Dr. Richardson said that it was his privilege to

be closely associated with it, and that he had been deeply impressed, first, by the great need of humanity, and, secondly, by God's wonderful love and power. We are called to be "fellow workers". The speaker expressed hearty cooperation with the Nation-wide Campaign and the new plans for efficiency, but warned of dangers, and said that he was glad we have something that is still called an offering—a real gift of love and gratitude.

The Bishop announced that, at this service, a life had been offered for the mission field. One of the students at our Church Training and Deaconess House is soon to be set apart as a deaconess, and in due time will go out as a worker under the United Thank Offering.

When all returns are in, the offering will reach nearly, if not quite, \$11,000—being for the first six months of the triennium.

After the service at the usual meeting of the treasurers, with an attendance of nearly 150, Mrs. John P. Hollingsworth was introduced as the new diocesan leader. Mrs. Hollingsworth has been the very efficient U. T. O. treasurer for St. James' Church, Philadelphia. She succeeds Mrs. Ralph H. North, whose able leadership in Pennsylvania has been attended by marked success during the past two trienniums. The women of Pennsylvania gave in 1913, \$39,003; in 1916, \$50,005.58; in 1919, \$62,602.

### CHURCH DORMITORIES PROPOSED

Mr. David H. Wright, speaking recently before the Men's Bible Class at Holy Trinity Church, pointed out an urgent need which the Church should try to meet. "Years ago," he said, "we had a clamor for parish houses and amusement halls for the Churches. Now we have another call and we must listen to the demand for the rooming and boarding of the young people who will feel the influence of the Church dormitory idea. If each communion would erect a Church house of from 800 to 1,000 rooms near one of their large central churches I believe it would be a paying investment both in money and morals, and of great value to the young people of our city.

"We are all familiar with the old Christmas story that there was no room in the inn for Him," said Mr. Wright. "And we have the story of Benjamin Franklin arriving in the city with a roll of bread under each arm.

"How many visitors are turned away nightly? The 'Y' has a capacity of 450 men at Broad and Arch streets and over 100 a week are turned off. The Young Friends' Association takes in 150 of both sexes and turns off over fifty per week at a low estimate. The Seamen's Friend, 422 South Front street, will take in seventy-five per night and turns away as many in a week.

"The D. D. Mills estate in New York has erected three lodging houses for men, not as a charity but as a strictly business venture, the last of which at Broadway and Forty-third street has 1,800 rooms nearly filled every night."

### WAR MEMORIAL PLAN

The Emergency Aid of Pennsylvania under the direction of its American Overseas Committee has taken up the war memorial plan set forth by the American Church of the Holy Trinity, Paris.

This appeal will no doubt be presented in many churches at patriotic services on the evening of Trinity Sunday, the eve of Memorial Day.

### A CHURCH FLAG

Many dioceses of England have flags, but so far as we know Pennsylvania is the first to have its own in the "new country".

The new diocesan flag was dedicated by



Bishop Rhinelander at a special service in the Diocesan Church of St. Mary, Sunday afternoon, April 18th. Flags of England, Italy, France, and Greece were dedicated at the same service. The Bishop announced that they would remain in possession of the Diocesan Church until the Cathedral was erected.

The flag was designed by the Rev. Henry Martyn Medary, and the ideals of many centuries of the Church are symbolized in its design. Mr. Medary has combined the arms of William Penn, in whose charter the Episcopal Church in Pennsylvania had its beginning; the British Cross of St. George, and the royal arms of Sweden into a beautiful and artistic symbol. The Penn arms form the border of black with its white balls. Across a white center is the red cross of St. George, and three gold crowns, representing the royal arms of Sweden, are on the cross. The flag is made of heavy silk and fringed with gold.

Both the diocesan flag and those of other nations were presented by the Colonial Dames of America. The Rev. Dr. G. Woolsey Hodge conducted the service and the Bishop made the address. "Be well assured," he said, "that this Church flag will never be used as a symbol of any narrow and proselyting sectarianism. It signifies the Church of God in this commonwealth."

#### MISCELLANEOUS ITEMS

At the seventeenth meeting of the Sunday School Superintendents' Association, held recently at St. Paul's Church, Overbrook, the Rev. George H. Toop, D.D., rector of the Church of the Holy Apostles, spoke on Religious Life of the Family as Affecting the Church School. He made an earnest appeal for the restoration of the family altar. This movement for the promotion of family prayer is being carried on in the diocese by the Brotherhood of St. Andrew.

Both Bishop Rhinelander and Bishop Garland are planning to attend the Lambeth

Conference. While the two Bishops will be greatly missed in the diocese everyone wishes them *bon voyage*. They will bring back something of the inspiration of that great Anglican gathering where some 230 bishops will meet. Among the subjects for discussion at the Conference will be World Church Unity, Social Questions, Reconstruction Work, Prayer Book Revision, the Recruiting of the Ministry, and other matters of general importance.

The Church of the Annunciation, Twelfth and Diamond streets, receives one-half of an estate worth \$20,000 left by Charles J. Rang, who died recently in the Washington Hotel.

Joseph Fausett Bellak, United States navy ensign, the only gold-star member of Christ Church, was memorialized on April 26th when a tree was planted in his memory in the courtyard of the historic old church. The tree, an elm, was brought from Oxford, England, and presented by Mr. Bellak's mother, Mrs. Blanche Bellak, of Washington, D. C. She came to this city on Saturday, after registering the tree on the honor roll of the American Forestry Association in the capital.

The Joseph Fausett Bellak Post No. 195, of the American Legion, attended the service in a body. The post is composed of men who served in the navy during the war. The dedication was made by the Rev. Dr. Louis C. Washburn, rector of Christ Church, and Chaplain Curtis H. Dickens of the navy, yard made a brief address.

On the afternoon of Low Sunday, an oriental rug was stolen out of the sanctuary of St. Timothy's Church, Roxborough. Two near-by residents are said to have seen the carrying off of the rug, and one expressed surprise at carpet cleaning on Sunday afternoon!

A similar theft is also said to have been committed recently at St. George's Church on South Sixty-first street.

THOMAS S. CLINE.

The Rev. George F. Flick, rector of All Angels' Church for Deaf Mutes, is to receive \$5,000; the Bishop of Shanghai, the Bishop of Tokyo, and the Bishop of South Dakota are bequeathed \$2,500 each, for use in Church work.

A house in Manlius, N. Y., is left to the Bishop of New York to be used as a church home, and the mother superior of Kemper Hall, Kenosha, Wis, is to receive \$2,000.

#### THE BURIAL

The burial services for Mrs. Hibbard were held on April 27th, at All Angels' Mission Chapel for Deaf Mutes. This was as Mrs. Hibbard had asked. Formerly the mission for deaf mutes, which was very dear to both Mr. and Mrs. Hibbard, had held services for many years in the beautiful Hibbard Memorial Chapel of Grace Church, but the peculiar light necessary in the work among deaf mutes caused its removal to a chapel at 6141 Indiana avenue just a week before the Hibbard Memorial Chapel was burned. When told of the chapel's burning, Mrs. Hibbard said characteristically: "Thank God my deaf mutes have their own home." Shortly afterwards she asked that if she died before the Hibbard Memorial Chapel was rebuilt she wished to be buried from All Angels' Mission which was largely built and paid for by her. Only two weeks before she died Mrs. Hibbard had gone with Bishop Anderson and Mrs. Anderson, to attend a confirmation service at All Angels' mission. She was so happy then as at all times in showing the mission to her friends, and was most cordial in her greetings to members of the congregation, using her ever ready pencil and block of paper. At the time of her funeral the interpreter stood in the vestibule and read the service to many members of the church assembled in the adjoining parish rooms.

Because of limited accommodations in the chapel the funeral was not public, but besides members of the family there were present a few personal friends, neighbors, and representatives of the many charities and philanthropies in which Mrs. Hibbard was interested. Bishop Anderson read the service, and with him were Dean De Witt of the Western Theological Seminary, and the Rev. G. F. Flick, priest of All Angels' Church. Mr. Harrison Wild, organist and choirmaster of Grace Church, with four of the boys of Grace Church, made up the choir. The order of service included the Minor Litany, and the well known hymns, "O God our help in ages past", "He leadeth me! O blesseth thought!" and "For all the saints who from their labors rest". Six of Mrs. Hibbard's grandsons acted as her pall-bearers. At the time of this service the Rev. Dr. Waters of Grace Church read a memorial service, and the same day at 7 A. M. the Rev. G. D. Wright, chaplain of St. Luke's Hospital, officiated at a Eucharist in the chapel when more than one hundred nurses were present. Mrs. Hibbard's body was laid to rest beside that of her husband in the family lot in Grace-land Cemetery, and at the same time the committal was read over the body of her son, William Gold Hibbard, who died a little more than two months ago.

#### CHURCH OF THE REDEEMER

The entire class of graduate students of the University of Chicago Divinity School, taking the course in Religious Organization, came to the parish house of the Church of the Redeemer recently at 8 A. M. and were given at their request an hour's lecture by Dr. Hopkins in the Fundamentals of Catholic Faith and Worship. The latter portion of the hour was spent in the church and sacristy, where the

## DISPOSAL OF REMNANT OF MRS. HIBBARD'S ESTATE

*Involves Gift of \$45,000 to Western Theological Seminary — Her Funeral—Items from Church of the Redeemer—A New Organ*

The Living Church News Bureau }  
Chicago, May 3, 1920 }

WHEN Lydia Beekman Hibbard passed to her rest on Sunday last, April 25th, comment was made at the time that it was doubtful whether much remained of her once vast estate, since Mrs. Hibbard had given away most of her money during her lifetime. As she expressed it, "I want to leave descendants, not heirs." Again she said, "I don't believe in keeping my money until I die. I'd rather give it away now and direct the spending of it myself. Then I can see where it goes and how much good it does".

From the year of her arrival in Chicago as a bride in 1855 she devoted herself to the relief of the poor and unfortunate, and her list of philanthropies is a long one. As her husband's fortune increased, the extent of her benevolences grew, until she herself hardly knew what institutions were her beneficiaries. She befriended homeless girls, deaf mutes, crippled children, women of the street, and struggling clergymen. Her donations went to hospitals,

schools, refuges, and missions. What she gave to the Society for the Relief of Widows and Orphans of Clergy in this diocese, and the Clergy Rectory Fund, of which she was long treasurer, amounted to thousands of dollars.

But even this life of constant munificent giving did not exhaust her generosity for in her will which was filed for probate this week all kinds of charities and good works are provided for. The bequests mentioned for the Church she loved and her work and institutions included a total of \$45,000 to the Western Theological Seminary.

Of this \$15,000 is to be used at the discretion of the Dean in helping needy students; \$10,000 in endowing a dean's chair; \$10,000 for endowment of a chair in the Old Testament department; \$5,000 for maintenance of the Hibbard Egyptian Library, and \$5,000 for enlargement of the dormitory.

Bishop Anderson is to receive \$10,000, of which \$5,000 is to be used for missionary work in this diocese and a like amount for Church extension in Chicago. St. Mary's Home for Children is to receive \$5,000 and a like amount to be used in supplying shoes and stockings to poor children. The income of \$5,000 is to be used by the Northern Trust Company in defraying expenses of sleigh rides for occupants of the Home for Girls.



symbolism of the architecture, lights, vestments, and the like was explained by the rector.

Bishop and Mrs. Anderson were guests of the parish of the Redeemer on April 28th, at an informal dinner and reception. The Bishop gave an address, describing some of the features of his European trip with members of the Commission on Faith and Order.

Mr. Argyle Campbell, a grandson of Alexander Campbell, founder of the Disciples of Christ, was recently elected a member of the vestry.

A prayer circle union for intercession for the sick is being organized in the parish, on the lines of Mr. Hickson's missions. The public service is held at 11 A. M. each Thursday.

Mrs. Hopkins recently completed a series of four missionary lectures before the Woman's Auxiliary of the parish, speaking on The Dark Continent. She repeated this lecture on the Sunday evening following for the Young People's Society. Archdeacon Stuck addressed the local branch of the Woman's Auxiliary on Thursday, April 22nd, after which an offering of \$60 was made on the spot for the hospital at Fort Yukon.

#### NEW ORGAN FOR ST. JAMES' CHURCH

Contracts have been signed by the music committee of St. James' Church with the Austin Organ Company of Hartford, Conn., for a new four-manual instrument. The new organ (containing nearly one hundred stops and couplers) replaces a splendid three-manual instrument built by Johnson soon after the Chicago fire. Specifications for the old organ were drawn by Dudley Buck, then organist.

The new instrument, which will be ready in September, will have detached console and electric action, and will represent the very latest improvements in organ building. Mr. John W. Norton, under whose direction the new organ will be installed, has served as choirmaster and organist of St. James' for the past eleven years. The cost of the new organ is more than \$19,000, of which over \$14,000 has been already received in cash and pledges.

#### A NEW COLORED MISSION

An unorganized mission for the colored people of Evanston has been begun there, under the immediate care and supervision of Bishop Griswold. The clergy of St. Luke's parish are preparing a class of colored people for confirmation next month.

H. B. GWYN

#### TRINITY COLLEGE ELECTS PRESIDENT

TRINITY COLLEGE, Hartford, Conn., has elected the Rev. Dr. Remsen Brinckerhoff Ogilvy to succeed the Rev. Dr. Flavel S. Luther, who resigned its presidency last June.

Dr. Ogilvy was born in Brunswick, New Jersey, in 1881. He is a graduate of Harvard, class of 1902, and received the degree of master of arts there in 1907, also receiving in the latter year the degree of D.D. from the Cambridge Episcopal Theological Seminary. He was ordered deacon by Bishop Lawrence in 1907 and advanced to the priesthood by the same Bishop in the following year. He was master of Groton School for three years, after which he spent some time in studies in the General Theological Seminary. He held a brief curacy in St. Stephen's Church, Boston, and was headmaster in the Baguio School, Baguio, Philippine Islands, and priest in charge of the Church's missionary work from 1912 to 1918. During the war he served as an army

chaplain at West Point and in several of the camps.

Dr. Ogilvy has a brother who is rector of the Church of the Good Shepherd, Watertown, Mass.

#### VIRGINIA'S TRIUMPH

LAST DECEMBER the diocese of Virginia in its canvass for the Nation-wide Campaign asked its communicants to pledge \$180,000 for objects within the diocese, and \$90,000 a year for the general Church, a total of \$270,000. Pledges amounted to \$294,000—\$24,000 too much!

The treasurer was instructed in January to send to the treasurer of the fund in New York a monthly remittance of \$7,500. This has been done. On April 14th and 15th the diocesan executive committee of the Campaign met in Richmond to make appropriations for the year. The first problem was not how to raise the money to support the Church's vital enterprises.

After setting aside a small reserve, the committee appropriated the whole amount expected this year for the various objects which had received the committee's approval.

Among the appropriations is one of \$40,000 to the Diocesan Missionary Society. The society has on its list fifty-four clerical and lay workers in the missionary fields of the diocese, in mountain work, colored work, and in the weaker rural parishes, whose stipends it pays either in part or entirely. The first result of the Campaign was the adoption and enforcement of a rule that the salary of no ordained white minister with dependent family should be less than \$1,500 and a house.

Appropriations to projects in organized parishes will require \$49,413.38. Included in these appropriations is one of historic interest in addition to its importance as a missionary project. Funds were appropriated to insure the restoration of Old Farnham Church in Richmond county, a massive brick building erected before 1737, which bears the marks of shots fired in a skirmish in the War of 1812 by British soldiers of the expedition which captured Washington. This church was burned thirty years ago, but the walls are still in good state of preservation. A wooden chapel in the shadow of the walls, now serving as the community church of the village of Farnham, has outgrown its capacity.

An appropriation of \$50,000, payable in three annual instalments, was made toward erection of a suitable building for St. Paul's Memorial Church at the University of Virginia. This project will cost considerably more than \$100,000, and assistance is asked of the General Church, as the 500 Church students among the 1,000 enrolled at the University are drawn from a very large section of this country.

An appropriation of \$200,000 during the three years, of which \$53,150 will be paid this year, was granted to put into effect the system of Church schools proposed for the diocese. This system will consist of at least five schools as soon as possible, in different parts of the diocese, and will include a school for boys and one for girls in the tidewater section, which is in greater need of schools of high grade and low price than any other part of the state. Three schools already established will be taken into the system; and, preliminary arrangements having already been made, the committee ordered their purchase, appropriating funds for this year's payments and necessary improvements and extensions. These three schools are the Virginia Randolph Ellett Country School for Girls at Richmond, with an enrolment of 175 students, the Chamberlayne School for Boys, at Richmond, with

150 students, and St. Anne's School for girls at Charlottesville, in which the diocese already owns an interest. The system will be pushed to completion as rapidly as possible. Some of the schools have been secured at an expenditure of considerably less than their value, the owners realizing the value of the proposed system; and, the committee has done well in securing established schools, either self-supporting or easily made so, before undertaking to establish schools which must be built up from the beginning.

#### LETTER FROM THE BISHOP OF LIBERIA

IN A letter recently received by the Bishop of Erie, the Rt. Rev. Walter H. Overs, Ph.D., Bishop of Liberia, writes:

"The Bishop's House,  
Monrovia, Liberia,  
West Africa.

February 29, 1920.

"My dear Bishop Israel:

"Since I said 'Good-bye' to you I have traveled many miles by land and sea. The journey here was uneventful save that it was exceedingly stormy on the Atlantic. We were in England only four days. I very much wanted to stay longer but having an opportunity to leave for Africa on the *Onitsha* we thought it best to take it, especially since there were people in Liverpool who had been waiting three months for accommodations on a British and African boat. We arrived here on February 4th. Monrovia is a city of about 8,000 people; being the capital of the nation, the government buildings are here, and of course it is the centre of quite a little activity.

"On my first Sunday here I preached at Trinity Church, the largest church in Liberia. In the front pew sat the President and his wife, the Vice-President, and the ex-President—quite a distinguished front row! President King, being a Churchman, is very friendly and seems willing to do anything he can personally and officially to help the work. I have already made several visitations and confirmed fifty people. From one coast point I made an interior trip traveling a week through interior towns. During that journey we passed through a dozen towns where there was not a single Christian teacher. The chief of each town begged me to send him someone.

"Travel here is exceedingly difficult and slow; there being no railroads or indeed even roads. Along the coast we use surf boats. One journey kept me in an open surf boat for twenty-eight hours—not a very comfortable journey, I assure you. Tomorrow an English steamer is expected down the coast, so I have planned to take it to the southern part of the district where I shall spend the next two months at Cape Palmas, various places on the Cavally river, and in the interior.

"We have some fine schools here and good stations, but the whole work shows woful neglect. It needs a thorough reorganization and then a guiding hand every minute. I expect to be back in America sometime during the summer to place a 'policy' before the Board of Missions. The Church must be brought to see that here is one of her greatest opportunities for a marvelous work in the heathen world."

#### CONSECRATION OF VIRGINIA CHURCH

ON APRIL 20th, the twenty-eighth anniversary of the consecration of the Old St. Thomas' Church in St. Bride's parish, Berkley, Norfolk, Virginia, the new St. Thomas' Church (Rev. W. H. Osborne, rec-



tor) was consecrated by Bishop Tucker and Bishop Coadjutor Thomson. There are important historic dates in the lineage of this church, which are worthy of notice. In 1761 the House of Burgesses established Elizabeth River Parish. In 1787 the parish by the same authority was divided into three, viz: Elizabeth River, Portsmouth, and St. Bride's. In 1887, after continuance, with long interruptions, for a century, the church was revived and reestablished as St. Thomas' Church in St. Bride's parish.

The Church foundation consists of the church building and land valued at \$8,000; and the parish house and rectory, with an estimated land value of \$25,000. The present rector assumed charge six years ago when the debt was \$23,000. All of this with \$6,000 accrued interest has been paid off.

At the consecration were many clergy of the convocation and ministers of the churches of Berkley. The instrument of donation was read by Mr. Russell A. McCoy, registrar of the church and son of James A. McCoy, who performed a like office for the old church in 1892. The rector read the sentence of consecration.

The sermon by Bishop Tucker on The Church in the Upper Room was helpful and inspiring.

The historic sketch by Mr. W. W. Robertson, traced the origin of the parish and its successive phases of growth.

#### SEWANEE'S ENDOWMENT CAMPAIGN

CONCERNING the financial campaign by Southern Churchmen for their Church's University at Sewanee, Mr. Wickes Wamboldt, general director of the drive which is now closing, says: "This campaign has been one of the hardest fought in the annals of campaign history, but it is undoubtedly going to succeed.

"For a hundred years the Church in America has permitted its educational system to weaken, through the loss of one unit after another, until to-day it owns and controls but three colleges, out of a total of twenty-one which it has founded; and of these, the University of the South, at Sewanee, is the only educational institution of higher learning left to the Church in the Southland."

A great obstacle before the campaign has been the feeling in many parishes that money sent out of the parish weakens them. Bishop Woodcock, commenting on this particular point, says: "There is a smallness of spirit revealed in the overwhelming fear that if anything goes outside the parish, it will cripple its own needs. We need some great challenge, some overpowering object to save us from this crippling, belittling fear. It is not Sewanee but the Church of the South which will go on record." The campaign report shows certain important parishes whose efforts are decidedly disappointing.

Major-General Leonard Wood, general chairman of the campaign, says: "It is squarely up to the Episcopalians throughout the South to support the Sewanee Endowment. If the Church does not support its own University, who can be expected to do so?"

#### NEW COMMISSION ON THE CHRISTIAN MINISTRY

PHILLIPS BROOKS, shortly before his death, made the significant statement that: "There is no problem before the Christian Church and the world, however puzzling it may be, that does not really, must not really, find its solution ultimately in the increased energy and power, the increased

energy and strength, of the Christian ministry, and most largely the Christian preachership."

This utterance of Phillips Brooks, searching but not exaggerated, touches one of the chief problems before the Presiding Bishop and Council. The whole work of the Church, its present efficiency and future leadership, depends largely on the number, character, and training of her clergy.

Realizing its vital importance at this stage of their work, the Presiding Bishop and Council, through the Department of Religious Education, have appointed a Commission on Recruiting, Training, and Admitting Men to the Ministry. This Commission is composed of two representatives from each Province, nominated by the President of the Provincial Boards of Religious Education and appointed by the Presiding Bishop and Council. These appointees must be men in active parish work who are also examining chaplains. There is also one representative from each theological seminary, nominated by the faculty. The Commission has power to nominate additional members.

The Commission will continue the work of the previous Council on Theological Education which did such excellent work in preparing the canons on ordination adopted by the last General Convention.

The Commission held its first meeting in New York on April 27th and 28th, and organized by electing Dean Fosbroke chairman, Canon DeVries of Washington vice-chairman, and the Rev. Malcolm Taylor of Massachusetts secretary. Representatives from all but two of the Provinces and from nine theological schools were guests of the General Theological Seminary.

Definite action was taken on a number of matters referred to the Commission by the old Council. Among these was the preparation of a digest showing clearly and in order the steps which must be taken before ordination by a candidate for the ministry. This digest will be published.

A committee of the Commission to study the whole subject of recruiting for the ministry was appointed to consider such problems as: Is there a shortage of men and why?; salaries; the quality of men seeking the ministry; grounds of appeal; the influence of parents, of pastors; opportunities for recruiting in Church schools, in colleges, and in life work conferences, etc.

Another committee will deal with problems of interpretation arising out of the application of the new canons, especially those having to do with the standards required in canonical examinations. Still another committee will have under consideration the question of the further improvement of the canons.

The deans of theological seminaries will work together as a committee, considering problems peculiar to their field; and the examining chaplains will seek coöperation and a unification in their work through a committee made up of all the examining chaplains who are members of the Commission. The chaplains are already at work on such matters as pattern examination papers, lists of books to be recommended to men studying privately, and the question of provincial boards of examining chaplains.

The Commission thus constituted as a part of the new organization of the Church is the fruit of a movement begun five years ago by the General Board of Religious Education, which since that time has been consistently pressing towards a comprehensive and practical study of the whole problem of the Christian ministry.

#### WORK AND PLANS OF ST. LUKE'S HOSPITAL, SHANGHAI

THE *China Press*, published in Shanghai, recently reviewed the last year's work of St. Luke's Hospital there. During the year, 2,434 in patients, of whom 454 received care without any pay, were treated. The out patients totalled 69,401. "Interesting as these figures are," says the *China Press*, "they naturally fail to give any complete idea of the immense work necessitated by these patients, and the annual report, from which these figures are taken, modestly hides the engrossing story of the hospital's year in a mass of figures. These people who were treated came for the most part from Shanghai, but many had their residences in such places as Canton, Shangtung, Tientsin, Amoy, Chekiang, etc., showing the growing renown of the hospital and the work it does. There were bankers and coolies, boatmen and beggars, land owners and laundrymen, masons, millers, and monks, and a hundred other professions and trades amongst those who received benefit. The report contains a list of contributors to the hospital funds whose gifts amounted in all to \$5,466.20 out of a total income of \$61,142.12.

"The foregoing figures bear out the statement in the report that 'although we have been kept busy this year, the work has been one of steady development and extension, with, we feel, a steady improvement in nearly all directions'. The report goes on to emphasize the fact that the cramped space at the disposal of the hospital authorities seems to have reached the limits of its ability to accommodate any further improvements or more workers and unless they are soon able to obtain more room they will come to a standstill. The receipt of a motor ambulance from the Shanghai Recreation Club and the installation of an X-ray plant have proved of great benefit to the hospital."

The need for a larger hospital of modern construction is evident to any observing visitor to St. Luke's. A plan is now under way to acquire six or eight acres of land some two miles to the east of the present St. Luke's in a section rapidly building up with cotton mills and other industrial enterprises. If a satisfactory site can be secured, it is probable that the work of St. Elizabeth's Hospital for Women, now located about two miles to the west of St. Luke's, will be combined with it and a hospital for both men and women will be erected on the new site. All these plans, however, are dependent upon the receipt by St. Luke's of at least \$100,000 through the Nation-wide Campaign.

#### MR. HICKSON'S MISSION OF HEALING

AS MR. HICKSON travels through the country, reports follow of continued remarkable results of his healing missions. He was in Louisville, Ky., on April 9th and 10th, conducting the mission in the Church of the Advent. There had been excellent preparation in advance; and, when the momentous day came, it was necessary to restrict admission by card, and also to provide additional space for those who demanded entrance. Considerably over two thousand cards were issued and applicants were admitted twenty-five at a time. Each group was first addressed by the rector, the Rev. Harry S. Musson, who explained the purpose of the mission and the spirit in which it should be approached. There was the usual attendance of the poor, the sick, the halt, and the blind, babies and little children being received first. The spirit of reverence and devotion was remarkable. Three times each day the church was filled and emptied, at least twenty-four hundred persons receiving the laying on of hands. Mr. Hickson



also visited a considerable number of the bed-ridden and shut in, and the inmates of the Norton Memorial Infirmary. He spoke at the 11 o'clock service on Sunday at the Church of the Advent. Many remarkable cures have been reported.

On the 12th and 13th Mr. Hickson was at Lexington, Ky., conducting his healing mission in Christ Church Cathedral and in St. Andrew's (colored) Church. Beginning on Monday at 10 o'clock at the Cathedral, the church was filled and refilled continuously during the day, and at 4 o'clock Mr. Hickson went to the colored church, where he found the small building crowded, and ministered to urgent cases without before entering the church. People came to this mission from many parts of the diocese and beyond. Many cures were reported. Prayer circles have since been formed and at a conference of the Bishop and clergy after the mission it was determined that such circles ought to be formed in each parish, and that the ministry of healing is recognized as existing rightly in the Church to-day. It was suggested by them that for the definite beginning of this ministry of healing each clergyman, when in the course of his pastoral ministrations the occasion arises for the actual laying of hands on the sick and suffering, shall do so as far as possible at a public service, where the prayers of the congregation may be had, and also that opportunity be given for services of thanksgiving.

Mr. Hickson was in Washington, April 20th, 21st, and 22nd. There had been good preparation made in advance by the clergy and prayer circles had been formed in several of the churches. The mission was conducted in Trinity Diocesan Church and the parish house attached. Seven or eight of the clergy were constantly in the chancel with Mr. Hickson and gave their blessing to each sufferer. Several prominent physicians, volunteers from the Red Cross Motor Corps, who carried patients to and from the church in ambulances and otherwise, scores of faithful Church people, ministers of various denominations, and others were among those who devoted their whole time to the mission. More than thirty-five hundred cards had been issued in advance to those who sought assistance. Each day began with an early celebration of the Holy Communion at a number of the city churches. Mr. Hickson addressed the clergy of the diocese and the students of the Virginia Theological Seminary on one afternoon. He visited a number of bed-ridden people, and the Home for Incurables on another afternoon, addressed a great congregation at the Church of the Epiphany and an overflow meeting in the parish hall of the same parish in an evening, and concluded his services at the Bethlehem Chapel of the Cathedral on the Thursday afternoon. Verified cases of healing of grave diseases, some heretofore pronounced incurable, have been made. Healing services will be continued by many of the clergy of the diocese; Dr. McKim will conduct such services at the Church of the Epiphany on Tuesdays in May at 10 o'clock.

Mr. Hickson was in Baltimore for his second healing mission on the 23rd and 24th, when some two thousand people were treated. It was said that about thirty per cent. seemed to be physically benefited, and the entire number were helped spiritually. Dr. Almon Abbott, rector of Grace and St. Peter's Church, has conducted a weekly service of healing since Mr. Hickson's first visit last December.

Mr. Hickson spent the last week of April in Philadelphia, opening a healing mission at St. Clement's Church on Monday morning. Here, as elsewhere, sufferers and afflicted of all classes came in great numbers. The clergy of the parish acted as ushers,

while Sisters of St. Margaret, and deaconesses, with nurses and others, were in attendance to give assistance as they could. The Bishop opened the mission with a brief address.

Similar reports come to us from Columbus, Ohio, and Council Bluffs, Iowa, where Mr. Hickson held missions during March. He is now in New York and will be at St. Luke's, Brooklyn, May 11th and 12th, and St. Ann's, Brooklyn, May 13th and 14th.

The following address made by Mr. Hickson at the beginning of his mission in Philadelphia is substantially that which has introduced his work everywhere:

"My friends, this is your mission, not mine. The benefit that you receive from this mission will depend upon what you put into it, your sympathy, prayers, and love. If you earnestly desire to receive, God will not send you away empty; but, in your desire, think not only of bodily healing. Our Lord never passed by a leper; He did heal men's bodies; but His mission was to the whole man. Come forward in the spirit of penitence and ask God to cleanse you and restore your soul. The lesser gifts will be added. None of us is free from sin. First we must seek God's healing, for with this we can receive the cleansing of the whole man, body, soul, and spirit. What is the use of bodily healing unless our souls also are healed? Our Lord came to prepare us for the Kingdom of Heaven.

"Let us go back and see what was the ministry of Christ, He went about doing good, He healed the sick and cast out demons. He called about Him His disciples and trained them that they might carry on His work. He sent them forth to preach the Kingdom and heal the sick; that is the Church's mission to-day. When the priest administers the Holy Communion, he says, 'The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul'; there is healing in that sacrament. You can receive there the life of the risen Christ. The life of God can heal every bodily disease, organic diseases as well as functional disorder. He changes the man, and when God changes our hearts then our actions take care of themselves.

"I have never healed anyone. I have no power in myself, any more than the electric bulb has power to give light until the current is turned on. Christ gives life through His members. As members of Christ we are able to carry on the extension of the Incarnation. The whole thought in this mission is to have the presence of the Lord; with that we have everything, without it, nothing. Once we have seen the risen Christ, there will be no more questioning, but availing faith."

#### BEQUESTS

BY THE WILL of Mr. Frederick W. Hill, who recently died in Bangor, Maine, St. John's parish in that city is to receive the interest on \$25,000, in aid of its running expenses, the principal to be held in trust.

#### MEMORIALS AND GIFTS

TWO CLASSES of the Church school of All Saints' Church, Fulton, N. Y., presented to the church on Easter Day a pair of hand-cut glass cruets.

MR. FRED E. PATTON, a communicant of St. Paul's Church, Virginia City, Nevada, has given St. Paul's Mission there the land in the rear of the rectory, thus providing a yard which has been needed for fifty years.

INDIRECT electric lighting has been installed in Christ Church, East Haven, Conn. (Rev. Herbert Grantham, rector), by the gift of two parishioners. The chancel is also

being enlarged and a new hardwood floor is being laid.

THE MEMORIAL WINDOW placed in St. Andrew's Church, New Haven, Conn. (Rev. W. E. Morgan, rector), on Easter Day will be dedicated on Trinity Sunday. It is erected by the parishioners in memory of the late wife of the rector.

A STANDING LECTURN LIGHT of bronze and wrought iron of very beautiful workmanship, designed by Mr. Philip Hubert Frohman and placed in the Bethlehem Chapel of the Cathedral, at Washington, is given in memory of Mr. and Mrs. Donald MacLeod by their son and daughters.

THE WOMAN'S AUXILIARY of St. Paul's Church, Sparks, Nevada, has given a prayer desk as a memorial to Margaret Osmun, one of the young girls of the mission who entered into rest last year. The Sisters of the Holy Nativity, Fond du Lac, have given to this mission a complete set of Eucharistic vestments, in white, and a set of altar linen.

THE VESTRY of St. John's Church, Warehouse Point, Conn. (Rev. Glen B. Coykendall, rector), have unanimously voted to accept the gift of memorial altar lights made to the parish by Mr. Robert Hale Simonds, and his sisters, the Misses Mary and Celia Simonds, Mrs. Very, and Mrs. Geer. The gift is in memory of their brother, the late William Hale Simonds.

A STERLING SILVER alms bason, fifteen inches in diameter, its plush mat of green embossed with an I.H.S. monogram, was used for the first time in St. Andrew's Church, Fort Worth, Texas (Rev. E. H. Eckel, D.D., rector), on the Second Sunday after Easter, after having been presented and dedicated at the women's Eucharist on the preceding Friday. This bason, adorned with the words in embossed thirteenth century text around the rim, "Blessed is the man that considereth the sick and needy", and containing a memorial inscription in the bed thereof, is the gift of his widow to the memory of Joseph Robert Pollock, M.D., a prominent and much beloved practitioner of medicine in Fort Worth for many years till his death in 1912.

IN ST. LUKE'S CHURCH, Hot Springs (Rev. Charles F. Collins, rector), at the first celebration on Easter Day the rector wore Eucharistic vestments which were an Easter gift from Vestryman and Mrs. E. S. Lockett. The offering, totaling \$1,666.15, was one of the largest in the history of the parish, which is now free of debt after many years, to a great extent through a gift of \$1,000 from the senior warden, Major J. H. Avery. This gift, representing the balance of a mortgage, has made possible the earlier beginning of a new and adequate parish house.

Mr. Thomas A. Cockburn, the junior warden, has given \$2,500 toward the new parish house, in loving memory of his wife, to whose memory a guild room in the new parish house will be dedicated.

THE PARISH coat of arms and flag presented to Trinity Memorial Church, Binghamton, N. Y. (Rev. W. E. Tanner, rector), on April 11th, the Rev. Dr. Floyd W. Tomkins being the special preacher, were contributed by Mrs. Lewis Seymour of the parish and are thus described: Azure, on a chevron or, between three fleurs-de-lys of the same, as many triplets of forget-me-nots stalked and slipped proper. Under the shield bearing the arms is a scroll of blue carrying in white the Greek text, *Σύνεργοι θεοῦ*, i. e., co-workers with God. The flag, of white silk with a large Latin cross in red superimposed on its full field, includes



the arms in the dexter chief, and bears the inscription "In affectionate appreciation of A. R. B. Hegeman." The flag was not designed as a memorial to him, but as a living tribute to have been presented March 14th, at which time he had promised to preach.

#### ARKANSAS

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

Preparation for Diocesan Council—The Church at Winslow

THE PROGRAMME for the diocesan council includes an address by a specialist on boys' work; also conferences led by said specialist, by Miss Frances Withers, and by the Rev. A. W. S. Garden. A three days' programme is arranged.

A SPLENDID new highway is building through Winslow from Fort Smith. A good Churchman connected with the work has become so much interested in our Church property, writes the Rev. Edward T. Mabley, warden of the Helen Dunlap Memorial School at Winslow, "that he has asked us to place a good stone foundation under the church, with pine steps, etc., at his expense. Because of lack of stone masons, we have to do the work ourselves, and scarcely, with all our preparations for commencement, have a moment to spare. We shall have a splendid class of eight young women for graduation, all of whom will probably become teachers. On Saturday, May 22nd, the juniors will give *Midsummer Night's Dream*; on Sunday morning Bishop Winchester will administer Holy Communion and confirm at St. Stephen's Church, and in the afternoon, the Rev. Clarence P. Parker will preach the graduation sermon. On Monday, the seniors will give their pageant; on Tuesday will be the musical recital, and on Wednesday the graduation and conferring of diplomas. The mission points at Siloam Springs and Hartford are prospering beyond all we had dared to hope. With Winslow, they have met the requirements of the Nation-wide Campaign promptly and fully."

THE MAY number of the *Diocesan Bulletin*, issued by the committee on programme for the council, in the last number before the council has this paragraph: "The writer has recently been in several parishes of the diocese. In each instance people told of their love for the rector. In one case a Jew said, 'If the Church cannot pay its rector enough to keep him here, if you let us know the Jews will raise the difference.' In another case a travelling man said, 'I met the Rev. Mr. Blank and was deeply impressed with his evident purity of life and motive, his quiet depth and earnestness; people of all churches regarded him as the friend of everybody in town.' A man may not be the biggest noise in town but he may be the deepest influence. If your rector is that kind of a man back him up."

#### ASHEVILLE

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

Convocation Officers

BISHOP HORNER leaves for the Lambeth Conference on May 29th and expects to be away for three months.

THE TWO convocations, Waynesville and Morganton, have elected as Deans the Very Rev. H. Norwood Bowne and the Very Rev. Samuel B. Stroup, and as secretaries the Rev. James B. Sill and the Rev. George Hilton.

CENTRAL NEW YORK  
CHARLES T. OLMSTED, D.D., Bishop  
CHARLES FISKE, D.D., Bp. Coadj.

Mortgage Burned at Willard—An Accession—Hiawatha's History

THE MORTGAGE on the parish house of Christ Church, Willard, was burned on April 10th, the holder of the mortgage, Mr. Martin Tobey of the parish, having cancelled the last \$100 of indebtedness on Easter Day. The Rev. C. H. MacNish, who retired from active service after more than twenty-five years as rector, and the Rev. A. L. Byron-Curtiss, recently appointed priest in charge, addressed a gathering of parishioners and Mr. Tobey burned the mortgage. Christ Church is the only place of worship in the village, and thus has a unique opportunity.

BISHOP FISKE recently received, by Confirmation, Edward Jay Meeker, formerly a minister of the Dutch Reformed Church at Lodi, Mr. Meeker will study for orders in the Church, and as a lay reader will officiate at Fayetteville and Jamesville. The congregation he had been serving at Lodi received tidings of his decision in kindly manner, presenting a gift of money at his removal.

THE VERY REV. N. T. HOUSER of Auburn, rector of St. Peter's Church and Dean of the fifth district, and the Rev. Dr. E. H. Coley of Utica, rector of Calvary Church and president of the Standing Committee, have each gone to local hospitals for surgical treatment, and will be kept from active duty for several weeks.

HIAWATHA was a real character, the Rev. Dr. Wm. M. Beauchamp, ninety-year-old specialist in Indian lore, told the members of Morgan Chapter, State Archaeological association at their meeting in Rochester, April 16th. He also said that he never could have said "Minnehaha" as Longfellow's poem represents, because the Onondagas never close the mouth in enunciating. Hiawatha, according to Dr. Beauchamp, was a real man, having successors in the Turtle clan of the Mohawks to this day. He was an Onondaga chief, who became a Mohawk at formation of the Konosioni league. The speaker told about the legend of the "great mosquitoes", the huge tracks of which, twenty inches in length, were to be seen in the environs of Syracuse when it was a small village, and later in various villages of the state until the great mosquitoes were put to death and the little mosquitoes appeared!

AT ITS April meeting the Syracuse Clerical Club had as its speaker Prof. George Wilson of Syracuse University. The announced topic was A Layman's View of the Church's Mission, but on account of a pressure of work he substituted a philosophic topic.

#### CONNECTICUT

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

Religious Education—Social Service Conference—Improvements

THE DIOCESAN CONVENTION will be asked to amend the canon on Religious Education to conform more nearly to existing conditions. One amendment proposed would reduce the number of members elected by the convention by one-half, making the number three clergy and three laymen, and granting to the board the right to elect four persons to its membership.

A DIOCESAN social service conference will be held at the Berkeley Divinity School on May 4th. The subjects are Child Welfare and Connecticut Poor Farms.

IN TRINITY CHURCH, Branford (Rev. Clifton Brewer, rector), the organ, including the pumping apparatus, has been entirely overhauled and repaired, the parish guild has put new window curtains in the sacristy, new kalendar slips have been provided for the hymn board, and a prayer desk for the rector has been placed in the chancel. "Trinity Aid", a new society for older girls and women, has been organized primarily for those not in other Church organizations and for whom evening is a more convenient time.

DURING the last four years the old parish of Christ Church, Stratford (Rev. C. C. Kennedy, rector), has nearly tripled its communicant list and its financial strength, besides building a parish house and chapel and enlarging the chancel. Further large extensions are planned.

#### DELAWARE

Diocesan Convention—Clerical Brotherhood—Mission—Pew Rents Abolished

THE ANNUAL CONVENTION will be held in Immanuel Church, Wilmington, on May 11th and 12th. Election of a Bishop will be the order of the day at 11 A. M. on Wednesday, the 12th.

THE APRIL MEETING of the Clerical Brotherhood was entertained at the Hotel du Pont, Wilmington, by the Rev. Edward H. Ford. A paper was read by the Rev. Robert Bell.

A PREACHING MISSION is being conducted in Calvary Church, Wilmington, from May 2nd to May 9th, by the Rev. George F. Dudley, D.D.

THE OLD parish of Immanuel Church, New Castle (Rev. Joseph H. Earp, rector), has abolished pew rents. The parish was founded in 1689. An explanatory letter has been sent to every communicant. "To those who for years, and whose families for generations, have occupied the same pew, and who, perhaps, fear some disturbance in this regard," the vestry expresses its trust and belief that the removal of the rent will make no change in their occupancy. "None by inheritance, selection, or the payment of money should be granted priority over others; but love of the Church, zeal for the cause, and attendance at the services should constitute the only prior claims."

#### IOWA

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

Brotherhood Campaign

THE BROTHERHOOD of St. Andrew is carrying out a special field campaign in eighteen parishes, with conferences and training classes for boys and men. Four representatives of the Brotherhood are giving several days to Iowa. Trained leaders will conduct a conference for men and boys in connection with the diocesan council.

#### KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

Lenten Offering of the Children—Brotherhood—Diocesan Altar Guild—Anniversary Service

A SERVICE in the Cathedral on Sunday afternoon, April 25th, consisted of a mass meeting of the Church schools of Louisville and vicinity, when the Lenten Offering was presented. The schools entered in procession, each school carrying banners; most of the city clergy were present, and the Rev. John Gass of Frankfort delivered an address. The offering amounted to nearly



\$1,900, presented in individual cheques from each school by a specially appointed representative, and will be devoted to Kentucky's quota of the Nation-wide Campaign.

THE INTENSIVE CAMPAIGN for endowment of the University of the South was brought to a close on April 26th, when the teams assembled for final reports. About \$62,000 had been raised and the announcement was received with rousing cheers for the Bishop under whose chairmanship the campaign has been waged. Although the full quota of \$75,000 asked was not entirely raised within the week, the campaign is considered to have been successful, as the small balance remaining has been underwritten.

AT A MEETING of the local assembly of the Brotherhood in Dudley Memorial Hall on April 26th, encouraging reports were received from the chapters recently organized in the city, and a splendid and enthusiastic address was made by Mr. Franklin H. Spencer. The Bishop spoke forceful words of encouragement and appreciation of the Brotherhood in the diocese.

THE COMMITTEE on missions of the House of Churchwomen met in the Cathedral house on April 28th, it having been previously decided to organize a diocesan altar guild by federation of the present parochial ones, and to endeavor to start such guilds in parishes and missions where none exists. Representatives from all local parishes were present. They elected as president Mrs. I. F. Whiteside of the Church of the Advent, as treasurer Miss Mary Semple of St. Andrew's, as secretary, Miss Margaret Nash of St. Paul's. It is expected that a course of lectures on altar guild work will be arranged and efforts be made to assist the outside parishes and smaller missions to do all things "decently and in order".

EARNEST PREPARATIONS are made for fitting celebration of the fiftieth anniversary of the Church of the Advent, Louisville. May 16th to 23rd has been set apart as "jubilee week", this date also marking the fifteenth anniversary of the Rev. Harry S. Musson as rector. Plans include festival services on the Sundays with social features during the week. Wednesday will be memorial day, with Holy Communion in the morning and in the evening a service in commemoration of departed members, when the Rev. J. Paterson-Smyth of Montreal, author of *The Gospel of the Hereafter*, is to be the preacher. Other special speakers at the services and at the banquet Thursday evening are two former rectors, the Rev. M. M. Benton and the Rev. Alfred Wilson Griffin, besides the Bishop of the diocese and others yet to be announced.

### LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

St. John's Parish, San Bernardino

AT ST. JOHN'S CHURCH, San Bernardino (Rev. W. A. Cash, rector), on Sunday, April 18th, Bishop Sanford at the request of Bishop Johnson confirmed the largest class ever presented in the parish. Containing representatives from at least five of the leading denominations it numbered thirty-five persons, the youngest being fifteen years of age and the oldest sixty-two. St. John's is steadily growing. Congregations are increasing and during the past few months the parish debt has been reduced from \$4,000 to \$1,500. Part of this debt had been a burden for twenty years.

### MAINE

BENJAMIN BRWSTER, D.D., Bishop

To the Lambeth Conference

THE BISHOP expects to attend the Lambeth Conference, and plans to sail *via* Montreal on June 12th. He has received from friends in the diocese a generous gift toward his expenses and those of his wife, who accompanies him.

### NEBRASKA

ERNEST V. SHAYLER, D.D., Bishop

Burglary—Brownell Hall—University Churchmen

THE CHURCH of St. Philip the Deacon, Omaha, was visited by burglars just before Easter. The altar linen, vases, candlesticks, Communion service, hangings, and vestments to the value of about \$400 were stolen. The loss to this, the only colored parish in the diocese, is being made good by friends in the other parishes. During the recent Nation-wide Campaign, St. Philip's parish had more contributors than communicants.

AT A RECENT meeting of the trustees of Brownell Hall, it was guaranteed that the first wing of the new building should be ready at the beginning of the fall term of 1921. During the last three years this school has been domiciled in five houses rented for the purpose. The number of girls in attendance during the year is eighty-two. On St. Mark's Day the Bishop confirmed a class of girls from the school at Trinity Cathedral, when a choir of girls from the school, taking the place of the Cathedral choir, sang the entire Eucharistic office.

THE FACULTY at the Winnebago Indian School has been increased by the addition of Deaconess Amelia Propper.

AN EPISCOPALIAN CLUB has been formed among the students of the University of Nebraska as one of the results of the Nation-wide Campaign. Of two hundred and fifty-three Church students enrolled at the University, more than fifty attended a corporate Communion held recently by the Bishop at St. Luke's Church, Lincoln.

### NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

A Church House at Pioche—Confirmation

THE MINERS' UNION HALL at Pioche has been purchased. One floor will be fitted up as a church and the other as a club room, library, and hall for entertainments.

THE REV. CHARLES S. MOOK, rector of Carson City, has presented for confirmation from Carson City and its missions seventy-three persons within a year—the largest number ever presented by one minister in Nevada in one year. The Rev. Samuel Unsworth and the Rev. Henry R. Sanborn have each presented twenty-five persons. The Bishop is having confirmations in Southern Nevada. To get to these places he must travel both in Utah and in California.

THE REV. CHARLES S. MOOK has been made scoutmaster of the troop of Boy Scouts at Carson City and the Rev. Henry R. Sanborn of the troop at Sparks, Nevada.

### NEWARK

EDWIN S. LINES, D.D., Bishop  
WILSON R. STEARLY, D.D., Bp. Coadj.

Sunday School Offerings

IN ST. JOHN'S CHURCH, Jersey City, on Saturday afternoon, April 24th, the annual presentation of Sunday school offerings was made. About seventy-five schools were rep-

resented, and \$13,702.74 was received. The banner for 1920 was, as in 1919, won by St. John's School, Montclair, whose contribution was \$1,209.25. This school also had the highest per capita offering. Honorable mention was made of the second school in the competition, Trinity, Bergen Point, Bayonne. Schools at widely separated points in the diocese were well represented. Addresses were made by Bishop Lines and Bishop Stearly. The Rev. Phillips E. Osgood, by request, repeated his highly esteemed address on The Prayer Rug, first delivered at Detroit during the General Convention. The Rev. Warren L. Rogers, rector of the parish, was master of ceremonies. The Rev. Walter O. Kinsolving also officiated.

### NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Sunday School Convention—Woman's Auxiliary

THE ANNUAL convention of the Sunday schools of the diocese was held in Trenton on April 23rd and 24th, with large attendance on the second day. The Rev. Charles Smith Lewis was installed as Canon of the Cathedral and diocesan director of Religious Education. The convention met in two sections; the first for teachers and officers, the second for pupils, known as the Junior Crusaders. In the afternoon a pageant, *The Vision of Victory*, was given by the Sunday school of St. Mary's Church, Burlington. Following the pageant, a large number of certificates and three prizes were awarded scholars from all over the diocese who had taken the examinations given by the diocesan board. The Bishop offers three prizes each year; a bronze medal for the best examination in the Catechism, a silver medal for the best in the Bible, and a gold medal for the best in the Prayer Book. Prizes were also awarded two teachers who had taken the examination in the Life of Christ and the Holy Land. The children's Lenten offering amounted to \$6,157.26. As there are still some parishes to be heard from, it is expected the offering this year will exceed any other.

THE ANNUAL meeting of the Woman's Auxiliary in the diocese was held in Trinity Church, Princeton, on April 21st. Bishop Matthews, celebrant at the Holy Communion, was assisted by Dr. Baker, rector emeritus of the parish, the Rev. Robert Williams rector, and Canon Welles of the Pro-Cathedral. Following the service came the usual routine business. Archdeacon Shepherd addressed the convention on the Auxiliary in relation to the National-wide Campaign. In the afternoon came reports. The name was changed to "Woman's Auxiliary to the Presiding Bishop and Council of the Church". The date of the annual meeting was changed to the third Wednesday in January. Miss Augusta Tappan of Bound Brook was elected to the new office of Chairman of Social Service. Reports of committee chairmen indicated progress in all departments and all financial pledges paid.

### OHIO

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

New Diocesan Chancellor—Episcopal Anniversaries

BISHOP LEONARD has appointed the Hon. Ensign N. Brown of Youngstown, to succeed the late Hon. Thomas M. Sloane as chancellor of the diocese. Mr. Brown is a member of the Standing Committee, and a valued adviser and canonist.

ON APRIL 29th, at South Bend, Indiana, the Bishop of Ohio preached the sermon



commemorative of the twenty-fifth anniversary of the consecration of the Rt. Rev. John Hazen White, D.D. Bishop Leonard was one of his consecrators in Indianapolis.

PREPARATIONS are being made to celebrate the thirtieth anniversary of Bishop Leonard's consecration. The Bishop of Western Michigan will preach the jubilee sermon.

**RHODE ISLAND**

JAMES DEWOLF PERRY, JR., D.D., Bishop  
Convocations Prepare for Convention—27% Increase in Children's Lenten Offering

THE TWO convocations have met and considered the changes in the canons likely to be made at the diocesan convention to conform to the action of the last General Convention. The convocation of Pawtucket met on April 27th in St. George's parish house, Central Falls. The plan is to have an Executive Council made up of the Bishop, the treasurer of the diocese, eight clergy and eight laymen elected by the diocesan convention, and a member elected by each of the convocations. This council will appoint seven committees—made up of from five to nine members each, three of whom shall be from the Executive Council and the others such as are fitted especially for the work of the Committee, be they men or women. At the Pawtucket convocation it was thought advisable to have four convocations—Pawtucket, Providence, Newport, and Narragansett. At the Providence convocation which met the next morning at St. John's parish house, Providence, it was thought advisable to have three—Pawtucket, Providence, and Newport. This latter plan is likely to prevail at the convention. Discussions at both places were interesting and enlightening. In St. John's parish house there was a luncheon not only for members of convocation but also for the chairmen of Nation-wide Committees of the parishes of the diocese, who were meeting at the same time to effect permanent organization. At this luncheon members of the convocation approved what had been accomplished under leadership of these chairmen. The Bishop announced that the treasurer of the convention, Mr. Frederick D. Carr, had accepted the treasurership of the diocesan committee of the Nation-wide Campaign, so that hereafter all money transactions of the diocese will pass through his hands. It is intended in the future to have three meetings of each convocation instead of two, to be held probably, in January, May, and November.

THE SERVICE in Grace Church, Providence, on Saturday afternoon, April 17th, for presentation of the Lenten Offerings of the Sunday schools of the diocese was more largely attended than ever before, and enthusiasm was greater. Representatives from the schools marched in procession into the church, filling almost every seat. The offerings amounted to over \$7,100, which is \$1,500 above any previous record.

AN UNUSUAL feature of the coming diocesan convention on the first day will be supper as well as luncheon served in St. Paul's parish house, Pawtucket. In the evening there will be a reception to Bishop Gailor, who the next morning will address the convention. Delegates from a distance will be entertained over night, and that it is hoped will keep up attendance on the second day, when much important work is generally done.

**VIRGINIA**

WILLIAM C. BROWN, D.D., Bishop

Valley Convocation

THE SPRING MEETING of the Valley Convocation was held at Calvary Church, Front

Royal, from April 20th to 22nd. An address on Wednesday evening by the Rev. Robert B. Nelson, on Social Service, was followed by discussion. Major A. C. Bromfield and Mr. Nelson, both engaged in public health work, gave an illustrated lantern lecture to women only, in the afternoon, followed by a similar lecture to men. These were largely attended by townspeople, and by 150 boys from the Randolph Macon Academy. A paper was read by the Rev. E. L. Woodward, M.D., on A Plan of Religious Education for the Diocese. A committee of one layman from each parish was appointed to meet with the Dean and executive committee, to plan for a "Layman's Day" in the fall. It is hoped to make this an annual feature of the fall meeting

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of convocation, to develop the work of laymen along the lines of the Nation-wide Campaign. Perhaps the most important address was that by the Rev. Benjamin L. Ancell, of Yangchow, China, made to the clergy in executive session. Mr. Ancell drew a vivid picture of the wonderful opportunities awaiting the Church in China, and the lamentable lack of workers. The clergy were so much impressed that they drew up a resolution to the Bishop, through the Dean of convocation, asking him to have Mr. Ancell lay these matters before the diocesan council next month. They felt that it would be a shame and disgrace to the Church if the China Mission should be crippled in the day of its wonderful opportunity by the lack of clergy and lay workers. Auxiliary Day was full of inspiration and interest. Under the leadership of Mrs. J. R. Ellis, the convocational secretary, this day is yearly becoming more important. Women from all over the Shenandoah Valley gathered on the last day to listen to addresses and plan for the year. Mrs. H. B. Gilpin told of results of the Nation-wide Campaign in Cunningham Chapel parish. The Rev. Malcolm S. Taylor told the inspiring story of the appropriations made by the executive committee of the Campaign in Virginia. Archdeacon Neve made an inspiring address, calling for greater earnestness in prayer life. The Rev. Walter Williams read an able essay on the Campaign. Mr. Ancell pleaded for additional women workers in China.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

Plans Presented to the Cathedral Association—Free Pews at the Epiphany

THE NATIONAL CATHEDRAL ASSOCIATION held its annual meeting on April 27th, on the Cathedral Close with about two hundred members present. A choral celebration in the Bethlehem Chapel was followed by a conference in St. Alban's parish hall, at which the Bishop presided over an animated and constructive discussion as to immediate plans for carrying out the Cathedral project. The Rev. Henry Russell Talbot, newly installed Canon, who will devote much of his time to field work, outlined plans for obtaining one hundred thousand small annual subscriptions to the building fund, and awakening an interest in many small centers. New lantern slides of the Cathedral were shown, and funds were subscribed for two motion picture machines to be used in field work. Consensus of opinion made this the most forward-looking meeting of the Association.

ARCHDEACON HUDSON STUCK spoke on Missions in Alaska at the annual meeting of the Churchman's League on April 27th.

THE *Messenger*, a paper for St. Andrew's parish, made its first appearance—and a very good appearance in March. It is published by the Junior Chapter of the Brotherhood of St. Andrew of the parish.

THE CHURCH OF THE EPIPHANY has inaugurated action by which all the pews will become eventually free, but which does not force present pew holders to give up their sittings, unless they so desire. Resolutions were unanimously passed at a meeting of the vestry on March 27th, that after March 31st the rental of pews and sittings be discontinued, "provided, however, that all present members of the congregation now renting pews or sittings shall be accorded the extension of that privilege at their own pleasure, and that upon the termination of such rental the pews or sittings so given up will not thereafter be rented."

#### WEST TEXAS

WILLIAM T. CAPERS, D.D., Bishop

Deanery Meets at Gonzales

THE GONZALES RURAL DEANERY, twelve counties on the eastern side of the diocese, met at Gonzales on April 13th and 14th in the Church of the Messiah (Rev. Francis A. Brown, rector). Various conferences bore upon practical matters in the deanery. At organization the Rev. Francis A. Brown was appointed Dean, and the Rev. Paul Bowden of San Marcos, secretary. The night services were devoted to missions and to the Sewanee-West Texas Military Academy drive. The newly organized vested choir of the parish with thirty-two voices led the singing. Bishops Johnston and Capers and Bishop Coadjutor-elect Stevens were present.

#### CHINA'S POSSIBLE FUTURE

WITH THE right modern education the old superstitions and the fanatical ancestry worship of China will disappear, and with the development of Christian institutions will gradually disappear the Buddhist religion. Buddhism has not the strong hold on the population that it has in Japan. It keeps alive to-day by playing upon the ignorance and superstitions of the people. Its temples are not patronized as are the temples of Japan nor does it have the influence in the country that Buddhism has in Japan.

China has a deep respect and admiration for America. Never will it forget that the Boxer indemnity was returned to her to assist in the education of her young men. If this country will give, sincerely and earnestly, at least its moral support, China, developing unmolested by other powers, will show a deep and abiding gratitude to this country.

And the western world is going to be responsible for the future effect of China upon it. China has untold possibilities and potentialities. At the present time she has also many perils for the Occidental world. She has almost one quarter of the world's population. She will some day be a power in the councils of the world. Sooner or later she is going to supply the world with a large percentage of those things which are needed by the world. Shall she be a power for good or evil, shall she bring danger, moral, spiritual, and physical, with her when she takes her place in the markets of trade and commerce and social intercourse, or shall she come to us as a factor in bringing about the peace, welfare, and happiness of the world? The answer will be determined much by what we do for China in the next fifty years. As citizens of the world we have a responsibility from which we cannot escape. As citizens of the United States and as fathers and mothers that responsibility comes to us. We cannot afford to think of her and treat her as a half-mythical, intangible something that can never vitally affect our lives or our welfare. A Christian China means much for the future of the world; an awakened heathen China means a menace

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as great as military-mad Germany, though the danger may come in a form other than the force of arms.—*Michigan Churchman.*

**JAPAN'S SPIRITUAL NEED**

MORAL CONDITIONS in Japan, both in city and country, according to the Rev. C. K. Harrington, D.D., in the *Bible Society Record*, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. Japan herself, by social vice, intemperance, and wretched industrial conditions, is destroying her own physical and moral health. The ordinary laboring man spends a sixth of his small income on liquor.

To supply the wastage of human life and health in the great factories half a million new workers, largely women and children, must be recruited annually from the countryside. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world. Surely the Christian standard for the personal life, for the home, for society, for industrial and economic life, has a great work before it in Japan.

Christian thought when brought into actual contact with the Japanese heart meets a prompt and warm response. They are a people of fine, strong qualities, to which moral and spiritual truth can make appeal.

**THE TREASURE THAT AVAILS**

A MAN went forth out of My house and he returned when the day was done and laid at My feet the treasure he had gained during his absence from My house.

And when I saw what he had brought Me, I was angered with that man, for he had brought only those things that avail nothing.

So I called him to come to Me and I opened My hand and gave him what he had given Me. Then was he amazed, for he was well pleased with the treasure he had found.

"Why take You not the gifts I bring?" he asked. "They were won with much cunning and many men coveted them."

"Receive them again," I answered. "My gift to you is not recompensed with such as these. What can I take from you that no man covets? Give that to Me."

So he left My house and journeyed into a far country and naught had he but those things which some other man coveted. And he gave unto other men whatever they coveted until the day came when he had nothing left and on that day returned he unto My house.

"I return," he said. "And I have naught left that any man covets. What then is there that I can give you seeing that I have nothing left?"

Then took I that man by the hand and blessed him for he had sought to do My will knowing not what it was I asked of him. And I gave unto him that which he gave unto Me; a heart of pure love and a will meek to do the bidding of the servant.—*Living Waters.*

**"IT'S ME, O LAWD"**

SOMEONE ONCE said that the only pure folklore we have in the United States are the old-time melodies and camp meeting songs of the Southern negroes. One started thinking the proposition over as the lines of colored doughboys swung down the sycamore lined roadways of France in the dusk of the evening, singing in that quavering, strident, half-moaning voice that surely has the elements both of primitiveness and originality.

A long line of colored troopers were marching along a hillside in the zone of operations one evening as we came upon them. Long before we met up with them the melody of some old plantation song could be recognized. As we approached them the words could be distinguished.

"It's me, O Lawd, standin' in th' need o' prayer;  
It's me, O Lawd, standin' in th' need o' prayer."

Then a high-pitched, quavering, piercing voice—the leader—rose above the noise of many heavy boots on the cobblestone road:

"Not my mother, not my sister," and then the whole company in a great perfervid primitive prayer:

"It's me, O Lawd, standin' in th' need o' prayer;  
It's me, O Lawd, standin' in th' need o' prayer."

Again the high-pitched voice of the leader: "Not the elder, not the chaplain," and then the whole company:

"It's me, O Lawd, standin' in th' need o' prayer."

It had a swing to it that couldn't be described without the notes. Lieutenant Senny (white), a Plattsburg and Harvard man, who had charge of this company, told me that he couldn't possibly have a finer lot of soldiers under him than those negro boys. He encouraged them to use their plantation songs and kept them at it for months, until they had no fear of Huns or death or anything in the world—if only their hearts could give voice to the stirring melodies.—*CHARLES N. WHEELER, in Chicago Tribune.*

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