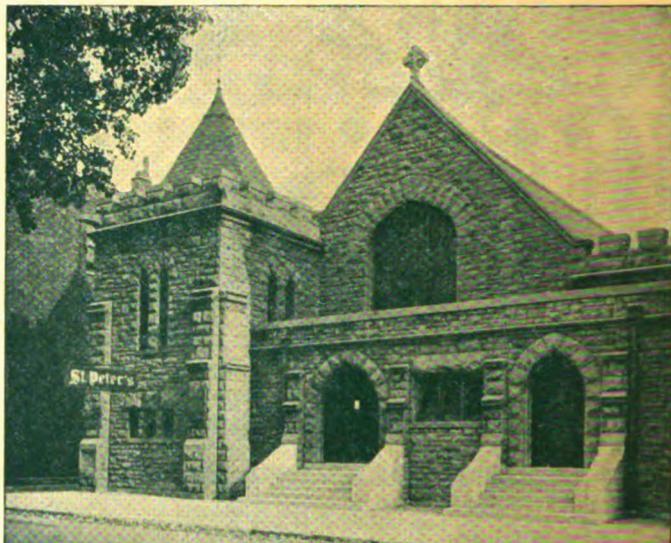


# The Living Church

**T**ye then were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. . . Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. \* \* \* \* \*

The enormous number of churches that have been and are now being constructed of Indiana Limestone are irrefutable evidence of its superiority as a building material for ecclesiastical purposes.



*St. Peter's P. E. Church, Chicago, Ill.  
W. A. Otis, Architect*

BOOKLETS ON INDIANA LIMESTONE WILL BE MAILED ON REQUEST

INDIANA LIMESTONE QUARRYMEN'S ASSOCIATION  
Box 789 Bedford, Indiana  
METROPOLITAN SERVICE BUREAU, 489 FIFTH AVENUE, NEW YORK CITY

## HONOR ROLLS and MEMORIAL TABLETS

Bronze or Marble with Mosaic Ornamentations

## MEMORIAL WINDOWS

After the Antique Method

## CHURCH FURNISHINGS

of gold, silver, brass, bronze, marble, or wood

# SPAULDING & COMPANY

Michigan Avenue at Van Buren Street

CHICAGO, ILLINOIS

**\$25,000**

**Morehouse Publishing Company**

**of Milwaukee, Wisconsin**

**8% Cumulative Preferred Stock**

**Par Value, \$100 per share**

**Dividends payable quarterly on the first days of March, June, September, and December**

Redeemable in full at par on March 1, 1931. Redeemable after March 1, 1923, at the option of the Company upon 30 days' notice at \$105 per share and accumulated dividends.

**CAPITALIZATION**

Common Stock outstanding.....	\$75,000.00
Cumulative Preferred 8% Stock now proposed..	25,000.00
Surplus .....	86,771.63

The following is a summary of the appended letter of Mr. Frederic Cook Morehouse, President of the Company:

Incorporated 1885 as The Young Churchman Company. Reorganized, capital increased, and name changed in 1918.

The principal publishing house of the Episcopal Church.

Maintains a thoroughly equipped publishing and printing house and bindery, all working exclusively on the publications of the Company—about 70 employees.

Average net earnings in past six years more than four times the annual dividend charge for this issue.

Has had, and entirely paid off, a 5% bond issue of \$35,000—negotiated when the business was less than half its present strength.

Bank frequently loans the Company, without security, more than twice the amount of this issue.

Greatly increased business requires this small expansion of capital.

Net Assets of more than six times the amount of this issue.

Net Quick Assets of nearly four times the amount of this issue.

Net Quick Assets must be maintained to amount of 125 per cent of this issue.

Corporation insurance of \$15,000 upon the life of Frederic C. Morehouse, President.

No bonded debt.

**LETTER FROM THE PRESIDENT**

With respect to the proposed issue of Preferred Stock of Morehouse Publishing Company I submit the following information.

**HISTORY**

The Morehouse Publishing Company was organized and incorporated in 1885 as The Young Churchman Company for the purpose of taking over and continuing the publication of "The Young Churchman" and "The Shepherd's Arms", Sunday school papers of the Episcopal Church, that had been founded by the late Linden H. Morehouse in 1870 and 1877 respectively; and of beginning a book publishing house chiefly for the literature of the Episcopal Church. The Rt. Rev. Edward

R. Welles, D.D., Bishop of Milwaukee, was the first president; the Rt. Rev. J. H. Hobart Brown, D.D., Bishop of Fond du Lac, vice-president; and Linden H. Morehouse, the principal owner, secretary and treasurer, and manager. The original capital stock was \$16,000. From the first the profits, other than the modest amounts drawn by the manager as his salary and, in later years, small dividends annually declared, were kept in the business as the Surplus, thus furnishing capital sufficient for expansion and permitting the steady growth of the book publication branch of the business, which at the present time wholly overshadows the periodicals in annual volume.

"The Living Church", a well-known weekly publication, was purchased from a previous owner in 1900, at which time the small composing room formerly maintained was expanded into a modern printing office with large presses, linotypes, etc. To finance this purchase and expansion a bond issue of \$35,000 expiring serially in five, ten, and fifteen years at 5 per cent was floated in 1903 and was sold wholly through advertising in "The Living Church" and in a small number of circulars. The last of that issue was paid off in 1918, at which time the corporation was reorganized as Morehouse Publishing Company, and the capital stock increased to \$75,000. A bindery was added to the plant in 1918.

At the present time the officers are: President, Frederic Cook Morehouse, son of the founder, who entered the business at its inception in 1885. Vice-President, Lilius M. Farrar. Secretary and Treasurer, Linden H. Morehouse, grandson of the founder. There are at present about 70 employees, many of whom have been with the house during long terms of years and are thoroughly familiar with the business.

## THE BUSINESS

The Book publications are the mainstay of the business. The corporation is the leading publication house of the Episcopal Church in the United States—though its publications are not confined to the religious field. Weekly papers now maintained—"The Living Church", "The Young Churchman", "The Shepherd's Arms", and "The Evening Prayer Leaflet", together with "The Living Church Annual"—are read by Churchmen throughout the United States and beyond. These periodicals do not produce appreciable profits, but are large factors in attracting book purchasers to the house and are most valuable mediums of publicity for the business. Their total book valuation is \$55,000, an amount based upon their original cost with reasonable addition for expansion. But since this valuation is largely (not wholly) intangible, and since the periodicals do not produce direct profit, this valuation is not counted as of the "quick assets" of the business, and if it were entirely eliminated the remaining assets would still afford ample protection for the proposed issue of preferred stock. Yet the periodicals are a valuable and important part of the business and give an advertising outlet for book publications at a nominal cost. The publications of this company are well known throughout the English-speaking world; and the selling alliance between the Morehouse Publishing Company and the great English publishing house of A. R. Mowbray & Co., each being agent for the other, brings the former name intimately to the attention of serious book readers in England and the British colonies.

## EXPANSION OF BUSINESS

The few years last past have witnessed a large expansion of the sales of the Company, especially in supplies for Sunday schools. It is estimated that at least eighty per cent of Episcopal Churches and Sunday schools in the United States obtain their supplies directly or indirectly from this Company. So also the literature of the Church is, in large part, here published, and there are also important secular books among its publications.

## PURPOSE OF ISSUE

The proposed added capitalization is intended partly to provide for the great expansion at the present time and partly to reduce current loans. Some idea of the credit enjoyed by the Company may be gleaned from the fact that it frequently has in use in its business unsecured loans from bank AMOUNTING TO MORE THAN DOUBLE THE AMOUNT OF THIS ISSUE. The small amount of this issue now proposed in view of the fact that a larger amount is frequently borrowed from the bank is due simply to the high dividend rate necessary under present conditions.

**FINANCIAL STATEMENT**

AT THE CLOSE OF THE LAST FISCAL YEAR—JUNE 30, 1920

**ASSETS**

Cash on hand and in bank.....	\$ 603.71
Accounts Receivable .....	\$27,321.90
Notes Receivable .....	2,112.26
Invested Endowment for free subscrip- tions to THE LIVING CHURCH....	1,000.00
Mdse. Inventory—Stock finished and in process of manufacture.....	89,851.92
Unexpired Insurance .....	1,073.00
Machinery and Fixtures.....	35,905.79
Periodicals—book valuation .....	55,000.00
	<hr/> \$212,868.58

**LIABILITIES**

Accounts Payable .....	\$ 8,392.01
Notes Payable .....	41,563.90
Fund for free subscriptions.....	141.04
Endowment for free subscriptions.....	1,000.00
Capital Stock .....	75,000.00
Surplus .....	86,771.63
	<hr/> \$212,868.58

Corporation Insurance on Life of President.....\$15,000.00

QUICK ASSETS, OVER AND ABOVE LIABILITIES.....\$70,865.84  
OR NEARLY THREE TIMES THE AMOUNT OF THIS PREFERRED STOCK ISSUE.

**PROVISIONS OF THIS ISSUE**

- 1—Par value \$100.00. Stock is offered at par. Pays 8 per cent annually in quarterly dividends from profits.
- 2—The whole issue expires and is payable in ten years—March 1, 1931. At the end of that period the corporation will be permanently financed.
- 3—The corporation may redeem this stock, in whole or in part, at any dividend period beginning March 1, 1923, at \$105.
- 4—Dividends are cumulative. Stock preferred as to dividends and as to assets. In the event of the dissolution of the Company holders of preferred stock to be paid out of net profits, in addition to accrued dividends, a premium of 5 per cent before any payment on common stock.
- 5—Net quick assets above liabilities to be maintained at an amount not less than 125% of all preferred stock outstanding.
- 6—Holders of preferred stock have vote only in the event of default for three months in dividends or in maintaining the above-named proportion of net quick assets.
- 7—Corporation insurance to the amount of \$15,000 on the life of the President is carried. The President personally carries other life insurance in excess of \$30,000. Ample fire, use and occupancy, employers' liability, and strike insurance is carried by the Company.

The President believes that in the event of his death the business would continue to be carried on safely without interruption, his nephew, Linden H. Morehouse, with several trusted employees of long standing, being competent to administer it.

THE COMPANY IS NOW MORE THAN THIRTY-FIVE YEARS OLD, UNDER ONE MANAGEMENT; AND ITS OLDEST PUBLICATION, "THE YOUNG CHURCHMAN", IS MORE THAN FIFTY YEARS OLD, HAVING ALWAYS BEEN UNDER THE MANAGEMENT OF FATHER AND SON.

The President especially invites interested Church people, patrons of the business, subscribers to its periodicals, and employees of the Company, to become its Preferred Stockholders. He would like to feel that the interest of the Preferred Stockholders, like that of the owners of the Common Stock, would extend to the success of the Company as an important agency for Church work and not merely as a pecuniary investment.

Very truly yours,

**FREDERIC COOK MOREHOUSE,**  
President.

**Price \$100 per share and accrued dividends**

Sold only at the Home Office

**MOREHOUSE PUBLISHING COMPANY**  
1801-1811 Fond du Lac Avenue, Milwaukee, Wisconsin



CHURCH MISSIONS HOUSE, NEW YORK (The Church's Headquarters)

## Chapel of The Presiding Bishop and Council

The Highest Administrative Body in the Church

The Presiding Bishop and Council, before each meeting, assemble in their Chapel to ask God's Blessing upon their deliberations and to sing His praise.

At noon, each day, the officers and staff of the Council gather in the Chapel to render worship and praise.

This Chapel thus, in a way, represents the whole Church. It is the official place of worship for the highest official administrative body in the Church. It is the prayer of every Churchman that in this Chapel the Divine Wisdom may be abundantly vouchsafed to those who deliberate and those who administer in the Name of the Church.

The Chapel of the Presiding Bishop and Council is, of course, completely equipped with the New Hymnal, both the Musical and the Word Editions.

### THE NEW HYMNAL

With both Words and Music

Single copies . . . \$1.20 per copy  
Lots of 100 or more . . . 1.05 extended payment  
Lots of 100 or more . . . 1.00 cash

### With Words Only

Forty Cents per copy

Carriage charges extra

PUBLISHED BY

THE CHURCH PENSION FUND  
14 Wall St., NEW YORK CITY

## THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 1801 Fond du Lac Avenue (Editorial headquarters and publication office).

New York: 11 West Forty-fifth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

**SPECIAL NOTICE.**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

ADDRESS ALL SUBSCRIPTIONS TO THE LIVING CHURCH, MILWAUKEE, WISCONSIN.

### ADVERTISING

CLASSIFIED ADS., MEMORIALS, AND APPEALS. 3 cents per word. Marriage and birth notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis., and reach there not later than Tuesday morning for the issue of that week.

DISPLAY RATE: Per agate line, 15 cents.

All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

Address advertising business to C. A. Goodwin, Advertising Manager.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	621
The Victory That Overcometh—The Church's Salary Schedule	
—THE LIVING CHURCH—A Stock Issue—Acknowledgments	
ANSWERS TO CORRESPONDENTS.	624
DAILY BIBLE STUDIES.	624
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas.	
LXII.	625
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	626
EASTER POETRY.	627
An Easter Carol (The Rev. John Mills Gilbert)—Ring, Happy Bells (Martha A. Kidder)—Three Days (I. M. B.)—The Robe of Jesus (The Rev. John H. Yates)	
CONCERNING INTROITS. By the Rev. John H. Egar, D.D.	628
"CONSIDER THE LILIES". By Arthur M. Harris. (Poetry.)	629
MISSIONARY TREASURY.	629
SALARY SCHEDULE OF THE PRESIDING BISHOP AND COUNCIL.	629
WHEN THE STONE IS ROLLED AWAY. By Charles Nevers Holmes. (Poetry.)	629
LOYALTY TO THE FORM OF CONSECRATION IN THE AMERICAN LITURGY. By the Rev. Charles H. Hibbard, D.D.	630
THE LOVE OF GOD. By Harriet Storer Flisk. (Poetry.)	631
THE HOME PRIESTESS. By Sarah S. Pratt.	632
THE KNAPPER. By the Rev. Louis Tucker.	633
CORRESPONDENCE.	634
The Fiscal Policy of the Church (The Rev. Theodore Haydn)	
—Our Relations with Scandinavian Churches (The Rev. S. J. Hedelund)—Has the Holy Eucharist an Essential Formula? (The Rev. Lucius Waterman, D.D.)—Observance of Greek Independence Day (The Rev. Thomas Burgess)—The Use of Intinction (The Rev. Henry S. Whitehead, Dorothy J. Provost)	
LITERARY.	636
PERSONAL MENTION, ETC.	637
BOTH HOUSES OF CANTERBURY GATHER IN CONVOCATION. The London Letter. By George Parsons.	639
THE CANADIAN NEWS LETTER.	640
THE NEW YORK NEWS LETTER.	641
REV. J. THAYER ADDISON TELLS DANGERS OF A MODERN EGYPT. The Boston Letter. By the Rev. Ralph M. Harper.	641
CASSATT HOME PENNSYLVANIA'S NEW ADMINISTRATION CENTER. The Philadelphia Letter. By the Rev. Thomas S. Cline.	642
CHICAGO NORMAL INSTITUTES ATTRACT LARGE ATTENDANCE. The Chicago Letter. By the Rev. H. B. Gwyn.	642

# The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, MARCH 26, 1921

NO. 21

## EDITORIALS AND COMMENTS

### The Victory That Overcometh

WE speak often of the victory of Easter, and of the promise for other victories of our own that it implies. We speak rightly; but the nature and the promise of the victory are apt to be very vague indeed in the mind of most of us.

Christ triumphed, indeed, over death. But thus to personify death is to make the statement somewhat unreal. Men died before the Victory on the Cross, and our Blessed Lord died hanging upon it, and man has continued to die since that Victory as he had died before it, and so he will continue to die until the last day comes. Death is swallowed up in victory, not as though men were no longer to die, but because death was now made the gateway into a fuller life for those who should be willing to enter into it.

So also as we look about the chaos that is in the world to-day it is hard to see that much of the fruit of victory is evident in mankind. Force established its apotheosis not more in Gethsemane than in the Europe of 1914. The men who made war on civilization did so with the name of Jesus on their lips. Bishops and archbishops blessed not only the outgoing hosts that devastated Belgium and France but the very cause in which these advanced; and the two foremost of those archbishops have now been elevated to the cardinalate by him who sits on the throne that is built over the grave of Peter, and who claims to wield the authority of Peter. As we write of this it will seem to Romans only the polemic of such as are bound to controvert their system and it will be impossible for us to make them see the act in its true horror. To us the blasphemy of the decoration of these archbishops by the Pope is not one whit less than there would have been if Peter, in whose name the red hat is conferred, had chosen Judas Iscariot as the recipient of the highest honors of the Church. How can devout Catholics of the Roman obedience in America or England or France or Belgium fail to terminate forever their allegiance to a bishop who thus defies the moral sense of the world? How can those who suffered or who realize the suffering caused by the act which these unfaithful prelates blessed, allow themselves, by their silence, to acquiesce in this act of perfidy? The cardinal's hat should now be adorned with rows of iron crosses for tassels. Never before in all Church history—not in the midst of the degradation of the fifteenth

century—has the major portion of the Church done a more terrible thing. We indict the largest section of Christendom and of the Catholic Church for blasphemy in this act of its premier bishop toward those who had blessed the hordes of evil in the name of the Prince of Peace.

And yet we are bound to find the Victory that overcometh the world in this our Easter meditation.

He came from His Father's throne, where love is the atmosphere that is breathed, and He clothed Himself in human flesh. Mankind was living in darkness and in hatred; He came to show the Way of Love. It would have been much to have Him speak of love; but He did more than that. He permitted Hate to put Him to death. And then He demonstrated that Hate had bounds set to its dominion, and that His love was stronger than Hate. He rose from the dead. He created the means of incorporating men and women and little children into His own Person. He offered them His own divine life to be sacramentally taken into their lives. He sent the Holy Spirit to guide them collectively into all truth and to dwell with them individually, taking their bodies as the temples of the Holy Spirit. As He took humanity into the highest heavens, so He gave divinity to men upon the earth when He permitted the Church to be forever the extension of the Incarnation.

In short, He started human history on a new plane. The power to live a regenerate life was given to men; it may almost be said that there is no limit to the spiritual greatness that might be attained. Only slowly did mankind embrace the new life; but as men did embrace it, did become regenerate in baptism, did receive the power of the Holy Spirit in confirmation, did receive their new daily bread in the Holy Communion, did strive to live the Christ-life, and did receive forgiveness of sins when sins were committed, the atmosphere of love descended from heaven to earth. Martyrs breathed that atmosphere though wild beasts tore their flesh. Nations felt that nations owning the principle of Christian love might be built over their remains. The Kingdom of God was set up on the earth. The impetus and the power to do His will on earth as it is done in heaven were given to men.

And everywhere Christian altars were erected as spiritual dynamos, and power was made available

to the sons of God and of the Church; the power of an ever-burning, divine love; the power of an endless life.



THERE WAS JUST ONE limitation in all this. Every whit of the divine gift was *offered*; not one whit of it was made available except to him who voluntarily seized it.

To have provided otherwise would have been to turn mankind into rows upon rows of machines. But God had tremendous respect for human nature. In the image of God had man been created. God had pronounced him collectively very good. And though individually the whole race passed from infancy to old age and died in sin, not one realizing the "very good" of which the race was capable, still God did not countermand His verdict. Finally He sent His Son to live the life for which the race was created. He is the "very good" which God saw in the infancy of the race.

But the very goodness must be voluntarily seized if man would be man. Throughout the Christian ages there have been saints, countless ones, who have lived the sacramental life of sanctity and peace and love. These are the vindication of the creation and of the Incarnation. These show man in his true light. These have enabled the Holy Spirit to push sin and evil farther and farther back towards hell. These have made possible the ideals that we call Christian, have emancipated woman, have ended slavery, have created philanthropy, have erected hospitals and schools and built up great ministries of mercy. These struggle to end war and to restrain those who would make war. These are the hope of the future ages.

But never have these ideals completely dominated even the Church, much less the world. That is why we have made no greater progress in our civilization.

The Easter sun rises this year, has been rising for several years, over a chaos that is almost un-

paralleled. The failure of the Church that is in Rome and in Germany is illustrated in the act that we have called blasphemy almost more than by the war itself; for this act is deliberate and official, and it sets the seal of Rome's approval upon the blasphemy of the German hierarchy. Yet well do we know that there are still saints who look to the Roman see for their guidance, as there are saints apart from it; and that the Christ-life dwells rather in His saints than in those whose claim to regard in the Church is simply that they have been called to high official position. Apostles may fall the more grievously because of the exalted position to which they have been called.

The power that can regenerate the world is still latent in the sacraments. These downed Nero and the Roman empire; these can triumph over this chaos. Yes, the sacraments, received by living men and becoming the motive power of their lives, can bring new order out of chaos; but only to the extent that human wills voluntarily direct that lives be lived in that atmosphere of love.

To-day's duty of the Church is to war against hate. It is hard, for the time has obviously not yet come when our late enemies are either penitent or trustworthy. Love does not demand that we relieve them from burdens that would be added to the greater burdens of their victims if they were taken from those who created the burdens. Love does not demand that precautions be not taken against new wars of aggression. Love certainly does not demand that wrong be called right or that evil be pronounced good.

The victory that is of Easter is possible only in so far as the spirit of Christ shall be permitted to permeate ourselves and our governments and our civilization, but more especially to permeate the Church. There is no victory except as spiritual forces set loose by our risen Lord shall win it.

For *this* is the victory that overcometh the world; even our faith.

**W**E are printing on another page the Salary Schedule of the Presiding Bishop and Council. That 37 officers and secretaries, and 89 clerks and other employees, are required to perform the national and international work of the Church is an indication of how great an amount of activity there is in the central headquarters. On the financial side the accounting for an annual income of nearly \$4,000,000, much of which is received in very small amounts, involving separate accounts with every parish and mission on the one hand and with every paid worker in remote and near fields of work, requires the constant services of many clerks; while in most of the departments the expenditures for secretaries and others have nothing to do with the collection of money and are to be interpreted as involving definite, constructive work in every field of religious activity.

#### The Church's Salary Schedule

In our judgment this salary schedule should be taken as the standard to which salaries for technical work throughout the Church should approximate, except to the extent that living conditions in New York are more expensive than in smaller places, a fact that should be taken into account in establishing local salary schedules elsewhere. The Presiding Bishop and Council, acting as trustee for the whole Church, must not inquire what is the lowest figure at which any needed employee can be obtained, but what sum should be taken as the *right* standard of compensation for each position as it is created. Many men, and especially many of the clergy, are doing equally important and difficult work at much smaller stipends throughout the Church; but ought the national Church to seek to reduce clerical salaries to the

utmost minimum, or to establish a reasonable scale for them? We think the latter. In our judgment the Church's national office should be a model as employer.

Business men especially will scan this schedule with intelligent interest; and we shall venture to submit to a considerable number of them individually the question: To what extent has the Council adequately determined the salaries that ought legitimately to be assigned to the respective positions?



**W**E have pleasure in stating that it will no longer be necessary to restrict alternate issues of THE LIVING CHURCH to half size. Our readers have been very patient under the causes that made that course necessary, and have contributed liberally to THE LIVING CHURCH SUPPLEMENTAL FUND. But the Church needs the full-sized issues.

THE LIVING CHURCH We have determined upon the following plan to restore the impairment in assets of the publisher caused by the deficit of the past months in publishing THE LIVING CHURCH:

The subscription price will be fixed, for a single year, at \$5.00; to the clergy, \$4.00. All bills for renewals occurring between April 1, 1921, and March 31, 1922, and all new subscriptions entered between those dates, will be at that rate. Unless unforeseen circumstances arise, that charge will prevail only for the one year. Each subscriber will thus contribute about 75 cents to the deficit created by the high costs of 1920-21, and 50 cents to prevent a like deficit for 1921-22.

But we realize that there will be some subscribers who cannot easily pay this increased price. We desire that such should not feel obliged to drop their subscription. These may (a) pay \$4.00 for the year (clergy \$3.50), and the balance will be taken from the SUPPLEMENTAL FUND that subscribers have been good enough to create; or (b) if even this is impossible, they may (both clergy and laity) pay \$3.00 and the remainder will be taken from our SPECIAL FUND for free subscriptions, derived chiefly from a small endowment held for the purpose. A limited number of subscriptions for the clergy can also be entered entirely free and be paid from this fund.

Not many publishers could, in this frank manner, leave each subscriber to tell which rate he ought to pay. The confidence that is so well established in THE LIVING CHURCH FAMILY enables us to treat one another on an entirely different basis from that which must prevail in purely commercial enterprises.

Thus the SUPPLEMENTAL FUND will perform a two-fold purpose. It will fulfil its mission of dividing with the publishers the losses during the period of highest cost, and it will prevent the necessity which some would feel of discontinuing their subscription, were the price to be increased without provision to supplement what these can pay. We should have been unwilling to fix a subscription price that would have compelled some of our most valued subscribers to drop from the list.

Thus, also, at the close of a twelve-months period the impairment of the assets of the company will be entirely restored, a like impairment for the ensuing year will have been prevented, and we shall know what basis of cost must underlie the permanent subscription price then to be fixed.

It remains only to express once more our grateful appreciation of the assistance rendered by the many contributors to the SUPPLEMENTAL FUND. These have made the new plan possible, and we thank them for it.

For the week ending Saturday, March 19th, this fund has been increased by 31 contributions aggregating \$360.19; a total of 222 contributions amounting to \$2,703.11.



WE may be permitted to direct attention to the advertisement of a Preferred Stock issue of \$25,000, paying eight per cent., which the Morehouse Publishing Company announces in the first three pages of this issue. The advertisement speaks for itself, and the statement relative to the Church publishing house which has been built up in a period of nearly forty years is one in which we

**A Stock Issue**

take a pardonable pride.

The proposed addition to capital is not made necessary by reason of losses on periodicals for which, as we have explained, full provision has already been made. Rather does the necessity arise from the large increase in capital required to finance the publishing of the Church. Practically the whole number of Church schools in this country now look to this house for their text books. In order that these may be provided in sufficient quantities for the fall opening of every year, the great amount of paper required must be ordered nearly a year before such opening, the bills must be discounted months in advance, and the labor for printing must be paid for, so that the finished goods are in stock and paid for from six to twelve months before they are sold and the promptest of the purchasers have paid for them. Present-day material for such schools, and particularly the material of the Christian Nurture Series, is so much more expensive than the Sunday schools of the old order had ever dreamed of requiring, that the very expansion of the business of this company in the past few years has become an embarrassment to it. Our bank has carried us liberally, but it seems best to make this more permanent provision for financing the business in the years to follow. No difficulty is anticipated in paying the eight per cent. dividends called for in this issue; and because the current rate of money is so high the issue is made as small as is consistent with the needs of the business. Under the very strict laws of the state of Wisconsin relating to the sale of securities, authority has been given by the Railroad Commission for this issue, as a Class

A. security. We are hoping that our friends will subscribe for it without other advertising than is given in this issue, and that the stock may be in the hands of those who are interested in the work which the Morehouse Publishing Company is trying to do. A share costs \$100; and any number of shares up to the amount of the issue may be ordered.

The first dividend, at the rate of 8 per cent. per annum, will be paid June 1st, and will cover such number of months and days as shall have elapsed since payment for the stock was received. Subsequent payments will be at three-month intervals. For the convenience of those who may not be familiar with transactions involving stock we may state that, unlike the procedure in the case of bonds, the quarterly dividend will be mailed to them regularly, requiring no attention on their part, and that under the law dividends are exempt from normal tax in the United States. The dividends, after the first, will amount to \$2.00 on every \$100 share of stock, paid on the first of March, June, September, and December of every year.



**ACKNOWLEDGMENTS**

**NEAR EAST RELIEF FUND**

Trinity Church, Ottumwa, Iowa.....	\$ 4.00
Miss Mary Knight, Santa Barbara, Calif.....	20.00
A member of St. Philip's Church, Charleston, S. C.....	10.00
St. James' Church, Batavia, N. Y.....	16.00
Trinity Church, Marshall, Mo. *.....	30.00
Holy Trinity Church, Swanton, Vt.....	5.41
Rt. Rev. Wm. Mercer Green, D.D., Meridian, Miss.....	15.00
Bennett E. Seymour, Central City, Colo.....	5.00
Church Service League, All Saints' Church, Winter Park, Fla.	46.75
St. Michael's Church, Oakfield, N. Y.....	21.55
Junior Guild, St. Michael's Church, Oakfield, N. Y.....	5.00
Laura H. Hutchinson, St. Clement's Church, Philadelphia, Pa.	10.00
In memory of Alison, Rochester, N. Y. *.....	5.00
Epiphany Girls' Friendly Society, Rochester, N. Y. *.....	5.00
St. Timothy's Church, Massillon, Ohio.....	46.75
A member of St. Mary's Church, Daytona, Fla.....	5.00
Christ Church Parish, Williamsport, Pa.....	191.66
Dr. Frederick K. Smith, Warren, Ohio.....	25.00
Sunday Schools of Diocese of New Hampshire, Advent Offering.....	20.70
St. Michael and All Angels' Church, Cambridge, Mich.....	10.00
All Saints' Church, Brooklyn, Mich.....	10.00
* For relief of children.....	\$ 507.82

**EUROPEAN CHILDREN'S FUND**

Trinity Church, Ottumwa, Iowa.....	\$ 4.00
St. Peter's Branch Girls' Friendly Society, Plymouth, Conn..	10.00
St. James' Church, Batavia, N. Y.....	183.27
M. R. B.....	5.00
Mary Folbre Unit, Woman's Auxillary, St. Paul's Church, Newport, Ark.....	16.85
Laura H. Hutchinson, St. Clement's Church, Philadelphia, Pa.	10.00
Jane Manders, Winamac, Ind.....	1.00
Christ Church Parish, Williamsport, Pa.....	191.66
Araby.....	1.00
M. M. Goodrich and school children of Osterville, Mass.....	5.00
Dr. Frederick K. Smith, Warren, Ohio.....	25.00
Edith F. Taylor, Boise, Idaho.....	2.50
A friend.....	5.00
House of St. Michael and All Angels' children, Philadelphia, Pa.....	10.00

**CHINESE FAMINE SUFFERERS' FUND**

Trinity Church, Ottumwa, Iowa.....	\$ 4.00
St. David's Parish, Portland, Ore.....	32.69
Miss Mary Knight, Santa Barbara, Calif.....	20.00
St. Peter's Branch Girls' Friendly Society, Plymouth, Conn.	12.00
Mr. and Mrs. D. M. Dulany, Eau Claire, Wis.....	250.00
Sunbeam Circle, King's Daughters, Gibbsboro, N. J.....	3.00
Mrs. Emma Fulleylove, Gibbsboro, N. J.....	1.00
Arthur Fulleylove, Gibbsboro, N. J.....	1.00
Thomas Leavesley, Gibbsboro, N. J.....	1.00
Richard J. Fulleylove, Gibbsboro, N. J.....	5.00
Lucius W. Parker, Gibbsboro, N. J.....	5.00
Girls' Club, Gibbsboro, N. J.....	5.00
Mrs. Eugene Pantzer, Sheboygan, Wis.....	25.00
Church of the Ascension, Washington, D. C.....	10.00
Church of the Holy Communion, Yoakum, Texas.....	23.00
Christ Church, San Augustine, Texas.....	12.00
St. James' Church, Batavia, N. Y.....	65.00
Rev. W. S. Hayward, Syracuse, N. Y.....	1.00
All Saints' Church, Georgetown, Mass.....	4.20
St. Luke's Church, Charlestown, N. H.....	6.00
St. Luke's Church School, Long Beach, Calif.....	8.72
In memory of C. H.—By M. H.....	5.00
All Saints' Church, Riverside, Calif.....	90.00
Holy Trinity Church, Swanton, Vt.....	15.35
Christ Church, Bethel, Vt.....	15.30
St. Paul's Church, Royalton, Vt.....	3.00
M. R. B.....	5.00
In loving memory of Ross H. Arnold—Mrs. R. H. Arnold, El Paso, Tex.....	10.00
St. John's Church, Brooklyn, N. Y.....	55.00
M. N. P., St. Matthew's Parish, Kenosha, Wis.....	3.00
K. L. P., St. Matthew's Parish, Kenosha, Wis.....	2.00
Church Service League, All Saints' Church, Winter Park, Fla.....	46.75
C. A. Santer, LaPorte, Ind.....	5.00
Mrs. Katherine H. Luff, Grace Church, Oak Park, Ill.....	5.00
Calvary Church, Chicago, Ill.....	25.00
In memory of Charles K. Sutphen.....	5.00
Mrs. H. W. Patterson, Salem, N. J.....	5.00
St. Luke's Church, Concord, N. H.....	4.00
Rev. Edmund N. Joyner, Edgemont, N. C.....	2.50
St. Mary's, Beaver Creek, N. C.....	6.58
Chapel of Rest, Legerwood, N. C.....	3.00
Holy Cross Church, Plainfield, N. J.....	11.34
St. John's Church, Williamsport, Pa.....	33.30
Dr. N. A. Penoyer, Kenosha, Wis.....	10.00
Laura H. Hutchinson, St. Clement's Church, Philadelphia, Pa.	10.00

S. B. C. Mazon, Ill.....	2.50
A member of St. Paul's Church, Jackson, Mich.....	10.00
Mrs. Whelan, Berlin, Md.....	2.00
Katharine Lee Jones, Washington, D. C.....	5.00
Grace Church, Tucson, Ariz.....	33.70
Schenectady, N. Y.....	5.00
Protestant Episcopal Bishop of Sacramento, Calif. *.....	100.00
J. C. P.....	10.00
J. H. Law, Brooklyn, N. Y.....	100.00
Mrs. Harry W. Waite, Brookline, Mass.....	2.00
Christ Church Parish, Williamsport, Pa.....	191.66
Mrs. Hiland Southworth, Abilene, Tex. *.....	5.00
Trinity Church, Rutland, Vt.....	5.00
St. Stephen's Church, Paynesville, Minn.....	8.53
Ethel Middleton, Beaufort, S. C.....	5.00
Edith F. Taylor, Boise, Idaho.....	2.50
Mrs. Abbie Mitchell, Southington, Conn.....	5.00
St. Paul's Church, Lancaster, N. H.....	20.20
Woman's Auxiliary, Christ Church, Dayton, Ohio.....	25.05
St. Paul's Church, Montour Falls, N. Y.....	15.00
Mrs. S. Naudain Duer, Philadelphia, Pa.....	2.50
In memory of Ona Elizabeth.....	5.00
St. John's Church, Los Angeles, Calif.....	546.08
T. J. P.....	25.00
A member of Christ Church, Woodlawn, Chicago, Ill.....	2.00
M. A. H.....	5.00
M. T. P., Owego, N. Y.—Easter offering.....	25.00
Mrs. King's class of girls, St. Michael's Church, Milton, Mass.....	21.36
Two members of St. Andrew's Parish, Jackson, Miss.....	10.00
Mrs. R. F. Newcomb, San Diego, Calif.....	5.10
C. B. Dakin, New Berlin, N. Y.....	10.00
St. Helen's Hall, Portland, Ore.....	27.00

\* For relief of children. \$ 2,107.91

#### RUSSIAN REFUGEES' FUND

Holy Trinity Church, Swanton, Vt.....\$ 3.00

#### BISHOP ROWE FOUNDATION FUND

C. A. Santer, La Porte, Ind.....\$ 5.00  
 Church of the Epiphany, Knoxville, Tenn.....5.00  
 S. E. B.....5.00  
 Grace Church, Port Lavaca, Texas.....5.70

\$ 20.70

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.



## ANSWERS TO CORRESPONDENTS

M. A. K.—The fact that the visit of the wise men is celebrated twelve days after Christmas does not imply that such was the length of time between the two events. We have no basis upon which to compute what time actually elapsed between them.

SEATTLE.—A young man desiring to study for the ministry without attending a theological seminary should consult with his bishop in regard to the matter. However he would almost certainly be handicapped throughout his ministry if he were insufficiently prepared.

V. F.—We should hardly be able to make suggestions as to preparation for receiving Holy Communion beyond what you have indicated in your letter. The subject seems to us sufficiently treated in the exhortations appended to the Communion service except that the ancient practice of fasting before receiving may well be adopted.

K. J.—(1) We do not know of an English order whose abbreviation would be O. S. P.—(2) The Bishop of Vermont was a member of the Cowley order up to the time of his election to the episcopate when he resigned and was released from it. The late Bishop Grafton severed his connection with the order some years before he was made bishop.—(3) We have not the information.

ENQUIRER.—(1) Baptism by whomsoever administered is valid if the proper form and matter are used.—(2) Marriage between one baptized and one unbaptized, though deprecated by the Church, is valid.—(3) A Christian so married is eligible for confirmation.—(4) An adulterer, upon repentance, is eligible for confirmation.—(5) The Anglican Churches do not require auricular confession in any given case but it would be highly desirable in a case such as mentioned.

ANXIOUS ENQUIRER.—Academically, any pure juice of the grape is valid matter for the Holy Communion. But the law of the Church Catholic almost (if not quite) without exception has always forbidden the use of any but fermented wine, chiefly, no doubt, because any unfermented juice, unless pressed from the grape and immediately consumed, involves the mixture of other material to stop the process of fermentation, and the juice thus artificially prepared becomes unlawful, and perhaps invalid, for the purpose.

PERPLEXED.—(1) Tenebrae is an evening office for Holy Week consisting chiefly of psalms with the gradual extinguishment of altar lights in token of the increasing solemnity of the events of the week.—(2) The Mass of the Pre-sanctified consists of such part of the Holy Communion service as does not include the consecration, the people being communicated from the sacrament consecrated on a previous day; the reason being that the depth of the Good Friday sadness makes the joyful thanksgiving of the consecration inappropriate to the day.—(3) These special services are lawful in the Church, subject to the direction of the ordinary, when (a) the devotions contained are taken from the Book of Common Prayer or (b) a form for the purpose has been set forth by the Bishop. We cannot say how widespread is the use of either of them.



CHRISTIANS AS SUCH are essentially united together in virtue of their relation to Christ, and that irrespective of any feeling or will of their own. Next they are bound to one another by the obligation of mutual offices, the fulfillment of which is necessary for the well-being of the whole. And lastly, all alike derive their life from their Head who is in heaven.—Bishop Westcott.

## DAILY BIBLE STUDIES

March 28—Witnesses for Christ

READ Acts 10: 34-43. Text: "And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem."

Facts to be noted:

1. St. Peter's address to Cornelius and his friends.
2. He bears his testimony to the resurrection of Christ.
3. He speaks of his personal commission from Christ.

Three characteristics mark a true witness. The first is knowledge. A witness must have knowledge and his knowledge must be the result of personal experience. It was this kind of knowledge that the apostles had of our blessed Lord. They lived with Him. They saw Him put to death, they saw the empty tomb, they talked with Him after His resurrection. His spirit took possession of their whole lives. They knew Christ. The second characteristic is loyalty. After His resurrection the apostles of our blessed Lord were unflinching in their loyalty. True it is that for a little while they were afraid but the Spirit of God gave them power and they were loyal even unto persecution and death. And the third is courage. It took courage to stand before the authorities and say, "We ought to obey God rather than men"—and then take the consequences. But the apostles had the courage.

March 29—"Christ's Easter Greeting"

Read St. Luke 24: 36-48. Text: "Peace be unto you."

Facts to be noted:

1. The apostles were utterly dejected.
2. Our Lord's sudden appearance and salutation.
3. Our Lord's own testimony to His resurrection.

"Peace be unto you." This was our Lord's Easter message to His perplexed and dejected disciples. See them there in that upper room completely cast down. The enemies of their Master had been victorious, they had put Him to death. The Friend whom they had learned to love, the object of their deepest affection, was gone; and they were desolate. They had been looking forward to the day when He would establish His kingdom and they naturally had considered just what part they would have in that kingdom. "The apostles," says Canon Liddon, "were like men who have failed in business. For the moment the sky is overcast; there is nothing to be done—nothing to be hoped for. All seems despair—" And then comes the Christ Himself with His own message: "Peace be unto you." And this is His message to the world to-day.

March 30—Optimism

Read Ecclesiastes II. Text: "He that regardeth the clouds shall not read."

Facts to be noted:

1. If we would reap we must sow.
2. There are factors in life over which we have no control.
3. The certainty of judgment.

We are told that nearly ninety per cent. of the men and women who enter the business world for themselves make a failure of it. The expert statistician can doubtless give many causes for so many failures and so few successes; but one can be certain that fear of difficulties, fear of what may happen, fear of an uncertain future, is one of the direct causes. The farmer wants to reap his crops; he looks up and there he sees the clouds hanging thick and heavy; he is afraid, he hesitates. "If he persists in regarding the clouds," says one writer commenting on this verse, "his crops must be spoiled. If he reaps at once, the threatened rain may never fall, or he may be beforehand with it." The farmer cannot dispel the clouds; he must work in spite of them. There are clouds in every life that we cannot dispel; we must go forward in spite of them. With the inspiration of Easter upon us let us go forward in the power and spirit of the risen Christ, regardless of the clouds.

March 31—The Common Task

Read St. John 21: 1-8. Text: "I go a fishing."

Facts to be noted:

1. Our Lord's third appearance to His apostles after His resurrection.
2. He appeared to them as they were doing their ordinary work.
3. The result of obeying His command.

"I go a fishing." Here is a text for to-day and every day. The apostles knew that they were to carry on their Master's work but just what they were to do or how they were to do if they were uncertain, and so they just began to do their common every-day work—fishing. And before the first twenty-four hours were over the Master Himself came to them, changed their apparent failure into success, and then gave them His commands for the future. Christ came to them as they carried on their ordinary work in life. How often we would like to do something

"great", how often we long to do "something that will really count for Christ and humanity", and we don't know what to do or where to begin! Learn a lesson from the apostles. Just do the work that is at your hand, the simple thing, the common thing, the work that brings no glory or honor, just your daily work, and when the Master has something more for you to do He will tell you.

April 1—*The Patience of Our Lord*

Read I. St. Peter 2: 19-25. Text: "Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." (Verse 23.)

Facts to be noted:

1. As in all virtues, so in patience, Christ must be our pattern.
2. "Suffering wrongfully"—without fault of ours—is the supreme test of patience.
3. Complete patience is born of a perfect trust in God.

We live in an impatient age. The restless spirit of the times is not conducive to patience. In many departments of human activity patience is not considered a virtue. It seems to savor of inefficiency, laziness, and impotence. Men of affairs demand action. "Watchful waiting" is far from popular and subjected the author of this remark to severest criticisms.

Patience is rare. So are diamonds. This fact gives them value. Impatience is the passion of a day. Patience is the virtue of the centuries. When we cultivate the art of patience in the vexing and petty problems of our daily living we share in the triumph of the lofty minds of all the ages past, who, serene in faith, loved to watch the working out of the divine plan.

The patience of our Lord was one of His divine attributes. Had He not been one with the Father, He would never have proved the serene, majestic figure that He is. No imitation of Christ can permit the oversight of His sublime patience.

April 2—*The Little Things*

Read Numbers 32: 20-24. Text: "Be sure your sin will find you out."

Facts to be noted:

1. Moses is addressing the tribes of Reuben and Gad.
2. He is exhorting them to be true to their promise to help their brethren.
3. Their failure to do so will bring its own punishment.

The difficulty with most of us is that we seem to think that little sins don't make very much difference. The little failures, the little deceits, the little seed of envy; how insignificant they seem! And yet they are often the very cause of our failure to receive the best that God has promised us. We are told that in Japan there is a certain kind of spider which throws its web over the telegraph wires and when a sufficient number of these webs have been spun it is impossible to send a message. Linemen have to go out and cut those webs which seem so insignificant, and then the current is restored and messages can be transmitted. Just as long as we allow these little sins to remain and accumulate just so long shall we be unable to hear God's message, and the day will come when our sins will indeed find us out. This is a text that should be taught to every child.



NOTES ON THE NEW HYMNAL—LXII

BY THE REV. WINFRED DOUGLAS

**H**YMN 451. "God of the prophets". The tune *Toulon* is the result of somewhat drastic surgery performed on Louis Bourgeois' noble melody for the French metrical paraphrase of the 124th Psalm. This is in a stanza form of five ten-syllable lines. For the four-line stanza of Denis Wortman's ordination hymn, the music of the original third line is amputated wholly. Moreover the many weak initial syllables of the present words involve rhythmical changes in the old music. But even the scarred torso has dignity and beauty. Few byways of musical study will reward the Church organist so much as an intimate acquaintance with the unaltered melodies of Louis Bourgeois; he was a melodic genius of the first order.

HYMN 454. "O Thou who makest souls to shine".

This is the single new addition to our ordination hymns. It is taken from a work entitled *The Pastor in his Closet*, published in 1847 by the Rev. John Armstrong, then vicar of Tidenham, England. Six years later he became Bishop of Grahamstown. Canon Carter wrote an interesting memoir of his life.

The tune *St. Lawrence* was composed by the Rev.

Leighton George Hayne, who was in 1863 precentor of Oxford University. He published at that time *The Merton Tune Book*, in which this melody was the setting for "Sun of my soul". Its association with the present words is due to *Hymns Ancient and Modern*.

HYMN 455. "Come, Holy Ghost, our souls inspire".

The great original of these lines, *Veni Creator Spiritus*, by Bishop Rabanus Maurus Magmentius, A. D. 776-856, has been discussed at No. 375. The present paraphrase, taken from the ordinal, was written by the Rev. John Cosin, afterward Bishop of Durham, while he was rector of Brancepeth, England, and published in his *A Collection of Private Devotions in the Practice of the Ancient Church called the Hours of Prayer*; where it was given as the hymn for the Office of the Third Hour, or Terce. But there is reason to believe that it was first publicly used on no less an occasion than the coronation of King Charles I, February 2, 1626. Among Bishop Wren's suggestions for revision of the Prayer Book, many of which were adopted in 1661, occurs this note: "If there be a more elegant translation of *Veni Creator*, it would here be put in instead of the old. I hear that at the King's coronation there was another." Internal evidence shows that Bishop Wren's document was prepared before the coronation of Charles II in 1661; hence the reference is to Charles I. Now the manuscript of the order used by Charles I personally at his coronation contains the old long paraphrase of *Veni Creator*; but it contains also, on an otherwise blank page, immediately before the crowning of the Queen, Cosin's paraphrase. It therefore seems highly probable that it was actually used, as Bishop Wren heard. The paraphrase was added to the ordinal in 1661.

The compression of twenty-eight lines of concise Latin into eighteen of English is manifestly impossible; and yet no important idea of the original is wholly missing.

The simple and effective tune by John Henry Hopkins has been in all of our Hymnals since 1872. The plan of antiphonal singing directed by the ordinal may well be used at other times, with practical modifications. It would be most effective for the men of the choir to sing the first line of each couplet, with the others and the congregation taking the last line, and all singing the doxology couplet. In the second stanza, sing the first word, "Thou", on the accented first beat of the measure, like "Praise" in the ninth. "Teach" in the seventh may or may not be thus treated, as "us" is susceptible of accent. The tune is highly effective when sung with dignity. It is not quite modal; but with the *Amen* makes almost the effect of the Eighth Church Mode.

In the *Tune-Book* published in 1858 by a committee appointed by the House of Bishops, and consisting of Doctors Muhlenberg, Bedell, and Geer, these words are set to a very interesting adaptation of the Palestrina *Gloria Patri* from which is drawn our present Easter tune for "The strife is o'er".

The plainsong tune has been discussed at No. 375. It only needs remark here that the irregular lines of the two final stanzas require modifications of the melody which have been carried out in the characteristic manner of the style. Parishes which are eager for Catholic usage should diligently study this famous tune. I add, for the benefit of the brethren who do not think that Americans like plainsong, that the provision of such tunes in the book is the smallest in any recent Church Hymnal; that it is a little less in its proportion to others than was adopted in the Canadian Hymnal; that with the exception of No. 74, whose popularity none will deny, each plainsong tune is merely an alternative, for such as do like to use it; and finally that, judging from the appreciative letters from every part of the land, there are many in the latter class.



NO ONE thing does human life more need than a kind consideration of men's faults. Every one sins; every one needs forbearance. Their own imperfections should teach men to be merciful. God is merciful because He is perfect. As men grow toward the Divine, they become gentle, forgiving, compassionate. The absence of a merciful spirit is evidence of the want of true holiness. A soul that has really entered into the life of Christ carries in itself a store of nourishment, and a cordial for helpless souls around it.—*Henry Ward Beecher*.



**W**ILBERT B. SMITH is one of the really heroic figures of modern missions. As a child he suffered from a tuberculous thigh, which made necessary the amputation of one leg almost up to the hip. But, undaunted, he prepared himself for business activity.

Then, feeling a summons to more definite work for Christ, he took a degree at the University of Pennsylvania and entered the service of the Y. M. C. A. For years, despite the handicap of his crutches, he journeyed up and down India, in charge of all the school and college work among natives there, on behalf of the "Y", making friends with every sort and school of Christian missionaries, from the Oxford Mission to the ultra-Protestants; and his extraordinary cheerful courage endeared him to all. He returned home last year for a little furlough; and now he has just reached Egypt, where a task similar to that in India has been assigned to him. This will mean, however, much more toil and danger; for it involves laying new foundations, in the presence, not only of a reviving nationalist spirit, but of a fiercely intolerant Moslem opposition. Mr. Smith (like all men who have worked for Christ on the farthest front) places his chief reliance on prayer; and I, who have known him since boyhood, invoke on his part your intercessions for all he and his fellow-workers are undertaking in Egypt to-day.



THE *Guardian* publishes a remarkable account of a Hebrew-Christian festival, observed at the Grand Hotel, London, recently. Twenty Jews and fifteen Gentiles were present, all Christians except one Russian refugee. The Rev. Paul Levertoff, wearing the *tallith*, presided. After the lights had been blessed, Pss. 95-97 were sung, with the Sabbath Hymn "Come, O Bride", two lessons, from Isaiah and St. John, were read, the Lord's Prayer was recited, and *Kiddush* said, all in Hebrew; and a Sabbath Eve repast was served. Later, after much discussion, it was agreed to form a commission of Jewish Christians, with Gentile associates, which is to prepare a Hebrew liturgy. Fr. Levertoff, chairman, is Sub-Warden of St. Deiniol's Library, Hawarden; and he will doubtless be glad to give further information about the movement.



PAGANISM is not extinct in this Christian land; indeed, it seems on the increase. On the Indian Reservations one hears of "pagan Indians", who continue magic rites such as their savage ancestors used—snake dances, dog-festivals, and the like, pathetic survivals of interest to the ethnologist and to the student of folk-lore. But such an advertisement as this, taken from a Boston paper, is infinitely more significant of the work that has to be done, before America is a really Christian country:

"EUTHANASIA  
"(EASY DEATH)

"It has been stated that there are 200,000 persons in the United States praying for death. As praying for death is futile, the Governor of a State should be given authority to appoint a Commission of highgrade physicians—both men and women—to act on all cases needing and wanting death, and a 'House of Eternal Rest' (in other words, a rescue league for the human animal) should be legally established. Tragic suicides occur everywhere, in many cases involving danger to the public, and nothing has ever been done to help these unhappy persons to oblivion. Every humane person should advocate legalized euthanasia. It is mercy of the highest order. Send for circular."

It will be remembered that in *Lord of the World*, one of Hugh Benson's imaginative romances of the future, the kill-

ing of the aged and the hopelessly sick was carefully arranged; and not a few theorists have urged it seriously. But I have yet to find any justification for it on Christian grounds; and (leaving the religious aspect wholly out of it) there would be such terrible risk of blunder in determining what cases were actually "hopeless", and of crime in using this method, that one shudders at the very thought.

It is agonizing beyond words to watch the prolonged agony in certain cases of cancer, say: but "the Lord has created medicines out of the earth, and he that is wise will not abhor them." Much pain can be quieted; and there is the promise of compensation for affliction here. "Euthanasia" certainly holds no solution for us.



FROM THE BOSTON *Herald* of March 1st I take this poem by M. A. De Wolfe Howe, well-known man-of-letters, and son of the Bishop of this Church whose name he bears. He must be utterly saturated with partisan hate, or altogether blind to greatness, who can read it unmoved. Many of us who parted company with Mr. Wilson in 1914, and who have regretted much he has said and done since then, do nevertheless honor him as one of the most far-seeing and constructive statesmen our country has ever known, whose influence for good in world-affairs will be felt in generations following:

"VALE—ATQUE SALVE

"A broken figure disappears alone  
Down the dark roadway of the overthrow;  
Yet is there time ere fades the twilight chill  
For one more volley! Hasten, ye who will,  
To seize on stick and shard, and hurl them after  
The bent wayfarer! All your taunting laughter  
Will fall unanswered; naught will he hurl back  
Who plods in silence down the fated track.  
Yet let none but the perfect cast a stone!

"We, the imperfect, see the doom foreknown  
On them whose vision passes human deed,  
Who, free themselves in spirit, would have freed  
Mankind at one quick stroke from its old bonds  
Of greed and self that still to self responds,  
But, bred in imperfections, know we not  
That, stumbling through the mists, the light forgot,  
Sudden we see that clouds lift from our land,  
And on its sun-lit heights again we stand!  
Then shall our leader through the valleys shine  
A mystic form, a name to intertwine  
With legends of kept faith, unbroken hope,  
And quenchless gleam on gorge and icy slope.

"Thus Moses leading to the very door  
Of promise might not cross its threshold o'er—  
Yet towers secure the leader evermore!"



I TAKE THIS admirable editorial from the Chicago *Evening Post*, commending it to those superficial readers who have been misinformed by the desperate "wet" propaganda. It is headed: "Who wants Prohibition Repealed?"

"The liquor traffic is legally dead. But its spirit has returned to haunt us. The dissatisfied, however few, always shout the contented.

"Where originates the demand for repeal or modification of the Eighteenth Amendment?

"It does not come from the wives and mothers of America.

"It does not come from men engaged in production or commerce or public service.

"It does not come from the farmers.

"It does not come from those workers who understand the needs of their own movement.

"It does not come from the army of men and women engaged in law enforcement, in supervising hospitals, homes for the indigent, and agencies for the relief of human want and suffering.

"It does not come from the millions of Church members.

"There may be found in all these groups some who join the cry, but in the mass the men and women who are doing the useful work of the country, who constitute its strength, who are its hope and assurance of progress, rejoice in the death of the liquor traffic.

"It will pay the politicians to take into account these elements of our population."

## AN EASTER CAROL

(For the garden, just before dawn)

Awake! The day is dawning! Wake!  
Once more the Risen Lord shall take  
Thro' all earth's gardens His bright way  
With gifts of Life this Easter Day.

Birds, large and small, in nest, on limb,  
You must awake to welcome Him,  
And all your ruffled feathers preen  
That at your best you may be seen,  
While singing round His Head you fly,  
As thro' our garden He goes by.

You tiny gnats, and humming bees,  
Weave your gay dances in the breeze;  
And, butterflies, your bright wings spread  
For Him, new-risen from the dead.

You little furry animals  
Who live within our garden walls,  
You too must fitting welcome bring,  
Before His blest Feet capering.  
So spread your greenest carpet, grass,  
Along the way that He will pass.

Small shrubs, close planted in a row,  
Have you no early blooms to show?  
Trees, toss your branches well about,  
That their new leaves may hurry out.

You, hyacinth and daffodil,  
He knows the morning air is chill,  
Yet break your buds and help to make  
Our garden lovely for His sake.  
Awake! The day is almost here!  
The Lord Himself is very near!

JOHN MILLS GILBERT.



## RING, HAPPY BELLS!

Ring, happy bells, in triumph ring,  
And tell the story of your King!  
Ring out again till all shall hear  
The message of your music clear,  
Of Christ, our Saviour, who arose  
To conquer Sin and Death, our foes!

Ring, happy bells! The Holy Feast  
Is dawning on a world released  
From dark despair; for Jesus lives,  
Himself to all His children gives!  
Ring out from year to year till all  
Upon their Saviour-King shall call!

MARTHA A. KIDDER.

## THREE DAYS

Noon! on a Roman road  
By weary prisoners trod,  
Bowed to the earth a fainting form,  
The Son of God.

Night! and a naked Cross  
Lifted against the sky,  
On whose stark arms the Son of God  
Lay down to die.

Dawn! by an empty Tomb,  
He who is strong to save,  
The Son of God, hath conquered death  
And rent the grave.

I. M. B.



## THE ROBE OF JESUS

A soldier won it, throwing dice  
Beneath the Cross of sacrifice:  
The seamless robe of Jesus.  
"What can I do with it?" thought he,  
"It is not any use to me,  
This seamless robe of Jesus."

He took it to the market then  
And sold it for a cackling hen:  
The seamless robe of Jesus.  
There was it thrown upon a pile  
Of clothes that had gone out of style,  
The seamless robe of Jesus.

But Peter came along that way,  
After the Resurrection Day,  
And saw the robe of Jesus.  
It made his loving eyes weep sore  
To see the robe the Master wore  
For sale—the robe of Jesus.

"Here, girl, take all I have, for I  
The Saviour's seamless robe will buy.  
Come, give it to me quickly!"  
"But you have paid too much," said she.  
"Too much? Nay, child, how can that be?  
It is the robe of Jesus!"

Then Peter, blessing that blest day,  
With eager joy ran all the way  
And took the robe to Mary.  
"What, Simon, bringest thou to me?"  
And Peter cried exultingly,  
"It is the robe of Jesus!"

"Would He might wear it now once more!"  
His heart was full of thoughts of yore,  
Full of his love for Jesus.  
"If He were only, only here . . ."  
And from his eyes a longing tear  
Fell on the robe of Jesus.

"Ah, Simon, Simon, it is naught,  
My robe you have so dearly bought."  
It was the Voice of Jesus.  
"Naught is the robe, though it was Mine,  
But ah! how great a love is thine!"  
So spake the Voice of Jesus.

"And for thy love the robe I take  
And I will wear it for love's sake."  
Ah! blessed Heart of Jesus!  
Then in a blaze of blinding light  
The robe passed out of mortal sight  
Into the Hands of Jesus.

JOHN H. YATES.

## Concerning Introids

By the Rev. John H. Egar, D.D.

SOME time ago, looking over a collection of pamphlets and papers, the accumulation of many years, I came across a little book which I had forgotten entirely. It is a vestpocket edition of *Hymns Ancient and Modern* which I had bought in the Cathedral City of Wells, England, in September 1874. It differs from every other Hymnal in my small collection by containing a prefix of sixteen pages entitled "Introids". The title page is: "*Hymns Ancient and Modern*, with Introids and Anthems for use in the Services of the Church, with Appendix." The little book set me thinking. Its existence implied a demand for it; and the demand implied its use in more or fewer of the congregations that use that Hymnal. And I said to myself, Why not? Why are not we free to use the Introids of the traditional liturgy of the Church, if we find them aids to our devotions? Why may we not take them in for the enrichment of our own Eucharistic service? This question I want to discuss.

And first, let us get rid of a mistake. It is customary for some, who think they are using the old Church terms, to call the hymn sung by the choir as they march into the church "the Introid"; and the New Hymnal of the American Church does what it can to make that mistake perpetual by printing with the processions a selected number of hymns which it terms "Introids". An introid is not a processional, and a processional is not an introid. An introid, in the true liturgical language, is an act of worship offered as the priest takes his place at the altar, setting forth the special relation of the service that is to follow to some great gospel truth, of which the day—festal or ferial—is the commemoration, and the response of the faithful congregation to the proclamation of it. It leads our thoughts at the beginning up to God and our Lord Jesus Christ, and its spirit exalts the whole service, as a vision of heavenly truth, in which we realize our high calling to be the children of God and heirs of the Kingdom of heaven.

For examples of the introids and their relation to the service let us take two from my little book—the first, that for Advent Sunday. If the choir is present, of course it is musical and would be rendered in this way: After the processional is ended and the choir have taken their places, and the priest advances to the altar, the antiphon is sung as a solo, either by the priest himself, which would be better, or, if he be not musical, by the precentor. The response is sung in chorus with the *Gloria Patri*. Then the antiphon is repeated in chorus. Here is the introid for Advent Sunday:

"ANTIPHON.—Solo.

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation.

"RESPONSE.—Chorus.

"The heavens declare the glory of God: and the firmament showeth His handy-work.

"Glory be to the Father, and to the Son, and to the Holy Ghost;

"As it was in the beginning, is now, and ever shall be; world without end. Amen.

"ANTIPHON.—Repeated in Chorus.

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation."

The priest then begins the service with the Lord's Prayer.

I trust there is no one who reads this paper who does not see what a sublime and beautiful introduction this is to the first service of the Advent season. It is truly the Gospel of the Advent. The priest or precentor having preached that gospel to us, we of the congregation take it up, with the well-known words that begin the Nineteenth Psalm. How it spiritualizes those words thus to connect them with the Incarnation! The heavens are the seat of the eternal glory of God, which is unchangeable, and the firmament is the heavenly side of the visible creation of God, which shows His handy-work in the changes that pass over the face of the sky,

and are adapted to the needs of the earth and man. This is what we think when we read them in the common course of the Psalms. But here we have other thoughts. "Drop down, ye heavens, from above." He comes, the Eternal Life and Light from the highest heavens. "And let the skies pour down righteousness." As He enters within the range of created being His presence spiritualizes it, and righteousness is as the rain from heaven. "And let the earth open, and let them"—the union of heaven and earth, the divine and the human, the Godhead with the manhood—"let them bring forth salvation". So we are taught, and so we believe, and therefore, as an act of faith, we repeat in chorus, as the close of the introid, that which was preached to us as a solo at the beginning.

It has seemed to me that we mistake when we make of Advent a penitential season, bearing the same relation to Christmas that Lent does to Easter. Should it not rather be a time of growing spiritual joy in the approach of Christmas with its realization of Christ really born, and the angelic message, "A Saviour, which is Christ, the Lord"? The secular anticipation of Christmas is wholly at variance with a penitential season, and we might perhaps put a little more spirituality into the worldly preparation we make for it, if our religious services were given brightness instead of gloom. Surely, as we mingle in the crowds doing their Christmas shopping, it might be well if some of us could in our hearts offer the prayer over the gay worldlings: "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open to let heaven in, and let them bring forth salvation."

Let us now take the introid for the Epiphany. The season of Advent and Christmas considered as one is that of the Coming of the King. The Epiphany season is properly that of the Coming of the Kingdom. It is not enough to consider it as the Manifestation of Christ to the Gentiles; that is but a part of it. The whole conception is that of the taking over by the Incarnate Christ of the Mediatorial Kingdom in its full extent as the means of restoration of a sinful world to the Everlasting Kingdom of the Father. See how beautifully this is brought out in the introid for the Epiphany:

"ANTIPHON.—Solo.

"Behold, the Lord, the Ruler, is come; and dominion, power, and empire are in His hand.

"RESPONSE.—Chorus.

"Give the King thy judgments, O God: and Thy righteousness unto the King's son.

"*Gloria Patri*."

"ANTIPHON REPEATED.—Chorus.

"Behold, the Lord, the Ruler, is come; and dominion, power, and empire are in His hand."

Here again, the antiphon as a solo is a preaching of the great truth which makes the Epiphany a festal season; the response is a reply to it in the form of a prayer, with the *Gloria Patri* as a thanksgiving; and the adoption of the antiphon by the congregation as a chorus indicates the full faith of those who have thus heard the gospel preached to them. "Behold, the Lord, the Ruler, is come." It is our Lord Jesus Christ, whose coming we commemorated at Advent and Christmas. But here is an added truth. There He is shown as the Child made under the law, to redeem them that are under the Law (Feast of the Circumcision). But here He is the Ruler, taking to Himself the Mediatorial Kingdom, where He gives the law, because "dominion"—the extent of His sway, which is the whole world—and "power"—the divine power of the Eternal Son—and "empire"—the authority over all other rulers (for that is what imperial authority is)—are in His hand.

It seems to me that the response has a double meaning. First, it refers to our Lord. We pray, as we receive the message, that God the Father will give Him His judgments that He may judge the world in mercy as well as in justice;

and that He may give righteousness unto the King's son, that is, to the children of the Kingdom. But there may be also another meaning to the prayer: that He, the Ruler, may by His Holy Spirit give the spirit of just and merciful judgment to the earthly rulers who are under His sway, and righteous living to those who are their sons as being under their government.

What I am thinking about in this connection is not the enrichment of the musical part of our Eucharistic service in the full congregation, but the spirituality to which it would direct the thoughtful minds of those more devout ones who seek the quiet early services of the Lord's Day, or those that fall upon the week-days. In fact, I am thinking of these introits as said and not sung, and how they would come home to such persons. It seems to me that it is not necessary to ask the General Convention to authorize them, any more than it was to ask that august body to authorize processions and recessions, or the *Nunc Dimittis* after service, which are now generally accepted. It would be very easy for the clergyman who desires to introduce them to reprint those in my little book (which I would gladly copy out for him) in a small pamphlet of sixteen or twenty pages which could be kept in Prayer Book or Hymnal; or for some of our liturgical scholars to make a selection from the Sarum or Roman Missal, which our church publishers would be glad to publish, if the expense were guaranteed. And sure I am, that, if they were introduced in this way, they would not willingly be given up.



**"CONSIDER THE LILIES"**

Consider the lilies, how they spread  
 Their simple beauty o'er the sod,  
 Content to droop the white-bell'd head  
 In modest friendship with a clod.  
 Yon neighbor rose is fair of face,  
 Bright clad in colors of the morn,  
 Yet blooms too conscious of her grace  
 And guards that splendor with a thorn.

Consider the lilies, how they wait  
 With patient hope the life of spring,  
 Nor doubt that heaven soon or late  
 Their dewy nourishment will bring.  
 Nay, pass them not as lifeless stems  
 Not more than weeds a foot hath trod—  
 Better than precious graven gems  
 They made a sermon for Lord God.

Consider the lilies. Weak and slow  
 Thy step lags in the market place;  
 Thy virtue starves while follies go  
 Acclaimed as princes of the race.  
 Truth, Justice, Honor, all seem rid  
 By Mammon in a sordid mart;  
 Consider the lilies; God has hid  
 In them a balsam for thy heart.

ARTHUR M. HARRIS.



**MISSIONARY TREASURY**

TO March 1st the provinces have sent to the New York offices of the Church the following sums to apply on their general quotas:

	Quota	Paid
First Province	\$1,302,846	\$ 33,615.57
Second Province	2,513,969	41,062.40
Third Province	1,688,548	46,045.04
Fourth Province	516,409	18,678.30
Fifth Province	1,098,651	15,910.45
Sixth Province	361,095	3,609.43
Seventh Province	337,824	6,845.37
Eighth Province	358,005	4,090.20
Total	\$8,177,347	\$169,856.76



THERE ARE no disappointments, it has been said, to those whose wills are bound up in the will of God.—*The Light of the Conscience.*

**SALARY SCHEDULE OF THE PRESIDING BISHOP AND COUNCIL**

THE salary schedule of the Presiding Bishop and Council, not in the editor's hands when he reviewed certain criticisms of it in a recent issue, is presented below:

<b>GENERAL OFFICERS</b>		
President	\$ 15,000.00	
Treasurer	9,000.00	
Secretary of P. B. & C.	5,000.00	
Total		\$ 29,000.00
<b>DEPARTMENT OF FINANCE</b>		
Assistant	\$ 5,000.00	
Assistant	3,000.00	
Assistant	2,600.00	
Statistician	2,000.00	
Total		12,600.00
<b>DEPARTMENT OF MISSIONS</b>		
Executive Secretary	\$ 6,000.00	
Secretary for Latin-America	4,000.00	
Domestic Secretary	4,000.00	
Secretary for Mis. Ed. Work	4,000.00	
Secretary for Christian Americanization	3,500.00	
Assistant Secretary for Christian Americanization	3,200.00	
Assistant Secretary for Educational Work	3,000.00	
Total		27,700.00
<b>DEPARTMENT OF RELIGIOUS EDUCATION</b>		
Executive Secretary	\$ 6,000.00	
Two Assistants	8,000.00	
Public School Secretary	3,500.00	
Chairman of Commission on Church Service League	2,000.00	
Commission on Registration and Reference	2,400.00	
Total		21,900.00
<b>DEPARTMENT OF PUBLICITY AND "SPIRIT OF MISSIONS"</b>		
Executive Secretary	\$ 6,000.00	
Assistant Secretary	4,000.00	
Total		10,000.00
<b>DEPARTMENT OF CHRISTIAN SOCIAL SERVICE</b>		
Executive Secretary	\$ 6,000.00	6,000.00
<b>DEPARTMENT OF NATION-WIDE CAMPAIGN</b>		
Executive Secretary	\$ 6,000.00	
5 Field Secretaries at \$4,000.00	20,000.00	
1 Assistant to Publicity and Nation-wide Campaign	3,000.00	
Total		29,000.00
N. B.—Appointments of eight Provincial Secretaries formerly on the pay roll have been discontinued.		
<b>WOMAN'S AUXILIARY</b>		
Executive Secretary	\$ 2,400.00	
2 Field Secretaries at \$1,800	3,600.00	
Box Secretary	1,800.00	
2 Assistants	2,700.00	
Total		10,500.00
<b>SHIPPING DEPARTMENT</b>		
Shipping Clerk	\$ 2,080.00	2,080.00
<b>TOTAL: 37 Officers and Secretaries</b>		<b>\$148,780.00</b>
Average, \$4,021.00 apiece.		

In addition there are:

16 Stenographic Secretaries	\$ 25,976.00	
13 Bookkeepers	20,462.00	
38 Typists and Clerks	39,971.00	
9 Stenographers	10,712.00	
13 Engineers, Porters, Elevator Boys, and Building Superintendent	12,532.00	
Retiring salary Bishop Lloyd		\$255,853.00
		5,000.00
Total		\$260,853.00

The salary schedule of the Church Pension Fund is not included above, not being under the direction of the Presiding Bishop and Council, but will be printed in a later issue.



**WHEN THE STONE IS ROLLED AWAY**

To the sacred tomb came Mary,  
 Where Christ's shroud and body lay,  
 But the sepulchre was empty  
 And its stone was rolled away.

To the churches come the people,  
 Thronging there to kneel and pray,  
 For Christ's tomb again is empty  
 And its stone is rolled away.

Ev'rywhere the bells are chiming,  
 Songs resound and organs play,  
 All the world exults together,  
 "Now the stone is rolled away!"

Christ hath risen! Christ hath risen!  
 Once again 'tis Easter Day,  
 Earth and heaven chant in chorus,  
 "Lo, the stone is rolled away!"

CHARLES NEVERS HOLMES.

# Loyalty to the Form of Consecration in the American Liturgy

By the Rev. Charles H. Hibbard, D.D.

IN any consideration of the Prayer of Consecration it must be distinctly borne in mind that the Form of Consecration was advisedly and purposely fixed in its present terms, when after due deliberation and constitutional action the Book of Common Prayer was revised in 1789 and set forth in 1790.

Any one who wishes to review the history and circumstances of this procedure will find it in the *Journals of the General Convention, 1785-1821*, edited by the Rt. Rev. William Stevens Perry, also in the *Memoir of Bishop Seabury*, by the late Professor Seabury, and the *Memoirs of the Church*, by Bishop White.

The story is too full to be told here, but the change made in the Form of Consecration was momentous, for it was a departure from the use of the mother Church of England, which in this respect had followed at the Reformation in her Prayer Book of 1552 the false lead of the mediaeval Western Church, scarcely realizing at the time what it did. The action of the American branch of the Church was a correction of this unfortunate mistake, and a return to primitive and Catholic use as attested by liturgical and patristic tradition.

The liturgies and writings of the fathers bear witness to two great outstanding features of the Prayer of Consecration which are indelibly stamped upon the American canon. One is the three-fold process of consecration, consisting of the Narrative of the Institution, the Oblation, and the Invocation of the Holy Spirit, and the other is the recognition of the principle that it is the Holy Spirit through whom the Eucharistic gift is given in answer to the prayer of the Church offered in the Divine Liturgy.

The writer will never forget the overwhelming proof of this which came to him as a revelation when he made a special investigation of these two features by going over at one sitting the Prayer of Consecration in every liturgy, Eastern and Western. There in one after another appeared this normal form, (1) the Narrative containing the historical setting of the Institution, with the words of Christ giving the divine authority and teaching of the sacrament, and the command for its continued celebration; (2) the solemn Oblation of the elements in accordance with Christ's Institution; and (3) as the climax, the Invocation of the Holy Ghost, or prayer that God would send down the Holy Spirit, whose special function it is to communicate the life of Christ to the Church, to make the elements to be the Body and Blood of Christ for the reception of the faithful.

There was scarcely any exception to this "Form", the only important one being the absence of an explicit Invocation of the Holy Spirit in the Roman liturgy, which however contained a prayer that for many centuries answered the same purpose, and was interpreted in the same way as the Invocation in the other liturgies; and not until mediaeval days was any other theory of consecration associated with this liturgy.

It was the same when the writer reviewed as a comprehensive whole the testimony of the fathers and doctors of the Church as to the effective agent or instrument in the consecration itself. With practically one voice they proclaimed that the sacrament was dependent for its vitality and efficacy upon the Invocation of the Holy Spirit, and His Presence and operation in answer to this prayer. An elaborate chain of authorities over many centuries and from every quarter proclaimed this as the unquestioned teaching of the Church. The complete list of these authorities with the text, both in the original and in translation, will be found in the *Consecration of the Eucharist*, by the Rev. Henry Riley Gummey, D.D., and also in translation in *The Primitive Consecration of the Eucharistic Oblation*, by the Rev. Edmond S. Ffoulkes.

In establishing the truth of anything by human testimony it is seldom that the proof is found so convincing as in these cases in question. And yet there are many in this

Church who continue to be oblivious to all this, having never taken the trouble to examine the evidence: and there are others who in their partisan zeal ignore the *prima facie* teaching of the service they constantly use, and insist upon giving it an alien interpretation. To both these classes we commend Dr. Gummey's book. It is a learned and trustworthy treatment of the whole subject, but especially of the American Canon, and no American Churchman who wishes really to understand the rationale of our own Communion Service can afford to be without the help it gives.

In view of this need of a better understanding of the meaning and theological import of our own Form of Consecration we have put the case for it here in a few simple propositions, with the hope of deepening our sense of satisfaction in it as a splendid possession, to be duly appreciated and loyally used:

1. The Prayer of Consecration in the American Prayer Book was deliberately and purposely fixed in its present form, and was meant to correct the deficiencies in the English and Roman "Forms", and to improve upon them, and also to be a return to primitive and one time Catholic use.

2. In the first Eucharist Christ consecrated the elements to be His Body and Blood by an act of prayer consisting of thanksgiving and blessing, the words of which are not recorded, and the subsequent statements in the narrative of the Institution are declarations of fact effected by His blessing. The great central act of the liturgy in the Post-Apostolic Church and in all normal liturgies ever since has followed closely the pattern set by Christ Himself.

3. The normal form of consecration in the Church since has always consisted of these parts: first (a), the recitation of the Narrative of the Institution, then (b) the solemn oblation of the elements, and third (c) the Invocation of the Holy Ghost. A survey of the whole field of liturgies shows a marvellous agreement as to this pattern, the Roman and its derivatives being exceptions, these being abnormal in having no Invocation of the Holy Spirit. They are also imperfect in structure, the English especially so.

4. The so-called Words of Institution, which are Christ's words of declaration and administration, are purely a historical narrative descriptive of the original Institution, and are rehearsed by the Church, not as being consecratory taken by themselves, but as containing the warrant for the observance of this Holy Sacrament.

5. The primitive and Catholic theory of the Consecration in the Eucharistic mystery is that it is the act of God in answer to the prayer of the Church for that gift, through the liturgical Invocation of the Holy Ghost. This was the unbroken tradition for many centuries both in the East and West.

6. In the West the earliest forms of the Roman liturgy must have contained an Invocation of the Holy Ghost according to the best liturgical opinion, but it had disappeared by the sixth century, though there was entire agreement of the Roman Canon with the Greek and Oriental liturgies as to the theory of consecration and the attendant ceremonial up to the time of the ninth century.

7. The theory of consecration by the bare recital of the Words of Institution, which later became the Western theory, appears first in the ninth century, and gradually influenced the notions of Eucharistic consecration in the eleventh and twelfth centuries as theology came under the sway of the schoolmen, and became stereotyped in dogma and ceremonial in the thirteenth century and on.

8. The development of this theory of consecration and of materialized ideas of the Eucharistic Presence went on hand in hand and influenced each other, especially after the dogma of transubstantiation was promulgated in 1215.

9. The Church of England at the Reformation made an effort to break away from the Western theory, and to return to primitive use in her first Prayer Book of 1549 by a far from satisfactory compromise "Form" which included an

Invocation of "the Holy Spirit and Word", but even this improvement was changed in the second book of 1552 by the ultra Protestant reformers, who wanted to get rid of all ideas of Eucharistic sacrifice, and who cut down the service to the bare recital of the narrative of the Institution, with a weak and indefinite form that does service for an invocation, thus saving the validity of the Liturgy, though strangely enough leaving it still steeped in the Roman Form.

10. But the Church of England has never been satisfied with this maimed and distorted Prayer of Consecration, and there has been a steady protest and desire for change on the part of her most eminent theologians, especially the great Anglo-Catholic divines and the learned Nonjurors. And this agitation has been kept up to the present, and promises soon to be settled by the return to primitive and Catholic usage, such as is found in the Scottish and American Rites.

11. The American liturgy is a great improvement over both the English and the Roman. Frere, the leading English liturgist, criticises the English liturgy very severely for its manifest defects, and also the Roman, and says that "the Roman liturgy is the least satisfactory of all the early liturgies."

12. The structure of the American Canon, and the rubrics which prescribe its use for the irreducible minimum in the case of a second consecration and of clinical celebrations, show that the consecration cannot be considered as effected without the use of the whole consecratory process, consisting of the Narrative of the Institution, the Oblation, and the Invocation of the Holy Spirit, the last being considered "the crown and consummation" of all.

13. In view of the fact that the history of the formation of the American Prayer of Consecration shows that it was expressly framed to exclude the Roman theory of consecration, it is not honest or loyal to apply the Roman interpretation and ceremonial to the American Form.

14. Any rendering of the Words of Institution, and any ceremonial acts after their recitation, implying that the consecration has then been effected, thus rendering the Oblation and Invocation negligible, is a perversion of the American Prayer of Consecration, and a violation of its unity and integrity, putting an interpretation upon the service that it was expressly framed to deny.

15. American Churchmen, both clerical and lay, have rights as worshippers, and one of their chief rights is that, when they assist at the offering of the Eucharistic Sacrifice, they shall have their own liturgy loyally used in its integrity.

16. The Church also has the right to expect that the clergy shall take the trouble to study and understand the structure, rationale, and history of the central feature of their liturgy, the Prayer of Consecration, and use it just as it is.

American priests make a grievous mistake in not being loyal to their own Form of Consecration. Deliberately to adopt the Roman rendering of the Canon is to violate their own service, and to prefer what is Roman to what is Catholic. This is a cause of astonishment to English scholars like Brightman and Pullan and Frere, who are not only great liturgiologists but great Anglo-Catholics, and who have written so warmly of the excellence of the American liturgy. Their surprise is well expressed by Dr. Dearmer in his late Bohlen Lectures on *The Art of Public Worship*, when in a note on page 105 he says: "It is quite surprising for instance in America to find priests who genuflect and elevate at the Words of Institution, as if there were no other theory of Consecration than the Roman, and the plain words of the American *anaphora* had no meaning whatever." This was also the attitude of the late venerated Father Benson.

It would help to clear away the fog that hangs about this subject if men who are sincerely searching for the truth would read a little book called *Manual Acts* by the Rev. Vernon Staley, and published as one of the Aleuin Club Prayer Book Revision pamphlets by Mowbray and the Morehouse Publishing Co. It brings the whole question to the searching test of Holy Scripture and lets in a flood of light upon it. The following pregnant words go to the heart of the matter and are also the summing up of all that we would say:

"It cannot be said too emphatically that the words, 'This is my body', 'This is my blood' were not our Lord's words of Consecration, but His words of Administration. His words

of administration, it is true, declare the effect of His previous consecration, but we cannot by any ingenuity twist them to become His actual words of consecration."



### THE LOVE OF GOD

The Love of God is that which doth not love  
Itself, nor any virtue can approve  
Lost in its virtue's show, nor any good  
That eateth goodness as its goodness' food.

The Love of God is loving of His Will,  
Glad of the dark, embracing of all ill  
By Him enjoined, assured that He will bless  
This mortal bondage of unloveliness:

Sure that in silent places He will speak  
Unheard, except by loving hearts and meek,  
Appearing to the contrite, present where  
Devoted souls in tribulation are.

The Love of God is as the ocean wide,  
And deep and open as His wounded Side  
Who comprehended by His Body's pain  
The thirstiness of us, His creatures vain.

It is not bound by earth or time; but where  
God is, in life or death, His Love is there:  
Him Love believeth, hopeth in His word,  
Dwelleth in Him, the eternal living Lord. \*

The Love of God doth never seek her own, †  
But always his in need; to her is shown  
Sometimes God merciful, sometimes His rod  
Whose Self is Love, of whom the Love is God. ‡

Of loving hearts thrice-blessèd is the lot  
By whom is found His Love that sought Him not: §  
Unloved, unknown, forever lost is He  
Of them who shun their hearts' adversity.

Than wealth or family, if we would please  
Him, we must love Him, serve Him, more than these,  
Renounce them for His sake; to Him, the King,  
Of love of self our choicest presents bring.

"Love not My works," He saith, "the imagery  
Of change; my little ones, do you love Me,  
Unchanging, patient, holy; in My Cross  
You read My Love for you, for you My Loss.

"Love Me with all your strength, your neighbor love;||  
In loving him, My Love for him you prove,  
My Love for you: in loving him you know  
Me, My redeeming Love to others show.

" 'Tis not that you love Me; 'twas I who gave  
Myself for you: ¶ all pain, all joy you have  
Is Mine: O grieve Me not; let not the dew  
Of My consoling Love depart from you."

HARRIET STORER FISK.

\* I Cor. 13 : 7.  
† I Cor. 13 : 5.

‡ I Jno. 4 : 16.  
§ Is. 65 : 1.

|| Lu. 10 : 27.  
¶ I Jno. 4 : 10.



### EMPLOYMENT

NOTHING TIES a foreign-born workman to a town or a job as much as a house to live in and a truck patch to work. It is a wholly American illusion that the foreign-born love shacks and barracks and boarders. Many of them buy lots at the first opportunity, but they have not the money to build houses except on really easy terms.—*Esther Everett Lape.*

## The Home Priestess

By Sarah S. Pratt

**I**N the stormiest ocean, it is said, there is a place where a profound calm reigns, where there is an utter stillness, a perpetual peace, a supreme absence of upper-worldliness. I thought of this zone of quietude as I entered church on a week-day in Advent, where a series of meditations were being offered to Churchwomen and to such men as have the time and disposition for Advent thoughts.

Outside this fane, on that day, roared the Christmas commerce of a goodly city. Around the great circle which surrounds the Soldiers' Monument, swept a biting winter wind, bearing with it horizontal flakes of pearly snow. Fierce clouds seemed to empty the bag of winds of Boreas upon a hurrying, scurrying people; men chased their hats and the woman who had neglected hat-pins clutched her hat, provided that she had a free hand to clutch with. For the vortex of Christmas buying was on and every woman-face—and some men-faces—bore the distressfulness of Christmas shopping. Little children waiting with their mothers on wind-swept corners for street-cars cried; women laden with bundles looked solicitously in shop-windows for more things to buy; reluctant autos waited for traffic to move; the short winter day seemed frowning and presaging wrath to come.

Out of it all, going under the church portico up the steps, into the vestibule and through the silent swinging door! Behold! the miracle—this silent, peaceful retreat open to any comer. There in the soft light, the warmth, the atmosphere of quiet beauty, a few of us spent a heavenly hour. I do not use this word in its ordinary meaning of superlative gush, but carefully, advisedly, believing that such hours as these are our nearest earthly conception of heavenly pastimes. Care-free, happy in the faith that earth offers nothing better, with heart, soul, and intellect stimulated, what word could better describe that serene hour than "heavenly"?

Our instructor presented such a varied richness of thought that it would be almost vandal-like to crowd it into small space, but one of his eloquently plain ideas has lingered long with the writer. In speaking of the laity he reminded us that we are consecrated to God for every moment of our time and not for special occasions. And he cited instances which God knows are fearfully apparent in this day of woman-activities; he cited the woman, zealous and good, who thinks she can serve God acceptably only outside the home walls. The speaker deplored the number of untaught, unsupervised children, the unattractive, mechanical homes created by the woman to whom every outside call makes a loud and eagerly-answered appeal. He pictured what such a home might be, would the mother, the center, the light, give her talents and interest to the making of it, taking her home duties as religiously, conscientiously, and graciously as she does her social duties.

It was then the thought came of the Home Priestess—a priestess of the altar of home—her daily tasks, her sacrifice. Would it not be wonderful and beatific if we would materialize our Sunday religion and our Advent religion and our Lenten religion and use it for the unending, commonplace, sometimes hard, and sometimes disagreeable, uninspiring duties of home?

Could we lubricate the home machinery with the oil of gladness so that husband and children will not hear it creak? Can it be done? And how?

Perhaps never in the centuries of civilization have so many women become intimately acquainted with the domestic *menage* as just now. To many of them it is a new thing. They have been women of affairs, going when and where they wanted to go, ordering, entertaining, planning without much thought of kitchen, furnishing the wherewithal but dipping only into the mere ornamental parts of household work. They have been home supervisors. Now they are home workers. By reason of their past training they have a decided distaste for all of this irksomeness, so interfering, so exacting, so appallingly inevitable.

This belonging to outside things has an attractive side. There is the contact with other minds in the pleasant exchange of ideas. Committees, boards, clubs, district chairmen, have a deal of fun while they are in process of accomplishing much good. Lunches, drives, visitations, shopping, are all incidental to sociologic work and afford adequate excitement to the sanguine woman. She sees herself instrumental in the achievement of some thing. Starving children are more picturesque than her own well-fed ones, young men so interesting to teach in vocational work; it is delightful to go from school to school, from home to home, talking about a "balanced ration", about potash, phosphates, and protein. There is a sense of exaltation, of importance, about it. And then I think the psychology of clothes has much to do with it. The woman of affairs dresses for the street. She wears her good cloth suit, her furs with a boutonniere pinned on them, her trim snug hat with close-drawn veil. She draws on her gauntlet gloves, laces her high boots, and surveys herself, complacently pronouncing herself fit.

Well! At home it is all so different. At home she wears house-dresses, gingham aprons sometimes, shoes a little run down, or old slippers. Her hair she does in the easiest way, and of course she spends no time in adding to her beauty. She is just her own plain unvarnished self when home is the scene of her activities. How stupid do these things, performed all by herself, seem! What a waste of time—so runs her thought—to put a whole hour or more into a meal to be devoured in twenty minutes! Making a cake for a sick soldier is so much more appealing. And then dusting—she estimates how much good she could do in the time she wastes in dusting. One woman told me she learned to read French while waiting every morning for her husband to shave before breakfast. Now this was a nice use of time but the uncertainty of waiting is so disturbing that the average woman-mind could not grasp anything educational. It is too much absorbed in watching the clock.

Now this exact situation is the one the Home Priestess can alleviate. I do not say "remedy", for home duties can never be remedied. . . . They will always be there while love endures. For love is the essential creator of all this trouble. So long as man loves woman and woman loves man and they take each other "for better, for worse", just so long will this supreme test of love—the Home—endure. Home-keeping the test of love! That puts it in a different light. These loved ones who are the light of our eyes, the heart of our hearts, what care, what interest, what sacrifice is too great for them? These young children, fresh from heaven, still "trailing clouds of glory", God forbid that woman should find them less important than even the most worthy "outside" interest!

If woman could carry daily—yes, hourly—in her mind that thought that she is the Home Priestess, I believe it would bring a new element into home routine. We know how reverently, how sacredly, the priestesses of old tended their sacred tasks. How they stepped softly and spoke low! How they kept their hearts aflame with love the while their hands handled the sacred vessels and fed the altar flames. So I believe one might apotheosize the routine of the household by reminding herself that she is a priestess of the home; that to no other woman in the whole world is given this sacred and special privilege of ministering to the lives and welfare of their loved ones. Each day is a day of growth, and she it is who shall say what that day shall be. Shall it be a day whose common round shall bring to her family satisfaction, peace, happiness, and well-being? For there must be well-being. Well-cooked food, well-made beds, cleanliness, ventilation, and the charm which follows in their train, will bring home happiness. Happiness, as one sees it with the calm of married years, is not a thing of sentiment but a thing of food and rai-

(Continued on page 633)

## The Knapper

By the Rev. Louis Tucker

PERSONS: An old road-mender. A tourist.

SCENE: A stone-heap under a tree by a road.

Good morning! May I rest here in the shade?  
And welcome, sir. Excuse me if I go on working.  
What are you?

A knapper. It is my living to break stone and mend the road with it. And what are you?

A tourist. I came here for the Lambeth Conference, had a few days to spare, and thought a bicycle the best way to see England.

The Lambeth Conference? Then you are a Christian and a pilgrim.

I had not thought of it in that way, but perhaps I am.

Are you a bishop?

Oh, no; not even chaplain to a bishop. A temporary secretary only. Why?

I sit here and break stone and watch people go by. The most interesting thing in all the world is people.

God found it so.

He did, sir, He did—and died of it, and lies here at our feet now.

What do you mean? He rose again.

Of course, of course, sir; and yet in a type chosen by Himself He lies here. What were Christians called before they were called Christians?

Disciples. They were called Christians first at Antioch. Wait! I catch your meaning. Before that they were called "Wayfarers", "Pilgrims".

Because He said "I am the Way" they called themselves "Men of the Way". For forty years they had no other name. When we know He is the Way and we are wayfarers, every road reminds us of Him.

True, true enough—and thank you for reminding me.

Ways are trodden underfoot—and so is He. Ways start where you are and lead to where you would go—and so does He. To one who stops and thinks, road-mending is a Christ-like trade.

True. Tell me more.

He lets Himself be trodden under foot that we may get to our Father's house. He laid down His broken heart for all the world to trample on so that we might draw near to God. He therefore asks nothing of us that He will not do Himself, but—why do I break these flints? Why not put them on the road whole?

Is it because they would not pack together unless broken?

Right. Good roads are made of broken stones put down on purpose, not by chance. His way to win the world must be paved with broken hearts laid down for love of Him.

Why broken?

The stubborn hearts must break or they will not pack together. When people with unbroken pride, unbroken ambition, unbroken anger in their hearts try to work together for Him they quarrel and soon have to work apart. He gets no pathway.

They are making roads all over the world, now.

Yes, sir. Would you see Jesus walk this world again? Pave it with hearts, with broken hearts, broken for Him.

Lend me your hammer. Ah! These stones are hard.

There is a knack about it, sir. The only place where the hard hearts of men will rightly break is on the rock Golgotha, the stone of Calvary.

But you have to keep mending the road. What becomes of the broken stone?

It wears. There is a cross of diamond in every broken heart. You get it out by grinding away the worthless parts under your heel—your own heel. Then He picks it up, and the King has a new jewel and another stone is needed for the road.

Who are you? You do not talk like a laborer.

Only a poor lay-preacher, sir; but, for you, a messenger of Christ. Break your own stubborn heart and lay it at His feet and He will give you a heart of flesh.

How do you know it is not already broken?

I do not know: but you are young yet and hearts are hard. I pray that yours may break of your own will, for love of Him, and not of God's will for sorrow.

### THE HOME PRIESTESS

(Continued from page 632)

ment, of rest and shelter; and the Home Priestess must seek to achieve all this. True she cannot go about her tasks stepping softly, speaking low, perfumed and draped. She must run up and down, occasionally shovel coal into furnace, she must speak loudly at times, she must use un-honeyed words, she must sometimes reprove, sometimes even "scold", although science has proved that this latter is distinctly detrimental to the brain-fiber; but if she will but try to bring her angelic church frame of mind into play, and use it in this bewildering business of keeping house, the task will appear in another light. She is indeed a priestess of the sacred mysteries; of the mystery of love, wifehood, motherhood, daughterhood, the mystery of daily unfolding life, the mystery of her own soul. Since psychology is given so large a place in all the common things of life and found to be of great value, why not try it in the home—that most complex of human organizations? Why not lift the home to a plane of sacredness, re-grade those tasks which the world calls menial, and go through them with consecrated cheerfulness—a Home Priestess?

The lovely John Keble believed that the common tasks of life were our *privileges*, that they were among God's special kindnesses to His children. In his beautiful poem, *Morning*, he voices this thought rather quaintly:

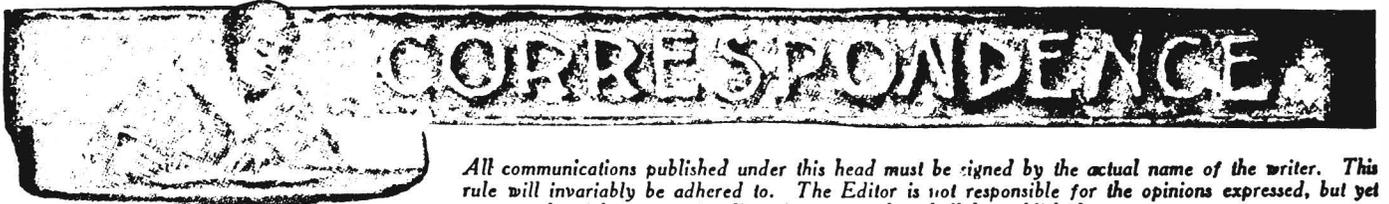
"We need not bid, for cloistered cell,  
Our neighbor and our work farewell,  
Nor strive to wind ourselves too high  
For sinful man beneath the sky.  
The trivial round, the common task,  
Would furnish all we ought to ask,  
Room to deny ourselves; a road  
To bring us dully nearer God."



IF CHRIST the Eternal Truth hath built the Church, truth, transformed by the Spirit into love, is become living among men. The divine truth, embodied in Jesus Christ, must thereby be bodied forth in an outward and living phenomenon, and become a deciding authority if it is to seize deeply on the whole man, and put an end to pagan scepticism—that sinful uncertainty of the mind, which stands on as low a grade as ignorance.—*Bishop Forbes*.



NO MAN can justly censure or condemn another, because, indeed, no man truly knows another.—*Sir Thomas Browne*.



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.

### THE FISCAL POLICY OF THE CHURCH

To the Editor of *The Living Church*:

YOUR editorial defense of the Presiding Bishop and Council in your issue of March 5th will be read by many people. It is most unfortunate, therefore, that in printing the appropriations for 1920, and drawing your conclusions therefrom, you have used, without explanation of the fact, a set of privately obtained figures. Most of us have to depend on the official figures furnished. From these we draw our conclusions. An official budget was furnished to the clergy and to Nation-wide Campaign workers in *Ammunition* No. 2082. There are many discrepancies between your figures and these. But the serious discrepancy is that your total is some \$580,000 less than that of the budget officially issued, and is principally accounted for by the failure to include the items—"Expenses N. W. C. (Final figure \$322,745.40)—\$380,000." and "Deficits prior to 1919. \$266,357." The inclusion of these figures, as given in the official budget furnished the Church, would change your favorable balance of \$150,407 to the other side of the ledger, and increase the deficit by more than \$170,000. In short, instead of paying something on the deficit of 1919 we would have to carry it forward as an addition to other deficits at a new figure of some \$430,000. It seems impossible that the editor of *THE LIVING CHURCH* would suppress these figures for the sake of making a case. But it seems equally impossible that he should have omitted them, more especially as he has reason to know that some of the criticisms of the administration were based on comparison of the budgets as given in *Ammunition* for 1920 and in the *Bulletin* for 1921. We therefore await with anxiety the candid explanation that will clear him of every suspicion of juggling the figures.

Your "Analysis of the Budget" makes out a very good case for Central expenses. But you have included in "totals" the expenses of departments, which the *Bulletin* confesses as "central" expenses. Who does not know that the principal expenditures of the Departments of Religious Education and Social Service are for the salaries of its officers and staff, their travelling allowances, etc.?

Can you not find space to print the budgets of 1920 and 1921 in parallel columns for purposes of comparison? This will show an actual increase all along the line in appropriations for departmental expense, and an actual decrease in appropriations for missionary work. It may be that the Church wants to have it so. If that is the case, well and good. But is there any reason for glossing over the fact, or for holding up as a sort of martyrdom the position of those who are criticized because they have not reduced departmental expense, rather than missionary appropriations?

Is it not to be conceded to the critics of the administration that they are earnestly, vitally interested in Church extension? Is there no proper ground of distrust in the fact that knowledge of the deficit of \$1,000,000 was carefully kept from all but a select few, until quite recently? Has the Council any real facts on which to base expectation of increased income this year? If so, it ought to be easy to give them, instead of declaiming against those who advocate economy for the sake of the Church.

And why insist upon congratulations over the Nation-wide Campaign? If the Church Pension Fund, starting out to raise \$5,000,000, had been able to secure only a third of that sum, would that have been acclaimed as success? I trow not. The Nation-wide Campaign, with a goal of \$14,000,000, secured less than \$4,000,000. That represents progress, but falls lamentably short of success. And when we fall so far short of success, it is doubtless true that there is much that is wrong with the rank and file, but must there not be something wrong in the programme, the methods, and the leaders?

You rejoice that the criticism has come to a head. In this, I assume you are humorous. For it is quite generally known that letters of criticism have been decidedly unwelcome in Church newspaper circles for something more than a year.

Faithfully yours,

Syracuse, N. Y., March 7th.

THEODORE HAYDN.

[Bishop Fiske's letter stated that it was based upon the "Bulletin on Finance of the Presiding Bishop and Council" which he had "just received". The budget for 1921 printed in our

editorial is taken from that document, page 7, and is exactly a duplication of its figures. The table of appropriations and expenditures for 1920 is, obviously, from figures as of the close of the year and therefore later than those of the budget made at the beginning of the year, which latter consisted only of an advance estimate. It is quite true that deficits of preceding years, including such deficit as was caused by the work of the Nation-wide Campaign prior to 1920, are not included among the appropriations for that year, and we correctly stated that the surplus of 1920 amounting to \$150,407.32 was "applied upon the debt which the Presiding Bishop and Council inherited from its predecessors." The rest of our correspondent's letter seems to require no comment.—EDITOR L. C.]



### OUR RELATIONS WITH SCANDINAVIAN CHURCHES

To the Editor of *The Living Church*:

DO I call the attention of Scandinavian readers to a new book recently published? The title is *The Danish Church and the Episcopal Church*, by the Rev. R. Andersen. The author is a Danish Lutheran clergyman, and is thoroughly familiar and in complete sympathy with the Episcopal Church. The book shows exhaustive study of the relations between the Danish Church and the Anglican Communion from the earliest times, of Danish clergymen who entered the service of the Church here in America in colonial times, of the close bond between the Lutheran and Anglican Churches in the colonies and the early history of our country, a complete record of Danes or men of Danish descent who are in the ministry of the Episcopal Church to-day, of prominent clergy and bishops of the Church of Denmark who have labored unceasingly for intercommunion between the two Churches.

The conclusion of the author is that intercommunion must come because of identity of doctrine. The great thing lacking in this country is the episcopate for the Lutherans, and a great obstacle to be overcome the lack of cohesion and unity among the Lutherans themselves. But he believes that lack will be supplied, especially among the Scandinavians. He frankly recognizes the difficulty in Denmark and Norway, but believes that the recent Lambeth encyclical opens the way. As is well known, at the reformation in Denmark and Norway, which were under one crown, the majority of the papal bishops refused to adhere to the new order, and the churches found themselves without bishops. The King then invited one Bugenhagen, a presbyter, to consecrate superintendents after the German order. But the people would have none of the German ideas, and demanded bishops. Consequently the newly made superintendents shortly reverted to the old name—bishops. Naturally the bishops of these two countries are loth to admit that there is a grave irregularity existing in their office. This, however, could be overcome by a little common sense on both sides, Anglican and Danish, permitting the Anglican bishops to assist in consecrating new bishops for the Danish and Norwegian churches. As to the priesthood, no Church holds more tenaciously to that office, at least in practice.

As to Lutherans in this country, if I may be permitted to express my views, the difficulty of intercommunion is greater. They have abandoned the episcopate as unessential. As was said of Cardinal Manning, vigorously upholding the doctrine of papal infallibility in the Vatican Council, by his Irish co-religionists, "You are more Catholic than the Catholics", so the Lutherans of this country are more Lutheran than those of the mother country. There is little love for the Episcopal Church. As one prominent Lutheran, the head of a Lutheran college, said lately: "The Episcopal Church is steeped in formalism, and is the English papal Church." The attitude is aloofness, intolerance, bigotry, self-sufficiency, snobbery, on the part of the majority of the Lutheran clergy. The attitude is well expressed in a conversation between the clergyman of our Church and a Lutheran minister he had invited to assist in a service: "No, ve haf de trut." But have we no faults? Is it not a similar attitude many of our clergy take? "We have the Church!" And if we have the Church we have the truth . . . you are outside. This is an attitude many Lutheran clergymen have seen on our part. They have judged the Church by an exaggerated ritual which indeed was formalism. But godly men on both sides look further than

noses and see the true character of each Church, and know that the only solution is intercommunion, if not a union between the two. It may not be generally known, but the Norwegian Lutheran Church of this country liberally used our Prayer Book in arranging their English liturgical services. They frankly admit it.

I understand that the Rev. Mr. Andersen will later translate his book into English. Meanwhile Scandinavian readers will find the book well worth while. It can be procured from the author, the Rev. R. Andersen, 193 Third avenue, Brooklyn, N. Y.

Sincerely yours,

Moorhead, Minn.

S. J. HEDELUND.



**HAS THE HOLY EUCHARIST AN ESSENTIAL FORMULA?**

To the Editor of *The Living Church*:

I HAVE to thank one of your reviewers for a courteous and kind notice of my Paddock Lectures of 1919. The initials "F. H. H." cannot conceal his identity from any who keep the run of the more scholarly men among our younger clergymen. My own opinions are not of importance to the great world, but one point touched by the reviewer really is so. Speaking of our Lord's act of consecration of the Eucharist, he says, "The important words must have been preserved."

Now some scholars argue that as we are not told one single word of our Lord's Consecration Prayer, it must be that it contained no phrase necessary for the Church to know. Since my friendly critic holds that there is an essential formula, I venture to ask him two questions. Does he hold that our Lord consecrated the first Eucharist in the act of distributing the elements to the congregation? In that case no Christian Liturgy has ever followed His great example. Does he hold that our Lord consecrated the elements with a certain formula, and then repeated that formula in the act of distribution? In that case it would seem as if the sacred writers would have given the formula of consecration as a formula of consecration, somewhat on this wise: "He took bread and brake and blessed it, saying, 'This is My Body which is given for you',—and gave it to the disciples." It would seem strange that an essential formula should be given only in a connection in which every one agrees that it is non-essential.

To these two questions of mine no one who holds to the "essential formula" doctrine has ever taken the trouble to give one an answer. I hope that "F. H. H." will render me that service.

Tilton, N. H., March 15th.

LUCIUS WATERMAN.



**OBSERVANCE OF GREEK INDEPENDENCE DAY**

To the Editor of *The Living Church*:

THE centennial of Greek independence comes this year. One hundred years ago, on the Feast of the Annunciation, which is (by the Eastern Calendar) our April 7th, "the Archbishop Germanos, of Patras, raised the banner of the Cross, and enslaved Greeks flocked to arms". Such was the beginning of the revolution which freed Greece.

Does not this afford us a special opportunity? Should not our parishes everywhere do something to make the Greeks within the parish bounds feel that we desire to express our friendly relations by helping them celebrate their day of independence? There are some Greeks in almost every community of any size in the United States, and in many places their Churches are on cordial terms with our own. The fact that our Greeks know the meaning of freedom and love to celebrate the day of its birth in the mother-country makes them not worse, but better, Americans.

I should be glad to furnish suggestions as to how this can be carried out.

Faithfully yours,

New York, March 18th.

THOMAS BUGGESS,

Secretary, Division for Work among Foreign-Born Americans.



**"THE USE OF INTINCTION"**

[ABRIDGED]

To the Editor of *The Living Church*:

IT is obvious that my almost lifelong friend, the Rev. Howard Key Bartow, holds a brief for the practice of intinction. He has been active in its establishment in Massachusetts, and in his letter on the subject in the issue of *THE LIVING CHURCH* for March 5th he urges the practice, frankly on the ground of fear of infection, upon the whole American Church, making his appeal to the bishops. "Will the bishops," he says, "accept this challenge . . .?" and again, "Why will not the Church abandon the common chalice, and adopt the method of intinction . . .?"

Perhaps the best way to meet a "challenge" of this kind is with a counter "challenge".

The reason why the Church has not authorized this practice is because the Church has faith in her Lord. To go a step farther, and meet on its own pragmatic ground the plea of the modernist founded on fear of infection, one may well ask why does not the protagonist for this change back up his plea by facts? That there is danger of infection from the common chalice is a pure assumption.

The writer in the course of his ministry has received the remainder of the consecrated elements a very great many times after having communicated persons suffering from infectious diseases. These diseases have included smallpox, virulent tuberculosis, and other diseases even more deadly and loathsome. He has never suffered any ill effect. He has never anticipated any. He has yet to learn of anyone who has suffered such effects. He submits that if there be any ground for the fear so frankly acknowledged by the persons who desire that intinction replace the traditional method for administering the Holy Communion, these grounds should be stated, in the form of actual, concrete cases.

Because a woman suffering from tuberculosis has "thought a great deal" of these imagined perils, seems small ground for an appeal to the bishops of the Church to authorize the justification of a type of fear which has to commend it only the fact that it is typical of a certain group of modernists, not conspicuous for their faith or for the courage which rests upon faith.

Church of the Advent, Boston.

HENRY S. WHITEHEAD.



[ABRIDGED]

To the Editor of *The Living Church*:

AS a bacteriologist and as a Churchwoman I would like to protest against the idea of the need for intinction, advocated by one of your correspondents in *THE LIVING CHURCH* of March 5th.

As a bacteriologist I must recognize the presence of bacteria on the chalice which has been touched by the lips of a communicant. They may be the organisms causing tuberculosis, pneumonia, influenza, diphtheria, sore throat, or merely non-pathogenic germs normally found in the mouth. Contact with these organisms however does not of necessity produce the corresponding disease. It is a known fact that one may harbor bacteria (such as those producing TB or pneumonia) which however are entirely inactive for the life time. They may become active when bodily resistance is lowered by some cause, as exposure to dampness or cold or by prolonged strain.

If individuals did not possess a considerable degree of resistance to infection, the world would soon be crippled with cases of tuberculosis, pneumonia, and countless other diseases. Disease producing bacteria are met with everywhere as one goes about his daily work, breathing the germ-laden air in crowded rooms and trains, or from contact with dusty articles and common things as pencils and tickets touched by soiled hands. One does not as a rule handle money with sterile forceps; yet tubercular germs may just as easily (more probably in fact) be present on coins and bills as on the chalice, for they have passed through the hands of hundreds of people careless in their personal habits. Having the bacteria on the hands, it is easy enough to infect mouth and nostrils. Certainly exposure to infection comes a thousand times more frequently in the world at large than it would in the shamefully few and far between communions made by the majority of Church people—provided infection were possible at the altar.

As a Churchwoman I firmly believe that the slight chance of infection which may exist there is entirely overruled by the very nature of the case. How can Churchmen believe that our Blessed Lord would allow ill to come to one who obeys His invitation and command to drink of that cup? Have they never comprehended the meaning of the words of the priest as he delivers the chalice, "Preserve thy BODY and soul"? If the Precious Blood cleanses our souls from sin, will it not also keep our bodies from any effect of disease-producing bacteria accidentally taken with the consecrated wine?

Yes, bacteria—and under other circumstances harmful bacteria—may be present on the chalice, but they must be robbed of their power, rendered absolutely harmless by contact with the Blood of Christ.

I, a bacteriologist, realizing fully the danger of infection with pathogenic bacteria, would not have the slightest hesitancy in making my communion after any number of people suffering from tuberculosis or any other disease had been communicated from the chalice.

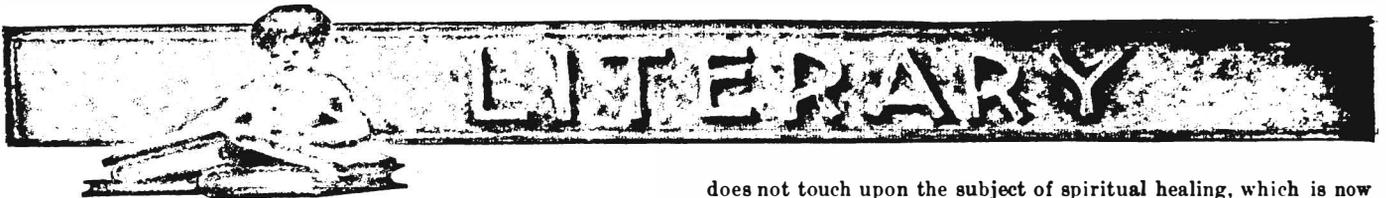
With God all things are possible.

Yonkers, N. Y., March 6th.

DOROTHY J. PROVOST.

[Discussion of this subject will not be continued further.—

EDITOR L. C.]



### THE NEW SOCIAL ORDER

*The New Social Order.* By Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary, New York City. The Macmillan Co. \$2.50.

*The Social Gospel and the New Era.* By John Marshall Barker, Ph.D., Professor of Sociology in Boston University School of Theology. The Macmillan Co. \$1.75.

*Why We Fail as Christians.* By Robert Hunter. The Macmillan Co. \$1.60.

*The Guild State.* By G. R. Stirling Taylor. London: George Allen & Unwin, Ltd. New York: The Macmillan Co.

It is a hopeful sign of the times that strong and thoughtful books on the social application of Christianity are coming from the teachers in our theological schools. We have two of them here, differing somewhat in method; but at one in purpose and point of view. Prof. Ward's is the more eloquent and popular treatment of the two, as it is the more general. His thesis is perhaps to be found in the saying that democracy "must choose as its goal the development of personality and not the acquisition of possessions; it must organize to reach that goal under the principle of universal service" (p. 175). Prof. Barker evidently means the same thing when he writes: "The goal of industrial evolution is the enlargement and enrichment of human life" (p. 93). His treatment, however, sticks pretty close to practical measures which ministers and people can adopt in the effort to express the social teachings of Christianity in American communities, while *The New Social Order* sweeps the world for knowledge of what is done and what ought to be done for building up the Kingdom of God in human life. There is a thoughtful chapter on the League of Nations and another, very illuminating, on the Russian Soviet Republic. In a long compilation of what might be called official programmes, the author has brought together a number of valuable statements of what the socialist and radical labor groups in this country really want, and compares them rather too sketchily with similar pronouncements by more conservative bodies. A useful piece of work might have been done by carrying this analysis further and showing us definitely how far we agree and exactly in what respects we disagree (meaning by "we" all Americans) as to how the new social era is to be made not only a new one but a better one for us all.

There are occasional signs that Prof. Ward's book was hastily written and not very carefully revised. One instance, not in itself very important, is the fact that the Church Catechism is twice quoted and in both cases misquoted (pp. 57, 170) as exhorting us to do our duty in that station of life to which it has pleased God to call us. But that reactionary and undemocratic doctrine, which is righteously condemned, is not contained in the "Duty towards my Neighbor", as Prof. Ward might easily have ascertained. (There must be a Prayer Book in the library of the Union Theological Seminary.) The verb is "shall" and not "has", which is quite a different matter. Again, on page 96, we are referred to Henry Drummond's *The Greatest Thing in the World* for a discussion of the place of mutual aid in the process of evolution; but it is in Drummond's *Ascent of Man*, possibly the most brilliant and convincing of his books, as it was the latest, that this subject is discussed.

He who reads and is stirred by Prof. Ward's incandescent chapters may then turn to the calmer pages of Prof. Barker's book and find there much sane and practical counsel as to how the social purpose may find expression through the existing forms of Christian activity. Particularly helpful is the chapter on The Church and the Community Survey. By the Church in this and succeeding chapters he seems largely to mean the local parish, and naturally it is a Methodist group that he has in mind. It is interesting to find that he advises an organization similar to that which is rapidly becoming the norm among us, under the three heads, Evangelism, Education, and Public Health.

He draws out this form of organization from the life of our Lord Himself. "The ministry of Jesus was characterized by three distinct lines of service. His work of saving, teaching, and healing blended into a unique and balanced ministry". Under the head of Teaching, however, Prof. Barker fails to take up, as he must do if he would bring his book up to date, the plans for week-day religious education in places like Gary, Toledo, Evanston, and a rapidly increasing number of other communities in this country. Under the head of Healing also, he includes only civic endeavors for public sanitation and the fighting of disease, and

does not touch upon the subject of spiritual healing, which is now very much in the public mind and is a normal and very helpful part of the service of the Christian Church to the community.

The clergy, and teachers and parents as well, should read Prof. Barker's wise and timely chapter on Sex Relationships, in which, it is encouraging to note, he takes the high ground that "The Church, to maintain its hold of the people in the marriage covenant, must make the form of marriage simple, impressive, and of the nature of a sacrament."

Mr. Robert Hunter is sure that we fail as Christians and that we shall continue to fail, in spite of every effort, until we make up our minds to identify Christianity with economic communism, and throw the whole power of the Church into the task of abolishing private property and the capitalistic system. He maintains that "Jesus instructed His disciples to found their new society upon the economic principles of communism", and dismisses with impatience the opinion of "nearly all scholars" (in his own words) that the community of goods in the Jerusalem Church, described in the early chapters of Acts, was a voluntary and not an obligatory practice.

One would hesitate to sweep aside Mr. Hunter in the same cavalier fashion that he uses toward New Testament scholarship. His knowledge of social conditions and his former thoughtful work on *Poverty* entitle him to attention. Moreover, many Christians, who cannot accept his solution entirely, share his sense of baffled discontent as they try to apply Christian principles to life under the existing social order. We are almost ready to admit that "we have accepted and approved a social system in which the seed of Christianity will not grow and its leaven will not work." Almost, but not quite. The fact is that the seed of Christianity has been growing and its leaven has been working in every social system the world has known in Christian history. If a better economic order comes it will be because that seed has been growing and that leaven has been working in the hearts and consciences of men. No external revolution can bring a better world unless it has been preceded by the inner transformation that makes love rule instead of selfishness. If it be said that such a transformation is supposed to have taken place in every Christian, the answer must be that the Church contains members in all stages of development and instruction, and is far from being a homogeneous group. Indeed the whole Christian Church is ethically in a very rudimentary stage of its education. The examples of communistic society which we have had before us hitherto are not encouraging.

For one who wishes to know something of Guild Socialism, no better account is available than Mr. Stirling Taylor's interesting little book, which can be read in two hours, and which is so well written that when one begins it he will not readily lay it down until he has reached the end. Nor is the question in any sense an academic one. In Oregon, the home of social experiments, a constitutional amendment is proposed, according to a recent report, by which voters shall be classified not according to residence but according to occupation. There is the essential principle of the Guild State. It means that carpenters shall be represented in the government by a carpenter, miners by a miner, and, presumably, parsons by a parson. Whereas now, the carpenter will very likely be represented by a lawyer, the teacher by a merchant; or possibly teacher, merchant, and carpenter will elect a political healer whose claim to nomination is that he has done the dirty work for some powerful party leader. The interesting thing about Mr. Taylor's book is that he comes at the end of it to the same point which finds emphasis in the works of the two theological professors noted above. The guildsman, he insists, "does not judge that the final test of human society is whether it is best arranged for the greatest output of coal or iron, or farthing newspapers: he does not value it by the speed of its trains or the size of its empires. He stubbornly insists that the supreme test of human society is Man; that he is the central pivot on which all must revolve" (p. 151).

The hopeful element in the present situation is the recurrence of that note in the discussion. As Christian men and Churchmen we are bound to welcome it, and to cry it aloud with new iteration, as echoes are multiplied among mountain-peaks. The development of personality, the welfare of man, the enrichment of human life—are not these the ends which He whom we serve set before Himself when He said, "I am come that they might have life, and might have it more abundantly"? An industrial system, an economic method, a social order which has any other end in view must be changed or must perish. This at least is true.

G. L. R.

# Church Kalendar



- March 27—Easter Day.
- " 31—Thursday.
- April 1—Friday.
- " 3—First Sunday after Easter.
- " 10—Second Sunday after Easter.
- " 17—Third Sunday after Easter.
- " 24—Fourth Sunday after Easter.
- " 25—Monday. St. Mark.
- " 30—Saturday.

## KALENDAR OF COMING EVENTS

- April 5—Arizona Dist. Conv., Phoenix.
- East Carolina Dioc. Conv., St. Paul's Church, Edenton, N. C.
- " 6—Montana Dioc. Conv., St. James' Church, Lewistown.
- " 11—Florida Dioc. Conv., Trinity Church, St. Augustine.
- April 12—Erie Spec. Conv., Cathedral of St. Paul, Erie, Pa.
- " 13—Asheville Dist. Conv., St. Mark's Church, Gastonia, N. C.
- " 13—Massachusetts Dioc. Conv., Boston.
- " 20—Western Massachusetts Dioc. Conv., Trinity Church, Lenox.

# Personal Mention

THE REV. H. C. ATTWATER has accepted a call to the rectorship of St. John's Church, Wichita, Kans.

THE REV. PAUL STATHAM BANDY, an eminent Presbyterian clergyman, has been received into the Church by Bishop Moreland, has asked to be admitted as a candidate for the priesthood, and has been licensed to serve at St. John's Church, Arcata, Cal.

THE REV. G. M. BREWIN has resigned the rectorate of the Church of the Evangelists, Oswego, N. Y., and will become rector of St. Mary's Church, Keyport, N. J., on April 14th.

THE REV. JOHN CAUGHEY has been appointed to St. Paul's Church, Greenville, in the diocese of Dallas, with address at 2307 N. St. John street, Greenville, Texas.

THE address of the Rev. J. J. CLOPTON, general missionary of the diocese of Lexington, after April 1st, will be 208 College street, Winchester, Ky.

THE address of the Rev. BENJ. EVANS DIGGS, general missionary, is changed to No. 82 Drake Court, Twenty-second and Jones, Omaha, Nebr.

THE REV. JOHN GASS having become associate rector at Trinity Church, Parkersburg, West Virginia, his address will be 835 Murdock avenue, Parkersburg.

FOR family reasons and for better identification the Rev. JOHN JOHNSON of the diocese of Albany has secured permission from the supreme court to change his name to include his mother's, and should now be addressed as the Rev. J. HILL JOHNSON, St. Luke's rectory, Catskill, N. Y.

THE REV. JOHN KERSHAW, D.D., for more than twenty-five years rector of St. Michael's, Charleston, S. C., has resigned because of failing health.

THE REV. JOHN G. LARSEN has been appointed secretary of the district of Spokane.

THE REV. A. E. MITCHELL, for the past six years Archdeacon of the Charleston Convocation, recently resigned to take charge of St. Andrew's and St. James' missions, Greenville, S. C.

THE REV. JAMES A. PALMER returns to his former parish of Holy Trinity, Spokane, Wash.

THE REV. WILLIAM F. PARSONS becomes rector of St. Peter's Church, Weston, Mass., on the First Sunday after Easter.

THE REV. WALTER COB ROBERTS has resigned St. Mark's, Mauch Chunk, Pa., and will enter upon a two years' course of study on Church Unity, beginning with the fall term, at the Union Theological Seminary, N. Y.

THE REV. W. A. A. SHIPWAY has been appointed chaplain of the Spokane branch of the Actors' Church Alliance.

AFTER April 1st the address of the Rev. M. J. SIMPSON will be St. Luke's Rectory, South Glastonbury, Conn.

THE REV. HENRY D. WALLER has resigned the rectorship of St. George's Church, Flushing, Long Island, after thirty-two years of service in the parish, and will become rector emeritus. His successor has not been chosen.

## MAKE KNOWN YOUR WANTS THROUGH THE CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free; additional insertions, charge 3 cents per word. Memorial matter, 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

No advertisement inserted in this department for less than 25 cents.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc., and parties desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

### DIED

BISHOP.—At West Philadelphia, Pa., March 5, 1921, ELLEN M. BISHOP, wife of the Rev. G. L. Bishop. Burial service St. Philip's Church, March 7th. Interment St. Paul's Churchyard, Glen Lock, Pa.

May she rest in peace!

HALL.—Entered into Paradise on the afternoon of March 9th, at The Peking Union Medical College Hospital, Peking, China, FRANCES STOCKETT HALL, daughter of Julius and Elizabeth Stockett Hall and granddaughter of the late Frank H. Stockett of Annapolis, Maryland.

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

MAYDWELL.—Entered into the life of Paradise on Passion Sunday, in Hinsdale, Ill., HARRY FRANCIS MAYDWELL, in the 66th year of his age. Burial office in Grace Church, Hinsdale, March 17th. One of the founders of Grace Church, vestryman, treasurer, delegate to many diocesan conventions, faithful Christian, loyal friend.

May light perpetual shine upon him!

WOOD.—In Greenport, N. Y., on Saturday, March 12th, MARIA LAING WOOD, in the 80th year of her age.

"Requiescat in pace."

### MEMORIAL

LENA MCGHEE

WHEREAS, Almighty God in His infinite wisdom has been pleased to call unto Himself the soul of LENA MCGHEE, for over twenty years president and worker-in-charge of St. Faith's House, we, the directors of St. Faith's, desire to express our sorrow in the loss we have sustained.

Miss McGhee's saintly character, her love, her sympathy, and keen judgment have helped and uplifted countless souls in their joys and in their sorrows. Always a sufferer, yet never a complainer, she brought God closer to us all, and while we mourn we must rejoice that with Him her pain is forever at an end, and the vision of her Lord, so greatly desired and so richly earned, is now hers in largest measure. "Grant her eternal rest, O Lord!"

THE DIRECTORS OF ST. FAITH'S HOUSE,  
Tarrytown, New York.

### POSITIONS OFFERED

CLERICAL

WEST OF THE MISSISSIPPI RIVER three missionary priests, under forty. Hard work. Salary two thousand dollars. Must have two qualifications: Common sense and consecration. Address H&H-357, care LIVING CHURCH, Milwaukee, Wisconsin.

CLERGYMAN OR LAYMAN, MARRIED OR single, wanted in new order for mission work. No vow of poverty or celibacy. EVANGELICAL CATHOLIC SOCIETY, Box 1426, Washington, D. C.

PRIEST FOR SUNDAY SERVICE, JULY 10th, 8 and September 4th, inclusive. Address Rev. C. W. ROBINSON, Christ Church, Bronxville, New York.

MISCELLANEOUS

ORGANIST AND CHOIR DIRECTOR FOR boy choir, who can hold boys, train the boy voice, and maintain discipline. Chance for local position as instructor of vocal music. Address RECTOR-352, care LIVING CHURCH, Milwaukee, Wis.

WANTED, FOR 1921-22, AS MASTER IN the grammar department of a Church school, an unmarried man with teaching and playground experience. Apply ST. ALBANS SCHOOL, Washington, D. C.

TWO MEN TO TEACH AT ST. ALBAN'S, Sycamore, 1921 and 1922. One to teach French and Spanish and another to teach English. Good salaries and living. Apply to the HEADMASTER, Box-1007.

TWO OR MORE INSTRUCTORS IN ORDERS wanted at Church School for boys. Right salaries for right men. Address RECTOR-346, care LIVING CHURCH, Milwaukee, Wisconsin.

### POSITIONS WANTED

CLERICAL

RECTOR FOR ADEQUATE AND satisfactory reasons desires change, having experience in town and city. Good preacher and organizer. Has demonstrated ability. Age under 40. Address "E", Box-356, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN FILLING PLACE AT \$3,000 and rectory will accept permanent rectorship on less salary. Record of vigorous and active ministry of more than decade. Write J. B.-358, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF NEW JERSEY PARISH invites correspondence with vestry seeking rector. Salary \$1,700 and rectory. ECONOMY-350, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, GOOD preacher and organizer. Highly recommended. Address E-324, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER, NOW, and for the past eight years, engaged in a large city parish, desires larger field. Recitalist, widely known boy voice trainer, 13 years experience, a great favorite with boys. Would do some boys' work in connection with regular duties, if desired. Choral society conductor, also teacher in private schools. Address F-349, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER NOW engaged, communicant, single, thoroughly qualified, open for position; fond of boys, successful trainer, tone, discipline. Essentials: modern organ, field for voice, piano, organ, choral society. References, present rector, others. Address RECITALIST-307, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, OVER FIVE years in present Cathedral position, desires immediate change. Boy choir specialist—American, communicant, and a thorough musician. References exchanged. Address MASTER-338, care LIVING CHURCH, Milwaukee, Wis.

WELL EDUCATED AND EXPERIENCED young woman of refinement desires position as companion or secretary to some elderly woman. Would accept governess for small child. References exchanged. Address POST-OFFICE BOX 608, Jonesboro, Arkansas.

CULTURED WOMAN, WITH EXPERIENCE as governess in English families, desires position as teacher or companion in private home. Can teach music. References furnished. Address MISS ANNA COATH, 4732 Dickens avenue, Chicago, Ill.

POSITION AS CHAPERONE OR companion to lady travelling abroad for the summer. Best references exchanged. Address all communications to APARTMENT I, The Gladstone, Eleventh and Pine streets, Philadelphia, Pa.

BY CLERGYMAN'S DAUGHTER, POSITION as secretary to clergyman or bishop, or in a law office. Eight years' experience. Stenography-typewriting. References. Address: SECRETARY, care LIVING CHURCH, Milwaukee, Wis.

AN EXPERIENCED DEACONESS DESIRES position as Church worker or preceptress in a girls' school, college, or institution. Address B-355, care of LIVING CHURCH, Milwaukee, Wis.

REFINED WOMAN COMPANION LADY, semi-invalid, growing girl. Good seamstress. Willing assist housework. Telephone 378, J. CLIFFSIDE, Edgewater, N. J.

## PARISH AND CHURCH

**AUSTIN ORGANS.**—Contract for the enormous Eastman organ at Rochester, 178 stops, goes to Austin along with several smaller contracts just closed. The smaller will have the same proportionate care in tonals and solid workmanship as the larger. Dominating influence of Austin organs universally acknowledged. AUSTIN ORGAN Co., 180 Woodland street, Hartford, Conn.

**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.

**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, N. Y.

**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.

**FOR SALE.**—TWO MANUAL ORGAN AND choir stalls for 30; very reasonable. Address D-348, care LIVING CHURCH, Milwaukee, Wis.

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS.

## UNLEAVENED BREAD—INCENSE

**ALTAR BREAD AND INCENSE MADE AT** Saint Margaret's Convent, 17 Lonsburg 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.

**ST. 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 especially for travelling, and complete set of Vestments (from Five Guineas.) Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. I. (and at Oxford, England).

## BOARDING—ATLANTIC CITY

**SOUTHLAND.**—PRIVATE COTTAGE delightfully located within two minutes' walk of the Beach and Hotel Traymore. Bright rooms. Table unique. Managed by Southern Churchwoman. 133 South Illinois Avenue, Atlantic City.

## 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, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

## HOSPITAL—NEW YORK

**ST. ANDREW'S CONVALESCENT Hospital,** 237 E. 17th St., New York; under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to SISTER IN CHARGE.

## FOR RENT—VIRGINIA

**FURNISHED COTTAGE ON SALT WATER,** 28 miles from Cape Charles, high elevation, healthy. Fine fishing, crabbing, boating. Church family desired. Address Mrs. ROSE D. WETMORE, Wardtown, Va.

## ROOM AND BOARD

**ROOM AND BOARD WANTED.** FOR father and son of 10. Chicago or suburbs. Christian home influences near school. F. W. FOX, Box G.G., Chicago.

## 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 per year. Application blanks sent on request.

**SAMARITAN HOSPITAL, DETROIT, WANTS** pupils for its training school. Our graduates do not merely pass the State Board, but being a small hospital the instruction is more nearly individual, therefore they are self-reliant. Write for full particulars.

## RELIGIOUS

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

## FOR SALE

**SOLID SILVER COMMUNION SERVICE,** Altar Linen. Address RECTOR-351, care LIVING CHURCH, Milwaukee, Wis.

## TRAVEL

**MR. EDGAR C. THOMPSON WILL CON-**DUCT a small party of boys over Europe during summer vacation. Exceptional educational opportunity for your boy. Address: ALPENA, Michigan.

## FOR SALE—MERCHANDISE

**PIPE ORGAN, JOHNSON MAKE, 27 STOPS,** Two Manuals. Now in use. May be examined in place before removed to make room for new organ required to meet demand of enlarged congregation. Episcopal Church. Immediate delivery for cash. Address, Chairman, S. MENDELSON MEEHAN, Mt. Airy, Philadelphia, Pa.

## MISCELLANEOUS

**ECCLESIASTICAL COLLARS**—"HAND Made". Are most beautiful. Demand from your dealer "YALE" Clerical Collars. Made in standard and special sizes, Anglican and Roman styles. Your pastor will appreciate our catalogue. Kindly send us his name and address. YALE MILLS, Troy, New York.

**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.

**LEARN LATIN BY CORRESPONDENCE,** the latest, easiest, and best method. No text-books required. Apply Box 180, Athens, Ontario, Canada.

**MADONNAS OF THE GREAT MASTERS** in color. Also other religious subjects. Post card size. C. ZARA, Box 4243, Germantown, Pa.

## CHURCH SERVICES

## ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue.  
The Rev. HARRISON ROCKWELL, rector.  
Sundays: the Eucharist at 7:30 and 11.

## CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington Blvd. and Peoria St.  
(Five minutes from the Loop via Madison St. cars.)  
Sunday, Holy Communion 7:30, 8:30, and 11:00.  
March 13th, the Rev. E. H. Merriman.

## ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street  
The Rev. Norman Hutton, S.T.D., rector.  
The Rev. Robert B. Kimber, B.D., associate.  
Sunday Services:  
8:00 A. M., Holy Communion.  
11:00 A. M., Morning Prayer.  
4:30 P. M., Evening Prayer.

## CHRIST CHURCH, CHICAGO

65th street and Woodlawn avenue  
Sundays: 7:30, 9:30, 11 A. M.  
Choral evensong, 7:45 P. M.  
Work-days, 7:00 A. M., Thursdays, 6:30 A. M.  
Rev. HUBERT J. BUCKINGHAM, rector.

## ST. LUKE'S CHURCH, EVANSTON, ILL.

Dr. George Craig Stewart, rector  
Sundays: 7:30, 11:00, and 4:30.  
Open all day and every day.  
N. W. Ry or "L" to Main street, Evanston.

## ST. BARNABAS' CHURCH, DENVER

13th avenue and Vine street  
Rev. CHARLES H. BRADY, rector, Rev. CHARLES H. MARSHALL, rector emeritus.  
Sundays: 8, 11 A. M., 5 P. M.

**ST. PAUL'S CHURCH, KEY WEST, FLORIDA**  
Only City in U. S. which has never seen frost.  
Sundays: 8 and 11 A. M., 7:30 P. M.  
Rev. C. R. D. CRITTENTON, rector.

## CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

Amsterdam avenue and 111th street  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (choral.)

## ALL SAINTS' CHURCH, OMAHA, NEBRASKA

Twenty-sixth street and De-wey avenue  
Rev. THOMAS CASADY, rector.  
Sundays: 8:00, 9:30, 11:00 A. M. and 7:30 P. M.

## CHRIST CHURCH, SAVANNAH, GA.

The Colonial Parish of Wesley and Whitefield  
Sundays: 8 and 11:30 A. M.; 8:15 P. M.  
Rev. JOHN DURHAM WING, D.D., rector.

## ST. URIEL'S, SEAGIRT

Jersey Coast  
Daily Mass, Sundays, 7:30.  
Solemn Sung Mass, 10:30.

## CATHEDRAL OF ST. NICHOLAS, NEW YORK

Orthodox-Catholic  
(Holy Eastern Confession)  
15 East Ninety-seventh street.  
The Most Reverend ALEXANDER, Archbishop;  
Rt. Rev. PATRICK, Vicar General;  
Very Rev. LEONID TURKOVICH, Dean.  
Divine Liturgy (Slavonic), 10 A. M.  
Solemn Vespers (English), 5 P. M.  
English speaking priests may be found at the Cathedral House, 15 East Ninety-seventh street.

## 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 Brotherhood is organized in parish chapters and local and diocesan assemblies. It conducts each year a series of training campaigns for helping men to become efficient parish workers. The work of the Brotherhood is mainly parochial and includes the usual forms of corporate and personal service. Associate Membership is possible for those who feel themselves unable to become active members.

The Brotherhood plans to conduct during the summer of 1921 four Junior Summer Camps for Church boys in different parts of the country. The thirty-sixth annual convention of the Brotherhood will be held at Norfolk, Virginia, October 12th to 16th, 1921.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and either the Senior or Junior Handbook, as well as other general literature, 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.

## SISTERS OF THE HOLY NATIVITY

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

## BOOKS RECEIVED

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

*American Bible Society.* New York City.

*One Hundred and Fourth Annual Report of the American Bible Society 1920.* Together with a List of Auxiliary Societies, Their Officers, and an Appendix.

*D. Appleton & Co.* New York City.

*The State and Government.* By James Quayle Dealey, Ph.D.

*E. P. Dutton & Company.* New York City.

*Pilgrim Papers.* From the writings of Francis Thomas Wilfrid, Priest. By Robert Keable. Price \$2.00 net.

- E. P. Dutton & Co.** New York.  
**J. M. Dent & Sons.** Toronto.  
*Labor in the Changing World.* By R. M. MacIver.  
**Fleming H. Revell Company.** New York City.  
*The Vision We Forget.* A Layman's Reading of the Book of the Revelation of St. John the Divine. By Phillip Whitwell Wilson. Price \$2.00 net.  
**Harvard University Press.** Cambridge, Mass.  
*A Guide to the Study of Occupations.* A Selected Critical Bibliography of the Common Occupations with Specific References for their Study. By Frederick J. Allen.  
**Longmans, Green & Co.** New York City.  
*Prayers for Church and Nation.* By Rev. W. B. Trevelyan. With a preface by D. C. Lathbury. Price \$1.50 net.  
**The Macmillan Co.** New York City.  
*A Wonderful Morning.* An Interpretation of Easter. By James H. Snowden. Price \$1.75 net.  
*The Grey Room.* By Eden Phillpotts. \$2.00 net.

ALMANACS

- The Church Book Room.** 33 Richmond St. W., Toronto, Canada.  
*The Canadian Church Almanac and Clergy List 1921.* Price 25 cts. net.

CATALOGUES

**Amherst College.** Amherst, Mass.  
*Catalogue of Amherst College for the Year 1920-1921.*

PAMPHLETS

- From the Author.*  
*The Jewish Question and Its Solution.* Fourth Edition.  
*The Credless Creed of Reform Judaism.* Sixth Edition. By Rev. A. R. Kuddell, Aberdeen, Md.  
**Berkeley Divinity School.** Middletown, Conn.  
*An Analysis of the Conditions at Present Existing at Berkeley Divinity School.*  
**Government Printing Office.** Washington, D. C.  
*The Appointed Hour is Here: Let the Philipines be Free.* Remarks of Hon. Edward J. King of Illinois in the House of Representatives Monday, February 7, 1921.

PAPER COVERED BOOKS

- Longmans, Green & Co.** New York City.  
*Johannine Writings.* Liverpool Diocesan Board of Divinity Publications XIX. By the Rev. A. Nalrue, D.D., Canon of Chester. Price 90 cts. net.

insert in the resolution in a suitable place the words "but primarily to their own sex" was accepted. Ultimately the resolution as a whole was put to the House in the following form:

"That in view of the Apostolic teaching that women equally with men are members of the one Body of Christ and partakers of the Holy Spirit, and in order that further use may be made in the Church's service of the gifts and experience of women, this House makes the following recommendation: That under conditions laid down by the Bishop of the diocese it should be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings, and that such ministrations should be on occasions other than the regular and appointed services of the Church, and are intended normally for congregations of women or of children."

This was voted on in two parts. The first part was agreed to unanimously, but the concluding words were carried by a majority of one only. Six bishops voted for them, and six against, and the Archbishop gave his vote for the amended words proposed by the Bishop of London.

On Thursday their lordships returned to the subject, and are at the present moment considering several resolutions previously withdrawn for the purpose of re-drafting. There can, however, be no going back upon the decision already come to regarding the grant of permission to women to speak or pray in church. It is unfortunate that the division should have been taken in a small assembly, and that so momentous a decision should have been arrived at by a majority of one vote only. To the praying and speaking of women in church, outside the regular services, there can be no strong objection, for women so engaged may commonly be observed in churches on the Continent. Had the resolution definitely sought to confine the ministrations of women to persons of their own sex, and that outside the ordinary services of the Church, there would have been little to which exception could be taken. But the spirit of compromise has once more manifested itself. The very presence of the qualifying adverb "normally" at once opens the door for all who wish it opened, and there is no real safeguard against women's administrations to mixed congregations.

LOWER HOUSE ON CONVOCATION REFORM

The Lower House, which met under the presidency of the Dean of Westminster, spent the first day in considering the draft of the canon prepared by the committee on the reform of Convocation in conformity with the resolutions already agreed upon. These were to the effect that only the following should be entitled to seats in the Lower House of Convocation: The dean of every cathedral church in the province and the deans of the two collegiate churches of Westminster and St. George's, Windsor; the archdeacon of every archdeaconry of every diocese within the province; and the proctors for the clergy who shall be elected by the electors in such proportion to the number of the electors as shall from time to time be determined, provided that every diocese shall have at least three proctors.

The committee hoped that a reformed convocation, in which the great body of the clergy, beneficed and unbeneficed, would be represented by 160 instead of 60 proctors, would meet for the first time early in July. The canon was considered clause by clause, and ultimately agreed to.

It may be added that York Convocation, which held its sessions this week, also agreed to a draft canon substantially on the same lines.

# BOTH HOUSES OF CANTERBURY GATHER IN CONVOCATION

## Upper House Approves Ministry of Women in Diaconate—Committee Will Inquire into Church Property and Finance—To Fix Date of Easter.

The Living Church News Bureau }  
 London, February 25, 1921 }

**B**OTH Houses of Convocation of the Province of Canterbury assembled on Tuesday last at the Church House, Westminster, confronted by an agenda of great importance, including as it did the vital business of the reform of Convocation and the much-debated subject of the ministry of women. In the Lower House there was a remarkably small attendance of proctors, hardly one dean or archdeacon being present. One is forced to the conclusion that the National Assembly has already had the effect of "partially eclipsing" Convocation, if only for the physical reason that clergymen cannot be expected to put in attendances at Westminster for six weeks in the year. The National Assembly had a sitting at the beginning of this month for the whole of the inside of a week, and had it not been for the necessity of enacting a canon for reform of the lower houses it is probable that the provincial synods would not have been summoned for this Lenten group of sessions.

UPPER HOUSE ON ORDER OF DEACONESSES

The Archbishop of Canterbury, in opening the sitting of the Upper House, explained the procedure to be followed in regard to making and promulgating the proposed canon. His Grace said that he had every reason to hope that the permission of the Crown would be obtained, and that it would be possible immediately after the April sessions for Convocation to be dissolved and the new elections to take place.

The Bishop of Ely moved the first resolution, asking the House to accept and ap-

prove the resolution of the Lambeth Conference that the time had come when, in the interests of the Church at large, and in particular of the development of the ministry of women, the diaconate of women should be restored formally and canonically, and be recognized throughout the Anglican Communion. The resolution also requested the Archbishop to appoint a joint committee of the two houses to consider Resolutions 48-52 of the Lambeth Conference, to draft rules and regulations for the restored order of deaconesses. Dr. Chase said that the question of deaconesses had long been before the Church, and had been elaborately discussed; they had now reached the stage at which restoration of the Order should be formal and canonical.

After commendatory speeches from the Bishop of Winchester and the Bishop of London (Dr. Ingram remarking that it would be nothing short of a calamity if after sixty years of deliberation no recognition were given to the order of deaconesses), the resolution was unanimously carried.

The Bishop of Petersborough presented the report of the joint committee on the ministry of women, and moved adoption of the resolutions appended to it. Dr. Woods pointed out that the committee's consideration had been in the main limited to the question of the service of women in a lay capacity. They repudiated the idea of women being ordained to the priesthood as wholly contrary to the immemorial and consistent custom of the Catholic Church. In considering the proposed development, the committee had not been unmindful of St. Paul's reiterated prohibition of women speaking in the public assembly of Christians, or acting as public teachers in the Church. They believed St. Paul's attitude in this and other social questions could not be regarded as applicable to circumstances and developments which he could not possibly have foreseen. Dr. Woods was supported by the Bishops of Ely, Chelmsford, and Winchester.

A suggestion by the Bishop of London to

## SURVEY OF MATERIAL RESOURCES

In accordance with the resolution adopted by the National Assembly last November the two Archbishops have appointed a committee to inquire into the property and finances of the Church. On the committee are the Bishops of Durham and Bristol, and Bishop Ryle; with Lord Hugh Cecil, Sir Lewis Dibdin, Canon Headlam, the Rev. F. A. Iremonger, and several leading laymen and laywomen. The terms of reference are as follows:

(a) To make a full and correct inquiry respecting all property and revenues, from whatever source derived, appropriated or applicable to purposes of the Church of England in England (including income raised for such purposes by voluntary contributions), and in particular respecting the property and revenues belonging to the several archbishoprics and bishoprics, to the deans and chapters of cathedral and collegiate churches, and to dignities, minor corporations, and offices therein, and to all other benefices, dignities, preferments, and offices in the Church of England, and respecting the properties, funds, and revenues administered by the Ecclesiastical Commission, and Queen Anne's Bounty, and the Central Board of Finance of the Church of England, and by the several diocesan boards of finance, and bodies of diocesan trustees, and by societies established to support or promote the work of the Church of England in England, and respecting the patronage of all ecclesiastical dignities, preferments, benefices, and offices, and patronage exercisable by ecclesiastical persons.

(b) To give the fullest and most attentive consideration to the state of the Church in the several dioceses in England, with reference to the provision available for existing bishoprics (diocesan and suffragan), cathedral and collegiate churches, dignities, preferments, benefices, and offices, and for the outgoings in relation thereto, with a view to the suggestion of such measures as may render the application of such provision most conducive to the efficiency of the Church in England, and to advise by what means an adequate income may be provided for the necessary offices for carrying on the work of the Church in England whether now existing or hereafter to be created, and to make recommendations.

This is the first body appointed to make any general survey since the Royal Commissions of 1832-34, and there can be no doubt whatever that an inquiry such as is now proposed is absolutely necessary. With such a *personnel* it may be confidently hoped that the work will be well done by the committee, but it is a "tall order", and the undertaking must be long and laborious. And it must be made plain that no reorganization of the Church's present financial resources, with their most economical use, can relieve Churchmen of the duty of providing by voluntary contributions the larger proportion of the money necessary for efficiency. The Church has outgrown her endowments, and now requires generous and sustained financial support for her present needs and future expansion. There is no justification for the prevalent impression that it is not "new money" that is required for the Church so much as a readjustment of the means already at her disposal—that is a notion which has no basis in fact. If Churchmen fail in their duty to contribute, in a much more generous degree than has been the case in recent years, to the support of their clergy and the work of the Church, they cannot hope for a solution of its financial difficulties, or any satisfactory development of its efficiency.

## WOULD FIX THE DATE OF EASTER

The text has now been published of the bill introduced in the House of Lords by Lord Desborough last Tuesday, to fix a date for Easter. The bill provides that in 1922 and in all subsequent years Easter Day shall be kept and observed on the second Sunday in April. All other feasts and fasts dependent on Easter shall be kept on dates ascertained by reference to this fixed Easter. Advent Sunday is to remain unchanged.

As I have before remarked, little opposition is likely to be encountered to this common-sense proposal, involving no question of faith or dogma, and it may therefore be confidently anticipated that it will be placed on the statute book at an early date. There will then be no such clashing of Lady Day and Good Friday as in this year of grace 1921.

## SHALL THE CLERGY SIT IN PARLIAMENT?

Prebendary Gough, of St. Paul's Cathedral, presiding week before last at a meeting to discuss the question, Should the Clergy Sit in Parliament? spoke strongly in favor of the removal of their existing disabilities in this respect. A law ought, the Prebendary maintained, to be made by men who know the life of the nation largely, and normally and humanly. Whatever were the faults of the clergy, there were no people who had a greater opportunity of knowing the nation in these broad respects. The speaker went on to say: "If the spirit of

the English parson, which rushed forth from all the rectories and vicarages in rural England in the first week of the war—those gallant young sons of the clergy who needed no compulsion—if the spirit of the father who was left behind could have gone into Parliament to back the son who was giving his life in the trenches, we should have had a vastly shorter war."

## PROPOSED OXFORD CONVENTION

Further details are now to hand concerning the proposed priests' convention at Oxford next July—one of the results of last summer's Anglo-Catholic Congress. The convention will open with a high mass at St. Barnabas' Church, on Tuesday morning, July 19th. This will be followed by the bidding prayer, and sermon (by the president of the convention, the Bishop of Oxford), in the Church of St. Mary the Virgin, at noon on the same day. The general subject of the convention will, as stated in a previous letter, be Priestly Efficiency, and short papers will be followed by discussion.

The convention will not, of course, be confined to members of any particular society or fellowship, but will be open to all bishops, priests, and deacons who are in sympathy with the two-fold aim of the Anglo-Catholic Congress, namely, the Conversion to our Lord, in and through the Catholic Faith, of those who do not yet acknowledge Him as their personal Saviour, and the increase of the spirit of Fellowship.

GEORGE PARSONS.

## THE CANADIAN NEWS LETTER

The Living Church News Bureau }  
March 19, 1921 }

## Missionaries Celebrate Their Silver Wedding

THE Bishop of the Yukon and Mrs. Stringer have just been celebrating their silver wedding. It was on March 10, 1896, that the intrepid young missionary, the Rev. I. O. Stringer, won his bride, Miss Sadie Alexander of Kincardine, and started for Herschell Island. For six years she lived in this lonely post, four hundred miles from another white woman. Every year except one, Mrs. Stringer has made the round trip in the Arctics with her husband, in the earlier days taking her babies with her, travelling eighty miles at a stretch in a dog sledge, camping at Shingle Point on the mainland until the breaking up of the ice, when a small whale boat for use with an oar or a sail would take them back to their beloved Eskimos. Even last year she took the trip to the Porcupine with the Bishop on his visitations to a point well within the Arctic Circle.

## Movies from the Mission Field

Canadian Church people will soon have the privilege of seeing movies from the mission field in place of the somewhat hackneyed lantern slides. A few months ago the Patheoscope Company of Canada sent one of their expert moving picture photographers, Mr. W. H. Bird, who spent six months in the Orient to secure motion pictures of Canadian Anglican and Presbyterian mission fields in China, Japan, and Corea. Mr. Bird had the benefit, before sailing, of arranging with the board secretaries as to the itinerary. Being an Anglican, he met with a specially warm reception from our missionaries in the field. He has now returned to Canada with a valuable quantity of pictorial material in moving pictures, which strikingly reveal our missions in action, helping to make real the actual life and work at their respective stations, and bring-

ing vividly home the effective work being done and the urgent need for recruits.

## Miscellaneous Items of Church News

Canon Plumtre, rector of St. James' Cathedral, Toronto, who has been preaching a series of sermons in Christ Church Cathedral, Montreal, was tendered a luncheon by a group of clergymen who are studying the problem of Church Unity.

The Rev. A. R. Yeoman, of Auburn, N. S., is going to St. John, N. B., shortly, to be in charge of the mission Church of St. John the Baptist, while the Rev. J. V. Young is absent in England. For some time past Mr. Yeoman has been helping at St. Peter's Cathedral, Charlottetown, P. E. I.

Among the bequests in the will of the late Mr. A. W. Peters of St. John, New Brunswick, is one of \$4,000 to St. John's (Stone) Church, St. John, New Brunswick, the same sum to the Protestant Orphan Asylum, St. John, and an equal sum to the Church of England Institute at St. John, N. B. After other bequests have been fulfilled, the remainder of the estate is to be divided among the St. John's (Stone) Church, the Protestant Orphans' Home, the Home for Incurables, the Bible Society of New Brunswick, the Seamen's Mission, the Church of England Institute, and the Tuberculosis Society. The value of the estate is about \$110,000.

A most impressive memorial service was held in All Saints' Church, Toronto, when a tablet was unveiled by Brigadier General J. A. Gunn, C.M.G., D.S.O., "in honored memory of the men of this Church who sacrificed their lives in the Great War, 1914-1918." The Rt. Rev. I. O. Stringer, D.D., Bishop of Yukon, dedicated the tablet "to the Glory of God and that it may ever remind us of those eternal principles for which they gave their lives." The service was conducted by the rector, the Rev. T. W. Murphy, the Rev. A. F. Barr reading the lessons. The special preacher was the Rev. Canon L. E. Skey (Captain).

THE NEW YORK NEWS LETTER

New York Office of The Living Church  
11 West 45th Street  
New York, March 21, 1921

DEATH OF REV. W. N. DUNNELL, D.D.

THE Rev. William Nichols Dunnell, D.D., a retired priest of the diocese of New York, died at his home in Red Bank, N. J., on Sunday, March 13th, in his ninety-seventh year.

Dr. Dunnell was born in New York City within a few blocks of All Saints' Church, his father, Dr. Elbridge Gerry Dunnell, one of the leading physicians of the time, living in Broome street.

Dr. Dunnell was made deacon in 1859 by Bishop Horatio Potter and ordained priest by Bishop Odenheimer in the following year. After ministering in Trinity Church, Red Bank, N. J., from 1859 to 1871 he became rector of All Saints' Church, New York City. Completing forty years of service in this parish he retired in 1911 and returned to Red Bank.

Griswold College conferred the degree of S.T.D., on him in 1889. For thirty-one years he served as chaplain of the Twenty-second Regiment, N. G. S. N. Y., and was for many years a member and officer of masonic organizations and of the Sons of the Revolution, state of New York.

Funeral services were held on March 17th, in St. Paul's Chapel of Trinity parish. Interment was made in Greenwood cemetery. A memorial service will be held on Easter morning in All Saints' Church.

Dr. Dunnell was greatly beloved by parishioners and a wide circle of friends and associates in military and fraternal organizations.

MISSIONARY INSTITUTE

St. Mary's Church, 101 Lawrence street (Rev. Charles B. Ackley, rector), will be open from Sunday, April 10th, to and including the following Sunday for a missionary institute at which the speakers will be missionaries from the foreign and domestic fields, the rector, and Dr. John W. Wood. There will be services every evening at 8 o'clock; Holy Communion Thursday at 10 A. M.; and Sunday mornings at 11. The object is to stimulate enthusiasm for the Kingdom of Christ on earth. An opportunity will be given to meet the missionaries informally in the undercroft after each gathering. The foreign missionaries to speak are the Rev. C. K. Goto of Japan, the Rev. Y. Y. Tsu, Ph.D., of China; and Miss Alice Gregg will present woman's work in China. Other announced speakers are Mr. A. C. Burdick of Pawling, N. Y., and the Rev. L. E. Sunderland of the New York City Mission.

TRINITY'S GIFTS TO THE BISHOP-ELECT

Trinity parish is gathering a fund which is expected to amount to about \$5,000, with which to provide Dr. Manning his episcopal robes and ring. Some members of the parish had desired to include among these gifts a cope, mitre, and pastoral staff, but it has been decided that these gifts will not be included.

The diocesan convention is announced to open on May 10th, but it may be postponed unless arrangements can be carried through for consecration of the Bishop-elect at an earlier date.

DEATH OF MRS. GEORGE SLATTERY

Mrs. George Slattery, mother of the rector of Grace Church, New York, died at the rectory on March 5th, after a long life of active Christian service.

Emma McLellan Hall was born in 1835

in Rockland, Maine, and was married to the Rev. George Slattery, then rector of the Church in Rockland, in 1854. Mr. Slattery died in 1872, while serving as rector of Christ Church, Greensburg, Pa. She had ably assisted in his difficult parish work for eighteen years. Twenty-two years later her son was ordained, and from 1894 till the end of her life she was his able adviser and consultant—the "mother in Israel" whom one finds often in literature but less frequently in real life.

APPLIED CHRISTIANITY BOARD

The Seabury Society, begun in New York in 1905, has now been incorporated as the American Board of Applied Christianity, with Major General Leonard Wood as honorary president, Eugene M. Camp as president, and George R. D. Schieffelin as secretary. Acting "strictly on the material side", the board is "founding a technical institute, loyal to the Church, to all Churches, and not at all duplicating work".

This summer the board will inaugurate the Montanac week-ends on Greenwood lake, the "first summer conference on Christian methods in America", and in July and August will maintain a Church Method

Congress, especially for ministers and Volunteer Christian workers from other cities".

AT ST. FAITH'S, TARRYTOWN

At a meeting of the board of directors of St. Faith's House, Tarrytown, New York, held on March 9th, Miss Katharine Mason, who has been for over twenty years associated with the late Miss Lena McGhee, was elected president and worker-in-charge to succeed her. The Rev. Walter W. Reid, rector of Christ Church, Tarrytown, was elected treasurer. The work of St. Faith's will be continued in the future as in the past and along the same conservative lines. Communications regarding the admission of girls should be made to Miss Katharine Mason and checks made payable to Walter W. Reid, Treasurer.

CHURCH PERIODICAL CLUB

The Church Periodical Club meets on the 28th, at 11 o'clock, in St. Thomas' parish house. Mrs. Casil Hayford from West Africa will speak.

The library for St. Paul's College, Tokyo, is being provided steadily, but, so far, too slowly to complete it by August 1922. Only by special arrangement has so much time been allowed to meet this requirement for university rank. The importance of this library for the Church in Japan cannot be overestimated.

REV. J. THAYER ADDISON TELLS DANGERS OF A MODERN EGYPT

And Warns Against Serving the Egyptians — Dr. Dewart Defends the Jews — Miscellany

The Living Church News Bureau  
Boston, March 21, 1921

GOD'S Call to the Standpatter was the subject of an address at King's Chapel in Passion Week by the Rev. J. Thayer Addison, associate professor in the Episcopal Theological School, Cambridge. Mr. Addison urged that men of modern times have the courage to go ahead with industrial reforms, even out into the uncharted and unknown, rather than slavishly serve the Egyptians. Said he:

"And as happens so often in history when we see great crises, and the loosening of elemental forces, we realize that we are not looking simply upon an episode in the life of Israel. We see directly before us, in dramatic form, the picture of a common weakness, a common fear, an answering call of God. The common weakness is voiced in the cry, 'Let us alone that we may serve the Egyptians' and—what shall we call it?—the inertia of those who lack vision or perhaps the sluggishness of the standpatter.

"And what is at the root of this heavy desire to hang back and tread the same old round? Do the standpatters from Israel to our own day really love things as they are? Do they really know what it means to serve the Egyptians, and deliberately like it? At bottom, a few of them do, but they dread the journey into the wilderness. They fear the unknown that lies ahead. Here, then, at the heart of this weakness, common to all humanity, is this equally common fear, the fear of the unknown, the fear that is voiced in the cry, 'It were better that we should serve the Egyptians than that we should die in the wilderness.' To the common mind whatever is new and untried is on that account dangerous and usually impossible.

"The stagnant majority cry, 'It were better that we should serve the Egyptians than that we should die in the wilderness.' The pioneer servants of God cry, 'It were better that we should die in the wilderness than that we should serve the Egyptians.'

"According to God there is only one remedy for the sluggishness of the standpatter and his fear of the unknown, and that is to go forward. God can help no man who lies down flat in the middle of things as they are or who persists in anchoring himself firmly to what has been. The characteristic of the Christian in times of doubt and conflict is his glowing conviction that only when he is going forward can he count on God's being with him.

"In industry and international politics, the majority of mankind are content to serve the Egyptians. The new horizons that men dread to-day are those that beckon towards the promised land of an industrial and commercial order ruled by the temper and the method and the will of Christ."

ABOUT THE JEWS

The Rev. Dr. William H. Dewart, rector of the Old North Church, in his sermon recently rebuked those who are attacking the Jews. He said in closing:

"At a time when all the Gentiles of Europe—your ancestors and mine—believed implicitly that each separate part of the body had its special spiritual care—God the Father looking out for this first joint of the thumb, the Blessed Virgin for the second joint, a particular saint for the eye, another for the ear, etc., and that to be healed one must go to the priest who would invoke the aid of the particular saint needed—at that time when our ancestors were thinking and doing this—what was the Jew's attitude to this stuff and nonsense? On the authority of Draper's *Intellectual Development* I dare to say that the Jew was the clearer eyed, the clearest headed man in Europe. At that very time he was writing treatises that have

now come down to us. They have a modern sound—On Fevers, On Ague, On Food and Remedies—in other words, he was laying the foundation for the great science of medicine."

#### RELIGIOUS EDUCATION

Mrs. A. H. Brown has come from Springfield, Mass., to fill two positions in religious education in this diocese. One half of her time will be spent as director of religious education in the Church of Our Saviour, Longwood, where she will have charge of the Church school. The other half will be spent in organizing the Little Helpers in the parishes and missions of the diocese.

#### A GIFT FOR HOUSING

Trinity parish, Boston, has recently received from a member of the vestry a large house and land in Brookline, given to enable people of limited means to obtain a home at moderate cost. Provision for repair has also been made.

#### NEW FRIENDS AND NEIGHBORS

A member of St. John's parish, Winthrop, for thirty-five years, Barbara Eva Mayo has died. There is nothing really striking to tell about Mrs. Mayo's life, her three score and six years. She belonged to few organizations: her pleasure was in her home. She mobilized few of her opinions for malicious warfare against others: her words were friendly and humanly interesting. She interfered little with other folk's affairs: hers was the humbler art of being a good neighbor! Whenever a friend or a neighbor was in need of a real friend or neighbor, he made no mistake in calling on Mrs. Mayo. By virtue of this friendly virtue being the outstanding characteristic of her life, Mrs. Mayo must not now be surprised that *there are so many new friends and neighbors!*

#### NOTES

The *Weekly Bulletin* of Emmanuel Church, Somerville, announces a teaching conference from April 24th to May 1st.

RALPH M. HARPER.

#### UNION SERVICE ON GOOD FRIDAY

A few weeks ago the Philadelphia Letter gave an account of a union prayer service in Old Christ Church in which ministers of various communions participated. The same spirit which prompted that service has been manifested in an announcement made by the Rev. N. V. P. Lewis, D.D., rector of the Church of the Incarnation, Philadelphia. He states that the three-hour Passion Service on Good Friday at the Church of the Incarnation will be conducted by clergymen of churches in that vicinity. Addresses on the Seven Words from the Cross will be given as follows:

Introductory Meditation: The rector.

The First Word: The Rev. Edward J. Bond, Grace Methodist Episcopal Church.

The Second Word: The Rev. Herman P. Gulsh, Oxford Presbyterian Church.

The Third Word: The Rev. James O. McIlhenny, rector Church of the Resurrection.

The Fourth Word: The Rev. William Holloway Main, D.D., Memorial Baptist Church.

The Fifth Word: The Rev. Edwin Heyl Delk D.D., St. Matthew's Lutheran Church.

The Sixth Word: The Rev. William V. Berg, Central Congregational Church.

The Seventh Word: The Bishop Suffragan.

#### "PUBLIC LEDGER" ANNOUNCES CHURCH FORUM

The *Public Ledger* announces that a Church forum for the discussion of practical topics bearing on the welfare of the Churches will be published every Monday morning hereafter with contributions by Church leaders of all denominations.

Among the contributors announced are Bishop Rhinelander and Bishop Garland. The first article appeared on March 14th, on What Is the matter with our Church Music? It was written by Mr. Homer A. Hammon-tree, music director of the "Mel" Trotter evangelistic forces—now conducting services in Philadelphia. Other topics announced are: What is the Matter with the Church? Can the Sick be Healed by Prayer? What Can We Do to Revive the Rural Church? How can a Young Minister make his Congregation Grow?

#### CATHEDRAL CHAPTER

Now that the Diocesan Church of St. Mary has changed its title to the Pro-Cathedral of St. Mary it has changed the form of its weekly paper, which appears with an ornate border and exhibits under the diocesan coat of arms its new title, *Pro-Cathedral News*.

On the back page it presents the personnel of the newly organized Cathedral Chapter. THOMAS S. CLINE.

## CASSATT HOME PENNSYLVANIA'S NEW ADMINISTRATION CENTER

*Subject to Convention Approval—  
Developing Diocesan Consciousness—  
Union Service on Good Friday.*

The Living Church News Bureau }  
Philadelphia, March 21, 1921 }

THE mansion of the late Alexander J. Cassatt, at 202 South Nineteenth street, facing Rittenhouse Square, will become the centre of administrative activities of the diocese of Pennsylvania.

This became known a few days ago when announcement was made at the Church House by Mr. Reynolds D. Brown, executive secretary of the diocese, that negotiations had been completed for purchase of the property from the Cassatt estate. The consideration was not made public. The sale is subject to confirmation by the diocesan convention which meets in May.

The Church House has been sold to the chamber of commerce for \$325,000, and diocesan officials had arranged to move the offices to the large house now occupied by Bishop Rhinelander. This plan will be abandoned and the Cassatt house will be headquarters of the diocese. The building, which adjoins the Church of the Holy Trinity, was erected by the late Fairman Rogers and sold to Mr. Cassatt in 1888. It is four stories high and contains thirty-one rooms.

The building is said to be well adapted for the use of the Church. Possession, it is understood, will be given about April 1st, when removal will begin. The large reception room on the first floor will serve as an assembly room for meetings of various organizations. The executive officers and the Department of Publicity will be on the first floor. The offices of Bishop Rhinelander and Bishop Garland, and secretaries, will be on the second floor, facing Rittenhouse Square. Assignments of other rooms will be made later.

The garage in the rear will be remodeled for the women of the diocese and will become headquarters for the work now being done at the Diocesan Supply Bureau in the Inasmuch Mission. Bishop Rhinelander is considering the advisability of spending on

this remodeling the \$10,000 left him by Miss Mary Coles for use in the diocese.

#### DIOCESAN CONSCIOUSNESS

To promote more intelligent interest in diocesan institutions in the diocese the Church Club of Philadelphia has arranged a series of pilgrimages.

The first of these tours was made on Saturday, March 19th, when a party composed of laymen visited The Seamen's Institute at Second and Walnut street. After inspection of the building they went to the Galilee Mission, where a notable rescue work has been conducted for over twenty years. They then proceeded to the Episcopal Hospital in Kensington.

The rector of a Philadelphia Church preached recently on The Diocesan Consciousness, urging his people to interest themselves more actively in diocesan affairs. Within a few days the Men's Service League of the parish voted to act upon the suggestion, and a series of meetings has been arranged when charts visualizing the organization and work of the diocese will be exhibited and the institutions described.

These precedents widely followed would cause rapid progress toward diocesan unity.

## CHICAGO NORMAL INSTITUTES ATTRACT LARGE ATTENDANCE

*And Are Surprisingly Successful—  
House of Happiness - More Details of Cathedral Fire.*

The Living Church News Bureau }  
Chicago, March 21, 1921 }

NORMAL institutes for the clergy and teachers of our Church schools have been held for five weeks, these sessions of intensive Church school work ending on March 16th. The Rev. C. M. Andrews, chairman of the Commission on Teacher Training and Institutes announces that five hundred teachers were enrolled in the courses, and approximately another hun-

dred were added before the conclusion. During the last two weeks of the course a new method was used in the district conferences. The courses were divided into four "character trait groups", by which the same lesson was adapted to the ages of babyhood, childhood, early adolescence, and later adolescence.

#### PROVIDENCE DAY NURSERY

The House of Happiness at 3046 Grattan avenue is only five years old, but has already outgrown its quarters. Miss Kate Sturges Benton, recording secretary of the committee in charge, reports for last month fifteen different clubs and classes with a total attendance of 1,364 boys and girls.

The Chicago Public Library has kindly opened a branch station in the House of Happiness, and sends there 250 attractive books weekly. Current magazines are needed for the older children who come in the evening.

As indicating the use to which the premises are put, the record of a typical evening, March 10th, is sufficient. On that evening the library was open, there was a cooking class in the kitchen, a girls' club downstairs, and three groups of boys in the basement. Outside more boys clamored for admission, but because of lack of room and leaders their appeals had to be denied. The insistent ones showed their disapproval by throwing mud at the door.

#### ADDED DETAILS OF THE CATHEDRAL FIRE

In a later report of the burning of the Cathedral on March 6th, the Rev. C. L. Street, priest in charge, says: "The fire seems to have burned up through the organ chamber and into the roof, and as the trusses and the roof structure were of wood they burned very rapidly. The roof over the chancel and over a large part of the nave was burned away. The floor and the furniture were badly burned, and were damaged by the falling timbers, smoke, and water. The fire also burned back under the floor of Sumner Hall and toward the clergy house but was fortunately stopped before any great damage was done. Many of the memorials and vestments were saved, though the latter were badly damaged by smoke and water.

"As yet no definite plans have been made for rebuilding. Services on Passion Sunday were held in the Mission House, and by Palm Sunday a temporary church was arranged in Sumner Hall, where services will be held for the time being.

#### CHURCH OF THE REDEEMER, CHICAGO

The monthly Federation meeting on March 9th was attended by more than one hundred women. Mrs. C. H. Burkholder of the Chicago Art Institute spoke on Art in the Home. In the evening of the same day, Professor Anton J. Carlson, who has the chair in Psychology in the University of Chicago, spoke to eighty men of the Men's Club on food conditions in Europe. He gave a graphic story of the horrible state there and of the crying need for food. The Church school attendance on March 6th was 40 per cent. larger than a year ago.

#### MISSION STUDY CLASSES

Mrs. Charles W. Scott of Evanston writes that many very interesting mission study class reports have come in from all over the diocese. The Junior Mission Study class of St. Mark's, Evanston, of young men and women, met on Sunday evenings during Lent after evensong, and had the subjects of study illustrated with lantern slides. One member of the class gave a missionary talk on China to the young people of a neighboring parish. "Is this not an ideal condition," asks Mrs. Scott, "when our young people become interested to the degree of going out to interest others?"

Scrap books made by members of these classes are to be sent to the secretary of the diocese.

#### LENTEN SERVICES

Church services and attendances are a pretty good test of a community Lent. There has been no lack of opportunity to attend services in Chicago and elsewhere in this diocese. There is considerable exchange among the local clergy, and a number of able preachers have come from outside. The noon-day services held by the Men's Club at the Garrick theatre attract many. As usual the attendance slackened

about mid-Lent, and has increased again. During Holy Week, when the Bishop preaches, the congregations are always large. At least two other noon-day services are being held during Holy Week within the Loop. The Chicago Church Federation holds a series from March 21st to 25th at the First Methodist Church, where the Rev. Frederick F. Shannon, pastor of the Central Church, Chicago, is the preacher. The Evangelical Lutherans hold a series at Wood's Theatre.

At the Church of the Redeemer, Hyde Park, a large and representative parish on the South Side, Dr. Hopkins reports the congregations at Sunday services unprecedentedly large. On Thursday evenings, when the Lenten noon-day clergy were the speakers, the church has been filled. Every Lent for the last decade the Church of the Redeemer has kept one day as a day of silent prayer. This year the day was March 10th. The time was divided into half hours, all taken in advance by several individuals, and prayers and intercessions were offered continuously.

On the far North Side, at St. Paul's-by-the-Lake, Rogers Park (Rev. H. N. Hyde, rector), the Thursday evening preachers have included four bishops, Bishop Partridge, Bishop Webb, Bishop Longley, and Bishop McCormick. The attendance has been large.

St. Luke's, Evanston, is a very busy place during Lent. Dr. Stewart's short talks on Sunday afternoons have been very popular, and requests have been made for copies of these addresses. H. B. GWYN.

#### APPROACHING CENTENNIAL OF HOBART COLLEGE

HOBART COLLEGE, Geneva, New York, celebrates its centennial in 1922. An effort is being made to raise one million dollars for the purpose of putting the college upon a permanent foundation. Of that amount \$400,000 would be used for professors' salaries; \$300,000 for buildings and equipment; \$200,000 for general endowment. The General Education Board has contributed \$100,000 toward the amount desired for professors' salaries on condition that the college raises \$30,000 additional. A campaign for raising the money will be in charge of Mr. Frederick W. Herendeen of Geneva, New York.

#### OLD CATHOLICS USE ARCHBISHOP LAUD'S PRAYER

THIS PRAYER recommended by the Anglo-Continental Society to its members is embodied by Bishop Herzog in his liturgy for the Old Catholics:

"Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church. Fill it with all truth and in all truth with peace; where it is corrupt, purge it; where it is in error, direct it; where it is dark, enlighten it; where it is superstitious, rectify it; where anything is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ's sake. Amen."

#### BOYS' HOME IN NEW ORLEANS

THERE IS BEING ERECTED in New Orleans a new edifice for the Boys' Home of the Society for the Relief of Destitute Orphan Boys. Though not technically a Church institution all of the trustees are Churchmen and have been for nearly the whole term of the existence of the institution, which goes back some eighty years. A clergyman of the Church, the Rev. Charles E. d'Arcy, has

lately been placed in charge of it. The new building which, with its grounds, will cost some \$200,000, is made possible by the generous donation of Mr. and Mrs. W. L. Burton of Long Island, formerly of Louisiana. It will be known as the Burton Memorial building. Among other prominent laymen connected with the work are Geo. G. Westfeldt, the president, and Warren Kearny, the treasurer. The fathers of both these gentlemen were also officers of the corporation before them.

#### ST. JOHN'S UNIVERSITY AND THE FAMINE

FAMINE in the northern part of China is said to be in part the result of a thoroughly inefficient and corrupt government. Not only were no measures taken to prevent this foreseen calamity but unpaid troops were allowed to plunder wide areas and remove the remaining supply of food. Optimistic accounts of government measures to relieve the sufferers are received by everyone with amused contempt.

As so often in Christian history, when the state fails to protect the people, the Church steps into the breach and saves them; so now everyone looks to the Church and her missionaries for help. Even the most prejudiced heathen, who in times of prosperity regard Christianity with suspicion and dislike, in times of famine or plague take it for granted that the missionaries and Chinese pastors will cheerfully toil and suffer and die for the people. Relief funds are generously entrusted to them by Europeans and Chinese alike, whereas the government can with difficulty raise any funds for the same purpose by the issue of bonds.

Fortunately the students, especially those in the mission colleges, have felt that this matter vitally concerned their country and have been active in collecting funds. The students of St. John's University have raised many hundreds of dollars by subscription, and on February 1st gave a dramatic and musical entertainment which netted about \$600 for the famine sufferers. In fact, St. John's has made itself responsible for the relief of a certain district in southern Chi-li. Two members of the faculty, changed from month to month, will personally distribute food on the spot and the student body will provide them with the necessary funds. Such incidents make one hopeful of the future of China.

#### AID IN CHURCH BUILDING

THE AMERICAN CHURCH BUILDING FUND Commission reports that aid in the construction of 129 Church buildings was rendered or promised during the year, and twenty churches made their last payment on their loans.

#### SYRIAN BISHOP IN BIRMINGHAM

BISHOP AFTIMIOS, head of the Syrian-Greek Orthodox Catholic mission in North America, spent a day in Birmingham, Ala., in the effort to raise funds for a school in Brooklyn, N. Y., to educate young Syrian and Greek children in this country. He celebrated mass according to his native liturgy, at St. Andrew's Episcopal Church and parish house and approximately 200 of his countrymen attended the services. Following the mass he told of the work he proposed to do when once the school is under way. "The English language, first of all, will be taught in the school," said Bishop Aftimios, "then, of course, the native languages of the children will be taught. The lower grades will not be taught in any subject except English to start with. Addi-

tions will be made later. After the high school course is completed the pupil will be taught a trade or some form of business. "I hope to have work started upon the school within the next six months, and it may be a year or a year and a half before the school is completed. Children will come to it from all parts of the country, and I hope in time to have it one of the largest and finest of its kind in the country."

The Rev. Joseph T. Ware, rector of St. Andrew's, has manifested much interest in the Greeks and Syrians in his city. During a recent visit of the assistant secretary of the Division for Work Among Foreign-Born Americans, our Church clergy, with the priest of the local Greek church (Father Davies), and foremost laymen of both Churches, lunched together to discuss plans for bringing the Greeks into closer relations with Churchmen and through them with other Americans.

#### RETIREES FROM PRESIDENCY OF CHURCHMEN'S ALLIANCE

OWING TO pressure of personal and official business, Mr. Clinton Rogers Woodruff has resigned the presidency of the Churchmen's Alliance.

#### DEATH OF WASHINGTON CHURCHMAN

ST. JOHN'S PARISH, Prince George's and Charles county, Md., loses a valued Churchman in the death of Dr. John A. Coe. Born and raised in that parish, he served for about twenty-five years as vestryman, regularly representing St. John's in the diocesan convention, and elected as alternate to the last General Convention. His upright character, unflinching sympathy, and ready help won him the affection and respect of the whole community, to whom he was indeed "the beloved physician".

#### FIGHTING IMPURE FILMS IN NORTH CAROLINA

A BILL has been introduced into the legislature of North Carolina to provide state censorship of moving pictures. When the Rev. Milton A. Barber, rector of Christ Church, Raleigh, appeared before a joint committee to favor the bill and read in his argument the newspaper advertisement of a picture shown in Raleigh the manager of the theater responded with a slanderous slide reflecting on the rector's daughter. Public and organized indignation compelled him to apologize, and it is believed that the cause of censorship has been helped. The bill passed the senate by a good margin; it may pass in the lower house.

Bishop Cheshire in a letter to a local paper appeals for a censorship to check the greed which destroys morals and manners for the sake of gain.

#### HELP NEEDED FOR ST. MARY'S, RALEIGH

ST. MARY'S SCHOOL, Raleigh, N. C., one of the oldest and perhaps the largest of our Church schools for girls, asks assistance from the Church at large. With 203 resident pupils and 70 day students, it was necessary last fall to refuse some 200 applications for admission; equipment no longer suffices for requirements. A science hall is necessary to meet modern standards of education. The science staff is insufficient, scholarships are needed to meet the demands of pupils of limited means. The faculty is underpaid. There is no permanent endowment on which to draw. After a careful survey of existing conditions the

sum of \$300,000 has been fixed as the minimum that will meet the present grave emergency. Of this total \$200,000 was apportioned as the quota of North and South Carolina. Nearly three-quarters of this has been pledged. For the last \$100,000 reliance is placed on the efforts of the 1,000 or more alumnae outside the Carolinas, and on the Church at large.

St. Mary's was founded in 1842 by the Rev. Dr. Albert Smedes at the request of Bishop Ives, and in 1872 was taken over by the diocese of North Carolina, of which it is an official institution. Dr. Smedes' genius as a teacher and his business abilities as an organizer carried the institution through twenty-three years of growth. His son, Rev. Dr. Bennett Smedes, directed the school for twenty-five years after his father's death.

Throughout the eighty years of its service St. Mary's has never closed its doors. During the Civil War the tents of the opposing armies occupied its campus. Its halls were the sanctuary of many refugees. The wife and children of the President of the Confederacy found asylum within its walls. Mildred Lee, daughter of General Robert E. Lee, was for two years a pupil of the school. Throughout the recent war St. Mary's daughters served the country in many ways, at home and overseas. St. Mary's retains the charm and dignity of the Old South and its contribution has been of the highest type of cultured Southern womanhood. The movement to obtain the needed fund is being directed by Mrs. William G. McAdoo, an alumna of St. Mary's, who is serving as national chairman. National headquarters have been established at 116 West 39th street, New York. St. Bartholomew's Church in New York has made a donation to the school out of its discretionary fund, and it is earnestly hoped that other parishes and many individuals in the Church will similarly respond.

#### CHINESE GENERAL SYNOD

THE MEETING of the General Synod of the Chung Hua Sheng Kung Hui (China), will be held at Wuchang beginning on Sunday, April 17th.

#### FOURTH YEAR OF THE RACINE CONFERENCE

THE CONFERENCE FOR CHURCH WORKERS of the Province of the Mid-West, familiarly known as the Racine Conference, will hold its fourth annual meeting from July 12th to 22nd. The registrar, Miss Rosalie Winkler, 131 Eleventh street, Milwaukee, has already received the enrollment of a large number.

The Rev. C. H. Young, Dean of the faculty, has just announced that Dean Hutchinson of All Saints' Cathedral, Milwaukee, is to be chaplain, and Bishop Weller will conduct the devotional Bible class in the chapel each morning. At noon each day Bishop Johnson of Colorado lectures on The Development of the Church of England. Dr. Francis J. Hall will lecture on theology, showing the relation of the Faith to current problems of life. Bishop Reese has been asked to speak on The Missionary Challenge of the Fifth Province.

The Devotional Use of the Old Testament will be presented by the Rev. F. D. Tyner; Building Up the Devotional Life of a Parish, by the Rev. C. H. Young. Courses are offered, among others, in The Treasures of the Prayer Book, by the Rev. C. E. McCoy; and on Moral Problems, by Bishop Webb. Normal courses are offered in the Christian Nurture Series, and Mission Study Classes. Young people's meetings are arranged on

Vocation, Girls' Friendly Society, and Life and Religion. (Bishop Johnson.)

The conference meets at historic Racine College, on the shore of Lake Michigan. Abundant recreational facilities are at hand, although the note of earnest devotion and hard work predominates. The masquerade party and the pageant are always memorable features.

#### MISSION OF HELP IN PORTO RICO AND THE VIRGIN ISLANDS

THE REV. FATHER FIELD, S.S.J.E., on invitation of Bishop Colmore, conducted a series of retreats for the clergy and Church workers in the missionary district of Porto Rico. At a three days' retreat in Holy Trinity parish, Ponce, all lived in community. On the three days following there were addresses to the general public. Practically the same programme was followed at St. Andrew's, Mayaguez, for the women workers of the island. Public conferences were held in St. John the Baptist's Church, San Juan, after which Father Field was taken over to the Virgin Islands to minister in like fashion to the clergy and workers of St. Thomas and St. Croix. As the greatest hardship of every mission field is its isolation and consequent loss of spiritual and fraternal privileges, it may be understood how great were the spiritual benefits resulting from Father Field's helpful ministrations.

#### DEATH OF REV. H. B. MARTIN, D.D.

THE REV. HENRY B. MARTIN, D.D., rector emeritus of Chester parish, diocese of Easton, died at Chesterton, Kent county, Md., on March 8th, in his eighty-fourth year.

Dr. Martin became rector of Chester parish in 1900. He obtained his degree in medicine in 1859 at St. James' National Medical College, and the doctor's degree in divinity at Washington College. He was ordained deacon in 1862, and priest in 1864 by Bishop Whittingham, and was assistant at St. Luke's Church, Baltimore, from 1862 to 1866; rector of St. John's parish, Havre de Grace, Md., from 1866 to 1881; of Trinity Church, Wilmington, Del., from 1881 to 1886; of Somerset parish, Princess Ann county, Md., from 1886 to 1894; of St. James' Church Hestonville, Philadelphia, Pa., from 1894 to 1900, and a deputy to the General Convention in 1880, 1892, and 1910.

#### CONSECRATION OF ASSISTANT BISHOP OF HONDURAS

ON ST. MATTHIAS' DAY a crowd assembled from many quarters filled the Spanish Town Cathedral of Jamaica to witness the consecration of the Ven. Vibert Jackson of Port Limon to be Assistant Bishop of the diocese of Honduras.

The choir headed by the crucifer entered the Cathedral singing the Ember Hymn, "O Thou who makest souls to shine". The students of St. Peter's College and the clergy were followed by the dignitaries of the diocese, the Bishop-designate, the Assistant Bishop of Jamaica, and the Bishops of Honduras and Jamaica, the three Bishops in copes and mitres. Bishop Bentley began his sermon with reference to the call to unity sent out from Lambeth. He spoke of the Church of the future in relation to the episcopate—already an ancient institution in the time of Irenaeus—of its place through the ages, its relation to Christ, and its work to-day.

While the Bishop-designate was being vested, the choir sang Stainer's "What are these arrayed in white robes?" and later

Mendelssohn's "How lovely are the messengers". Bishops Dunn of Honduras and Bentley presented the candidates to Bishop DeCarteret, joining with him in the laying on of hands, all three reciting "Receive the Holy Ghost" after the manner of the Scotch office.

At the close of the Communion service, the Senior Bishop led the new Bishop by the hand as the procession left the church. The offering was for the diocese of Honduras. Bishop Dunn left Jamaica for the United States, while Bishop Jackson returned to Costa Rica to take up his new work, taking general administration of the whole vast diocese until Bishop Dunn's return.

**TO COMMEMORATE WOLFE HALL, DENVER**

WOLFE HALL, the well known Church school for girls at Denver, Col., was sold last year with its block of land, and a public school is now being built on the site. To commemorate Wolfe Hall's fifty years in the service of Christian education the alumnae, with the approval of the school board and the Bishop and trustees of the diocese, are trying to place some very beautiful thing upon the site—perhaps a drinking well or fountain in the center of the court of the new school. All Wolfe Hall girls, wherever they may be, and Church people who lamented the old building, will desire a share in the erection of this tribute, whose beauty must depend upon the number and amount of such gifts. The treasurer of the fund is Mrs. E. W. Hurlbut, 234 South Logan street, Denver, and it is expected that the campaign will end by May 1st.

**KINDNESS TO ANIMALS**

THE AMERICAN HUMANE ASSOCIATION asks the coöperation of press, pulpit, and school in observing April 11th to 16th for consideration of prevention of cruelty to animals. It is also conducting a "Poster" competition and offers many prizes for posters effective in preventing thoughtless and cruel treatment of our dumb friends. The Association may be addressed at Humane Society Building, Albany, N. Y.

**DEATH OF REV. J. H. McILVAINE, D.D.**

AS REPORTED in a late telegraphic note last week, the Rev. J. H. McIlvaine, D.D., rector emeritus of Calvary Church, Pittsburgh, Pa., was run down by a motor truck on the streets of Pittsburgh on March 14th, and died almost immediately—while being taken to the hospital. The police allege that the truck was being driven on the wrong side of the street.

James Hall McIlvaine was born in Utica, N. Y., in 1846, and was graduated from Princeton University ('66) and the theological seminary there ('69). After long service in the ministry of another Christian body, he was ordered deacon in 1897 and priest in 1898 by Bishop Potter. In 1899 Princeton conferred upon him the doctor's degree in divinity. In 1900 he became rector of Calvary Church, Pittsburgh, a position which he held for eighteen years. He took charge of St. Stephen's Church, Sewickley, while the rector of that parish was in France, and in that period was honored with the title of rector emeritus by Calvary Church. A year ago he assumed charge of St. Peter's Church, Pittsburgh.

Dr. McIlvaine was an author of some note. In 1873 he married Grace Biddle of Philadelphia, who died nine years ago. He is survived by three daughters, a son, a sister, and three grandchildren. Funeral

services were held in Calvary Church on March 16th, Bishop Whitehead and the Rev. E. J. Van ETTen, rector of Calvary, officiating. More than twenty of the diocesan clergy were vested, and the members of the two vestries served as honorary pallbearers. Interment was in Homewood cemetery.

**DEATH OF REV. W. M. CHAPIN**

THE REV. WILLIAM M. CHAPIN, rector emeritus of St. John's Church, Barrington, R. I., and founder of St. Andrew's Industrial School, Barrington, died on March 8th, after over forty years' connection with St. John's parish.

William Merrick Chapin, the son of Merrick Warren Chapin and Rebecca A. (Green), was born at Hartford, Conn., in August 1852. He was graduated from Trinity College in 1874 and received his theological training at Seabury and Berkeley. He was ordained deacon in 1877 by Bishop Williams and advanced to the priesthood in 1879 by Bishop Clark. He was twice married—to Stella Walcott in 1885 and to Alice E. Briggs in 1914. From 1877 to 1879 he was chaplain to the Bishop of West Texas. The funeral was from St. John's on the 11th inst., Bishop Perry, Bishop Touret, and forty other clergymen, all vested, taking part in the service. At a previous service, the Rev. Charles S. Scoville was the celebrant.

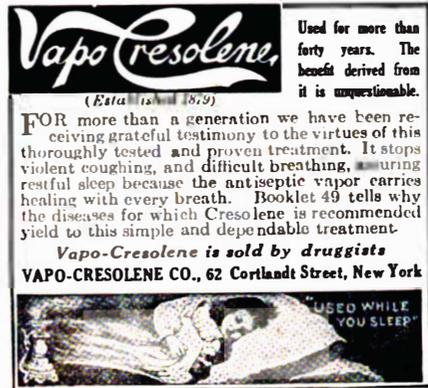
**PORTION OF ANGLO-CATHOLIC THANK-OFFERING FOR AMERICAN MISSIONS**

BISHOP WEBB has received \$1,955 from the Thank Offering of the Anglo-Catholic Congress to be applied to foreign missions of the American Church administered on Catholic lines. He has sent \$1,000 of the amount to the Sagada mission in the Philippines, \$500 to St. Michael's, Wuchang, and \$455 to the work among lepers in the district of Tokyo, Japan.

**DEATH OF REV. J. J. ROWAN SPONG**

THE DEATH is reported of the Rev. J. J. Rowan Spong, a non-parochial priest of the diocese of New York, with residence in Ardmore, Pa.

John James Rowan Spong was born in Montreal in 1846, the son of John Rowan Spong and Anne Kerr. He studied at the Montreal Theological College and the General Theological Seminary. He was ordered deacon in 1880 by Bishop Horatio Potter, and was advanced to the priesthood by Bishop Henry Codman Potter in 1884. He married Virginia Grosholz in Philadelphia in 1899. During his diaconate he served as curate for two years at the Church of the Annunciation, New York; as missionary in Ulster county, New York; and as curate in



**Vapo-Cresolene**  
(Established 1879)  
Used for more than forty years. The benefit derived from it is unquestionable.  
FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, ensuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 49 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.  
Vapo-Cresolene is sold by druggists  
VAPO-CRESOLENE CO., 62 Cortlandt Street, New York



**CHURCH VESTMENTS**  
Cassocks, Surplices, Stoles  
**EMBROIDERIES**  
Silks, Cloths, Fringes  
**CLERICAL SUITS**  
Hats, Rabats, Collars  
**COX SONS & VINING**  
72 Madison Ave., New York



**R. GEISSLER, INC.**  
NEW YORK  
56 W.B. STREET  
CHURCH FURNISHINGS  
WINDOWS — TABLETS  
FABRICS — EMBROIDERIES  
MEMORIALS



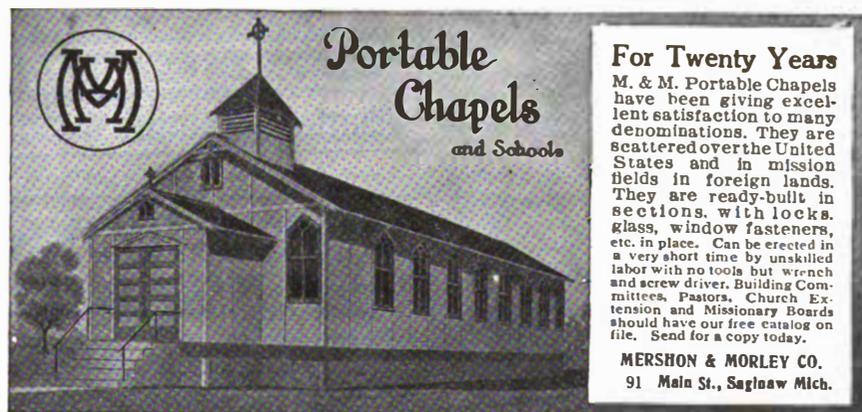
**McSHANE**  
**BELLS**  
**CHIMES**  
**PEALS**  
McSHANE  
BELL FOUNDRY CO.  
Baltimore, Md., U. S. A. Established 1856



**MENEELY**  
**BELL CO.**  
TROY, N.Y.  
AND  
198 BROADWAY, N.Y. CITY  
**BELLS**



**CHURCH BELLS SCHOOL**  
Ask for Catalogue and Special Donation Plan No. 69  
ESTABLISHED 1858  
THE C. S. BELL CO. HILLSBORO, OHIO



**Portable Chapels and Schools**  
For Twenty Years  
M. & M. Portable Chapels have been giving excellent satisfaction to many denominations. They are scattered over the United States and in mission fields in foreign lands. They are ready-built in sections, with locks, glass, window fasteners, etc. in place. Can be erected in a very short time by unskilled labor with no tools but wrench and screw driver. Building Committees, Pastors, Church Extension and Missionary Boards should have our free catalog on file. Send for a copy today.  
**MERSON & MORLEY CO.**  
91 Main St., Saginaw Mich.

St. James' Church, Hyde Park, N. Y. He was resident chaplain in the House of Mercy, New York, in 1885, and became an associate of the Order of the Holy Cross in 1886. From 1893 to 1899 he was chaplain of the Order of the Brothers of Nazareth; and has recorded that in the course of his ministry he officiated in 295 different churches in seventeen different dioceses.

#### OFFICIAL PAMPHLET EXHAUSTED

THE CUSTODIAN of the Standard Prayer Book, the Rev. Dr. L. M. Robinson, asks that notice be given that the supply of the official pamphlet narrating the amendments made by General Convention in the Book of Common Prayer is entirely exhausted. The only form in which the information is now available is the little book, *The Daily Service*, which contains the daily offices and prayers and thanksgivings with the amendments properly incorporated in the text and also the new tables as adopted. This book is published for the Custodian by the Morehouse Publishing Co., Milwaukee, and may be obtained in board covers at 30 cents or in cloth, 40 cents.

#### DEATH OF REV. S. T. BREWSTER

THE REV. SANFORD TAYLOR BREWSTER, a retired priest of the diocese of Sacramento, living at Corning, Cal., died there on January 31st, being over 70 years of age. He was a graduate of Bexley Hall, and was ordered deacon in 1879 by Bishop Bedell, who in the following year advanced him to the priesthood.

Funeral services were conducted by the Rev. E. A. Osborn.

#### PAROCHIAL MISSIONS

THE REV. R. J. CAMPBELL conducted one pre-Lenten mission and three during Lent; then broke down and was sick for two weeks; but resumed his work in Grace Church, Cedar Rapids, Iowa, on Palm Sunday.

The Rev. A. L. Murray was missionary at St. Paul's Church, Sioux City, Iowa, during the fourth week in Lent.

The Rev. Ralph Erskine Gentle has conducted six days of devotion and instruction this Lent at Calvary Church, Sedalia, Mo., preliminary to a four-day preaching and teaching mission in Holy Week. The parish educational secretary, Mrs. C. C. Evans, is assisting by giving short Sunday morning talks to the Church school and Friday afternoon addresses to the Woman's Auxiliary.

Archdeacon Percy C. Webber held a mission at St. John's Church, Savannah, Ga., from March 1st to 8th.

#### BEQUESTS

FRANCES E. DELONG of Utica, N. Y., bequeathed a little over \$4,300 to St. Luke's Hospital and a smaller amount to the House of the Good Shepherd of that city.

ST. JOHN'S CHURCH, Ithaca, N. Y., will receive \$500 from the estate of Miss Sarah A. Goodyear of King Ferry. From the estate of Miss Jennie Utter the parish will receive \$1,000 for the Comfort fund—which she was instrumental in founding—with a reversionary interest in part of the estate.

THE REV. DR. GEORGE C. RAFTER left a bequest of \$3,000 to the episcopate fund of Wyoming, and a similar sum for maintenance of the organ and parish house of St. Mark's Church, Cheyenne, Wyo., where he was rector for twenty-two years and seventeen years as rector emeritus. He also left

\$500 to Nashotah House and \$500 to Kenyon College. Other bequests and gifts included a handsome frieze cape, which he left to Bishop Thomas.

#### MEMORIALS AND GIFTS

THE MEMORIALS at St. Elizabeth's, Chicago (Rev. Edwin V. Griswold, priest), have been enriched by the addition of a brass processional cross, the gift of the family of William Kendall, for many years a faithful communicant and vestryman. The inscription reads simply:

"IN MEMORIAM  
WILLIAM KENDALL,  
1847-1917."

Blessed on Palm Sunday, the cross will be used for the first time on Easter Day.

TWO TABLETS recently presented to St. Paul's Church, Buffalo, N. Y., were dedicated by the Rev. Dr. Jessup on Palm Sunday. One to the memory of the late Bishop of the diocese is in fulfilment of Mrs. Walker's wishes, she having corrected the final design less than a week before her death, the second tablet is erected by Mrs. Walker's family in loving remembrance of their sister. Both tablets are of bronze bolted directly

#### JUST PUBLISHED

#### For Christian Nurture Teachers

In Courses 3, 4, 5, 6

### Schedule

of

## Christian Service

Designed to Harmonize the Column of Christian Service as Printed in the Teachers' Manuals with the Programme of the Church School Service League.

Price 10 cents

Published for the Department of  
Religious Education

Each teacher of the Courses stated should be provided with a copy of this pamphlet.

#### MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue  
Milwaukee, Wisconsin

#### MEMORIAL TABLETS of exquisite design and craftsmanship also CHURCH METAL WORK

Send for booklet 56, stating requirements

F. OSBORNE & CO., Ltd., Established 1874  
27 Eastcastle St., London W. I., England

#### Memorial Windows

When the noble craft known as stained glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows—some of them are in the form of color-photographic transparencies

Charles J. Connick

## MOWBRAYS

Margaret St., Oxford Circus, LONDON  
and at High Street, OXFORD

#### SUPPLY EVERYTHING for the CHURCH

Illustrated lists of Textile, Metal, Wood,  
or Clerical Tailoring Departments free

## SPAULDING & CO.

Representing the Gorham Co.'s  
Ecclesiastical Department

### Church Furnishings

In Gold, Silver, Bronze, and Brass.

Memorial Windows and Work in  
Marble and Wood given Special  
Attention

Send for Our New Catalogue

Michigan Ave. and Van Buren St.  
CHICAGO

## Heaton, Butler & Bayne Glass Stainers

By Appointment to the Late  
King Edward VII

Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, etc.

Designs and Estimates on application to  
Heaton, Butler & Bayne (N. Y.), Ltd.  
437 Fifth Ave., Knabe Building, N. Y.

## THE SPIRIT OF MISSIONS

Is the logical point of contact between the Church at home and our army of workers in the field. If you are not already a subscriber, the present issue is a good one with which to begin; if you are a regular reader, be a missionary yourself and make it known to others in your parish.

## THE SPIRIT OF MISSIONS

"The Best Missionary Magazine Published"  
281 Fourth Avenue, New York City

## CLERICAL COLLARS

Churchman No. 1 (Single)—Height 2 3/4 inches.  
Churchman No. 2 (Single)—Height 2 inches.  
Churchman No. 3 (Double)—Height 2 inches.  
Price \$5.00 per dozen.

Clerical No. 2 (Single)—Height 2 inches.  
Clerical No. 6 (Double)—Height 1 1/2 inches.  
Clerical No. 7 (Double)—Height 1 3/4 inches.  
Clerical No. 8 (Double)—Height 2 inches.  
Price \$3.00 per dozen.

LINEN FINISH—WASHABLE FABRIC  
DOUBLE STYLE

Widths 1, 1 1/4, 1 1/2, 1 3/4, and 2 inches  
Price 35c each—3 for \$1.00.

We still have many of the sizes and styles of the discontinued lines, that can be supplied as long as the stock lasts.

We also carry a large stock of both Linen and Washable Cuffs at double the price of Collars.

## CENTRAL SUPPLY CO

GARY & FRONT STS. WHEATON, ILL.

to the wall of the north transept arch and that in memory of Bishop Walker is of Gothic design, and bears the following inscription surmounted by a mitre resting on a crozier:

"To the Glory of God  
and in loving remembrance  
of

WILLIAM DAVID WALKER,  
D.D., LL.D., D.C.L.

Born in New York City June 29, 1839.

Ordered deacon in the Church of the

Transfiguration June 29, 1862,

Ordained Priest

In Calvary Church June 29, 1863,

Vicar of Calvary Chapel 1862-1883,

Consecrated First Bishop of the

Missionary District of North Dakota

In Calvary Church, New York,

December 20, 1883,

Elected to the Diocese of

Western New York October 7, 1896.

Enthroned in this Church as Third

Bishop of the Diocese December 23, 1896.

"After fifty-five years of service

as a faithful minister of Christ

and steward of the mysteries of God

He entered into rest May 2, 1917.

'I have fought a good fight,

I have finished my course,

I have kept the Faith'.

This tablet is placed here by his wife."

The same border is used on Mrs. Walker's tablet, which reads as follows:

"To the Glory of God  
and in loving memory of  
BERTHA BARBARA BACH,  
beloved wife of

WILLIAM DAVID WALKER.

April 2, 1864—July 26, 1920.

"The strife is o'er, the battle done,

The victory of life is won;

The song of triumph has begun.

Alleluia!"

This tablet is erected by her family."

THE FORMER vestry room of St. Mark's Church, Cheyenne, Wyo., has recently been fitted up as a most complete chapel, the gift of Bishop Thomas in thanksgiving for the recovery of his wife from a serious illness.

NEWS IN BRIEF

ALABAMA: The first Wednesday in the month is Church day in Christ Church, Mobile, and all women's organizations that can do so meet in various rooms of the parish house.—ARIZONA: During the district convocation which meets on April 1st the Cathedral at Phoenix will be consecrated, and the Bishop's tenth anniversary will be observed. The Bishop of Los Angeles will preach the consecration sermon on April 1st, and the Bishop Coadjutor of Los Angeles and the Bishop of New Mexico will also speak during the sessions. At the anniversary services on Low Sunday, the Rev. Endicott Peabody, D.D., Dr. John W. Wood, and one of the visiting bishops will speak.—CENTRAL NEW YORK: Bishop Olmsted recently confirmed twenty-seven in Christ Church, Binghamton, several of whom were deaf mutes. After the verbal address he gave a special message to the deaf, "talking with his hands". Three hundred masons listened to an address on Freemasonry by the rector at Trinity Church, Utica, on March 6th. As a result of the mission held in St. Peter's Church, Bainbridge, a Eucharistic League has been formed and two young men will study for holy orders. The Church School Service League of the diocese met at St. Paul's, Syracuse, in February, and reported seventeen branches organized. Mrs. W. H. Malam of Syracuse is diocesan secretary. St. Andrew's Church, Durhamville, will soon celebrate its fiftieth anniversary, a number of memorial windows being placed. Through the efforts of the rector's aid society, Trinity Church, Syracuse, has been redecorated. Archdeacon Foreman gave an address on Deepening the Spiritual Life for the Young People of the Community at the second village Church conference in connection with

Farmer's Week at Cornell University. The devotional services were directed by the Rev. Cyril Harris, student pastor.—DELAWARE: On Palm Sunday the chancel of St. John's Church, Wilmington, was re-opened, and the new organ blessed and used for the first time. There are improvements in the chancel extension, and its adornment with a stone arch and carved stone clergy seats. The choir proper has also been refurbished. Unforeseen delay in the completion of St. Mary's Chapel has compelled postponement of its consecration.—GEORGIA: St. Paul's parish, Augusta, has paid the last installment to the American Church Building Fund Commission on the debt incurred for re-building church and parish house after the great fire five years ago.—INDIANAPOLIS: St. Matthew's Church, Indianapolis (Rev. C. E. Bishop, vicar), may erect a new building this summer, having a lot already. The vicar is also in charge of Trinity Church, Connersville, where he recently presented for confirmation a large class gathered since December.—IOWA: Every organization in St. Paul's Church, Des Moines, gives a tenth of its income to missions, paying monthly through the Church Service League. The Rev. E. H. Gaynor administered Holy Communion to four generations of one family, recently, all baptized and presented for confirmation by Mr. Gaynor, who has been rector of St. Paul's, Sioux City, for thirty-three years.—KANSAS: St. Paul's Church, Leavenworth, having raised \$8,000, expects to start building a parish house very soon. Bishop Partridge on March 13th preached at the evening service at Grace Cathedral, Topeka, on The Peoples of the Orient. The Publicity Department considered plans for the diocesan convention. The boys' convention camp will be emphasized again this year and three hundred boys are expected to be encamped on Bethany College grounds during the first three days. Questionnaires sent to every parish and mission involve a survey of the six fields of Church Extension, Social Service, Religious Education, Publicity, and Nationwide Campaign. Keen rivalry exists among parishes and missions to attain the Bishop's banner in the Lenten Church Attendance Campaign, for the past year in possession of Trinity Church, Lawrence.—KENTUCKY: The Laymen's League issued a booklet, *What You Can Do With Twenty-five Minutes*, with pictures and notes about the successful Lenten noon-day services in Macauley's theatre, Louisville. The noon-day speakers also addressed other meetings, and the Woman's Auxiliary conducted its usual series of united meetings at which Miss Tillotson was one of the speakers. Successful conferences and institutes led to announcement of a cooperative institute

THEOLOGICAL SEMINARIES

New York

General Theological Seminary  
CHELSEA SQUARE, NEW YORK

The Academic year begins on the last Wednesday in September.

Special Students admitted and Graduate Courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE DEAN, Chelsea Square, New York City.

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT  
EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, 316 S. Tenth Street, Philadelphia.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School

A thorough preparatory school for a limited number of well-bred boys.

Applications must be filed soon to secure a place for the next academic year.

For catalogue address  
Rev. CHARLES HERBERT YOUNG, Rector,  
Box K, Howe, Ind.

New Jersey

FREEHOLD MILITARY SCHOOL

For 90 select young boys. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch."

MAJOR CHARLES M. DUNCAN, Box 121 Freehold, N.J.

New York

ST. STEPHEN'S COLLEGE

Founded in 1860  
An undergraduate college of Arts and Literature, with degrees of B.A. and Litt.B.

Unanimously endorsed by both houses of General Convention. Authorized college of Province of New York and New Jersey.

Scholarship vouchered for by the Education Dept., State of New York.

Fees, \$500, covering all expenses.

Write the President, BERNARD IDDIGS BELL  
Annandale-on-Hudson, N. Y.

DEACONESSES' TRAINING SCHOOLS

New York

**The New York Training School for Deaconesses**  
Prepares Women for Religious Work as Deaconesses, Missionaries, or Trained Workers in Religious Education and Social Service. Address  
Deaconess Dahlgren or Deaconess Gillespy  
St. Faith's House,  
419 West 110th Street, New York

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

Saint Katharine's School

Davenport, Iowa  
Under the care of the Sisters of St. Mary. Healthful and beautiful situation high on the bluffs overlooking the Mississippi.

School recommended by Eastern Colleges.

Address  
The Sister Superior

New York

Saint Mary's School  
Mount Saint Gabriel

PERKSKILL-ON-THE-HUDSON, N. Y.  
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address  
THE SISTER SUPERIOR.

North Carolina

ST. MARY'S. An Episcopal School for Girls

Founded 1842. Full College preparation and two years advanced work. Music, Art, Elocution, Domestic Science, and Business. 14 Modern Buildings. 25-acre Campus in mild Southern Climate. Moderate rates. Address REV. WARREN W. WAY, Rector, Box 18, Raleigh, N. C.

Wisconsin

MILWAUKEE-DOWNER COLLEGE

A standard college for women. Full four-year courses leading to degree. Home Economics—Degree and Diploma Courses. Ask for catalogue C-15. Milwaukee, Wis.

next year. A quiet hour was held in Grace Church, Louisville, on Tuesday in Passion Week.—MICHIGAN: Daily Lenten meetings are being held in Detroit, noon, afternoon, and evening, under the auspices of the Detroit Council of Churches, from March 14th to 25th. These are distinctively Lenten services, with Lenten addresses, but two at least of the three speakers announced are Methodists.—MILWAUKEE: The vestry of St. Matthew's Church, Kenosha, at its March meeting voted to guarantee the full quota of \$8,217 for the Nation-wide Campaign of 1921. It paid 70% of a similar quota last year, and is supporting a vigorous local mission work at an added expense of \$3,000 annually. Isaac Lea Nicholson has been elected treasurer of All Saints' Cathedral to succeed the late C. G. Hinsdale.—MINNESOTA: Bishop Richardson of the Canadian diocese of Fredericton was the preacher in Calvary Church, Rochester, on the Fifth Sunday in Lent.—THE PHILIPPINES: Churches here can be built of mats if necessary. One such was erected at Sumadel, but the authorities took it over for use as a school. When the school house now under construction is completed the church will revert to the Church's use. Christians at Masla have put up a small church, crude and of irregular type, but sufficient for its purposes.—PITTSBURGH: The Bishop of Wyoming made numerous addresses during ten days in Pittsburgh, telling of how the new organization of the Church had helped the missionary bishops. The Rev. Dr. Ruge was essayist at the March meeting of the Pittsburgh Clerical Union, at St. Mark's Church. The Rev. Dr. Homer A. Flint and the Rev. M. S. Kanaga spoke at the meeting and dinner of the Church Club on March 17th.—RHODE ISLAND: Seventeen mission-

ers—two bishops, thirteen priests, and two laymen—have recently visited Rhode Island, giving information regarding the Church and her mission. Though they had to contend with the worst weather of the winter yet there there was hardly a parish or mission they did not reach for a Sunday service and from two to seven conferences afterwards. Mr. Lewis D. Learned, appointed executive secretary of the diocesan council, was for many years the leading layman of St. John's, Ashton, and for a long time a valued member and treasurer of the Board of Managers of Diocesan Missions. His office is in the Bishop McVickar House, Providence.—SOUTH CAROLINA: All the Protestant churches of Charleston, through the Ministerial Union, arranged for each church a series of evangelistic services during the last two weeks in Lent, Lutherans and Presbyterians giving the movement special emphasis.—SPOKANE: Bishop Page conducted a week's mission at St. Paul's Church, Walla Walla, during Lent. Bishop Keator was the special noon-day speaker at the Pantages theatre during the first three days of Holy Week.—WASHINGTON: The daily Lenten services at St. John's Church, Washington, were addressed during one recent week by Admiral Coontz, Canon G. W. Douglas, the Rev. Charles Wood (Presbyterian), Senator Spencer, and N. O. Messenger a political writer for the *Star*. The Laymen's Service Association conducts services at Keith's theatre with the cooperation of the local Federation of Churches. The Rev. James E. Freeman, D.D., addressed the chamber of commerce on March 15th.—WEST VIRGINIA: Zion Church, Charlestown, paid in full its 1920 quota of \$3,095 for the Nation-wide Campaign, and the vestry has guaranteed an increase of 17% for 1921.

During Lent the parish held weekly meetings in fifteen homes for missionary intercession and study, the rector giving weekly instruction to forty-five leaders. These meetings attracted an average attendance of 175.

## Educational

NEW STUDENTS registered for the second semester at Kenyon College, Gambier, Ohio, overflowed temporarily into Bexley Hall, and one or two rooms in the village. Old Kenyon and Hanna Hall are overcrowded and the need for a new college dormitory is imperative. Lecturing on the Larwill foundation on March 3rd, Professor Frank Jewett Mather of Princeton discussed Modern Tendencies in Art, treating Futurism, Cubism, etc., in interesting way. President Peirce gave the daily addresses at Trinity Church, New York, from February 21st to 25th, and on March 6th preached at Washington Cathedral in the morning, in the evening addressing the students of the National Cathedral School.

ON PASSION Sunday afternoon the choir of St. Stephen's College, Annandale, on Hudson, N. Y., under the direction of the Rev. Cuthbert Fowler, sang for the fifth year at Holy Cross Church, Kingston, N. Y. In place of a sermon the Story of the Cross was sung, and at the offertory Gounod's motet, *Ave Verum*, was sung without accompaniment in Latin, to a setting for men's voices by Mr. Fowler. After the benediction Gounod's *Domine Salvam Fac* was sung, also in Latin. There are increasing requests for the occasional services of this choir in churches near St. Stephen's.

## THE LITURGY

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary for the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

Red leather, French morocco, Turkey grain, leather lined, gilt edge, \$30.00

Postage about 25 cents

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (here used) and that of the American Book.

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

**MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.**

# LONGMANS' NEW BOOKS

## DAVID HUMMELL GREER

BY

### CHARLES LEWIS SLATTERY

With Photogravure Portrait and other illustrations. Crown 8vo. Pp. xiv + 328.  
\$4.00 net.

This Memoir of the late Bishop Greer, by the Rector of Grace Church in New York, prepared by request, will be ready for publication before Easter.

#### ASPECTS OF CHRISTIAN CHARACTER: A Study of the Beatitudes

By J. HOWARD B. MASTERMAN, M.A., Rector of St. Mary-Le-Bow, London; Canon of Coventry. With an Introduction by the Lord Bishop of London. Crown 8vo. \$1.25 net.

The Bishop of London, in the Introduction, says: "This book is written for the thoughtful layman who has heard the teaching of the Gospel criticised as being Utopian or out of date, and who is honestly grateful to anyone who will show him that, as a matter of fact, it is not only consistent with the highest common sense, but is the secret of the best happiness known to man."

#### COLLECTED ESSAYS AND REVIEWS

By WILLIAM JAMES. 8vo. Pp. viii + 513. \$3.75 net.

This volume, which has an introduction by Professor Ralph Barton Perry, of Harvard, brings together for the convenience of students thirty-nine scattered articles of William James and includes such important papers as "Philosophical Conception and Practical Result," the first statement of the author's Pragmatism. These papers have not heretofore appeared in book form and some of them have been lost sight of and forgotten. The present volume added to those already published will render all of the author's more significant writings easily accessible.

#### SOME PRINCIPLES OF MORAL THEOLOGY AND THEIR APPLICATION

By REV. KENNETH E. KIRK, M.A. 8vo. \$5.00 net.

"Altogether Mr. Kirk has succeeded in producing a notable pioneer book, which ought to serve as the starting-point for a more extensive and thorough study of moral theology amongst scholars and students in the English Church."—*The Church Times*.

#### THE POLITICAL ASPECTS OF ST. AUGUSTINE'S "CITY OF GOD"

By the late JOHN NEVILLE FIGGIE, D.D. 8vo. \$2.50 net.

The first lecture deals with the general scope of the *De civitate*, the second is a reply to the question, Had St. Augustine a philosophy of History? The next two investigate his conceptions of the State and of the Church; while the last two estimate the consequences of St. Augustine's thought in the Middle Ages and in the modern period. A short appendix gives an account of the literature which has grown up around the *De civitate dei*.

#### THE PILGRIM: A Review of Christian Politics and Religion

Edited by the REV. WILLIAM TEMPLE, Bishop-Designate of Manchester. No. 2, January 1921. 8vo. Paper Cover. \$0.85. Yearly Subscription, including postage, \$3.20.

Editorial Notes.

Christianity and Patriotism, THE BISHOP OF WINCHESTER.

The Ethics of Commerce, SIR W. J. ASHLEY.

Labor Laws for the World, MISS CONSTANCE SMITH.

Universities and Social Progress: II.—The New Universities, PROF. J. H. JONES.

The Sense of Transcendence, A. CLUTTON-BROCK.

The Psychological Trend in Recent Theology, PROF. H. R. MACKINTOSH.

Towards Christian Unity: A Quaker's Contribution, DR. H. T. HODGKIN.

The Sacramental Principle, THE EDITOR.

Recent Books.

#### THE DOCTRINE OF THE CHURCH AND CHRISTIAN REUNION: Being the Bampton Lectures for the Year 1920

By REV. ARTHUR C. HEADLAM, D.D. 8vo. \$4.00 net.

"No other recent book on the Church and its ministry matches this volume in importance. It brings out the essential elements of the problem with which it deals clearly and dispassionately."—*The Times* (London).

"Of exceptional value both as a theological treatise and, under present circumstances, as an Eirenicon."—*The Spectator*.

#### THE PROBLEM OF REUNION: Discussed Historically in Seven Essays

By REV. LESLIE J. WALKER, S.J. 8vo. \$4.50 net.

"As a contribution from the Roman Catholic point of view it is a document of some weight and importance which embodies a definite scheme of carefully considered policy."—*The Church Times*.

"These essays on Church union by a Roman Catholic are of unusual interest. . . . They reveal the Roman Catholic attitude very clearly, and are therefore of value."—*Liverpool Post*.

#### THE FAITH OF THE NEW TESTAMENT

By REV. ALEXANDER NAIRNE, D.D. Crown 8vo. \$2.25 net.

"The lectures are not only a sound contribution to theological thought; they are of a real practical worth as a guide to the consecutive study of the New Testament in chronological order, and as such they succeed admirably in helping towards the reading of the story in such way as to bring it before us vividly, with something of the freshness of a first reading and so seizing the attention and moving the heart."—*The Living Church*.

#### THE CHURCH AND THE SACRAMENTAL SYSTEM

By REV. FRANCIS J. HALL, D.D. Being Volume VIII of *Dogmatic Theology*, to be completed in ten volumes. Crown 8vo. \$2.25 net.

"As a preëminently valuable contribution to the discussion of the problem of Church unity, nothing could be more opportune."—*The American Church Monthly*.

PUBLISHED  
BY

Longmans, Green & Co.

Fourth Ave. and 30th St.  
New York

THE  
**HUNDREDTH ANNIVERSARY**  
 of the Founding of the  
**DOMESTIC AND FOREIGN MISSIONARY SOCIETY**  
 Will be Celebrated by the Church This Year

---

The growth of interest during this century of missionary effort, as expressed by the offerings of the people, is shown in the figures which follow.

The offerings listed do not include bequests, interest on invested funds, and other exceptional sources of income.

	Number of Communicants	Total Amount of Offerings	Amount per Communicant
In 1822, the 1st year,	28,500	\$4,476	\$0.15
In 1847, the 25th year,	67,550	51,130	0.76
In 1872, the 50th year,	251,670	218,521	0.87
In 1897, the 75th year,	641,951	312,491	0.49
In 1919, the 98th year,	1,085,068	1,424,997	1.31
In 1920, the 99th year,	1,096,895	3,027,518	2.76

**In 1921, the 100th Year, What Shall Be the Record?**

It is to be noted that the increase made in 1920 was equal to all the progress made in the previous 98 years

---

*The Presiding Bishop and Council of the Protestant Episcopal Church,  
 Publicity Department, 281 Fourth Avenue, New York*