



The Living Church

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DEATH, AS GOD intended it, is the rising of the soul, not through the regions of space, but in its mode of existence. It is the passage from the lower form of life to a higher. And the lost are they who have destroyed the powers which, duly exercised in the lower life, would in time have fitted them for the higher.—*Malcolm MacColl.*



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VOL. LXIII

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The Brotherhood Convention

A NNUAL conventions of the Brotherhood long ago outgrew a significance that concerns only its own membership and programme. They have won a place of no mean proportions in the life of the whole Church, for they have become the largest and most important lay gatherings in the Church in America. Both as a convention and as an organization for work with men and boys, the Brotherhood has more than proved its worth and place.

The thirty-fifth annual convention has just been completed in St. Louis. There is something decidedly stimulating these days in an established feature of religious life in America that has grown old without losing its identity. The first convention of the Brotherhood met in Chicago in October 1886, to consider how to make most effective a programme of prayer and service for the extension of the Kingdom of Christ among men and to inspire men to go out and use the programme. The thirty-fifth convention met in St. Louis in October 1920, for precisely the same purpose and inspiration. Through wars and panics and peace there has been neither interruption nor loss of identity and purpose. The succession of leaders in the society apparently have been endowed liberally with the vision and will to carry on the strategy of the founders along the well-tested lines of prayer and service and annual convention. It is stimulating to find good things of 1886 still good in 1920 and going strong. It is even more stimulating to realize what this continuous prayer and service and convention is meaning to the progress of the Kingdom.

Is the Brotherhood saving the Church? It is supplying certainly a very real manifestation of the Life of the Saviour in union with the Father through constant prayer and in union with men through personal service. And when one of the great speakers of the convention points out the crying need of our day for an order of lay preachers, "or something of the sort", who feel called to live by a rule and to talk about the things of Christ, we wonder if the Brotherhood is not beginning to supply that need. Have we not in our midst an "order" of zealous men obedient to vows of prayer and service that will prove as mighty a force as orders in other ages obedient to vows of poverty, chastity, and obedience? It is manifestly certain that the Brotherhood does not exist to save itself. There are more parishes than a few which to-day owe their continuing usefulness to the devoted efforts of a band of earnest men inspired at such a convention as this and working untiringly at home under the banner of the martyr who brought first his brother to the Saviour.

Brotherhood conventions have set a high standard of foresight and effective management in arrangement of all details for gatherings of men. From scientific publicity beginning a year ahead of time, continuing with a follow-up of increasing intensity that would do justice to the biggest wholesale establishment, all the way to an efficiency shown in depot reception, registration, respect for advertised programme and advertised hours, and so on, the management

has been of a high order. Of course, this year as always, there were present bishops, priests, and laymen who robbed the convention of many minutes not granted them by the programme and thus robbed their own messages of the cordial reception and response that they would normally have deserved. This crime of the platform is far less evident in Brotherhood sessions than elsewhere for some reason, but one is led to hope that the Brotherhood, realizing the power of its example and for the sake of other gatherings, will establish the time-bell on the chairman's table and ring it without fear or favor. There are few things that so vitiate splendid messages and discourage splendid gatherings of people as the impulse to verbosity and the thievery of over-willing speakers. Generally speaking all meetings on Church business from conventions to committees would take on considerable interest and effectiveness were it possible to impress upon speakers that time is more precious than money and that he who robs here robs twice. In fairness it must be said that this criticism applies less to the Brotherhood convention than to any other assembly we have witnessed in recent years.

The key-note and theme of the present convention was expressed in the text, Meeting the Challenge of the New Day. The meetings were remarkably successful in supplying in a practical way what the text promised. It was a "how" convention and the test of every feature in the programme was its usefulness back home. There is nothing novel in a convention text; there is something refreshingly novel in a completed programme that justifies a text in more than opening and closing addresses. Men ever want information and in paying good money to come distances they have a right to expect and get what they come for. In supplying exactly what it advertised, the Brotherhood has set for the Church a high standard of service.

A noteworthy feature of the convention was the predominant place given to the official programme of the Church. The Brotherhood's programme of work this year is emphatically one of religious education and of the training camp method. Secretaries of the official departments of the Church, and members, clerical and lay, of the Presiding Bishop and Council, daily impressed upon the consciousness of the convention the scheme of the reorganized Church and her advance plans. It is the first time that such presentation has been made to a representative body of laymen from all parts of the Church in America. The result will be worth watching. Simple, practical, earnest men were testing the heart of the Church's programme and the soul of the reorganization. Whether or not those men are satisfied with the results of the test remains to be seen. As loyal Churchmen, however, they have accepted the programme as their own and have thus announced their allegiance to their new official staff. The splendid evidence of coöperation between the official departments of the Church and the Brotherhood of St. Andrew speaks volumes for the good sense of both.

THERE WERE SEVERAL DEPARTURES from the established method of conventions. One was the introduction into the programme of a layman to conduct the quiet devotional talks at the beginning of each day's business session. How characteristic of the Brotherhood to place prayer first in its order of the day! The deep and rich discourses on the atmosphere and power of prayer went far in saving the programme each day from the ravages of theorizing and redundancy. If, in addition to a formal prayer for the guidance of the Holy Spirit, every meeting of parish, vestry, diocese, and convention could have quietly drawn to its attention that which we are prone to take for granted, the Presence in the midst, what a difference it would make in the bumptiousness and exasperation of certain resolutions and discussions that Satan is ever ready to suggest! Delegates to certain assemblies and synods are heard to say, or by their failure to attend at least suggest the question, "What is the use?" Are the canonical gatherings of the Church merely matters of "hearing reports and tinkering with canons", or are they really a necessary expression of the organic life of the Church in which the Spirit of God actually moves? And if the latter, as we firmly believe, is it not possible to get back to that saving sense of the actual Presence in the assemblies of His Church rather than to continue in some quarters on the theory of the real absence? The Brotherhood has made an invaluable suggestion.

The services on Thursday night in all the local parishes, addressed by laymen on the positive Christian life, were another departure. The call to service as enunciated by consecrated laymen has a ring about it that sounds like business.

THE EMPHASIS of the Brotherhood is upon its work in the parish chapter back home. Here it stakes all. In meeting the demands of that work the organization is to be commended for its refusal of a more spectacular work than its simple programme contemplates. Its strength has been demonstrated in loyalty to two simple principles of the founders: intercessory prayer and personal service. In this faithfulness it has grown and prospered. Few know the great forward strides that it has taken. We find reported 3,600 new members and 236 new or revived chapters, or a total of 9,635 active members and 980 active chapters. We glean this from the annual report of the General Secretary: "The evidences of God's guidance to the Brotherhood were never more plainly to be seen than during the past year. Much progress has been made in the important matter of adjusting our work to the new conditions that have lately developed in the Church. . . . A superficial survey might lead to the conclusion that because of the new machinery the Brotherhood may not be so greatly needed as in the past. However, a real understanding of present conditions in the Church makes clear that never since its founding has the Brotherhood been needed so much as at the present moment. As Churchmen are more thoroughly organized the leaders of the Church are going to be brought face to face with the very serious and extremely difficult problem of keeping them at work and guiding their efforts aright. In the solution of this problem the Brotherhood can assist in an effective way. By its insistent emphasis upon intercessory prayer and personal service the Brotherhood will help to keep the spirit in the wheels of the machinery. By its groups of workers in the several parishes initiating such efforts as increasing Church attendance and building up the early Communion, the Brotherhood will seek the coöperation of other Churchmen and thus lead them into the doing of work with a definite spiritual objective. By its study classes and week-end conferences to which all men in the Church are invited, the Brotherhood will assist in developing that intelligent understanding of the Church's mission which is so essential to the success of all the Church's new plans. In these and in other ways the Brotherhood will have an increasingly important part to play as the Church mobilizes and organizes more perfectly her army of men."

The advance programme of work fits in admirably with the scheme of the Department of Religious Education, for it is education and intensive training of a high order working out in serious study, in actual experience in the field, in summer training camps for boys, in summer week-end confer-

ences for men, in an associate membership plan for laymen who cannot be actively associated with a chapter, in a department of lay work which aims to supply for parishes executive secretaries who are related to a responsible central office, and in its manual of methods, a monthly periodical, *St. Andrew's Cross*, which ought to be in the hands of every layman of the Church. All credit to the Brotherhood of St. Andrew for bringing to bear upon the task of the whole Church the rich insight which has been the fruit of experience and the virile energy of its manhood.

UNDER the title, "Another Episcopal Bishop Convert to Rome," the *Lamp* (R. C.) copies from *Ave Maria* (also R. C.) an article relating to the resignation of the Bishop of Rockhampton, in Australia, Dr. Halford. It begins with the statement that "Dr. Frederick Kinsman's example of resigning his bishopric in the Protestant Episcopal society and humbly seeking admission into the Church has its counterpart in the action of Bishop Halford." It concludes: "Conversions from the ranks of the Episcopal, or Anglican, clergy are becoming so numerous that soon we shall be unable to chronicle anything less than the 'submission' of a bishop."

The article is a tissue of falsehoods. Bishop Halford is not a "convert to Rome". He has not made his "submission" to the Pope. He has resigned his diocese to take up a special and unique ministry, entirely under Anglican allegiance. He sat in the recent Lambeth Conference, and was a member of one of its most important committees.

The facts concerning Bishop Halford's resignation, in order, as he said, that he might enter upon "the life of poverty for Jesus' sake", were related fully in the *Blue Monday Musings* in *THE LIVING CHURCH* of July 17th. Not only was there no suggestion that the Bishop contemplated perversion to the Roman Catholic "society", but he definitely expressed his loyalty to "the Church in which God has placed me as an Englishman", stated that he was acting "in obedience to the counsel of the Archbishop of Brisbane, in whose hands I have placed myself, and I go to the Community of the Resurrection" (an order of the English Church) "to be tested and trained with a view to learning whether I have vocation to the life of a 'religious' in a community". He was not sure that he had such vocation. If it shall prove that he lacks it, he intends to "return and do any work that I am set to do by the Archbishop, only under poverty and rule."

Now the pathetic part of the *Lamp's* reprinted misstatement is that it places in quotation marks a badly garbled account purporting to be the Bishop's own statement taken from the *Irish Catholic* of June 19th; but leaving out the Bishop's repeated declarations of his Anglican loyalty, and misstating the Bishop's words. Compare, for instance, these passages from the organs of the Roman "society" with what the Bishop actually said:

AS QUOTED BY THE *Lamp*

"I love the Church of my baptism. But few things hurt more than that it is possible for persons to-day, as in Macaulay's time, to pour scorn upon it by contrast with acts of sacrifice; and I have to see, by comparison, that it does not seem to have the power to produce in any large measure the highest saints, or to move its sons and daughters to give up everything without reserve for the love of Jesus Christ."

WHAT THE BISHOP REALLY SAID:

"I love the Church of my baptism, of so many wondrous communions, the Church through which Christ gave me priesthood. I believe in it; it has so much of special value, it does seem so possible that it might be specially used for God in the Reunion of Christendom; it might be so strong, so united for world service.

"But few things hurt more than that it is possible for persons to-day, as in Macaulay's time, to pour scorn upon it by contrast with the Church of Rome, for its lack of the note of sacrifice. And I have to see," etc., as correctly quoted in the left-hand column, except for an unimportant variation of a word or so.

And the *Lamp* wholly omits the references to the Bishop's purpose as to his future ministry, entirely within the Ang-

lican obedience, which he explained at some length. We ask those who preserve their copies of THE LIVING CHURCH to pick up the issue of July 17th and read the account again.

Now this is a pretty serious matter for a journal that professes to be guided by the ethics of the Christian religion. What the *Lamp* has reprinted from *Ave Maria* is not a plain, ordinary journalistic mistake. On the part of *somebody* it was a deliberate lie. No one could garble the statement in the manner that is done simply by mistake or accident. No one could accidentally turn the Bishop's repeated declaration of Anglican loyalty into the statement that he had abandoned that loyalty.

There was a time when the editor of the *Lamp*, in his Anglican conception of priestly and Christian morals, would have cut off his right arm before he would have circulated such a libel as this. He must of course be his own interpreter of his present convictions. It is certain that he did not originate the lie. It is very probable that *Ave Maria* did not. But it is also perfectly certain that *somebody* did, and that these editors have circulated the lie that *somebody* started. We know nothing about the *Irish Catholic*, that is named as the authority for the garbled extract; but if the editor of the *Lamp* retains one tenth of the fine Christian sensitiveness that he possessed in the days when he was a priest in what he now permits his magazine to describe as "the Protestant Episcopal society", he will leave no stone unturned to run down and convict the original falsifier who has led his magazine into this unhappy experience. And incidentally it may sadly occur to him that an infallible arbiter of morals has signally failed to create a moral sentiment in his own communion such as would make this incident an impossibility.

As for the comparison between the action of Bishop Halford and that of Bishop Kinsman there are two similarities. Both of them saw the defects that there are in Anglican life, and both of them resigned their dioceses. There the likeness stops. Bishop Halford starts out humbly to cure the defects. Bishop Kinsman does not. Between the two incidents there is an ocean of difference.

Perhaps the *Lamp*, which has only copied what it has found in one of its contemporaries, will have the grace to be ashamed of the company it has had to keep since it accepted allegiance to the Roman Catholic "society". It is clear that somebody belonging to that "society" has Ananias for his patron saint.

ACKNOWLEDGMENTS

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

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

| | |
|--|--------------------|
| 95. Mr. and Mrs. John J. Osborn, New Haven, Conn. | \$ 36.50 |
| Previously acknowledged | 63,455.22 |
| | <u>\$63,491.72</u> |

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

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

| | |
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| 35. Mrs. J. Walcott Thompson, Salt Lake City, Utah | \$ 73.00 |
| Previously acknowledged | 3,683.77 |
| | <u>\$ 3,756.77</u> |

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| St. Peter's Church, Springfield, Mass. | 5.00 |
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| Rev. C. W. Leffingwell, D.D., Pasadena, Calif. | \$ 44.85 |
| Rev. H. H. Lumpkin, Madison, Wis. | 5.00 |
| Mrs. John H. Caswell, New York, N. Y. | 13.21 |
| | <u>\$ 63.06</u> |

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DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week beginning with the Twentieth Sunday after Trinity)

THE IMAGE OF GOD

The Image of Kinship

Sunday: Genesis 1: 26-31

"Let us make man in our image"

THE age in which we are living is forming a new estimate of man. Out of man's estimate of man grow those implications which have caused the unrest of the world, and those others which alone can heal it. The Bible furnishes the Key. From it we learn that in origin man is divine; in nature, infinitely higher than the brute; in worth, outweighing the universe. His essential relationship is not to anything created, but to the Creator. His nearest kinsman is that Being who is above man, and beyond creation. Man is made in the image of God, and can be truly great only as he preserves that image unmarred.

The Image of Glory

Monday: Psalm 8

"Thou madest him lower than the angels to crown him with glory and worship"

To compare our frail humanity with all the hosts of the starry heavens is to emphasize our weakness. "What is man?" That is the material view. The Bible view is that man is made in the image of God. For a limited time he is lower than the angels, ultimately to be crowned with glory and honor. The fact of his affinity for and his fellowship with God raises him to a place apart. The image is moral; the power, a free-will; the destiny, the beatific vision in the paradise of God.

The Image of Character

Tuesday: St. Luke 6: 27-38

"Ye shall be sons of the Most High"

How? In character. There is no way better to portray the worth of man than to say that in his character he is, or he may become, like God. The gentler virtues are yet far from the rule of life, but they are the goal towards which society is surely tending, and in them finding its inspiration for Christian service. It was the recognition of the intrinsic worth of human life which abolished slavery, sanctified the home, outlawed intemperance, and stamped pauperism as a social shame. In the power of this teaching lies the hope of mankind for peace, and this is the only form of socialism which will stand the test of time.

The Image Forfeited

Wednesday: St. Matthew 16: 21-28

"If he shall gain the whole world and forfeit his life"

What fictitious values we place upon life, with its pleasures, its creature comforts, its materialism, and its sin! But to gain the whole world at the cost of a human soul is a poor bargain, whether it is one's own soul or someone else's. Will man ever learn, before it is too late, the infinite folly of exchanging the soul's welfare for wasted opportunities, ruined health, desolated homes, and bitter remorse? Viewed from the endless reaches of eternity there is only one life worth living, and that is the life which is hid in God.

The Image Restored

Thursday: Ephesians 1: 1-14

"The Father of our Lord Jesus Christ hath blessed us with every spiritual blessing"

God's love is boundless. In His sight man is much better than a sheep. The image may be marred, but if a man will, so long as life lasts, there is a possibility of restoring the image. "He chose us in Christ." Jesus became incarnate for us, and for us He died. Calvary is both the revelation of God's love and also of man's worth. The appreciation of what Jesus suffered for us will be the measure of our longing to be like Him.

The Image Full-grown

Friday: Ephesians 4: 1-16

"That we may grow up in all things into him, even Christ"

We may attain unto the measure of a full-grown man, we may measure our stature by the fulness of Christ. As with society, so with the individual; life is progressive; its experience, disciplinary; its goal, the full-grown man. I love to think of the spiritual life as something like climbing a spiral stairway. The individual steps may be but a very

little, but as we climb we draw nearer to God, with a broader outlook on the world. We climb through practical service, "speaking the truth in love", and doing good as we have opportunity.

The Image Divine

Saturday: I St. Peter 2: 18-25

"Leaving you an example, that ye should follow in His steps"

If you would know the purpose of life, search for it in the Incarnation; if you would look upon the image of God, see it in the Master's life; if you would know how God would have us act toward each other, study carefully this selection. In Him was the strength of man, the tenderness of woman, and the heart of the child. The image was not marred. One could no more add to it, than one could add to the stars, the Ideal of the heart, the Goal of humanity, still in advance of all progress, and still saying: "Follow Me".

NOTES ON THE NEW HYMNAL—XLI

BY THE REV. WINFRED DOUGLAS

HYMN 329. "My God, and is Thy table spread".

Strangely enough, this poem of Philip Doddridge, the Nonconformist, first published in 1755, found its way into an official publication of the Church of England before the great Eucharistic hymns of her faithful priest, Charles Wesley, which were in print ten years earlier. In 1782, the Cambridge University edition of Tate and Brady's *New Version* included this piece; reputedly through the initiative of a Dissenting printer, who had blank pages to fill. If this be the case, we are his debtors, for his act made a sterling hymn familiar to Churchmen.

HYMN 330. "Draw nigh and take the Body of the Lord".

This "golden fragment of our ancient Irish Liturgy", as Cardinal Moran calls it, is the first extant Communion hymn. It is found in the famous Antiphoner written about 680 A. D. at the Monastery of Bangor, County Down, Ireland. A noted son of Bangor, St. Columbanus, had founded the Monastery of Bobbio, north of Genoa, in 614. It became an unusual center of learning, and the home of the best known library in all Italy. Hither came the manuscript Antiphoner from Ireland in the ninth century. It is now in the Ambrosian Library at Milan.

The Roman use from the fourth century had been the singing of a psalm with its antiphon during the communion of both clergy and people. The Bangor manuscript gives at this point an anthem consisting of portions of the Thirty-fourth Psalm, interspersed with alleluias, as was common in the non-Roman liturgies of the period. Then follows the present hymn, *Sancti venite, Christi Corpus sumite*, under the heading, "Hymn while the priests receive Communion".

May we not add to our prayers for suffering Ireland at this time a thanksgiving for the devout piety which gave us our first Communion hymn, and which yet thrives vigorously in that distracted land?

HYMN 331. "O Saving Victim, opening wide".

HYMN 338. "Now, my tongue, the mystery telling".

The manifest impossibility of a wholly joyful celebration of the Institution of the Holy Eucharist amid the tragic solemnities of Holy Week eventually led to the Festival of Corpus Christi on the first Thursday after the close of Paschal-tide. In the year 1263 A. D., at request of Pope Urban IV, an office for this feast was drawn up by the great scholar and Saint, Thomas of Aquino, whose heavenly wisdom gained him the sobriquet of "Angelical Doctor". For it he composed several hymns on the Blessed Sacrament, of which the two chosen for Lauds and Vespers drew their stanza forms and their first lines from earlier models. The Lauds hymn, *Verbum supernum prodiens*, was based on the fifth century hymn of the Nativity beginning with the same words. The association brings before us the Blessed Sacrament as an extension of the Incarnation. The Vesper hymn, *Pange lingua gloriosi*, similarly based on Vincentius Fortunatus' noble Passion hymn, suggests the Eucharistic Sacrifice in its relation to the Sacrifice of Calvary. Thus the mere form of each of these hymns yields through association a fulness and depth of meaning beyond that of its exceptionally clear and significant words.

The closing stanza and doxology of the Lauds hymn;

translated by Caswall, form our No. 331. The richly expressive first tune is often sung too quickly, especially in small churches. The pace may be regulated by the tenor passage in the seventh measure, which should flow along quietly and easily. By the way, the first note of this tenor passage should be D and not F. An even better congregational tune, especially composed for these stanzas, is Melcombe, which should be sung in E flat.

The plainsong melody, which was doubtless chosen by St. Thomas himself, brings in still another thought. The Ascension hymn *Aeterne Rex altissime* has been sung to it for centuries. It reminds us that the Sacramental Presence of the King of glory, for whom the everlasting doors were lift up at His Ascension, does verily to-day

"Open wide
The gate of heaven to man below."

This is the most elaborate plainsong tune in the book; but it is also one of the best known. Singers to whom it is new will remember that the grouping of notes to syllables is the same in the second stanza as in the first; and that the natural accent of the words is to be preserved. The notes should flow along smoothly and evenly, without the slightest hurrying of the long groups.

Should still another melody be needed in churches where the hymn is very frequently used, I call attention to the unusual suitability of Jeremiah Clarke's Bromley, No. 11, second tune.

Of No. 338, Dr. Neale says: "This hymn contests the second place among those of the Western Church with the *Vexilla Regis*, the *Stabat Mater*, the *Jesu dulcis Memoria*, the *Ad Regias Agni Dapes*, and one or two others, leaving the *Dies Irae* in its unapproachable glory." He objected to several inaccuracies in the composite translation from *Hymns Ancient and Modern*, which we have taken over from the *Oxford Hymn Book*, although discarded by its former sponsors. The fourth stanza particularly called forth his criticism. His own more faithful version runs as follows:

"Word made Flesh, by word He maketh
Very bread His Flesh to be;
Man in wine Christ's Blood partaketh,
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery."

A modern distortion of the plainsong tune has unfortunately become widely known. As this is religious melody at its highest, with its noble vigor and majestic solemnity, the ancient version should speedily become universal. It presents no difficulties whatever. The breath mark at the ends of the first, third, and fifth lines does not permit any delay whatever in the regular march of the rhythm as written.

Besides the three modern tunes specially composed for the hymn, and printed or referred to underneath it, the Commission has provided for the final stanzas the tender melody anciently associated with them in Spain. This old tune became the theme of a famous motet by Vittoria in the sixteenth century. The same stanzas may be sung with fine effect to the French carol Picardy, printed on the opposite page.

THE GREAT NEED

IT WILL BE said, It is mere enthusiasm to believe that while all these varieties of conflicting opinion remain we can have unity. Our reply is, "Give us the Spirit of God, and we shall be one." You cannot produce a unity by all the rigor of your ecclesiastical discipline. You cannot produce a unity by consenting in some form of expression such as this, "Let us agree to differ." You cannot produce a unity by parliamentary regulations or enactments, bidding back the waves of what is called aggression. Give us the living Spirit of God, and we shall be one. Once on this earth was exhibited, as it were, a specimen of perfect anticipation of such an unity, when the "rushing mighty wind" of Pentecost came down in the tongues of fire and sat on every man; when the Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, the "Cretes and Arabians", the Jew and Gentile, each speaking one language, yet blended and fused into one unity by enthusiastic love, heard one another speak, as it were, in one language, the manifold works of God; when the spirit of giving was substituted for the spirit of mere rivalry and competition, and no man said the things he had were his own, but all shared in common. Let that spirit come again, as come it will, and come it must; and then, beneath the influence of a mightier love, we shall have a nobler and more real unity.—F. W. Robertson.



FROM the Temple *Telegram*, a Texas paper, I cut this question and answer:

Q. "How can I set about getting a divorce, and how long will it take if I do not like the man I marry?"

A. "If you feel that way about it, you'd better remain single. See a lawyer."

In a similar department of a Los Angeles paper, I note a reply by a woman editor giving the required information, and adding that "all the ministers and churches in the world can't make two people live together if they have ceased to love. If the ministers won't remarry you, go to a justice of the peace."

From the Boston *Herald*, I take this leader:

"CHURCH AGAINST STATE.

"The archbishops and the bishops of the Church of England who have seats in the House of Lords are not wise in their generation. They have most imprudently precipitated a conflict between Church and state that will increase the number of English people alienated from the Church and may involve it in disastrous defeat if carried to a conclusion. It is in the upper house's discussion of the divorce bill, which has the approval of the House of Commons, that the trouble has arisen.

"Ecclesiasticism challenged Parliament. In opposition to the bill as it came from the representative House, the Archbishop of Canterbury proposed an amendment prohibiting the remarriage of any divorced person in a church or chapel of the Church of England during the lifetime of the spouse. This prohibition would have struck at the innocent as well as the guilty, compelling those who had been wronged to remain single as long as their divorced partners lived, and censuring any clergyman who might dare to contravene the decree of the hierarchy, though his action would be in conformity with the declared wish of the Legislature. The question, therefore, as supporters of the amendment admitted, went to the root of the compromise between Church and state.

"If the Church of England were a free Church it could, within its own edifices, insist on its own marriage regulations, but when, while enjoying state patronage and emoluments, it goes against the will of the people and would usurp the power of Parliament as lawmaker, it simply invites disestablishment and disendowment. Of the danger thus incurred, the lord chancellor warned the archbishops and bishops who sit in the House of Lords. Though there are twenty-six of them, they did not carry the amendment. It was defeated by a majority of one vote. That was near enough success to arouse popular indignation against the attempt of the so-called National Church to override the civil authority. Church disestablishment has been a good thing in Ireland and in Wales. That it might be equally good for England is declared to-day by a larger number of the people than ever before held that opinion."

In its fantastic ignorance of what "establishment" means, of the origin of "endowments", and of the law of Jesus Christ for His Church and His people, I suppose the *Herald* is fairly representative of the mass of American opinion: and the tragic shadow resting on both presidential nominations, this year of gloom, confirms that impression.

Yet the blazing certainty remains: that "they twain shall be one flesh" is part of the primal marriage law; that marriage is not a civil contract, but a holy mystery: that Jehovah hateth putting away; and that the King of Kings has decreed for His subjects: "Whosoever putteth away his wife and taketh another committeth adultery, and whosoever marrieth her that is put away committeth adultery."

It is good to find English bishops speaking out bravely in this hour of trial. The new Bishop of St. Albans declares that he will utterly ignore any attempt of Parliament to override the Law of Christ in His Church; and the Bishop of Salisbury says: "No one who has the slightest experience of the English clergy can think it possible that they (with

comparatively few exceptions) will ignore the teaching of Christ at the bidding of the House of Lords or any other body." The Boston *Herald* should know that multitudes of English Catholics yearn for disestablishment, believing that the State alone profits by the present arrangement, and that the Church would be vastly better off wholly freed from any connection with the State. But it is precisely those Erastians, like Bishop Hensley Henson, who defend the Establishment in all its evils, that American "liberal religionists" acclaim as "broad-minded": a strange contradiction!

Meanwhile, in the midst of an ever-increasing laxity and ignorance, the Prayer-Book Church in America must bear her utterly uncompromising witness to the indissolubility of Christian marriage. "Till death us do part" is the vow.

THEY TELL A TALE of a young Congregational minister who was about to preach where "the order of service" called for the recitation of the Lord's Prayer in concert. "Is it really necessary to do that?" he queried impatiently of a deacon. "No," answered the deacon, "not if you have something better!" I am reminded of the story by *The Catechism of Life for a Mature Mind*; which I have received from one of our clergy in California, with a request for criticism. To paraphrase the clear and beautiful English of the Church Catechism into the vague and undefined terminology of "New Thought" is to transmute gold to brass, a poor exchange! The author seems uncertain of his theology, in connection with the Incarnation and the Sacraments; and I have not discovered any improvement upon Mother Church's own formulas. "The old is better."

ANOTHER BOOKLET has just come from two devout and learned Protestants, A. C. Gaebelien and James H. Brookes, editors of *Our Hope*, 456 Fourth avenue, New York. Called *Apostasy and Separation*, it deals with the problems perplexing all Protestant denominations to-day with regard to destructive criticism of the Holy Scriptures, leading to loss of faith in the Incarnate Word. I fear there is no room for doubt of the charges they make, as to the toleration of heretical teachings in great centres of learning; indeed, their list is by no means complete. But I do not find them quoting our Lord's promise that the gates of hell shall not prevail against His divinely founded Church. They call "the divine authority of the Bible" the "cornerstone upon which everything rests," forgetting that it is Jesus Christ Himself who is the chief cornerstone, upon whom His Church is builded

If there is one body of Christians whose authorities uphold the highest conceptions of the divine character of the Bible, the Deity of Christ, His Virgin-Birth, His Sacrifice, and His Resurrection, it is the Roman Catholic Church; and yet these writers (*vide* p. 11) seem to maintain the idea that "the great harlot" of the Apocalypse is not imperial heathen Rome, but the Roman Church. They trace the origin of Protestantism and of the Reformation to faith in the Bible, ignoring that the very ills they bewail are rooted in the Protestant dogma of private interpretation of the Bible. And when, at the end, they counsel all lovers of God's Word to withdraw entirely from assemblies where the authority of the Bible is impugned (p. 29). They declare that "a denominational or ecclesiastical name is nothing in comparison with the importance of upholding the truth of God", and urge that believers should go to "a Baptist, or Congregational, or Methodist, or Presbyterian preacher who preaches the gospel, and is loyal to Christ and His Word", they ignore the probability that in the Prayer Book and Papal Churches the public worship must of necessity show forth Christ as Divine Saviour. Not in fresh separations, brethren, but "in returning and rest shall ye be saved."

The Brotherhood at St. Louis

ST. LOUIS, Mo., October 11, 1920.

WHILE the theme of the 35th annual convention of the Brotherhood of St. Andrew, which was held at St. Louis last week, was "Meeting the challenge of the new day", it might rather have been, from the tone of many of the addresses: "Give us men to carry on the work". Speaker after speaker sounded the cry, some almost in despair, and others with hope still glowing. And the answer to the call was found in the convention of the Junior Department, when four hundred boys, over one hundred of whom had come from distant states, met in great inspirational meetings. Eager faced, alert, and fairly thrilling with the importance of their convention, the boys presented a rich source from which future workers will come to carry on the work of the Brotherhood and the priesthood.

St. Louis entertains perhaps more conventions than any other city, but it has never accorded more genuine welcome than to the Brotherhood. While the convention was not as largely attended as last year, it was considered a great success from every point. Ideal warm weather with clear skies added to the pleasure of the delegates.

At the opening dinner at the City Club, location having to be changed from the Statler Hotel on account of the waiters' strike, 700 men sat down together in true accord, which one of the St. Louis clergymen said gave him courage to go on with his work. Bishop Tuttle, dear to the hearts of all Churchmen, but especially dear to St. Louisans, gave the welcoming address, saying that he was only giving them the welcome over again which he had given the Brotherhood for its sixth annual convention in St. Louis twenty-nine years ago. The Bishop went first to the boys' dinner at the Church of the Holy Communion, blessing the youngsters as they rose to greet him.

Lionberger Davis was toastmaster at the City Club dinner, at which the speakers were Dr. John W. Wood, Executive Secretary of the Department of Missions, and the Rev. James M. Maxon, rector of Christ Church, Nashville. The former made a strong plea for deeper religious instruction for children, stating the pitiful statistics which bared the awful numbers of children in the United States who went to no Church school whatsoever. Dr. Wood also implored his hearers to get away from "the silk haberdashery" phase of life and the "do as little as possible" business attitude of many workers to-day. The Brotherhood, he declared, must revive the sort of personal religion that made men really brothers, whether they were in New York, or St. Louis, or Philadelphia.

The Rev. Mr. Maxon spoke with scorn of the so-called "altruism" of the present times, which he pronounced a disease. It permitted one to give financial help carelessly, sometimes foolishly, but seldom if ever went to the point of the sacrifice of personal service.

Edward H. Bonsall, of Philadelphia, President of the National Brotherhood, who presided at the dinner, in his opening remarks thanked the St. Louisans and urged that they attend the daily sessions.

At the boys' dinner, the Rev. James Jefferson Davis Hall,

former head of the Galilee Mission, Philadelphia, and the Rev. Harold Thomas were the speakers. H. H. Short, Junior Convention chairman, and the Rev. E. S. White, of the parish of the Holy Communion, gave welcomes to the boys, and Gordon M. Reese, field secretary of the Brotherhood, who has charge of the boys' details, gave the convention motto, "Be Strong". Thursday night, the Rev. Rufus D. S. Putney, famous cook of delightful dishes, invited all the boys to St. Philip's Church, and donned cap and apron to prepare them a "polpetti" dinner.

At the opening session on Thursday, the Rev. W. E. Gardner, D.D., warned the delegates that the United States was in danger of becoming a nation of spiritual illiterates. "It is most tragic to compare the training camps of the national army and the training camps of God. The former were crowded with men eager to do their part for their country, but the training camps of God are almost empty of the recruits who should be fighting against evil," said Dr. Gardner.

Opening Session

ELECTIONS

The election of officers resulted in little change, and was as follows:

PRESIDENT—Edward H. Bonsall, St. Matthew's, Philadelphia, Pa.

FIRST VICE-PRESIDENT—Courtenay Barber, Redeemer, Chicago, Ill.

SECOND VICE-PRESIDENT—Walter Kidde, St. Luke's, Montclair, N. Y.

TREASURER—Warren Hires Turner, St. Mary's, Wayne, Pa.

GENERAL SECRETARY—G. Frank Shelby, Grace, Mt. Airy, Philadelphia, Pa.

ASSOCIATE GENERAL SECRETARY AND EDITOR OF St. Andrew's Cross—George H. Randall, Holy Trinity, Philadelphia, Pa.

ASSOCIATE GENERAL SECRETARY IN CHARGE OF FIELD WORK—Benjamin F. Finney, Christ Church, Savannah, Ga.

EXECUTIVE SECRETARY—Franklin H. Spencer, All Hallows, Wyncote, Pa.

ASSISTANT TREASURER—Charles Cain, St. Stephen's, Wissahickon, Philadelphia, Pa.

FIELD SECRETARIES—

Frank C. DuMoulin, St. Thomas', Brooklyn, N. Y.

Gordon M. Reese, St. John's, Lancaster, Pa.

John D. Alexander, Christ Church, Detroit, Mich.

H. Lawrence Choate, St. Paul's, Chicago, Ill.

Walter Macpherson, St. Mark's, Denver, Col.

Edward A. Shields, Trinity, New Orleans, La.

George C. Murdoch, St. Augustine's, Wilmette, Ill.

Frank L. Barth, Jr., Ascension, Pittsburgh, Pa.

DEPARTMENT OF GENERAL LAY WORK—

Percy J. Knapp, St. Andrew's, Yonkers, N. Y.

Thursday Evening Meetings

who were not Churchmen, but whose interest had been aroused through the tremendous amount of space given convention events by the St. Louis press. A great service has been done the St. Louis parishes by the Brotherhood in these meetings, which have opened the door of the churches to many who never before could be reached. A good natured rivalry was carried on by the local Brotherhood men before the meetings, each chapter member trying to induce the visiting delegates to come to his particular meeting, and as a result visitors were well scattered throughout the city.

Convention officers announced Thursday were: Chairman, Courtenay Barber, of Chicago; vice-chairman, Horace H. Bell, St. Louis; secretary, Frank H. Longshore, Philadelphia; assistant secretaries, Donald Proctor, Glen Ellyn, Ill., and W. L. Henry, St. Louis.

Members of the Committee on Resolutions were: Robert E. Anderson, Richmond, Va.; George H. Andruss, San Francisco, Calif.; Hiram H. Rogers, North Adams, Mass.; J. Ed-

A week-day Sunday school was advocated by the Rev. Thomas S. Cline, rector of Grace Church, Mt. Airy, Pa., who believes that Sunday should be given to worship for the children, and that their religious instruction should be given them after regular school hours. A hopeful sign of the times, he stated, was the closer coöperation between Church and state and the growing acknowledgment of the state that a religious background was necessary to a proper education.

"Absolute confidence in the authority of the Bible will teach us really to study it. We must have the sure conviction that it is the word of God and not of man," was the note of an address by the Rt. Rev. R. Carter Jett, D.D., Bishop of Southwestern Texas.

"The trouble with us is that we use God as a messenger boy only," was the complaint of the Rev. Joseph Chapman of Otteville, Ontario, in his address Thursday to the boys. "We call God when we are in trouble and expect Him to answer, but we do not seek Him as our constant companion and our life guide."

Thursday night, each of our churches in St. Louis and

neighboring towns had a prominent layman as speaker, carrying the message of The Positive Christian Life. In many churches they were true community meetings, drawing hundreds

mond Douglas, New Orleans, La.; Ernest S. Inglis, Chicago. On Friday morning, the Rev. Charles N. Lathrop presented the cause of Social Service at the hour assigned to Dr. Milton, whose absence was unavoidable. Dean Lathrop's time on Saturday morning was then filled by the Rev. B. T. Kemerer, who spoke for the Nation-wide Campaign.

On Friday night a big crowd attended the mass meeting at Christ Church Cathedral, when Bishop Coadjutor Quin of Texas and the Hon. James H. Pershing of Denver were the speakers on The New Standards in the Reorganized Church. THE LIVING CHURCH was quoted by Mr. Pershing in his charge that it had taken the Church 125 years to realize that it must be a national institution instead of sticking to a religious "state's rights" position. "The Church has been in the past," he said in his quotation, "a collection of unrelated dioceses, unrelated parishes, unrelated bishops, unrelated rectors, each functioning in his own way, oblivious of responsibility to other units. Now under the new organization we are a national Church thoroughly united and functioning under one authorized body. The new standards are, after all, only the old ones made real and practical, by the real and practical methods by which we may now work together and go forward."

Bishop Quin was the star at a big baseball game Friday afternoon at Forest Park, the advance announcement that he would pitch drawing a crowd of not only Brotherhood men, but St. Louisans in general, who were anxious to see, as one man expressed it, "an Episcopalian who was a good sport". They got their wish, and saw a real game.

Tremendous appreciation was expressed by many delegates of the series on "quiet talks on prayer" given at the opening of every session by Mr. S. D. Gordon. "An illumination of the subject to me," said a well known St. Louis layman.

On Saturday morning, the Rev. Robert F. Gibson, Executive Secretary of the Publicity Department, told the convention that the function of his department was really to give publicity to those who did not want it; to the indifferent ones who cared little for the activities of the Church and the self-satisfied ones who did not think they needed any information. It meant forced feeding of information to many. He urged the interest of the Brotherhood in arousing concern in the publications of the reorganized Church, and in the distribution of same.

The Rev. C. N. Lathrop of the Department of Social Service, a speaker at the boys' session the same morning, gave them three social service truths; first, that every human individual is priceless and each human life sacred, warning them that when they became employers of labor they must consider the welfare of their men, or the men with whom they worked. The second principle or truth was that of brotherhood: each boy must know his duty to his fellow man and his community. Third was the principle of service: social service is no restricted field for the chosen few, but embraces all service which is rightly done and means improvement in any way for the human race. Success, he told them, was not the profit they made, but the good they did.

The failure of the Church to provide for the foreign-born was scored by the Rev. Charles T. Bridgeman, Assistant Secretary for Foreign-born Americans, who urged that native priests be trained to carry the truth to their own people, and that Brotherhood chapters be started among these people with services in their own languages. The foreigners were waiting, the field was ready, but who was ready to carry the word?

In the joint session Saturday morning between the seniors and the juniors, a "testimonial" series of short, snappy talks was given by a number of boys on their experiences at the Brotherhood camps the past summer. Their hopes for camp life next year were so eagerly expressed, with the tremendous influence possible through these camps so evident, that it is to be earnestly hoped that the work will be greatly enlarged next year. Boy after boy arose and, unabashed, gave his testimony of the inspiration the camps had been, the longing for better and deeper spiritual lives that had been aroused, and the joy of the close companionship. W. L. Leggo of Brooklyn, Frank Cox of Philadelphia, and Humphrey Dixon of Chicago were among the speakers, as well as Gordon M. Reese.

Saturday afternoon, the Rev. James Jefferson Davis Hall, former head of the Galilee Mission, Philadelphia, gave probably

A "Narrow" Speaker in the Afternoon

the most unique address of the convention, stating positively in the beginning that he was "narrow" and that he was sick of the present tendency to be "broad" which he found in many of the clergy. There was only one straight and narrow way to salvation, and that many, he declared, had forgotten. The trouble with the Church to-day, he said, was in the pulpits and not the pews, and it was notable that many of the clergy listening to him applauded this as vigorously as the laymen. 14,000 men were reclaimed in his eleven years at the Mission, and this was not done by "handout" methods, but by getting them on their knees to remain there until they had found salvation. Many rescue workers to-day, he said, made the mistake of "holding up an oyster in one hand and a strawberry in the other", and tried to save men through feeding them materially.

The Rev. Mr. Hall was one of the most picturesque figures of the convention, speaking on the street corners often to men and boys. He preached the ordination sermon at the Cathedral Sunday morning when Gordon M. Reese, Field Secretary of the Brotherhood, whom Mr. Hall induced to enter the ministry, was ordained deacon by Bishop Tuttle, assisted by Bishop Coadjutor Quin of Texas. Reese will go to Texas immediately to organize a training course for leaders of boys and girls in the Texas diocese.

The Sunday services were exceptionally well attended. Hundreds of men and boys thronged the early corporate Communion at the Cathedral,

and many other similar services were held in different parish churches. Bishop Gailor preached at St. George's Church and Bishop Jett at the Church of the Ascension, and every other parish church received a preacher from among the visiting clergy. Thus for the second time during the convention the Brotherhood spirit was carried into every community in the city.

The afternoon mass meeting in the Odeon theatre was attended by a large crowd, Bishop Gailor and Mr. Frederic Cook Morehouse of THE LIVING CHURCH making addresses on Christian Americanization.

The quiet service at closing, in the evening, was led by Secretary Finney, whose thoughtful remarks dwelt upon the roll of those who had passed into rest. Brief addresses were made by several who spoke of what had most impressed them during the convention. Bishop Tuttle pronounced the benediction.

The next convention will be held at Norfolk, this city winning over several others, through the appeals of the delegates, clergy, and a number of requests from civic organizations as well as city officials. Not least of the inducements held out was a recital by one of the delegates of the joyful culinary prospects if the convention came to Norfolk—fish, oysters, and other delicacies being mentioned.

SOUTH CAROLINA ELECTS COADJUTOR

A TELEGRAM from Columbia, S. C., where a special convention of the diocese is in session in Trinity Church, states that the rector of the parish, the Rev. Kirkman G. Finlay, was elected Bishop Coadjutor of South Carolina on the third ballot.

The Rev. Mr. Finlay has been rector of Trinity parish since 1907, and was born only a hundred miles away, in Greenville, in 1877. The son of James Alexander and Marion Ponsonby (Gun) Finley, he studied at Furman University and the University of the South, and was made deacon and priest by Bishop Capers in 1902 and 1903. His wife was Lucy Reed, whom he married in 1903. From 1902 until 1907 he was missionary in charge of an extended field in South Carolina. Since 1908 he has been dean of the Columbia Convocation, and was a deputy to the General Conventions of 1913, 1916, and 1919.

WHO CAN measure the difference between the great sun and that little blade of grass? Yet the grass has all of the sun it can need or hold. In waiting on God His greatness and your littleness suit and meet each other most wonderfully.—Rev. Andrew Murray.



BISHOP QUIN, PITCHER, HOLDS HAT IN HAND

The Reforming Catholics in Czecho-Slovakia

By the Rev. Robert Keating Smith

THE sanest spot in all Central Europe, politically, socially, and industrially, is the new Republic of Czecho-Slovakia. Not a sudden invention of the Peace Conference, not even the result of the war; but for many years preconceived and awaited by a sanely determined, intelligent people, the northern portion of the former ramshackle Austria-Hungary takes its place among the nations of the world.

To all who know the Czecho-Slovaks in America and understand their psychology, it was to be expected that any religious movement which might take place would be equally sane and fully as stable in its results. A four weeks' intensive study of the situation, many hours' intimate association with its national leaders, and frequent participation in its services, bring no disappointment to one who has counted fully on the successful carrying of the national consciousness into the people's religious expression.

The organization of the Reforming Catholics in Czecho-Slovakia, therefore, into the "Cirkev Ceskoslovenska" (Czecho-Slovak Church), is being carried on in such a manner as to excite both admiration and envy. For many years the better educated of the priests and the intelligent class of the people have not only been expecting but planning the reformation of the Catholic Church from within. The main points of the reformation, in the light of Bohemian history, must be a return to the ancient Catholic faith and practice, not a revolt into Evangelical Protestantism.

Therefore, for many years, the determination of these people, upon regaining their national political freedom, the dream—more than dream!—for three hundred years, has also involved their national religious freedom. At first it was vainly hoped by the reformers that the Church of Rome would allow the distinctive features characteristic of their historic faith, and so a Commission was sent to Rome a year ago to request these concessions. Their request, however, was met with a decisive refusal. And so it was, that on January 8th the Reformed Church was organized in the city of Prague, a tentative constitution agreed upon, and certain tenets of the Church definitely fixed. A central committee of administration was appointed, and a consistory elected, and (without a bishop, alas!) the organization awaited the moving of the Spirit upon the people.

As soon as the spring came, evidences began to be apparent of a great religious re-awakening. Unrecognized by the government until it should actually prove to be a popular movement, permanent and wide-spread, the leaders found that it was all that they could humanly do to carry the spontaneous arisings of the people into organization. From one village to the next the word spread, and the priest and all his people in one village, or most of the people without and in spite of the priest in another village, came into the quickly growing Church. It is difficult for the central committee in Prague at their office, No. 13 Josephska Tr., to keep up with the task of responding to the calls that come in from towns and villages, much less to keep a record of them all. Therefore the quickest way has been adopted, simply by sticking pins into the map hung up on the wall, to give a graphic representation and register the towns where adherents are reported. Almost daily new pins are stuck into the map, and up to September 10th there were 42 pins representing towns and 115 pins in various villages surrounding. It is estimated that, if there were priests to serve, 1,000,000 souls would be enrolled, and, if there were livings assured for them, 500 priests would renounce the Roman obedience, and among them nearly all of the younger priests. When, on January 8th, at the convention of 210 priests in Prague the decisive vote was taken to depart from Rome, 140 priests voted in favor, and yet to-day only 80 priests have renounced. But it is difficult for a priest to find the secular occupation which is necessary for his living. Some of the priests to-day in the new national Church, while they work Sundays and all evenings, find

employment as post office clerks, secretaries in government offices, and one is a clerk in a drug store! Of course each priest as he leaves Rome is promptly "excommunicated", and the frequent published lists of excommunications are a welcome advertisement for the away-from-Rome movement.

The growth of the Church, however, is from the people themselves. There is no time for the Central Committee to go out and carry on an initiative propaganda. The initiative comes from the people in the various parishes. If enough people call for organization, one of the central committee goes out from Prague in response, and then, as soon as a worthy priest can be found for them, the new parish enters into its active life. And the life, indeed, is active! When, in the town of Raknovik, Bohemia, on Wednesday, September 8th, the three parish priests and a committee comprising the mayor of the town and the leading citizens called for organization, and the Rev. Dr. Farsky and the Rev. Dlouhy-Pokorny went to them the next Sunday, they found 3,000 people before the parish church; so that the service had to be held in the open town square. And this in a country said to be religiously apathetic, and where many Roman Catholic priests are content with small congregations of poor old women.

In Prague 25,000 souls are registered, and two congregations every Sunday worship in the beautiful Church of St. Nicholas on the Tyn Square, 500 people at 9 o'clock and over 1,000 people at 11 o'clock. In Nusle, a suburb of Prague, there are 25,000 registered. In Louny, a town of 13,000 people, 10,000 form the new parish. In Celakovice 3,000 out of the population of 4,000; in the village of Kozov 400 out of the population of 500; in Nemesky-Brad 1,200 out of the population of 8,000—and so it goes throughout Bohemia. The interesting thing is that the church property, the altar and its furnishings, and in some cases even the sacred vessels and the priest's vestments, are the property of the town, so that in the cases cited above there are two congregations worshipping each Sunday, each with its own priest, at hours mutually agreed upon. There is no excitement, not even emulation in these cases; the new congregations are eager and large, the Roman remain apathetic.

In Moravia the people are, and always have been, more contented Roman Catholics, and to-day very largely remain loyal. However, the new movement spreads quickly. In Uhersky-Brad in April a congregation was established representing 2,000 souls; in May in Vacanovice 1,000 souls were organized; in June Chudobin registered 3,000 souls and Cholina 1,200 souls; and in July Olomouc 2,000 souls and Litovel 1,400 souls. On September 7th another village was organizing.

Visits to many towns, and conversations with priests and lay members of the parish committees, show the movement to be deeply spiritual, and in no way a mere political propaganda. The character, too, of the priests is fine, and those who have married are wedded to refined, and, in many cases, educated women. The leaders of the movement are men of noble devotion and high intellectual training. It is refreshing, for one wearied with urging people to interest themselves in religion, to associate with these priests in their tireless response to the heavy demand made by the eager people. One of the marks of spiritual integrity is the desire to avoid all religious controversy, either with Evangelical Protestant extremists who would advise joining fortunes with them, or with Roman Catholic prelates and others who invite rebellious protests against their sternly worded "excommunications". There is not time for controversy. The demand of the spirit of the people alone calls them to constructive activity, and they give themselves to their mission unsparingly.

The Mass used by the Reformed Church is a literal translation of the Roman missal into the Czech language. The priest reads both epistle and gospel facing the people at the altar. For the present the priests use the conti-

mental form of the Roman vestments, with little probability of alteration. The intoning of the service is very full of sincere beauty, with Slavic intonation suggesting in some ways the Russian use. In no event, however, is there any possibility of this Church going into or being absorbed by the Eastern Orthodox. It remains definitely and fixedly Western. At the same time there is the strongest decision not to turn to the Old Catholic Church anywhere or in any sense, except that the most fraternal relations are looked for toward both the Eastern Orthodox (especially in Serbia) and the Old Catholic.

What this Church does look to, is recognition by the Church of England and the Episcopal Church of America, and from the Anglican Communion they ask fullest sympathy and spiritual assistance. They hope for the episcopate in due time, when they shall have demonstrated to the world their right to exist and their actual life as a true and vital body of Christians organized with priests of unsullied and undeniable Catholic faith and apostolic orders.

On Tuesday, September 13th, the Czecho-Slovak government recognized the "Cirkev Ceskoslovenska" as a properly organized, self-contained, and authoritative Church within the republic, fully protected by the national law.

Two hundred and ninety-seven years have passed since a Jesuit priest with Austrian soldiers entered the Tyn Church and dragged from the altar the priest Locika, who was saying Mass in the Czech language. From that hour the native Church lay under the feet of a foreign potentate. Today she rises, a Church reborn, and her priests and her people reclothe themselves with their ancient liberty and lift out from their long-aching hearts the song and the gospel of their ancient faith.

WOULD NEWMAN LEAVE LITTLEMORE NOW?

By L. C. L.

TO any loyal disciple of the Oxford Movement, the University Church of St. Mary the Virgin, Oxford, must forever be sacred ground. Here, in the summer of 1833, Keble preached that sermon which was the "start of the Movement", and here on subsequent Sunday afternoons for nearly a decade Newman delivered those meditations even more than sermons which, as Figgis has said, "gave back religion to the English people." Hence most Americans visiting Oxford pay their respects at this shrine, while but few take the trouble to journey out to Littlemore, some two miles and a half to the southeast of Oxford. At Littlemore, however, are associations with the great leader even more personal and intimate than can be found at Oxford, and an American priest, whose privilege it was to officiate here on a couple of recent Sundays, would share the happiness of his experiences with his fellow Churchman, as far as these few lines make possible.

While St. Mary's, Oxford, was Newman's official church, and as it were his inherited duty, Littlemore was distinctly his own creation and the home of his affection. As early as the spring of 1829, he had begun his evening catechetical lectures in the little hilly village, while as yet there was no church there. In the autumn of that year, he began his "stir about a chapel", which was interrupted, however, by the famous trip to the Mediterranean. Since it was this episode of travel which gave us "Lead, Kindly Light", we cannot indeed regret it, but one result was that it was not until July 1835 that the cornerstone of the new church was laid. This was an important date in Newman's career. Since 1830, his mother and two sisters had been living at Rose Bank, between Iffley and Littlemore, and it was by his mother that the cornerstone was placed. She had died before the church was opened in the following year, but her son's tablet to her memory on the church wall still commemorates the initial service. Keble was among those present from Oxford, and Newman himself made a brief address on the meaning of a House of God.

Then, as is well known, the clouds began to gather. Oxford turned decidedly away from the Movement (or Newman at any rate thought it did), and in April 1842 the latter left his rooms in Oriel College and settled definitely at Little-

more. Here he had built a long L-shaped building—the "stone cottages"—in the more or less openly expressed dream of a monastery. Hither his friends and disciples from Oxford journeyed to stay with him, and here the Breviary Offices were said, with the delicate alteration of *Oret* for *Ora*. Swiftly the days and events moved onward. In the church at a Eucharist in September 1843, with Pusey as server, Newman spoke his last public word, "The Parting of Friends", with the prophetic removal of his hood at the end. In the spring of 1844 the book on *Development* was started, and in June 1845 Newman appeared at dinner in the little refectory in those "gray trousers" which seemed so significant to Bishop Wiseman's emissary. And it was to Littlemore, on the dark, rainy night of October 8, 1845, that Father Dominic the Belgian Passionist hurried, to "receive" Newman and his two friends, Bowles and Stanton. Afterward, in November of the same year, the *Development* was here completed, and in Newman's mind "the Blessed Vision of Peace" attained. Its author left Littlemore in February 1846, and saw it only once again twenty-two years later, in that poignant scene so often quoted. It was in June of 1868 that, Canon Irvine says: "I was passing by the church at Littlemore when I observed a man very poorly dressed, leaning over the lychgate crying. He was to all appearance in great trouble. He was dressed in an old gray coat with the collar turned up and his hat pulled down over his face as if he wished to hide his features. As he turned towards me, I thought it was a face I had seen before." It was Newman, returned with his friend Ambrose St. John, for one last visit to the spot which had meant so much to him. He was persuaded to walk about the churchyard, and to speak with some of his old people.

The people have passed away, but churchyard and church still stand to their silent witness. Since Newman's day, a tower with a new sanctuary and sacristy have been added, and only recently a beautiful Old English roodscreen built in memory of J. H. N., where once his communion table stood. Between his cottages and the church, a vicarage was erected but a few years after his departure, and parsonage and church now present a scene of pastoral beauty unusual even among the many picturesque sites of England. The vicars of Littlemore have cherished the memories of their founder, and in the vicarage will be found practically every extant picture of Newman. In his cottages, the refectory, whose severity so impressed Father Dominic, and the little sanctuary cell, may still be seen. In the latter are several portraits, and the exquisite Prayer at Eventide, "O Lord, support us all the day long of this troublous life, until the shadows lengthen and the evening comes". In the church there is the daily Eucharist with lights and vestments, on Sundays the sung Eucharist at eleven o'clock, and the quite indescribable peace of Catholic worship.

One could hardly share in such worship, on such a spot, without the thought coming which heads these lines, "Would Newman leave Littlemore for Rome now?" He longed for monasticism, yet dared hardly hope for it; and to-day, on the road to Littlemore from Oxford, he would pass the great house of the Cowley Fathers and a convent of Contemplative Nuns besides. He wished for episcopal approval, and broke under its absence; but this summer he might have seen the Catholic altars of Oxford and his own at Littlemore visited in reverence by bishops from many ends of the earth. He was anxious for a better training for ordination, and could see no signals of it; yet to-day he might cross the hills to Cuddesdon, four miles from Littlemore, and be thrilled at the deep spiritual training along Catholic lines given at its famous College. And his heart yearned for the sacramental sense of the supernatural, which he felt the English Church had lost; but to-day, did he step back within the walls of his own church at Littlemore and kneel among the children of his own parishioners, he would find amid the candles of the English Church that Light to which his life was dedicated, Jesus incarnate in His brethren.

GIVE UP yourself to God's perfect love to work out His perfect will. For all He means you to do, He will surely give light and strength. The Throne of the Lamb is surely proof that there is no surer way for us to riches and honor than through His poverty.—*Rev. Andrew Murray.*

Democracy in Reconstruction—III

By Clinton Rogers Woodruff

STORY is told of one of the English kings that while visiting the town of Cheltenham, and while he was walking through the streets, the crier, who by the by was a woman, went round with her bell, announcing in a loud voice a public notice, doubtless of some festivity to celebrate the king's visit, and concluded her proclamation with the words: "God save the king!" The king immediately turned round and very emphatically and heartily added: "God save the crier and the people!"

Whether consciously or not, the king gave utterance to one of those underlying thoughts upon which English democracy is based, and in turn our own, and for which the recent great war was waged. Even though at this time it may seem as if we were in danger of losing much for which our blood and treasure were poured out, I am convinced that in time, when the aftermath is cleared away, we will find a great residuum of real progress. Progress comes through conflict, and is a series of actions and reactions, the former as a rule exceeding the latter in both length and strength.

From the earliest days of the human race, as Father Kelley (R. C.), a national chaplain of the American Legion, points out in an interesting article on the Defenders of Our Democracy, men have been in conflict. Some conflicts have involved individuals, others have gone further and involved nations; but whatever the number of parties engaged, struggles and conflicts have ever been repugnant to civilized nations and individuals because of the terrible effect which fellows from their prosecution. So long, however, as greed and selfishness, the desire for power and the lust for dominion, find welcome harbor in the human heart, just so long will nations be compelled to fight for the protection of their rights and of their institutions. I hope with Father Kelley that the world has seen its last titanic struggle, although one cannot prophesy with certainty. I trust that no generation may witness such an unholy shedding of human blood as this generation has been compelled to gaze upon. Though the abolition of war and the reign of perpetual peace may be our earnest desire and constant prayer, "would we not be guilty", Father Kelley pertinently asks, "of the gravest of national errors were we to lapse into a lethargy, into a false sense of contentment, and to trust to the good-will and friendship of all nations? Might we not be convicted of the gravest of crimes were we to repeat the performance which marked our actions some few years ago in refusing to prepare when the martial hounds were yelping at our doors?"

Many of our organizations are attempting to answer these questions—some in a far more practical way than others. Some are answering by fostering wise programmes of Americanism and Americanization—teaching to the American a more thorough appreciation of his birth-right, and to the foreigner the truth and beauty of the American Constitution and institutions, as we have already seen in these pages. Many of the plans and programmes when fully developed and put into practice will go far to banish or greatly diminish the spirit of discontent, and will serve to wipe out the ignorance which makes for a misuse of American rights and liberties, and an undermining of those principles of democracy upon which our government is founded and of those further principles for which we are reaching out; for democracy is not a static thing, some thing which sprang fully and completely equipped for all time from the brain of Minerva, but a growing plant which needs fertile, friendly soil, nourishment, and attention.

The salvation and development of democracy lie in the general interest and intelligence of the people; in their recognition of what is, and above all what is not, conducive to their welfare. It must be admitted, however, that the rank and file are averse to close observation and independent thought. As long as things go along fairly well they are apt to be content. When some great evil or abuse is exposed, they clamor for an axe or a panacea. Few have the grasp or the desire to appreciate the manifold, intricate, and hidden

forces that operate to keep government inefficient and vicious, living and working conditions poor and blighting.

No one these days, however, can plead lack of information or inspiration or instruction or criticism, for there is a long list of books issuing from the presses dealing with all and sundry phases of this ever present question, ranking from elementary books to the most advanced. One of the most interesting and suggestive of the former is a book of 197 pages entitled *Lessons in Democracy*,* by Raymond Moley, Ph.D., Associate Professor of Political Science, University of Minnesota, and Huldah Florence Cook, Supervisor of Instruction in the Extension Schools of Akron, Ohio. Its keynote is coöperation. The meaning of coöperation is enlarged step by step from the simple concept of a coöperation of labor to include the work of carrying on the government, especially in those aspects that affect the worker, such as public health, charities, education, savings, recreation, and securing work. *Lessons in American history, geography, and biography* lay a foundation for the understanding of our institutions. While designed for the adult student in evening schools, and therefore couched in elementary English, it contains a lot of ideas and suggestions for those who, while having knowledge of more advanced English, do not use it to inform themselves about the most elementary phases of democracy.

A most stimulating volume for the older and more matured student is the book of Prof. Andrew C. McLaughlin, of the University of Chicago, *Steps in the Development of Democracy*.† While largely dealing with the historical phases and features, as was to be expected from a professor of history, his consideration of the implications of democracy as we now may and should see it after a century and more of development, and after a war waged for its maintenance and upbuilding, is exceedingly interesting. His concluding words deserve thoughtful attention: "As Germany attempted to play the roll of autocracy, America must play the democrat if she is filled with the spirit and philosophy of democracy."

Surely a noble purpose for a great country.

In *Real Democracy in Operation*,‡ Felix Bonjour, a former president of the Swiss National Council, citing Switzerland as an example of a really successful democracy, describes in detail how her institutions work out in practice and how in his judgment her form of government has developed to a greater state of perfection than that of any other country. In the words of the *International Review*: "The author's clear account and criticism of Swiss democratic institutions are all the more valuable because he has seen them working from the inside. A study of the Swiss Confederation is of immense interest and value to a foreigner. Here is a state which appears to have been faced with the problems of racial and religious minorities in their acutest form and yet to have solved them more successfully than any other state. This book, we think, clearly indicates the cause of this success."

Those who may be interested (and that should be all of us) in finding out how the referendum and the initiative really work, as well as compulsory voting, woman's suffrage, proportional representation, will find in these pages a thoughtful and suggestive description and discussion. In a way Richard Roberts' *The Unfinished Programme of Democracy* may be read as a corollary, or at least as a supplement, to Bonjour's book. Mr. Roberts, who although a Britisher is, I believe, pastor of the Church of the Pilgrims, Brooklyn (Congregationalist), writes primarily as a preacher and evangelist. There is a glow and faith that illumines the pages and reminds one of Graham Taylor, of Chicago Commons. In the words of the publisher: "If we wish to attain democ-

* Macmillan Company, New York.

† Abingdon Press, New York and Cincinnati.

‡ Frederick A. Stokes Company, New York.

racy we must understand the road to be traveled. Metaphorically speaking, this book charts the rivers, mountains, and volcanoes of superstition, ambition, and special privilege. Democracy is still in 'the day of small things'. We have as yet had hardly more than the first instalment of the application of the democratic principle. The development of the democratic ideal calls for new policies in industry, government, international relations, education, and above all, a new spirit in human relations. This revealing book, by an informed, versatile, and eloquent Englishman now living in America, is representative of the genuinely progressive spirit in the Anglo-American world."

I am not one of those who feel that we are in "the day of small things" so far as democracy is concerned, although we may be at "the cock crowing to the dawn period" nevertheless. At the same time this book is stimulating, and that is or should be one of the prime purposes of such productions. *The Old Freedom*,* by Francis Neilson, is tougher reading, no doubt due to the fact that it is intended for a more restricted audience. It deals with the problems of democracy rather than with democracy as a problem. Indeed it should more appropriately be noted under a discussion of socialism; but that is one of the aforesaid problems which a democracy must face and solve if it is to continue. Its mention in this connection is quite as pertinent as it would be to quote from Charles M. Schwab's speech shortly after the war to the effect: "We face a great change, a change to my mind ultimately for the better, for the happiness of mankind, a change for true democracy."

Another radical book which claims attention in this connection is *The British Revolution and the American Democracy*,† by Norman Angell, which it is frankly admitted by the publisher might have been seized as revolutionary before the war. It deals mainly, however, with an interpretation of the British labor programmes. Mr. Angell believes that the proletarian autocracy of the bolshevists is as aggressive, and as dangerous, as was the military autocracy of Prussia, with the likelihood of its rapid spread to Germany. This was written in 1919, but it parallels much that has been said quite recently. (Let us hope that the recent successes of the Poles and the growing strength of General Wrangel in the Crimea are the forerunners of a check upon this advance.) Our author asks if this proletarian autocracy is democracy, pointing out that the American answer is a violent negative while the British public curiously enough is not certain by any means, and he attempts to explain why this is so. In America, he maintains, the word means political democracy—control by the people over the political acts of their state. In Europe the word is beginning to take on a very much larger meaning—the right of the people to control their industrial life as well as their government. It involves, he believes, the right of the workers themselves to determine the conditions of their daily lives, by controlling the economic basis of the community—the means of production, destruction, exchange. Naturally the question arises, for which of these two sorts of democracy was the war waged? Was it waged for a real democracy and, if so, what is a "real democracy"; or was it waged for a new social order?

As I started out by observing, progress comes slowly and by action and reaction. No new condition can be introduced by the waving of a wand, no matter how skilful the conjurer may be. Democracy being dynamic and not static, its meaning and content grow and develop. We are passing through a period of vigorous discussion, but whether it is one that will produce results we will have to wait for the historian to record. At the same time it would be well for us to bear in mind what a recent writer in *Hibbert Journal* (Principal Forsyth) said:

"The effective sympathy of man for man has historically sprung from the grace and pity of God. I say the effective sympathy. The Stoics had a fine humanism which spread to include the whole race; but it was only an idea. It could not translate itself into action. Its finest representative was the severest of persecutors—I mean Marcus Aurelius. The real and active philanthropy of men has sprung from the philanthropy of God. If you say it has taken long to grow, I remind you of the practical and popular benevolence of the

first Christian centuries, and the silent beneficence and pity that make the sweetest note in the long history of the Church—so much of it unsweet. Appropriating, correcting, and hallowing the humanism of the eighteenth century by rooting it in God, this Christian humanism took, in the nineteenth, a new lease of life. And it has now come to a point of strain where it must draw deeply upon the inspirations of grace if it is to survive the disillusionments that await a democracy merely human, and a socialism chiefly concerned with comfort."

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

A LETTER FROM DR. DE KOVEN

ON THE SUDDEN DEATH OF A CHILD BY ACCIDENT

A correspondent has discovered among old papers a letter of condolence addressed by Dr. James de Koven, in 1862, to her mother on the occasion of the accidental death of a child. It is reprinted in the hope that it may carry a like comfort to others who sorrow.

Racine College, October 9, 1862.

My Dear Mrs. ———:

I HAVE heard, with great sympathy for your sorrow, of the death of your little boy. It must have been rendered doubly painful to you by the distressing nature of the accident by which it pleased God to take him to Himself.

I know how great the loss is—a loss so great that if one had to depend on mere human comfort the only refuge would be either in a sorrow which could not be comforted or, what is even worse, in forgetfulness.

What a blessing it is that our Blessed Faith gives a comfort which makes even sorrow and suffering easy to endure!

Painful as the parting is; sad as that constant daily missing of a child that is taken away is; I know of no case when this comfort comes so clearly as in the death of little children.

Think of all that he is spared. The sorrow, the trial, the disappointment, and the many ills of life, all are spared him. More than this, he is spared that fearful risk we all run of not "working out our own salvation", or failing in the great conflict.

What at best we only obtain after many temptations resisted—by many prayers and much labor—He has already won. A little pain, a few hours of anguish, and God has given him the victory, through our Lord Jesus Christ.

I feel sometimes almost a feeling of envy for little children, as yet unstained by wilful sin, fresh from their perpetual innocence, who are taken away; so soon and so easily do they gain that for which we strive so wearily. I know you cannot grieve for him. He is at rest, in peace with our dear Lord, with those "whose angels always behold the Face of our Father which is in Heaven". What fond parent would not bear even the sad pain of the parting to know that the child is safe forever—not parted forever, but gone before a little while.

Those who have dear friends in Paradise learn fully to realize what is meant by Communion of Saints. The Christian in the Church on earth is in Christ. The Christian in the Church at rest is in Christ too—one *here*, the other *there*, but both in Him, and so both very near together; not, to be sure, with the nearness that comes from the senses, from seeing and hearing, but in some heavenly and mystical manner near together.

Blessed will it be for you in your prayers to know that you are drawing nearer to your little one; blessed, most of all, in the Holy Communion to feel that living and dead are then joined in mystical fellowship; blessed as life goes on, and blessings and trials alike in different ways draw you nearer to Christ, to feel that you are coming nearer to your child; and God grant that hereafter you may dwell forever, to be parted no more.

Give my kind regards and expressions of sincere sympathy to your husband, and believe me,

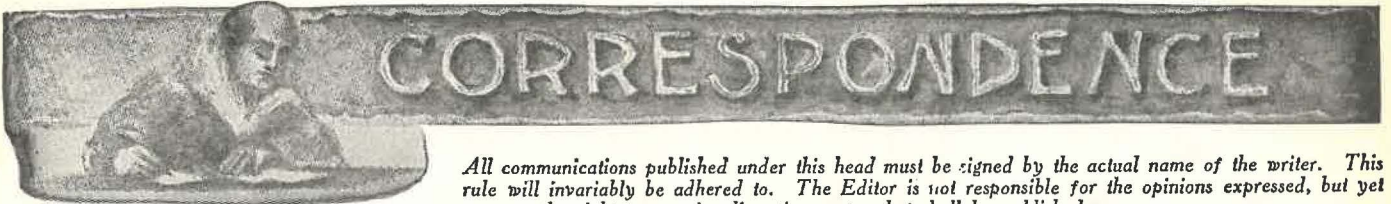
Very sincerely yours,

JAMES DE KOVEN.

THAT A LOVE of truth for its own sake, and merely as truth, is possible, my soul bears witness in its inmost recesses.—S. T. Coleridge.

* B. W. Huebsch, New York.

† Also published by B. W. Huebsch.



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.

EXCOMMUNICATION NOT AUTOMATIC

To the Editor of The Living Church:

IN your issue of September 25th, in an answer to a correspondent, occurs the phrase "automatically excommunicated", referring to a case where a person has been married contrary to the provisions of Canon 42.

"Automatically excommunicated" is to me a new phrase and it seems to me ought not to be used. Offences of various kinds are a reason for excommunication, if sufficiently glaring or scandalous; but the general rule about excommunication given in the rubric before the Communion office shows that it is an authoritative act, based upon certain facts, and that every excommunication and the grounds of it have to be reported to the Bishop within fourteen days.

The Canon on Marriage only specifies that cases involving excommunication, about which the minister has a doubt, shall be referred to the Bishop, but this does not abrogate the general rule.

Further, the canon does not say that excommunication must follow in every case where a second marriage is uncanonical. The directing part is that no minister shall solemnize certain marriages. There are marriages which we were formerly able to solemnize until the adoption of this present canon which we cannot now. The provisions about delay, the character of the proceedings, the nature of service, the precision of the record, have all been added. But I take it we ought not to excommunicate the innocent party in a divorce for adultery, who has married again in the lifetime of the former partner before some other authority who is not bound by our canons and has not observed all the details of the canon. My impression is that, while we are restricted in performing marriages to our own method of proof that a person is the innocent party in a divorce for adultery, the burden of proof is the other way when it comes to excommunication.

The idea of "automatic excommunication" seems to me also dangerous, since people who think they are married contrary to the law of the Church are apt to remain away from Communion because they think they have no chance to be received. If they reported their cases completely, with all the circumstances, they might be received. And the chancellor of the diocese might perhaps advise the bishop to authorize their reception where he himself might be inclined to refuse.

Let me give some details where excommunication did not follow. A woman had not seen her husband for approximately fifteen years, nor had she been able to get the smallest trace of him since he left her. At the end of the time she got a divorce on the ground of desertion and married again, thereupon absenting herself, without taking advice, from the Holy Communion. I restored her to the Holy Communion because, after such a lapse of time, it is a presumption of law that her husband was dead. But I only discovered the facts by going after them myself.

In a second case, where a woman who had secured a divorce for desertion and married again had not ceased to communicate, but had begun to have scruples and came to me with them, I found that the first husband had been sentenced to the state prison for a very long term, and after serving part of it had broken jail, and never been recaptured, this being some five years previous. The time would not have been enough to create a presumption of death in itself, but criminals in hiding and in destitute circumstances do not live long; a few more months and the legal presumption would have been created. I thought there was a moral certainty that the man was dead, and told the woman she need not remain away.

Again, the old canon law contains a great many quibbles but some excellent good sense, and sometimes relieves us, if we care to refer to it, from extreme measures.

The law of contracts generally requires that a person should be able to contract, willing to contract, and should actually contract, and fraud by either party or material deception is ground for pronouncing the contract void.

A good many people enter upon matrimony with no intention of Christian marriage at all, and it is Christian marriage that we wish chiefly to protect.

A case I have in memory was where two people were married upon impulse, one of them being definitely engaged to some one else at the time. The parties separated within a few hours and a divorce was secured on some technical ground. The canon law

says that no pre-contract person can enter upon a marriage while that engagement stands. And there were some circumstances reflecting upon the good faith of the pre-contract person. Afterward the other party married a communicant of the Church, of course before some other authority. But no excommunication followed, the prior marriage being so doubtfully legal, from an ecclesiastical point of view.

I do not wish to uphold quibbling with moral questions. But most of the cases that come before us have had their difficult origin when one or both of the parties was not living under the discipline of our Church. And a penalizing discipline is not our principal business. From the limitations of human nature discipline can never be as fully administered as the gospel can be preached, and it is certainly better, and scripturally true, that if we err in discipline it should be on the side of mercy.

Faithfully yours

Annapolis, Md., September 30th. G. MOTT WILLIAMS.

[The term "automatically excommunicated" was, undoubtedly, an unusual and unhappy one, and the Bishop is right in holding that excommunication is not automatic under our canons; but the only question which we undertook to answer was one that had been submitted to us: If a person [believes himself to have been] "automatically excommunicated" by reason of marriage contrary to the canon law of the Church, would the death of the other party remove the disability? We made no inquiry into the circumstances of the excommunication.—EDITOR L. C.]

A PRACTICAL PROBLEM IN UNITY

To the Editor of The Living Church:

A MONTH in Geneva leaves one with a mind somewhat confused on the subject of Church Unity.

On the hill across the river representatives of eighty religious communions as diverse from one another as it is possible to conceive, within the self-imposed limits of the Conference on Faith and Order, met together with the earnest and hopeful determination of finding a basis of accord. Protestant and Catholic alike seemed prepared to make great concessions and sacrifices in order to pave the way for unity. That is one impression.

Meantime, down in the town, are two little congregations representing alike the same branch of the Catholic Church, holding to identically the same Faith and Order, speaking the same language, worshipping according to the same forms, and yet maintaining two churches within two minutes' walk of one another, and apparently with no desire to discover any basis of unity whatever. That is the second impression. What reason or logic is there in such a condition which, I fancy, exists, to some degree, in other European cities?

The size of the English and American colony in Geneva, even when increased by summer tourists, as at present, hardly seems to require two churches. The English church, long established, seats about 375 people; last Sunday, at the 10:30 service, the congregation numbered 68. The seating capacity of the American church, more recently built, is about 170; at the similar service last Sunday there were 37 people present. The two congregations together would not have filled the smaller of the two churches. A few weeks ago the English congregation was without a rector, while the American congregation had one; at the present moment these conditions are reversed; yet I was unable to discover that either congregation had, in the emergency, even seen the practical solution of joining forces—if not permanently, at least for the time being. No! The spirit of disunity is allowed to prevail even in a patent emergency, and at the cost of separate establishments altogether. Why?

It is quite idle to adduce, as the reason, the minor differences between the two forms of worship; nor are the differences of mere ritual, in this particular instance, such as to warrant two separate churches. The real reason seems to be largely a social one. English and Americans alike, when abroad, are clannish; in the social act of worship each group desires to see and to meet only its own members; each has a natural craving to join together in a form of liturgy every part and sequence of which is word by word familiar. But is the satisfying of this natural desire a sufficient ground for maintaining, at double the cost, two churches in a place where one would amply suffice,

so far as space goes? Is it a wise policy at any time, and particularly now and in Geneva where the echoes of the great Conference on Unity are still pulsating on the ultra-Protestant air? Surely not, unless the object of establishing and maintaining an Anglican church in a European city is merely to minister to the few English or Americans as the case may be, resident or visiting. Even for this, one church, either English or American—whichever occupies the ground first—should be amply sufficient. But if the objective be, as I think it is, to witness to Catholic Faith and Order as the Anglican Church has received and maintains the same, then, at all costs and at whatever sacrifice of personal or social prejudice, let the Americans and the English come together and bear their united testimony in a way which will not only impress and convince the Protestant mind, but will further emphasize the solidarity of the two great English-speaking nations.

Geneva, Switzerland, September 7th. WM. C. STURGIS.

MORAL ISSUES IN THE COMING ELECTION

To the Editor of *The Living Church*:

IN his letter in the issue of September 18th, Mr. Boyden quotes me incorrectly as saying that "the interests and honor of the nation are vaster and more important than Christ's law concerning divorce and remarriage". If he will read my letter again, he will see that I made no such assertion. What I did say was that "the interests and honor of the nation are vaster and more important than the *personality of the present nominees*"; a mere truism. "The personality of the nominees" cannot by any process of logic be made to signify "Christ's law concerning divorce and remarriage".

Moreover, even granting that the names of the two candidates were actually placed upon the tickets, a vote for one or other would not necessarily signify approval of their entire moral character. Sixty years ago "the interests and honor of the nation" lay in a united country, and in the emancipation of the slaves. Would any Christian man who held this conviction have been justified in withholding his vote for Lincoln and his platform because, as nominee of his party, he had never begged to be baptized into the Church of God?

Mr. Boyden's quotation of the immoral principle, "Let us do evil that good may come", as applicable to the position which I have advocated, is far from being apposite. For granting the very worst that can be said about the nominees in this case, or about the League of Nations (and there is only one possible League in sight), the course of common sense on the part of Christian people is to choose the lesser evil always. In fact if we were to vote only for political nominees and not for great principles, the chances are we should rarely exercise our right to vote at all!

WALKER GWYNNE.

To the Editor of *The Living Church*:

REFERRING to the letter of the Rev. Dr. Walker Gwynne, of my own diocese, appearing in your issue of September 4th, and to the reply from the Rev. P. M. Boyden, of the diocese of Maryland, in which were discussed the problem of the duty of Churchmen confronted with two leading candidates for the office of President, each of whom is said to be "involved in matrimonial relations contrary to the law of Christ", may I add my word?

I do not yield to either of your correspondents in my regard for the sanctity and the indissolubility of the marriage relation. I do not know whether they are correct as to the facts; but for the purpose of this discussion we may assume that both candidates are living in a state of sin.

Has any candidate ever been nominated, by any political party, who was not a sinner? Has any citizen ever cast a vote, who was not a sinner? Must we, then, as loyal Churchmen, refuse to vote for any candidate who is a sinner? Let him (or her) that is without sin among us first withhold the performance of his duty as a citizen of this Republic!

Ridgewood, N. J., September 22nd. LEWIS R. CONKLIN.

NEW YORK JUSTICES ON DIVORCE

To the Editor of *The Living Church*:

READERS of *THE LIVING CHURCH* who attended the Detroit Convention will recall the earnest pleas for the passage of a canon prohibiting marriage after divorce, made by the Hon. Vernon M. Davis of New York.

Mr. Justice Davis spoke out of an experience of many years on the bench of the Supreme Court of New York. His opinion is corroborated by the following statement made in a memorandum by Mr. Justice Russell Benedict of the Supreme Court, sitting in Brooklyn, as reported in the *New York Times* of September 21st.

"It has become my firm conviction, after many years' experience upon the bench, that the only really effective way to cure the so-called 'divorce evil' would be to make it practically impossible for either party to the marriage to marry any one else during the lifetime of the other party. I am aware that such a rule would, in a small number of cases, work an apparent hardship. After listening to the evidence in many hundred actions of this sort, I believe that a very large proportion of these actions would never have been brought if the plaintiff were prohibited from contracting a new alliance, arrangements for which are not infrequently made before the suit is begun.

"The justices of the supreme court of this state are, in the main, constantly striving to lessen the evil, which, while all too prevalent in this state, is much more so in other states, where the laxity of divorce laws is greater than with us. Judicial records demonstrate that where dissolution of the marriage tie is easy of accomplishment it is the more frequently resorted to. Efforts are being continually made in this and other states to loosen the marriage relation. Such socialistic attacks, however veiled they may be, should be combated at every point if the sanctity of marriage is to be preserved.

"The efforts of the court to stop fraud and detect collusion require constant care and watchfulness, and even with the greatest vigilance these efforts are not uniformly successful."

It seems to me that the Church should heed the voice of these men, who know whereof they speak, should proceed to deal with this growing evil in the only way it can be dealt with, and not find herself in the position of having to amend her canons after the State has, by its action, made it imperative to do so.

D. CHARLES WHITE.

Ogdensburg, N. Y., September 25th.

IN MEMORY OF DR. DE KOVEN

To the Editor of *The Living Church*:

IT is gratifying to old friends and old boys of Racine College to find *THE LIVING CHURCH* taking an active and sympathetic interest in the resuscitation of that institution of Christian education—to make it what Dr. de Koven would fain have it be. It would be a fine testimonial to his splendid ideals.

I am venturing to ask *THE LIVING CHURCH* to urge the preparation of another memorial to James de Koven before it is too late to collect the materials for it; I mean a memoir of that great priest's life and work in and for the Church. I, myself, owe the finding of my soul to the teaching and example of this great and venerable priest, and so I make my appeal, though I am only one.

It was said by Dr. Dix, late rector of Trinity Church, New York, that "the production of such a character as that of James de Koven might be considered the justification of the American Church for a hundred years."

In his introduction to a volume of sermons by Dr. de Koven, Dr. Dix makes the following prophecy:

"The time will come, no doubt, when someone will write the story of that life, a life destined to stand forth more grandly year after year, on the horizon of the past; and when that shall have been done, men will see that he was, as it were, sanctified from his mother's womb; they will perceive how, even from mere boyhood, he dedicated himself to God's service; how clear was that call which drew him from the world and destined him for the priesthood; how striking were the early signs of his vocation; how entire was his devotion to the work of the ministry; how loyal he was, in every thought, word, and act, to that branch of Christ's Holy Catholic Church in which he passed the time of his sojourn here."

Is not the time now at hand, for some duly qualified one thus to "write the story of that life", or to edit a volume of properly appreciative articles by those who knew him well in the various ways in which he did good in his generation, and for which we would, and future generations of Churchmen should, remember James de Koven, priest and doctor, and ever rise up to call him blessed?

Sincerely yours,

CHARLES H. DE GARMO.

Redondo Beach, Calif., September 25th.

FROM THE RUSSIAN CATECHISM

Q. What is it to be poor in spirit?

A. It is to have a spiritual conviction that we have nothing of our own, nothing but what God bestows upon us, and that we can do nothing good without God's help and grace, thus counting ourselves as nothing, and in all throwing ourselves upon the mercy of God.



From Serbia to Jugo-Slavia. By Gordon Gordon-Smith; with a Preface by Dr. Slavko Gronita, Serbian minister to the United States. New York: G. P. Putnam's Sons, 1920. 8vo, red cloth, pp. 360, with map. Price \$2.50.

For a generation at least, we shall have war-books of many sorts: historical, biographical, technical, political, economic, ethical, each making some special contribution to the world's knowledge of its greatest struggle. Here is a book at once historical and technical, dealing with Serbia's part in the world war from the first campaign, when Austria was driven back, through the long, long agony that followed the Allies' failure to pursue a vigorous and consistent Balkan policy, up to the final triumph that saw Greater Serbia, "the kingdom of the Serbs, Croats, and Slovenes", an accomplished fact. The author is a war-correspondent of wide experience, who shared the hardships of the gallant Serbian troops, so that his record of campaigns is relieved now and then by human touches. But the book, valuable to serious students of recent history, is hardly one to appeal to the general reader. The outstanding conclusion reached is apparently justified. French and English diplomacy blundered overwhelmingly in 1915-16 by failing Serbia in the attempt to concentrate Bulgaria, and the war could have been shortened by at least two years had the Entente taken the course urged by Pachitch, the great Serbian minister.

The picture of an indomitable little nation, rallying time after time from what must have seemed hopeless defeat, makes one have a good hope for Jugo-Slavia, whose union has been cemented in such fires. No reference is made, however, to the Montenegrin problem of to-day: the mystery of Italy's policy with regard both to Montenegro and to Serbia is indicated but with no attempt at solution; and the part played by the Serbian Church in keeping alive the morale of the nation is utterly ignored. There is a map, but no index.

One who was in London in July-August 1914 can not but remember how *John Bull* (the organ of the unspeakable Bottomley who is now rivalling Hearst in his endeavor to create Anglo-American ill will) placarded the United Kingdom with sheets headed "To Hell with Serbia". Bottomley's vision of world affairs can be duly estimated by that, and his present activities justify recalling it. P. I.

A History of France; from the Earliest Times to the Treaty of Versailles. By William Stearns Davis, Ph.D., Professor of History in the University of Minnesota. Boston: Houghton Mifflin Co. 1919. pp. 642, blue cloth, octavo. Price \$3.50.

Here is a delightful and much needed book: compendious, vividly interesting, brought up-to-date, and written with no pretence of remote detachment, but with all those wholesome prejudices one is glad to find in an American scholar. There are defects of proportion, almost inevitably: all of French history up to Louis XVI is put in the first 213 pages. The English reflects the style of the slangy undergraduate more than one quite approves: "rank up", "gruelling", "check up", "quite a few", "a man whom the King discovered would never abuse his authority", "the casket of the beloved King" (where coffin was intended), these are among the many noted on a fly-leaf. One finds a few errors in detail, e. g., Prof. Davis repeats the old fable that the Germans marched through the Arc de Triomphe, instead of around it, as an eye-witness informs the reviewer they did. But, on the whole, there is no such book in English; and whoever reads it will love France better for the reading—a desirable consummation, surely. Nowhere can be found in our tongue so simple, lucid, and satisfactory an account of the causes of the French Revolution, and the stages of its progress; and the author's treatment of France in the great war is admirable. *Tolle, lege!* P. I.

The Old Humanities and the New Science. By Sir William Osler: Inaugural address as President of the British Classical Association, with a memorial introduction by Dr. Harvey Cushing, and a portrait. Boston: Houghton, Mifflin Co., 1920. Stiff boards, pp. xxii., 64. Price \$1.50.

Sir William Osler, Baronet, M.D., F.R.S., was a human symbol of Anglo-American unity. Canadian, American, Englishman, equally at home in McGill, Johns Hopkins, and Oxford, scholar of the old universal type, not a niggardly specialist, few men have so admirably represented so many aspects of learning, cul-

ture, charm. Here is his last public utterance, delivered at Oxford, in the Divinity Room, Friday, May 16, 1919, upon his inauguration as president of the classical association in succession to Professor Gilbert Murray, of the Greek chair at Christ Church. Exquisitely printed, with a most sympathetic introduction by a famous scholar-physician, and a sonnet-tribute by Prof. Gildersleeve of John Hopkins, the address itself is delightful to read, and valuable to study. It is a plea to humanizing of science, for its adequate recognition as a part of liberal education, not a thing outside true scholarship; learned, humorous, stimulating, it is a witty "last word" from one who illustrated his own contention so perfectly. W. H. V. A.

Bobbins of Belgium: Journeys to Belgian Lace Towns. By Charlotte Kellogg, of the Commission for Relief in Belgium. 8vo, blue cloth, pp. 314. 79 illustrations. New York: Funk & Wagnalls Co. 1920. \$2.00.

A mere man finds himself enmeshed in the technicalities of an unfamiliar art, when he reads this delightful volume; but he cannot fail to absorb some knowledge, and a fresh appreciation of the exquisite filmy creations he has been content heretofore to admire ignorantly. Women will doubtless understand much better. But both sorts of readers will be grateful for the sidelights on Belgian courage, piety, dauntlessness, and humor, and will join the author in her hope of better economic conditions for the lace-makers. Whoever has seen the wrinkled, patient old faces bent above the cushions at the Bruges Beguinage will be grateful to Mrs. Kellogg for her illuminating book. P. I.

IN THESE DAYS of the advancing cost of living and of bolshevism and sundry other serious problems one will find Albert Sonnichsen's *Consumers' Coöperation* interesting, and instructive. The author gives a brief explanation and history of the coöperative movement, which developed to such a remarkable extent during the war in Europe, and is now, according to our author, sweeping through the middle western and western sections of this country. Mr. Sonnichsen sees coöperation as an alternative, though not as an antidote, to bolshevism. The importance of the movement is indicated by the fact that in Great Britain the organization now includes 4,000,000 heads of families, while in Russia its membership takes in about 70 per cent. of the population. Its object is to reorganize industry on a collective basis from the point of view of the consumer; to create a consumers' industrial democracy. Two years ago there were 500 active coöperative societies in the United States; to-day there are 3,000. These have formed five local federations and are organizing a national federation. Dr. John Graham Brooks, who is an American authority on the subject, declares in his foreword that no one will read this "admirable study", as he calls it, without gratitude. No American writer, he believes, has treated this subject with so much lucidity and finality. There is, as he says, up-to-date information in it with cheering accounts of the "extraordinary growth" of the movement (New York: The Macmillan Company).

A THOUGHTFUL ARTICLE in the *Anglican Theological Review* for May, entitled Steps in the Organization of the Early Church and written by the Rev. Lefferd M. A. Haughwout, of Ponce, Porto Rico, has been published in pamphlet form. The author's contention is that the presbyter was from the start distinct from the bishop, and that the office was not one of a liturgical ministry. He understands that the bishop was a New Testament inheritor of the charismatic function, insofar as it could be transmitted, and that after the charismatics had disappeared from view altogether we are left with a bishop, a council of presbyters, and a deacon in each Church.

THE DEPARTMENT OF RELIGIOUS EDUCATION of the Presiding Bishop and Council has issued a new book in the Standard Course in Teacher Training. It is entitled *How to Teach the Life of Christ*. It has been prepared by different authors who have had practical experience in training teachers. The course makes a distinction between what is called the "contents" of the Life of Christ and the study of the best way in which to present those contents to the different ages of pupils. It frankly chooses the latter topic. It will be used in the courses in Teacher Training throughout the Church this winter.

Church Calendar



- Oct. 1—Friday.
- " 3—Eighteenth Sunday after Trinity.
- " 10—Nineteenth Sunday after Trinity.
- " 17—Twentieth Sunday after Trinity.
- " 18—Monday. S. Luke.
- " 24—Twenty-first Sunday after Trinity.
- " 28—Thursday. SS. Simon and Jude.
- " 31—Twenty-second Sunday after Trinity.

KALENDAR OF COMING EVENTS

- Oct. 19—Synod, Province of the Southwest, St. Paul's Church, Waco, Texas.
- " 26—Synod, Province of New England, Burlington, Vt.
- " 27—House of Bishops, Christ Church Cathedral, St. Louis.
- Nov. 9—Synod, Province of New York and New Jersey, Buffalo, N. Y.

Personal Mention

THE Rev. F. D. BUTLER, rector of St. Paul's Church, Alton, Ill., has been appointed grand chaplain of the grand Royal Arch Mason's Chapter of the state of Illinois and has been invited to give the address at the meeting of the grand arch chapter at the hotel La Salle, Chicago, on October 27th.

THE Rev. W. E. CALLENDER, secretary of the Seaman's Church Institute of Norfolk, has been appointed chaplain in the United States Public Health Service with station at Norfolk. His address will be 15 Pelham place, Norfolk, Va.

THE address of the Rev. A. CARSWELL is changed to Madera, Calif.

THE Ven. HENRY M. CHITTENDEN, Archdeacon of Alton, has recovered sufficiently from his broken shoulder to enter upon his duties in St. Andrew's parish, Paris, Ill.

THE Rev. A. CLEVELAND CLARKE, after six years service, has resigned charge of Trinity Church, Boonville, N. Y., and Christ Church, Forestport, N. Y., on account of ill health, to take effect November 1st.

THE Rev. LEWIS B. FRANCK, of the diocese of West Virginia, has accepted a call to the rectorship of Westover parish, Charles City county, Va., and will take charge November 1st. His address will be Roxbury, R. F. D., Va.

THE new address of the Rev. D. A. GUSTIN is 1824 Cherokee avenue, Hollywood, Calif.

THE Ven. EDWARD HAUGHTON celebrates the tenth anniversary of his rectorship of St. Paul's parish, Springfield, Ill., on October 17th.

THE Ven. S. D. HOOKER will resume work in the diocese of Montana after the synod of the Northwest adjourns.

THE address of the Rev. F. B. HORNBY, of Mapleton, Iowa, is now Ute, Iowa.

THE Rev. HENRY LEWIS, just graduated from the Berkeley Divinity School, has become assistant to the Rev. Dr. Harry P. Nichols, at Holy Trinity Church, Harlem, New York.

THE Rev. ROWLAND STUART NICHOLS, vicar of Forest Hills, L. I., has become rector of Christ Church, Toms River, N. J., and priest in charge of St. Philip's Mission, Island Heights, N. J., as from October 1st.

THE Rev. PERCY T. OLTON, rector of Christ Church, Towanda, Pa., has accepted the rectorship of the Church of St. James, Newark, N. J. He will take up his new work on the Sunday next before Advent.

THE Rev. THOMAS F. OPIE, last spring forced to resign Christ Church, Pulaski, Va., through ill health, has entirely recovered and is temporarily located in Wytheville, Va., where he is supplying at St. John's.

THE Rev. P. P. PHILLIPS, D.D., has resigned the rectorship of St. Paul's Church, Alexandria, Va., after a rectorship of twenty-six years. His resignation will take effect October 15th.

THE Rev. LESTER LEAKE RILEY has resigned the rectorship of Christ Church, Springfield, Ill.

THE Rev. JOHN LEE RONEY, for three years in charge of St. Paul's mission, Bellevue, Schenectady, N. Y., has accepted a call to St. Philip's Church, Putnam, Conn., and is now in residence.

THE VERY Rev. FRANK L. VERNON, D.D., formerly Dean of St. Luke's Cathedral, Portland, Maine, has taken up his new work at St. Mark's Church, Philadelphia.

THE Rev. MALCOLM J. VAN ZANDT may be addressed at 4427 Drexel boulevard, Chicago, Ill., from November 1st.

THE Rev. W. F. VENABLES becomes rector of the House of Prayer, Newark, N. J., on October 15th.

THE Rev. ARTHUR E. WHITTLE, missionary at St. George's Church, Lusk, Wyoming, has accepted a call to St. Mark's parish, Anaconda, Mont., and will enter immediately upon his duties.

ORDINATION

DEACON

CUBA.—The Bishop of Cuba ordained a former Baptist minister to the diaconate in Calvary Church, New York, on Sunday morning, October 3rd. The Rev. JAMES MCCARTHY has done missionary work in Cuba for the last thirty years. Bishop Hulise and Mr. McCarthy made arrangements for an immediate return to Cuba.

INFORMATION BUREAU



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

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

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

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

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

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

BOOKS RECEIVED

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

Brentano's. New York.

Cow—the Man. By Roger W. Babson.

Lothrop, Lee & Shepard Co. Boston, Mass.

Adèle Doring on a Ranch. By Grace May North, Founder and Editor of the Sunnyside Club of California. Illustrated by Florence Liley Young.

Little Folks Tramping and Camping. A Nature-study Story of Real Children and a Real Camp. By Anna Blunt Morgan. Illustrated by Harold James Cue.

Macmillan Co. New York.

The Power of Prayer. Being a Selection of Walker Trust Essays, with a Study of the Essays as a Religious and Theological Document. Edited by the Right Rev. W. P. Paterson, D.D., Professor of Divinity in the University of Edinburgh, and David Russell of the Walker Trust.

Macmillan & Co. New York.

Christian Socialism 1848-1854. By Charles E. Raven, M.A. In two volumes.

Psychology and Folk-Lore. By R. R. Marett, M.A., D.Sc., Fellow and Tutor of Exeter College, Oxford University Reader in Social Anthropology. \$2.75 net.

The Heroes of Early Israel. By Irving F. Wood, Ph.D., D.D., Professor of Biblical Literature and Comparative Religion, Smith College.

King's College Lectures on Immortality. By Rev. J. F. Bethune-Baker, D.D., Rev. Preb. A. Caldecott, D.D., D.Lit., Very Rev. Hastings Rashdall, DD., Prof. Wm. Brown, M.A., D.Sc., M.D., Rev. H. Maurice Reiton, D.D. Edited by W. R. Matthews, M.A., B.D., Dean of King's College, London.

Cambridge University Press. London, England. *Macmillan Co.* New York, American Agents.

The Book of Common Prayer. An edition containing Proposals and Suggestions compiled by John Neale Dalton, M.A., F.S.A., Canon of Windsor.

G. P. Putnam's Sons. New York.

The Golden Barge and the Weaver's Grave. By Seumas O'Kelly. \$1.75 net.

Laughing House. By Meade Minnigrode. \$1.90 net.

Charles Scribner's Sons. New York.

The Resurrection of Christ. An Examination of the Apostolic Belief and its Significance for the Christian Faith. By the Rev. John Mackintosh Shaw, M.A. (Edin.), Professor of Apologetics and Systematic Theology in the Presbyterian College, Halifax, Nova Scotia. \$3.25 net.

Student Volunteer Movement. 25 Madison Ave. New York.

Medical Missions: The Twofold Task. By Walter R. Lambuth, M.D., F.R.G.S., Fourteen Years Missionary to China and Japan, eighteen years Missionary Secretary. \$1.00.

W. A. Wilde Co. Boston, Mass.

Select Notes on the International Sunday School Lessons. Improved Uniform Series: Course for 1921. The Gospel of the Kingdom (Matthew) (Second half of six months' course), January-March. Some Social Teachings of the Bible, April-June. Life and Letters of Paul, July-December. Four full page half tone pictures and over 125 illustrations in the text. By Amos R. Wells, Litt.D., LL.D., for twenty years Dr. Peloubet's associate in writing this book. \$2.00 net.

THE LIVING CHURCH

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

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

BUFFALO:

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

BALTIMORE:

- Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

- Woodward & Lothrop.

BOSTON:

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

PROVIDENCE:

- T. F. & T. J. Hayden, 92 Weybossett St.

PHILADELPHIA:

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

CHICAGO:

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

LOUISVILLE:

- Grace Church.

MILWAUKEE:

- Morehouse Publishing Co., 1801 Fond du Lac Ave.

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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

DAVIS.—Entered into the rest of Paradise on September 25th, MARY DAVIS, at the home of her sister, Mrs. George Frederick Burroughs, in Milwaukee. The service at the house was conducted by her nephew, the Rev. Le Roy S. Burroughs, and at St. Andrew's Church by the rector, the Rev. Wm. H. Frost. The Rev. Louis Mathews was celebrant at the requiem Eucharist.

"The path of the just is as a shining light, which shineth more and more unto the perfect day."

PUGH.—On September 15th, in New York, HENRIETTA PUGH. The burial was at Mazomanie, her old home.

"Lord all pitying, Jesu blest,
Grant her Thine eternal rest."

STONE.—On Saturday, September 18th, at her late residence in Guilford, Conn., Miss ANNA MARY STONE. The burial service was said in her home on September 21st, and the interment was in Riverside cemetery.

TAYLOR.—Entered into Life Eternal on September 28th, MARY ELLA TAYLOR, in her seventieth year, the beloved daughter of the late Thomas J. Taylor, priest. Place of death, Philadelphia, Pa. Burial on October 1st from St. Mary's Church, Burlington, N. J., in the adjoining churchyard.

Grant her, O Lord, eternal rest,
And let light perpetual shine upon her.
Amen.

MEMORIALS

JESSIE W. MCKEE

On the 13th day of last September at West Salem, Wisconsin, Mrs. JESSIE W. MCKEE, wife of Rev. Samuel L. McKee, passed from time to eternity after an illness of about two weeks. She died of pneumonia brought about by the strain of her activities as Dean of Presbyterian Women at the University of Wisconsin. Thus ended a life that was truly radiant and beautiful with God's sunshine.

Mrs. McKee was a highly gifted, talented, and cultured woman. She labored early and late for the cause of charity and the cause of religion. Her efforts were to lessen human suffering and to make the world brighter and better. She was an able and popular speaker, a fine singer and a most accomplished musician, and was well-known in literary and musical circles in Wisconsin and other states. In her younger days she studied music and taught at Oxford College, Ohio. She was in the government service during the recent world war, lecturing on sex hygiene at many camps, and her services were held in the highest esteem.

Her funeral services which were largely attended by persons from different parts of Wisconsin and other states were held at her late residence in West Salem. All that was mortal of her was committed to the grave in the beautiful cemetery at La Crosse, Wisconsin, there to await a glorious resurrection in Christ her Saviour. While her death is deeply mourned by all who knew her it is consoling to feel that she died at peace with God and in charity with all the world.

The following is the concluding part of an editorial that appeared in the La Crosse Tribune and Leader-Press of La Crosse, Wisconsin, on September 18th last.

"They have laid Jessie Wilson McKee away

in a tree-crowned spot where birds sing to the flowers. It was a solemn moment. But dwelling upon the life of this full-blown woman those who saw dust returned to dust must have felt that never had life seemed less important, never death more triumphant. It brought one face to face, not with the end of a mortal treasure, but with the beginning of immortal joy."

MARY PAULINE STEVENS

In ever loving memory of our dear and only daughter, MARY PAULINE STEVENS, who was called to the sweet rest in Paradise on October 17, 1918, at Buffalo, N. Y.

"We did not know, until above
God called the object of our love
Beyond the reach of yearning eyes,
How beautiful is Paradise."

JAMES SOMERSET WATERS

In loving memory of JAMES SOMERSET WATERS, beloved and only son of Mr. and Mrs. Charles C. Waters, who died October 16, 1918, aged 19 years.

May he find sweet employment in the spacious field of eternity!

May light perpetual shine upon him!

POSITIONS OFFERED

CLERICAL

ASSISTANT PRIEST WHO CAN ALSO qualify as choirmaster and organist or choirmaster only. Must be Catholic in faith. Salary \$2,000 without organ, \$2,400 with organ. Write C. A. R. N. W.-240, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANT AT ST. MATTHEW'S Cathedral, Dallas, Texas. Must be unmarried, young and energetic. Good salary for right person. Address, the DEAN, 706 S. Ervay street, Dallas, Texas.

CURATE FOR ST. PAUL'S CATHEDRAL, Detroit, Michigan, to do pastoral calling and work among young people. Unmarried preferred. Apply Dean WARREN L. ROGERS.

POSITIONS WANTED

CLERICAL

BRITISH NAVAL CHAPLAIN, Commander, 12 years' service, requests information as to the possibility of an offer of a "living" or charge of good church or responsible Church work (Episcopal) in U. S. A. Washington, Boston, or New York preferred, from and after the summer of 1921. Highest possible references from British Naval Authorities and Anglican Bishops. Keen Churchman. Specially expert with men. Bachelor, Athlete, Musical, World-traveled, Young. Stipend must be generous enough to allow of a certain amount of entertaining as essential to chaplain's work. Correspondence, answers to which must of necessity be delayed, should be addressed in first instance to C-230, care LIVING CHURCH, Milwaukee, Wis.

UNIVERSITY MAN, CONNECTED WITH large suburban parish, director religious education, successful with young people and organizations, visitor, mixer, acceptable preacher, seeks independent sphere. \$3,000 and house. Particulars H. E., care SHEPPARD, 67 West Eighty-seventh street, New York City.

CLERGYMAN DESIRES PARISH IN OR near large town. Successful, widely experienced, able reader and preacher, parochial worker, musical. Best references. Salary around \$2,000. Address DEGRES-253, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CAPABLE, ENERGETIC, available for rectorship or locum tenency November 15th. Exceptional testimonials, guarantee satisfaction. Address G., care Rev. A. G. VAN ELDEN, 34 Gentry Apts., Joplin, Mo.

CLERGYMAN, GOOD PREACHER, DESIRES to take up work in or near Pittsburgh, Pa. Would consider locum tenency for six or twelve months. Address LLOYD-248, care LIVING CHURCH, Milwaukee, Wis.

CARL STAPS, FORMERLY ORGANIST OF St. Paul's Cathedral, Cincinnati, O. (1907-1919) having returned from Europe, is now available for immediate service. Address 3 Mather street, Binghamton, N. Y.

PRIEST OF EXPERIENCE, GOOD preacher, the best testimonials, desires change of parish or assistantship in city church. Address H. B.-254, care LIVING CHURCH, Milwaukee, Wis.

PRIEST AND CATECHIST DESIRE parish: both young men, capable of attacking a difficult work. Address S. A. G.-182, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG SOUTHERN WOMAN WISHES position as companion to elderly, wealthy, Northern lady. Good references desired and given. Address SOUTHERNER-247, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of exceptional experience and highest qualifications seeks change. Boy choir specialist. Churchman. Address C-255, care LIVING CHURCH, Milwaukee, Wis.

AFTER NOVEMBER FIRST WOMAN OF refinement wishes employment as Social Secretary for a few hours daily in New York. Experienced. Address M-252, care LIVING CHURCH, Milwaukee, Wis.

LADY WANTS POSITION as housekeeper and care of children, or housemother in school. Address P-249, care LIVING CHURCH, Milwaukee, Wis.

LADY DESIRES POSITION AS TRAVELING companion. Address CHURCHWOMAN-241, care LIVING CHURCH, Milwaukee, Wis.

TEACHER FOR GIRLS IN CHURCH Institution. Apply TEACHER-251, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The firm's output now presses the 900 mark with a prospect of 100 four manuals likely to be reached in the near future. Austin organs require less expense and care in maintenance than any others, is the testimony of repairers of long years experience. AUSTIN ORGAN CO., Hartford, Conn.

CHOIR AND CLERGY STALLS FOR SALE. A church having been presented with new memorial choir and clergy stalls will dispose of their present oak choir stalls. For drawings and full particulars address Box T-250, care LIVING CHURCH, Milwaukee, Wis.

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.

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.

EIGHT MUSLIN COTTAS (good condition), eight ladies' choir caps, and three boys' robes. Make offer. St. JOHN'S WOMAN'S GUILD, Box 141, Thibodaux, Louisiana.

UNLEAVENED BREAD—INCENSE

ALTAR AND COMMUNION WAFERS, either plain or stamped. Priest's Hosts, either plain or stamped. Wafer Breads, plain sheet bread, unscored or scored. See Pricelist in LIVING CHURCH, October 9th, page 797, column 3. CARL STOHLMANN, 3001 Liberty street, Erie, Pennsylvania.

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$6 per week, including meals. Apply to the SISTER IN CHARGE.

HOSPITALS—NEW YORK

S. T. 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 SALE—SOUTH CAROLINA

OLD COLONIAL HOME, IN TOWN OF Edgefield, South Carolina, surrounded by extensive old-fashioned gardens; half-hour from Aiken by auto; on the Dixie Highway; an estate of twelve hundred and fifty acres belonging to this home just two miles away—four hundred and fifty acres in cultivation—fine cotton land; annual rental, forty bales of cotton; could be turned into ideal hunting preserve. Would make a perfect winter home. Address OWNER-94, care LIVING CHURCH, Milwaukee, Wis.

SCHOOL FOR NURSES

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

MERCHANDISE FOR SALE

THREE DICTATING MACHINES AND ONE paring machine, made by the Dictaphone Co. Not the latest models, but good as new. Equipped with direct current motors. Address G. A. C.-244, care LIVING CHURCH, Milwaukee, Wis.

FOX TYPEWRITER MODEL NO. 3 WITH carrying case (invisible model.) Little used, guaranteed in excellent condition, \$25. Address G-207, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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.

EXCEPTIONALLY FINE STAMPS for beginners—75 U. S. all different, \$1; 75 British Colonial, \$1; 75 Foreign, \$1; 100 Pre-cancelled, \$1. VILLIERS, 301-N. J., Tacoma, Wash.

FLORENTINE CHRISTMAS CARDS, \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

ANNOUNCEMENT

The 58th annual meeting of the life and contributing members of the Evangelical Education Society of The Protestant Episcopal Church will be held on Thursday, October 21, 1920, at 3:30 P. M. in room 19, The Church House, Twelfth and Walnut streets, Philadelphia, Pa., for the election of officers and the transaction of such other business as may be brought before it.

October 1, 1920.

S. LORD GILBERSON,
General Secretary.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars.)

Holy Communion, 7:30 and 8:30.

Choral Eucharist, 11 A. M.

Preacher October 3d, Bishop Anderson.

ST. ANDREW'S CHURCH, BUFFALO

Goodell street and Michigan avenue.

Sundays: The Eucharist at 7:30 and 11.

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York.

Sundays: 8, 10, 11 A. M., 4 P. M.

Week-days: 7:30 A. M., 5 P. M. (choral).

ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago.

The Rev. NORMAN HUTTON, S.T.D., rector.

Sunday Services:

8:00 A. M., Holy Communion.

11:00 A. M., Morning Prayer.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS

Saint Charles avenue and Sixth street.

The Rt. Rev. DAVIS SESSUMS, D.D., Bishop.

The Rev. J. DIRICKSON CUMMINS, rector.

7:30 A. M. Holy Communion; 11 A. M.

Morning Service.

Sermon by the Rector; 5 P. M. Choral Evensong.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

new needs of the Church as shall increase its usefulness to the Church.

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

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

LOANS, GIFTS, AND GRANTS

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

SISTERS OF THE HOLY NATIVITY

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

THE COMMISSION ON REGISTRATION AND REFERENCE OF CHURCH WORKERS,

under the Presiding Bishop and Council, will receive applications for workers and for positions in Church Work such as Directors of Religious Education, athletic directors, teachers (men and women), parish visitors, stenographers, nurses, matrons. Address the Commission at 289 Fourth avenue, New York City.

ENGLISHMEN PAY TRIBUTE TO THE LATE DR. SANDAY

Last of Great Victorian Theologians — Abbey Windows Replaced — Bishop Osborne's Jubilee

The Living Church News Bureau }
London, September 24, 1920 }

THE death of Dr. William Sanday, recorded in last week's letter, has called forth many tributes to his memory. The University of Oxford, the Church of England, and, indeed, the Christian Church at large, are the poorer by his death, for with him passes the last of the great Victorian theologians. Although he was always more of a scholar than a priest, and although his academic duties as Lady Margaret Professor at Oxford were perhaps more congenial to him than his ecclesiastical function as Canon of Christ Church, those who knew him best could not fail to recognize that the inspiring force of his life was a passionate devotion to our blessed Lord.

Dr. A. C. Headlam, the Regius Professor of Divinity at Oxford, preaching at Christ Church Cathedral last Sunday, referred to Dr. Sanday's chivalry in controversy, and said that if any cause or party appeared to him to be unfairly treated it was sure to secure him as a champion. The preacher had in mind Dr. Sanday's unexpected appearance at an E. C. U. meeting at a time when he thought the ecclesiastical authorities were in danger of being unjust. Dr. Headlam went on to say that there undoubtedly was some danger at that time that freedom of thought in the Church of England might be destroyed, so Dr. Sanday came forward at once as the champion of what was (within the limits of ecclesiastical influence) the unpopular side. And many of those who did not agree with his teaching were yet glad that his weight and influence had secured that these intricate questions should be approached among them in an atmosphere of freedom. "Dr. Sanday's sterling intellectual characteristics," added Dr. Headlam, "moulded a character and personality simple and retiring, but in the highest degree distinguished. He was one of the best masters of that Oxford pure

style which Newman and Church and Froude had created. More than anyone else that I have ever known, he had an earnest desire for truth. To that end he consecrated his life; in that service he lived."

RESTORATION OF WINDOWS IN WESTMINSTER ABBEY

The Westminster Abbey fund has now reached a total of just over £123,000, though contributions have naturally fallen off during the last week or two. Meanwhile, the work of restoration goes on, and satisfactory progress is reported. Several priceless windows of mediæval stained glass were removed from the Abbey during the war to protect them from damage by air raids. Since the armistice these windows have been in the hands of the South Kensington Museum authorities, who have cleaned and re-leaded them, and otherwise restored them, with wonderful effect. The windows have now been replaced in their original position. The glass of the three great windows of the apse is also being cleaned and restored, but will not be replaced in position until next year. One of the windows in the Jerusalem Chamber contains probably the oldest examples of stained glass extant. These depict The Last Judgment, The Descent of the Holy Ghost, The Ascension of Our Lord, St. Peter Walking on the Sea, The Beheading of St. John the Baptist, The Stoning of St. Peter, and The Massacre of the Innocents. These also were removed during the air raid period.

The Y. M. C. A. are presenting a great window, which will be placed immediately over the door leading from the nave to the cloisters. A memorial window to those members of the "Queen's Westminsters" who fell in the war will be placed in one of the vacant positions in the chevet, and there will also be one to Sir John Wolfe Barry, the engineer. It is hoped ultimately to fill the entire row of windows on the north side, from the western tower to the transept, with stained glass of similar design.

REUNION OF "BLUE COATS"

It is now nearly twenty years since Christ's Hospital (better known, perhaps,

as the Bluecoat School) was transplanted from its old home in Newgate street, London, to the more spacious site at Horsham, in Sussex, but happily the time-honored association between the school and the city has not been allowed to lapse. On St. Matthew's Day, in accordance with long-standing custom, the Lord Mayor and sheriffs, with the school governors, were present in state at Christ Church, Newgate street, to hear a sermon on the characteristics of St. Matthew, preached by an "Old Blue" (the Rev. F. W. H. Davy), and "Blues" past and present, of both sexes, formed the greater part of the congregation. About three hundred of the yellow-stockinged boys from Horsham, and a number of the blue-coated girls from the sister school at Hertford, were there, and scores of city men revived boyhood memories by gathering in the church where during their school days at Christ's Hospital they met for service every Sunday.

BISHOP OSBORNE KEEPS JUBILEE AT GLOUCESTER

On Sunday last, the former Bishop of Springfield, U. S. A. (familiar to us in England as Fr. Osborne, of the Society of St. John the Evangelist) reached his sacerdotal jubilee.

This interesting event was referred to in Gloucester Cathedral at the Sunday morning service, when the Bishop of Gloucester addressed the congregation as follows: "On September 19, 1869, Edward William Osborne was ordained deacon, and on September 25, 1870, ordained priest in this Cathedral by the late Bishop Ellicott. After a ministry of more than fifty years, spent partly in this diocese and partly in South Africa and India, and for many years in Canada and the United States, where in October 1904 he was consecrated Bishop of Springfield, Bishop Osborne is present this morning to keep the jubilee of his priest hood in the church in which he received holy orders." Dr. Gibson then pronounced the following benediction in the presence of the congregation, bishop Osborne meanwhile kneeling before him: "The God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is wholly pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever, Amen."

ENTHRONEMENT OF BISHOP OF CARLISLE

On Wednesday last, the new Bishop of Carlisle (Dr. Henry Herbert Williams, formerly principal of St. Edmund's Hall, Oxford) was enthroned and installed in Carlisle Cathedral, with the usual formalities, and in the presence of a large congregation representative of the diocese. In addition to many of the diocesan clergy, those present included the lord lieutenant of Cumberland (Lord Lonsdale), the high sheriffs of Cumberland and Westmorland, the mayor and corporation of Carlisle, and the mayors of neighboring boroughs.

Dr. Williams, in the course of his address, referred to the recent criticisms of the country clergy made in the Report of the Archbishops' committee on the Church and Rural Life, declaring that much of this was cruel and unfair.

CZECHO-SLOVAKIA

The Rev. R. Keating Smith, rector of the Church of the Atonement, Westfield, Massachusetts, has arrived in London this week, after an extended tour in Bohemia, which was undertaken at the request of the Presiding Bishop of the American Church, to study and report on religious conditions in Czecho-Slovakia. In an interesting article

in this week's *Church Times*, Mr. Smith speaks of the religious re-awakening in Bohemia—the "away from Rome into national freedom" movement, as he describes it. He says that the government of the new republic of Czecho-Slovakia has formally recognized, as an established and permanent religious body, the Reformed Catholic Church, which has been legally entitled the Czecho-Slovak Church. They have no bishop, and, impressed as they are by the fact that the very existence of their Church is dependent upon possession of the historic episcopate, in due time they intend to invite both the East and the West to give them apostolic succession.

Mr. Smith sails for the United States next Friday (October 1st), there to present his report to the Presiding Bishop and Council of the American Church. He will, before he leaves London, address a meeting (on St. Michael's Day) at St. Paul's Chapter House, to which are invited clergy and others interested in the national Czecho-Slovak Church.

CHARLES KINGSLEY'S BIRTHPLACE

As a memorial to Charles Kingsley (whose centenary was celebrated last year), a scheme is in hand to restore the fine old church at Holne, near Ashburton, Devon, where Kingsley was born. The work of repair and addition is estimated to cost £6,000. Kingsley's father was not vicar of this parish; he was temporarily curate in charge, and during his curacy, in 1819, his distinguished son was born at the old vicarage-house, which since that time has been rebuilt. Material interest in Holne, so far as it is associated with Charles Kingsley,

centres therefore in the church, in the register of his birth and baptism, and in the ancient font in which he was baptized. Holne Church is finely situated on high ground, almost overhanging the great gorge by which the River Dart issues from Dartmoor. The church has a beautiful fifteenth century wooden screen with the customary Devon paintings of saints and apostles on the lower panels, a finely-carved wooden pulpit of the same period, and the old font already referred to. There is a modern memorial to Charles Kingsley in the form of a window containing, among other things, his portrait.

NEW BISHOPRICS ADVOCATED BY ARCHBISHOP OF WALES

The Archbishop of Wales, in an address at Rhyl this week, gave a broad hint at possible developments in the new province. He was speaking on the subject of the establishment of new bishoprics, which he claimed was one of the most pressing needs of the Church in Wales. "Although," he said, "I am an old man, I still hope to see at least two new bishoprics founded in South Wales—one in Monmouthshire, and another for Breconshire and Radnorshire." Continuing, he said that if they were to be a "live Church" they must press forward zealously, and show that they were prepared to seize every opportunity to develop their work in all directions, especially in the thickly-populated areas. Dealing with the progress of the £1,000,000 fund, Dr. Edwards said that about £350,000 had been already contributed, and there were also legacies to the amount of £115,000.

GEORGE PARSONS.

MRS. BARNETT WARNS CANADA AGAINST REPEATING MISTAKES

*Made in Caring for England's Poor
— "Charities" Rarely Bless —
Child Victims of War — Religious Education*

The Living Church News Bureau }
October 8, 1920 }

WE just lived alongside the people and loved them. We didn't do anything great, I assure you." Such was the way Mrs. S. A. Barnett, the gracious little Englishwoman who has been speaking in Canada on "Housing", described the work of the late Canon Barnett and herself, when tendered a civic reception in the council chamber of Toronto City Hall. For thirty-three years Canon and Mrs. Barnett "just lived alongside and loved" the people of Whitechapel, the most degraded part of London, coming in daily contact with their needs and voicing those needs in a day when trades unionism had not yet offered them a means of expression.

The gentle and modest spirit of this woman, the creator of the Hampstead Garden Suburb, and one of the greatest reforming forces in British social history, was again revealed when she said: "I am just an ordinary little old lady who loved her husband and lived with him among the people". "I haven't come to teach Canada anything," she went on. "That would be very impertinent. But I believe in the young and I have come to tell you of our mistakes and to urge you not to make them. In consequence of our mistakes there has arisen a vast organization of charities—and some people are even proud of them. [Her husband had written: "Some people

don't want to abolish the poor—they like to keep them as pets.]" Though I have only been here three weeks, I wonder if Canada may not be in danger of being too proud of her charities," she added. "The number of a town's charities is the measure of its civic condition. It is better to raise civic standards and abolish charities. Charities are the flower of wrong conditions. Unlike mercy, they rarely bless either him who gives or him who takes."

Her husband had said that every charity should plan for its own death. Thus when he had founded the Children's Country Holiday fund in London, in 1876, he had hoped that friendships would spring up between city and country, wages would improve, and people would be able to arrange themselves for their fortnight's holidays. If conditions improve charity need not do the work. But the work that began with nine children sent 45,000 to the country the year before the war broke out.

Mrs. Barnett suggested that a fine thing for Canada would be a trophy to be won yearly by the town which had the lowest death rate, the highest educational accomplishments, and the best conditions generally.

She brought warm thanks to those who had sent their husbands, their brothers, and their sons to fight for Britain in her time of need, and, in concluding with a tribute to the beauties of Canada, she added: "But oh, dear people, don't make the mistakes we have made."

A Pioneer in Work for the Mentally Afflicted

A pioneer in work for the mentally afflicted—even as Mrs. Barnett, with whom

she is travelling, is a pioneer in her lines of public service—is Dr. Helen Boyle, who in 1905 founded at Hove, England, the first hospital in the English-speaking world that made a speciality of treating early cases of mental disorder. Women and children—boys up to fourteen—are the patients of Dr. Boyle's hospital, and the number of cases has increased since the war, so that this noted woman has added to a war service which took her to Serbia with a woman's hospital, helping to cope with the typhus epidemic, in 1915, a splendid work among women and children suffering from shell shock and from other nervous disorders which are a direct outcome of the war.

It is pitiful to hear of the air raid children, little things of five and six suffering the results of war. One poor mite of whom Dr. Boyle spoke suffered from a frightful squint. Another child could not sleep. Every time she began to drop off she would wake in terror. Sometimes, one was reminded, every night for a week a mother would have to hurry her little family underground and keep them there for the greater part of the night. Then even the warning whistles were enough to upset sensitive nerves, and when one had added to these nerve-wracking disturbances the continued anxiety for those at the front and the news of the dead and the missing and the wounded, it is small wonder that mental troubles frequently resulted. Dr. Boyle has come to Canada, representing the Medical Psychological Association of England and Ireland, to study what is being done in Canada and the United States along the lines in which she is interested, and with a view to promoting an understanding between psychiatrists on the two sides of the water.

Children's Day

Children's Day, when the work of the Sunday school and of its great promoting agency, the General Board of Religious Education, the secretary of which is the Rev. R. A. Hiltz, will be laid before the congregations of the Canadian Church from the Atlantic to the Pacific, will be observed on the Twentieth Sunday after Trinity, October 17th. The personal letter to the members of the Sunday schools is this year from Archbishop Worrell of Nova Scotia. In it he pleads: "Boys and girls, believe in your Church, follow your Church, trust in its ways, and make your Sunday school a power to help others."

General Board of Religious Education

The observance of the third Sunday in October as Children's Day brings to the notice of the Church in Canada the work of the General Board of Religious Education, successor of the Sunday School Commission.

The work of the new board has been divided into five departments: Parochial Education, Religious Education in Public and Private Schools, Teacher Training, the Lantern Slide Department, and the Editorial Department, which concerns itself with providing suitable material for promotion of religious education through the other departments, including the preparation and publication of necessary lesson helps.

The G. B. R. E. during 1919 and 1920:

1. Paid visits to and held conferences in 67 different parishes of 15 different dioceses, entailing the travelling of nearly 23,000 miles and the delivery of 205 addresses and sermons.

2. Helped to organize and conduct 12 summer schools with a registered attendance of over 900 delegates representing 250 parishes and over 19 dioceses.

3. Inaugurated a special campaign during the season of Lent on behalf of home religion.

In connection with this campaign over 206,000 copies of the special series of home religion pamphlets were distributed to the parishes for free circulation.

4. Issued a standardized syllabus for the training of students in our theological colleges in religious pedagogy and provided courses of lectures in five of these colleges.

5. Began, through its Parochial Department, a revision of the course of study for primary pupils—the preparation of a definite programme for the mid-week gathering for older girls, older boys, and for young people. These programmes will be issued for the season of 1920-21.

6. Began, through its Department of Religious Education in Public and Private Schools, an investigation and study of the provision for religious instruction in our schools in the various provinces, and of plans tried here and in other countries, with a view to working out a policy to meet the present situation.

7. Sent out, through the Lantern Slide Department, thousands of slides for use in almost every diocese.

8. Made plans through its Editorial Department for taking over the present Sunday school lesson helps and for improvement of the material provided for teacher and pupils. An editorial secretary has been appointed and the first official Sunday school publications of our Church will be issued in Advent 1920.

The New Trinity to Be Commenced at an Early Date

The purchase by Trinity College, Toronto, of the St. George's Mansions at the corner of Harbord and St. George streets will help to push forward the removal of Trinity to its new site on the grounds of Toronto University, Queen's Park.

The plans, now being pushed rapidly ahead, include use of these mansions as the men's residence, together with suitable provision for the women's residence on St. George street and Devonshire place, and the erection on Hoskin avenue of the south front of the New Trinity College buildings, including lecture rooms, administration offices, dining hall, and chapel.

It is hoped that foundations will be laid this autumn and that the building will be completed in time for the session beginning in September 1922.

The mansions will provide excellent accommodation for about 125 students, six or seven professors, and the necessary domestic staff. The plans for the women's residence will be taken in hand by the St.

Hilda's College Council, and settled at an early date.

The new Trinity College will contain lecture room accommodation for about 250 students at first, with addition of a lecture room wing later. The dining hall will seat something over 150 persons and it is thought the chapel will accommodate about 400. The plans, however, are still under revision, and meetings are being held frequently to complete them within the next two or three weeks.

It is not proposed to make any change ultimately in the plans for the completed Trinity College buildings as originally designed, but the St. George Mansions were purchased to enable the removal and the first stage of the building to be completed much earlier than would have been possible otherwise.

Church Attendance Campaign by the Brotherhood of St. Andrew

The Brotherhood of St. Andrew is pushing a Church attendance Campaign for men to be held as far as possible throughout Canada, in November. A crowded mass meeting of Anglican laymen held in the schoolhouse of St. Paul's Church, Toronto, to decide upon plans for the city, was presided over by Evelyn Macrae, Commissioner of the Anglican Forward Movement, and was addressed by Rural Dean C. J. James, R. W. Allin, M.A., Lieut. Walter Burd, General Secretary of the Brotherhood of St. Andrew, and the Rev. Dr. A. Seagar.

Miscellaneous Items of Church News

Canon Bevan, rector at All Saints' Church, Niagara Falls, Ont., for the past twenty years, was presented with a handsome check at a farewell meeting in the parish hall. Mrs. Bevan was presented with a bouquet of roses. Canon and Mrs. Bevan leave for England the end of the month and will remain over there for a year and a half.

Emmanuel Church, Dartmouth, Nova Scotia, rebuilt since the explosion of 1919, was dedicated by the Archbishop of Nova Scotia on October 5th.

The Rev. R. M. Millman, his wife, and their four children left on Wednesday for Vancouver on their way back to Japan.

The Rev. H. J. Cody, rector of St. Paul's Church, Toronto, has consented to be chairman of the campaign committee for Toronto to raise \$760,000 for pensions to the widows and orphans of sailors of the mercantile marine who lost their lives on active service and to carry on the work of training Canadian boys for the navy.

BISHOP BURCH GIVES HIS IMPRESSIONS OF LAMBETH

Views on International and Industrial Relations and on Christian Unity — Opening of General Seminary — President Bell Becomes Rector of Local Parish

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

THE Cathedral of St. John the Divine was taxed to its utmost capacity last Sunday afternoon when Bishop Burch gave his impressions of the recent Lambeth Conference. There was a large number of people unable to gain admission.

Space conditions will not permit at this time a fuller report than the following

paragraphs from the Bishop's manuscript:

"It was no small surprise to find in that serious-minded body in the ancient library at Lambeth Palace bishops who in dealing with industrial problems—the vexing questions over which capital and labor and governments come into distracting conflict—proved themselves experts in economics as well as just and Godly men endeavoring to repair breaches wrought between hand and brain workers in a day of uneasiness and selfish grasping. In the discussion of the obligation of the Church in the matter of international relationships, certain bishops loomed forth as high-minded statesmen fully equipped to deal with the most intricate labyrinthine questions facing the nations of earth to-day, giving deliverance to utterances than which no abler or more

convincing were ever heard by your speaker in Westminster, in the Paris Assembly, or in our Congress at Washington.

"What could be finer or more statesmanlike than this word found in the report on international relations?"

"The sense of nationality is a natural instinct. Within redeemed humanity nations will not cease to exist but nationality will itself be redeemed. We need not despair of this consummation because of wrongs done in the name of nationality, however recent and however appalling. The purpose of God for the nations, as we conceive it, is that they should form a fellowship as of a brotherhood or a family. They are intended, as nations, by love to serve one another. They are intended to develop distinctive gifts and characters and to contribute them to the common good. There is no place in this ideal for jealousy or hatred, for ruthless competition, or for the ambition to conquer and enslave. Nor does the imposition of peace upon the world by fear of the strong arm bring this ideal much nearer. For this ideal is essentially an ideal of freedom, the freedom of brothers in a family, wherein the immature and weak have carefully secured to them the chance to grow and to grow strong. Before either peace or freedom can be established in security and joy, the fires of brotherhood must leap up in the hearts of the nations."

"And how better or juster could our great industrial problems be put than in such words as these:

"We seem to be involved to-day in an internecine conflict between capital and labor in which each aims at an exclusive supremacy. Any such supremacy would be inconsistent with the Christian ideal of fellowship. And the Church insists that in its essential nature industry is not a conflict but a fellowship. The message of Christianity is to make men see that in a combined effort or a spirit of coöperation they can and must in love serve one another. To all concerned, employer and employee, investor of money and investor of brain or muscle—to all alike the Church must say: "Put first your service to the Community and your fellowship in that service. Do your work heartily, keenly, carefully, as to God, because you are benefiting His children. Have good will and expect others to have it. Rearrange your mutual relations as men coöperating in fellowship, not competing in suspicion and hostility." The Church will maintain that fellowship is endangered if all who serve do not share equitably in the results of labor. For this is part of Christian justice. The Church will fearlessly claim that the character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten nor imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. The Church insists upon the principle of coöperation in service for the common good, in place of unrestricted competition for private or sectional advantage, as the only true basis of industrial relations."

"Passing over the careful and thorough consideration given by the Conference to missionary problems and other relatively important matters we come for a moment to the climatic, and, in the mind of many millions of Christian folk, the most vitally compelling and appealing accomplishment of the Conference—the report, the appeal, and the conclusions reached on the crying question of the reunion of Christendom. It was nothing less than a miracle, that, first, the large committee of seventy composed of bishops of every type and color

of Churchmanship, and then the entire Conference, should reach with practical unanimity the decision which to-day is stirring the Christian world. Prepossession and prejudice and life-long traditions were eliminated—but, *mirabile dictu*, not vital principle. Under the spell of a Power higher than and outside of that possessed by anyone or all its membership, the Conference attained the highest level of Christian statesmanship and sent forth what constitutes the most remarkable moving rapprochement to other truly Christian bodies as yet promulgated to a disunited and sadly dismembered Christian world. Fellowship—fellowship with God and through Him fellowship with one another—was the rock basis of the Conference's findings. The unity for which we have been seeking and for which our Lord prayed exists. It is in God who is the perfection of unity and who gives life to the one Body. The fellowship needs not to be made or remade but to become organic and visible. It is the work of God and not of men. We have only to discover it and set free its activities.

"Words are too feeble to describe the scene in old Lambeth when the entire body of Bishops rose to their feet on the adoption of the Appeal and the resolutions, following the moving prayer of the Archbishop of Canterbury. Many bishops furtively brushed the tears from joyous eyes and the Doxology was sung as I never heard it sung before. Altogether it was the supreme moment of a lifetime—a veritable Pentecost! The courtesy of the English bishops to their American brothers was beyond praise; their devotion to the work of the Conference, their thoroughness, scholarly equipment, and readiness in debate a source of wonderment often and admiration always. The American bishop who looked upon the Conference lightly, or as an occasion for a vacation trip out into the Cathedral towns or across the channel, was soon brought to a sense of his duty as a member of the most momentous conference in his experience."

GENERAL THEOLOGICAL SEMINARY

The alumni of the G. T. S. will elect a bishop, a presbyter, and a layman, to the board of seminary trustees. Upon receiving nominations from classes whose year of graduation ends in "0" or "5", the executive committee has prepared and distributed an official ballot which bears the names of the Bishop of New Jersey, the Bishop of Pennsylvania, the Rev. Dr. St. Clair Hester, the Rev. Dr. Charles S. Hutchinson, the Rev. Dr. William A. McClenthen, Mr. Ralph Adams Cram, Boston; Mr. George Gordon King, New York City; Mr. Frederic C. Morehouse, Milwaukee; Mr. William J. Tully, New York City. Polls close on December 15th.

The Michaelmas term began on the name day. Eighteen colleges and universities send alumni to the entering class and twenty-one dioceses send these candidates for holy orders. There is no change in the faculty nor in the curriculum. The enumeration of juniors, middlers, and seniors will not be made until Matriculation Day. The number of candidates seeking admission is gratifying and the personnel is estimable.

PRESIDENT BELL BECOMES RECTOR

President Bell of St. Stephen's College has become rector of the Church of St. John the Evangelist, Barrytown, by special arrangement with the parish authorities. The rectory—a gift of Mr. Andrew C. Zabriskie—will be occupied by a member of the faculty.

CONFERENCE ON SCANDINAVIAN WORK

An interesting and important conference on Church work among Scandinavians was

held this week at the Cathedral of St. John the Divine. The Rev. Dr. J. G. Hammerköld took an active part in arranging for the meeting and in its proceedings. Bishop Burch cordially welcomed the delegates, who came from places near the Cathedral and at a distance in Minnesota and Missouri.

INSTITUTION AT RICHMOND

Not since its bi-centennial anniversary services has St. Andrew's Church, Richmond, Staten Island, been so well filled with worshippers as on Sunday morning, October 3rd. At this time the Bishop of New York instituted the Rev. Oscar F. Moore as rector and preached. Dr. Burch—himself a former rector—was greeted by many members and former members of this congregation.

BELIEF CORPORATION MEETS

A meeting of the "Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church of the State of New York" was held in Trinity Chapel on Tuesday, October 5th. Gratifying reports concerning the funds in control of the venerable corporation showed about \$339,000 in hand, in cash and investments.

ARCHDEACONRY OF THE BRONX

At the meeting of the archdeaconry of the Bronx, held at St. Mary's parish house on October 4th, Archdeacon Pott presiding, it was stated that through proceeds of the sale of the Bronx Church House an annual income of \$17,000 will hereafter be available for missionary work in the borough. Much of the income for this year will be eaten up in settling Church House affairs, so the full amount will hardly be available until next year. The Bronx allowance from the diocesan Mission Board is \$13,000, so with the income from endowment the sum available, after the current year, will be approximately \$30,000 a year.

A new rector, the Rev. G. R. Hyatt, has been secured for Grace Church, City Island, and the former rector, the Rev. Arthur Forbes, has been named general Bronx missionary, giving among other duties early celebrations at a number of mission stations in charge of deacons or lay readers. St. Margaret's is now the only Bronx parish without a rector. Other clergy, and lay readers are assisting, and conditions are improving.

Splendid impetus was given to the Nation-wide Campaign, every rector pledging hard work, besides many laymen.

NOTES

Lynnwood Farnam, a Canadian, and former student of the Royal College of Music, London, sometime organist of Christ Church Cathedral, Montreal, and Emmanuel Church, Boston, entered on his duties as organist and music director at the Church of the Holy Communion last Sunday. The choir of forty-two men and women will hereafter sing on Sunday morning and also in the afternoon vesper service (without sermon), and the musical settings of the canticles and anthems will be of the highest order. The Gregorian chanting only will be used for the Psalter.

On the evening of September 28th, Bishop Burch visited the Church of the Resurrection, Hopewell Junction, and opened the new parish house. At nine o'clock he confirmed a class in the chapel. On the following evening the Bishop attended the fifth annual dinner of the Dutchess County Church Club, held in Memorial Hall, Millbrook, and made an address on the Lambeth Conference.

Beginning Sunday, October 3rd, the full schedule of services was resumed at the Cathedral of St. John the Divine. On Sunday, October 17th, the Bishop of Nassau will preach in the morning, and on October

31st the Rev. Dr. Edward Clowes Chorley in the afternoon. At about three o'clock on Saturday afternoons, the last part of the full choir rehearsals may be heard in the Cathedral.

The Sunday school conducted by the staff and students of the New York Training School for Deaconesses and women workers (St. Faith's House), began its sessions on October 10th.

MASSACHUSETTS DISCUSSES NEW MISSIONARY METHODS

Considering Plans for 1921—Anniversary of Rev. G. S. Fiske—Business Women Organize Guild

The Living Church News Bureau }
Boston, October 11, 1920 }

THE diocese of Massachusetts had a New England town meeting in Trinity parish house on October 8th. Bishop Lawrence was the moderator. The clergy and laity were the citizens who thought that they had something to say. Most of the speakers really did have something to say, but not all.

The occasion was the visit of Lewis B. Franklin, treasurer of the Church, coming to the diocese to present the plans made by the General Church for the Nation-wide Campaign for 1921. Instead of giving Mr. Franklin most of the time to present the plans, the day was divided on a basis of 50-50. The real question at issue during the entire day was the question which THE LIVING CHURCH in its editorial last spring clearly presented: Is the diocese of Massachusetts a thing in itself, or is it a vital part of the whole Church? The immediate question was, Shall Massachusetts continue its policy of last year, of ignoring the quota of the General Church, and adopting a quota to suit itself? The rector of Trinity Church introduced the following resolution, relative to this question:

"Resolved, That it is the opinion of this conference that it is best to follow the plan of last year in setting such a figure for the total quota (the diocesan quota combined with the nation-wide quota) as we believe we should and will give in the coming year."

Dr. Mann then spoke in favor of the resolution, saying that he favored the quota and principle of last year. He did not wish to give less to the General Church but to give as much as the diocese is able. We had named a figure we can all stand behind, and should not be too quick to rubber stamp a proposition coming from the General Church. The survey is still in its infancy. To take the new appropriation is tantamount to admitting we were wrong last year.

Dr. van Allen, of the Church of the Advent, surprised the conference as he spoke in favor of Dr. Mann's resolution. He said that the General Church is not to be identified with the General Convention or 281 Fourth avenue, New York. "I am afraid," he said, "of bureaus when they come so charmingly represented by such a man as Mr. Franklin. Let us stand unshakable against dictation and guard against over-centralization. I object to too many decrees from the Congregation of the Sacred Quota."

Miss Lucy C. Sturgis made the most impressive two-minute speech I have ever heard. Had the vote been taken immediately after her remarks, Dr. Mann would have been defeated. She said that she was against Dr. Mann's resolution and was in favor of accepting the quota of the General Church for three reasons: "1. We can give if we will. Personally I believe that we could

have gone far over what we asked for last year, had we accepted the Nation-wide quota and had the impetus of the whole Church behind us. If in time of war each state had done as it pleased with its quota of money and men, what would have been the result? 2. The quota of the General Church is not servile obedience, for Bishop Lawrence and Dr. Mann are on the finance committee. 3. If we say that the quota is impossibly large, let us keep in mind Bishop Brent's words, 'The impossibilities according to God's design are the only ends high enough for man's capacities.'"

The vote as finally taken on Dr. Mann's resolution was 110 for and 49 against. Immediately following the adoption of this resolution, the conference passed another qualifying resolution which practically nullified part of the preceding resolution, namely, that the ratio for work outside of the diocese should be larger than the work inside of the diocese. The vote in favor was 78 to 25.

The Rev. W. B. Love made a queer but unconvincing speech, urging that the diocese needed as much money as the whole Church. He attacked certain dioceses, but in the midst of the attack Mr. Franklin arose to a point of order, saying that these dioceses were not in the question at issue. It was the quota of the whole Church.

The Rev. Malcolm Taylor pointed out that the diocesan quota had been increased last year nearly six hundred per cent., while the quota for the whole Church outside of the diocese was increased only two hundred per cent. Mr. Mills, in objecting to Mr. Love's resolution, asked: "What will keep the local parish from scrapping the diocesan quota if the diocese scraps the quota of the national Church?" The Rev. Kenneth R. Forbes asked: "Is there any necessity for the enormous inflation of the quota of this diocese?"

The women were ten to one in favor of the national quota. The older men seemed more diocesan-minded than the younger men. Henry J. Ide, the veteran missionary leader of Massachusetts laymen, was with the younger men in every vote for the whole Church.

It's late to-night, and I can comment no more. But I think that the practical conclusion of the conference was that, as the Rev. Henry K. Sherrill publicly put it, 25% should be kept for the diocese and 75% for the General Church in 1921.

ANNIVERSARY OF REV. G. S. FISKE

It was my pleasure last Monday evening to attend the reception given by many friends to the Rev. George S. Fiske, of St. John's Church, East Boston, and St. Andrew's Church, Orient Heights. Hundreds of friends from the two parishes and many clergy from metropolitan Boston were present to give their greetings to Mr. Fiske on the twentieth anniversary of his ordination. The Rev. W. D. Roberts presided, and joined with Dean Washburn in openly expressing the genuine appreciation of the thousands of people to whom Mr. Fiske has so unselfishly ministered. A letter was read from Bishop Lawrence.

BUSINESS WOMEN'S GUILD

At the time of the "Church's Call" over one hundred service cards were filled out by Trinity women, in business all day, but desiring to do some Church work. Last May some twenty of them met with Deaconess Beard to consider the formation of "a business woman's guild". Much interest was shown, and last Thursday evening, October 7th, in the parish house, a meeting was held to organize the new guild.

CHURCH OF THE ADVENT

The rector of the Church of the Advent made the following two announcements yesterday. The first, of diocesan interest, was:

"Will you save Monday evening, October 18th, for the first meeting of the Men's Guild for Ecclesiological Study? The speaker on that occasion will be Frederic Cook Morehouse, Esq., editor of THE LIVING CHURCH."

The second related to the ministry of healing:

"We are hearing of many who find themselves much benefited in consequence of Mr. Hickson's healing mission last June. Praise God for all His wondrous works! On Thursdays, after the 9:30 mass, there are prayers for the sick (whether present or absent) and those who are present and wish it are specially prayed for at the altar rail and receive a blessing. Holy unction is administered at that time to those who signify their wish for that sacrament. All this is part of the Church's normal activity; it has nothing to do with Eddyism, or any other system which denies the reality of bodily disease or scoffs at the noble science of medicine and surgery.

"We trust that a Prayer Circle will be formed before Advent, to support this work by regular intercession."

THEOLOGICAL SCHOOL OPENS

The Cambridge Theological School started on Monday, September 27th, with an enrollment of nineteen men. Certain of these men having taken summer school work, and in consequence having only one or two courses yet to take, are already in the active ministry.

On Friday afternoons throughout the year there will be addresses at 5:30 by members of the faculty or by some visiting clergyman. The public are invited to these services.

EPISCOPALIAN CLUB

The October meeting of the Episcopalian Club of Massachusetts will be held at the Hotel Somerset, Boston, on Monday, October 18th, at 6:30 P. M. Bishops Lawrence and Rhinelander will speak on the Lambeth Conference.

RALPH M. HARPER.

ORDER FOR CONSECRATION

THE CONSECRATION of the Rev. David Lincoln Ferris as Suffragan Bishop of the diocese of Western New York occurs in Christ Church, Rochester, of which he has been rector since 1912, on Wednesday, October 13th. The Presiding Bishop has taken order for the service as follows:

The Bishop of Western New York will preside and with Bishops Whitehead and Olmsted will consecrate. Bishop Hall will preach. Bishop Coadjutor Johnson of Missouri and Bishop Israel are presenters. The attending presbyters are the Rev. Drs. Charles A. Jessup and W. A. R. Goodwin. The Rev. Frank E. Bissell is master of ceremonies.

BISHOP GARLAND SEES NEAR REUNION OF EAST AND WEST

As Foreshadowed at Lambeth—Anniversary Plans of Christ Church

The Living Church News Bureau }
Philadelphia, October 11, 1920 }

WITHIN five years there will be a union of the Protestant Churches and the Orthodox Greek Church, is the prediction of Bishop Garland, just returned from the Lambeth Conference.

"The next step towards reunion," said Bishop Garland, "must be taken by the other Churches. I expect to see the denominations act on the resolutions passed at the Lambeth Conference. We cannot take any official action, as a Church, until the next General Convention, but meanwhile it will be seriously considered by individual synods, dioceses, and churches.

"One of the strongest impressions I brought home from England was that of the liberality of view of the English bishops. I had gone to Lambeth expecting to find them very conservative. I learned at Lambeth that the next decisive step in the plan of union will be taken in India, where a union is to be effected between the Anglican and the Free Church."

Bishop Garland made a study of social and economic conditions while in England. He found a greater industrial unrest there than here.

"It is of a different sort," he said. "They are striking there for the most part not to get higher wages, but to get shorter working hours. Hence there is a cutting down of production. The workers do not want higher wages especially, because this means a greater income tax.

"Great interest was taken in prohibition at the Lambeth Conference. The bishops from America took with them facts and figures showing the effect of prohibition in this country, and every one was asking about them. They told us that last year \$1,552,000,000 was spent on liquor in Great Britain. I do not expect to see the British adopt prohibition for many years, however."

Of the problems facing civilization Bishop Garland said:

"I realize fully the serious situation of the world to-day. A remedy can be effected only when Christian peoples put into practice the Christian principles about which they have been so fond of talking, but which they have very commonly disregarded in their everyday relations with their fellow men."

ANNIVERSARY PLANS FOR CHRIST CHURCH

The Rev. Dr. Louis C. Washburn, rector of Christ Church, has issued a statement on "Our 225th Anniversary", in which he says:

"Arrangements are being made for the culmination of the celebration in mid-November. The committee appointed for this purpose by the diocesan convention has, with the approval of the several bishops of the state, suggested to each rector the preaching of a historical sermon on Sunday, November 14th, being the twenty-fourth Sunday after Trinity. A service of exceptional significance will be held in Christ Church on that day, when the preacher will be a distinguished representative of the Bishop of London and the S. P. G. It has been suggested that at these services throughout the State opportunity be given for offerings to be used in erecting some fitting memorial in the appropriate place

to commemorate the leadership of the men to whom the Church and Pennsylvania owe so much.

"The diocesan committee proposes to observe Monday, November 15th, with several interesting exercises, inviting the bishops and clergy of the state to meet with the Bishops and clergy of the diocese at Christ Church to discuss certain aspects of our beginnings.

"The committee of the vestry in coöperation with the ladies of the parish under the chairmanship of Mrs. H. H. Donaldson is arranging a programme for each of the succeeding days of the week. A feature of this programme will be a historical exhibit with an opportunity to inspect the structural alterations and improvements undertaken during this summer."

RECTOR'S ANNIVERSARY

Jubilee exercises were held at St. Paul's Church, Kensington avenue, in honor of the twenty-fifth anniversary of the installation of the rector, the Rev. Edwin J. Humes. At the conclusion of the evening's programme he was given a purse of \$1,000 from the congregation.

ORGANIZING FOR SEAMEN'S CHURCH INSTITUTE

Prominent women of Philadelphia have organized chapters of the Women's Auxiliary of the Seamen's Church Institute. During the last week two new organizations began campaigns to assist in raising \$491,000 for erection of the sailors' hotel at Second and Walnut streets. Two new chapters have been organized and Mrs. Charles Henry Scott, in charge of the work, announces the formation of eleven more as now in process.

WELCOME TO DR. VERNON

The Rev. Dr. Frank Lawrence Vernon, former Dean of the Cathedral at Portland, Maine, received a hearty welcome in Philadelphia where he arrived on October 1st to become rector of St. Mark's Church, succeeding the Rev. Elliot White.

"It is my desire to take my place in Philadelphia as a common citizen and to do my bit quietly and as well as I can," said Dr. Vernon upon his arrival here. "No man can pull more than his own weight." Dr. Vernon added that he desired nothing more in his new work than to be given the opportunity of "letting his work speak for itself, and not he for himself". He said he wished to enter quietly upon his work here and to study local problems, civic and religious, and to put his shoulder to the wheel. Dr. Vernon preached his first sermon last Sunday on Men and Angels in connection with the Feast of St. Michael and All Angels.

WHITE WILLIAMS FOUNDATION

Bishop Rhinelander has been elected president of the White Williams Foundation. Following the election of officers a business meeting was held. The session was devoted to discussion of the health of the school child.

Other officers elected were Dr. William H. Jefferys, vice-president, and Mrs. Edith Woolman, secretary.

A SHARK

Now comes a fish story—a big one—about a priest of the Church. The Philadelphia *Inquirer* prints the following on its first page:

"Cape May, Oct. 5.—While fishing on the

end of Convention Hall Pier last night, Rev. Dr. Paul Sturtevant Howe, rector of the Protestant Episcopal Church of the Advent, battled for an hour and a half with a huge shark which weighed 390 pounds and measured nine feet one inch.

"Dr. Howe was fishing for channel bass with rod and reel when he hooked the shark. He finally landed his fish on the beach, assisted by other men who were fishing from the pier.

"The shark was cut open by Charles Smith, manager of the pier. Inside was found three smaller shark and half a dozen croakers.

"Dr. Howe believes there is another shark around the pier, as he has had several bites which he did not recognize as channel bass.

"Old inhabitants say these sharks usually travel in pairs at this season of the year. The shark is on exhibition on the pier and throngs of people are coming here to view it."

NOTES

A bronze tablet in honor of nurses of the Episcopal Hospital, Philadelphia, who served in the world war, was unveiled at the Nurses' Home of the hospital on October 6th. Addresses were made by the Rev. Dr. Lewis C. Washburn and Dr. John S. Carson. The tablet bears seventy-five names.

Members of St. George's Church, east of Indiana avenue and Livingston street, have presented an automobile to their rector, the Rev. A. J. Arkin. It was a surprise gift presented upon Mr. Arkin's return from vacation.

A handsome processional cross, the gift of the parish chapter of the Brotherhood, has been presented to the Church of St. John the Divine. JAMES M. BENNETT.

A RED CROSS SUNDAY

THE FOURTH ROLL CALL for membership in the American Red Cross will be held between November 11th, Armistice Day, and November 25th, Thanksgiving Day. Sunday, November 14th, has been designated as Red Cross Sunday.

This fourth Roll Call is not a campaign, but merely the yearly opportunity for all Americans to renew their membership and pay their dues. The Red Cross represents the united Christian effort of Americans to serve humanity. For "The least of these His children" we are responsible as world neighbors—whether across the street or across the Atlantic.

On its record for the past the Red Cross appeals for full membership for service in the future. It asks that the clergy present the opportunity to the Christian citizens of America, because of the continued need for coöperation and aid. The present programme, while differing materially from that required in war time, is important and fundamentally essential.

At home and abroad—wherever disease, pestilence, famine, and disaster stalk—the Red Cross *must* aid. The enormity of the suffering in Eastern Europe is staggering. All authorities are agreed that, with winter, typhus will rage. Our Red Cross knows how to give assistance and cannot stand looking on!

The Red Cross has found in health education and in the teaching of sanitation and hygiene a work that is a continuation of its war record, for 750,000 Americans died of preventable disease last year, 200,000 adults died from tuberculosis, and 300,000 babies died before they were a year old. Health centers are being established all over the country and more than one thousand Red Cross nurses are employed to fight disease and ignorance.

INJUNCTION AND ABATEMENT LAW PROCEDURE IN CHICAGO

As Reported by the Committee of Fifteen — Woman's Auxiliary Begins Fall Work Mr. Isham Randolph—Active Mission

The Living Church News Bureau }
Chicago, October 11, 1920 }

THE Committee of Fifteen, whose purpose is "to aid the public authorities in the enforcement of laws against pandering and to take measures calculated to prevent traffic in women", has issued its fourth Bulletin, a publication which presents from time to time, various phases of the committee's work, and other items.

"The Injunction and Abatement Law still proves to be the committee's most effective weapon. Operating under this law," say the members of the committee, "we have reduced its procedure to something of a science. A report is made by every investigator, designating the number and location of every place visited. When evidence is obtained, the place is card indexed. If subsequent evidence is obtained, we send a notice to the owner. If the conditions complained of are not corrected and further evidence is obtained, we proceed under the injunction law to serve the legal notice. If that is not effective, we apply for an injunction."

Several instances are given where the owners of property have acted promptly on advice by the committee of the misuse of their property, but occasionally there are letters of a different sort. Recently a firm of lawyers in Chicago wrote:

"We have been given to understand that two of your operatives forcibly entered the house of our clients, Mrs. ——— and her daughter, at ——— Indiana avenue. We have advised our clients that the law gives them the right to protect themselves and their houses, even to the extent of taking life, and also have given Mr. ——— notice that he must stand suit for serving a notice charging her with keeping a disorderly house. We wish you to know that we are cognizant of the nefarious practices carried on, it is alleged, by the Committee of Fifteen, and that we shall take proper steps to prevent its recurrence."

In this case evidence and procedure had been taken as usual. The superintendent of the committee "wrote to the lawyers that it was their plain duty to prosecute if they had evidence that any of our investigators had violated any law and that the Committee of Fifteen would cooperate in trying to secure adequate punishment. The letter was written on July 26th. We have not heard from them since."

The bulletin expresses some surprise that a weapon so effective as the Injunction Law is not used by the constituted authorities. The Committee of Fifteen has used it effectively against nearly one thousand houses, but has yet to hear of a house closed by an official in Cook County through the use of this law.

During the four months ended August 31st, investigators obtained evidence in 253 instances, secured corroborative evidence sufficient to warrant action, and sent 56 preliminary notices to the owners and agents. Thirty-one of these acted to make unnecessary the formal notice under the Injunction Law. Twenty-five purposely or carelessly ignored the notice and "we have

been obliged to serve the formal notice." Twenty-one, upon whom the formal notice was served, took steps to avoid injunction.

No sane man will assume for a moment that vice conditions are not bad in Chicago. Many contributory influences make them so. The usual laxity prior to an election in a big city is in evidence. It seems that corrupt politics controls policemen in the various districts, and, to an extent, the entire department. But, the Committee of Fifteen is accomplishing results well worth while.

WOMAN'S AUXILIARY BEGINS FALL WORK

More than one hundred and fifty women attended the quiet day held at Christ Church, Winnetka, on September 30th when Rev. W. C. Way gave four beautiful and helpful meditations. The offering, most appropriately, was for the Greeley Memorial Fund, Christ Church having been Mrs. F. C. Greeley's home parish.

Plans have been made during the summer to carry on the work of the Supply Department—the new name for the "Box" work—along the new lines laid down, and headquarters have been secured at Trinity parish house, through the courtesy of the Rev. Mr. Clinch and the vestry.

MR. ISHAM RANDOLPH

The Church in Chicago and the Mid-West lost one of its most able and devoted members in the death of Mr. Isham Randolph in August. The Rev. George H. Thomas, rector of St. Paul's, Kenwood, where Mr. Randolph was vestryman at the time of his death, says, in recounting the sorrow of rector and congregation at the loss of Mr. Randolph:

"Mr. Randolph came to the rectory frequently, never on business, always a friend. His knowledge, his neighborliness, his position, his love of the Church, and of St. Paul's, his Christian humor and gentleness, were a gracious influence, and gifts that the rector coveted earnestly. In the vacation period, it has not been possible yet to obtain a vestry quorum, but Mr. Randolph's death is an irreparable loss to the official family of the parish. Both wardens were in the city and were present at the burial services in the Church."

CHURCH OF THE MESSIAH

One of the many undertakings begun and supported by St. Paul's, Kenwood, is the Mission of the Church of the Messiah in Avalon Park, a growing community on the South Side. The lay reader in charge tells simply and modestly of its services and its growth during the past summer.

"Prior to last June, we had but one service on Sunday, besides our Sunday school. This was morning prayer and sermon at 11 o'clock. In making calls the lay reader found that there were some people who felt it impossible to come to the morning service. He decided therefore to hold a short evening service at 4:30 P. M. (besides the morning service), at which evensong would be said, and a few hymns sung. Now our services are the same as in any normal parish, except that we have the Holy Communion only once a month.

"The mission is situated quite centrally in Avalon Park. Most of the people in the community own their homes, or are buying them. There are few, if any, renters. There are no amusements, the nearest good motion picture theatre being at 67th street; but during the school year the people gather for

a social evening in the school house. Last year they gave weekly entertainments, sang, danced, and played. With the closing of the school in June this had to be given up. One of our faithful women saw in this an opportunity for her little church. A pageant was arranged for the Church school children, and the same good woman had her piano moved over to the church building. A pianist was secured, and on July 8th the mission gave its first weekly community sing and dance. Everybody in Avalon Park was invited. About one hundred people came, and 'a good time was had by all.' This first night was an experiment, but anyone attending could see that it was a success, and it was decided to continue the dances and sings weekly.

"We at the mission feel that there are great benefits from these two months of community work. We closed lately to make way for the public school sessions. While our work was not of course of a religious nature, yet, if nothing else, it helped us become acquainted with our neighbors, helped to make the Church known in the community, and met a need in the way of a place for all the people to meet and sing, to dance and to play. We have shown our neighbors how to enjoy play. Maybe they will come to us to learn how to pray and to worship God!"

CONSECRATION OF GREEK CHURCH

On Sunday, October 3rd, the Greek Church of the Annunciation on N. La Salle street, of which the Rev. C. H. Demetry is rector, was consecrated in the presence of many distinguished clergy, including our own Bishop and a huge crowd of people. The occasion was also the celebration of the signing of the Turkish treaty. We give account of that interesting service and function in the words of the Rev. Dr. Demetry, practically as Dr. Demetry expressed them:

"On Sunday, October 3rd, Bishop Alexander of the Greek Orthodox Church of America consecrated the Hellenic Church of the Annunciation at 1017 N. La Salle street. He was assisted by five Greek speaking priests, one Roumanian, one Syrian, two deacons, and one reader. The General Consul of Greece and members of more than ten societies were present formally with their banners and flags, and some distinguished clergymen of the Episcopal Church and American gentlemen.

"The service was a most impressive one.

"At the end of the matinee the choir sang the *Te Deo* and then the Bishop and all the presbyters sang different songs of the special service of the consecration.

"Then the rector of the church, the Rev. C. H. Demetry, D.D., asked the people to withdraw from the church. The Bishop and the presbyterium stood before the doors of the church, which were closed, sang some proper songs, and then addressed to the doors the following words: 'Lift up your heads, O ye gates; and be ye left up, ye everlasting doors; and the King of glory shall come in.'

"A voice from inside replied: 'Who is the King of glory?'

"And the Bishop answered: 'The Lord strong and mighty, the Lord mighty in battle, the Lord of hosts, he is the King of glory.'

"The words were repeated three times, the doors were opened at once, and the Bishop and presbyterium and all the people entered in.

"When the clergy arrived before the holy altar, the Bishop, wearing an all white linen vestment, began to wash the altar with soap and water. Then he attached four papers at the four corners, bearing the names of the four evangelists, poured holy

myrrh upon the altar, and covered it with a white linen and a velvet cloth. He also placed thirty small portions of relics of saints in a box and a sweet smelling mixture upon the middle column; this act signifying that the Christian religion has been founded on the bones of the martyrs who had died for the holy faith.

"The walls and the columns of the church were anointed at different points.

"The Holy Mass was then said regularly with all the magnificence of the ceremonies of the Greek Church.

"After the reading of the gospel, the Bishop preached and at the end of the mass the rector of the church, Dr. Demetry, addressed the Bishop, assuring him of the loyalty and devotion of all the Greek colony of Chicago.

"In the evening the Greek colony of Chicago celebrated the signing of the Turkish treaty. Many spoke justifying the Greek aspirations, emphasizing the life, culture, and civilization of the Greek race, and expressing confidence that the civilized world would recognize the clear rights of Greece in Constantinople, the Black Sea, and in all the Greek territories of Asia Minor.

"Among the speakers the most distinguished were Bishop Anderson of Chicago, Bishop Alexander of the Greek Church in America, C. Xanthopoulos, General Consul of Greece at Chicago, the Consuls of France and Poland, and Dr. Knapp, editor of the *Chicago Journal*."

REV. M. J. VAN ZANDT TO GO TO ST. MARK'S

At the mid-day service held at St. Mark's Church, Chicago, on Sunday, October 3rd, a letter was read from the Rev. Malcolm J. Van Zandt, accepting the call of the vestry and congregation of St. Mark's, to become their rector. Mr. Van Zandt has served faithfully and well in St. Peter's parish for the last three years. He begins his new work on November 1st.

LUNCHEON TO DEPARTING CLERGY

A farewell luncheon will be given on October 21st to the Rev. C. H. Young and the Rev. J. D. McLaughlan, Ph.D., the former of whom is leaving Chicago to become rector of Howe School, and the latter to succeed Bishop Shayler at St. Mark's Church, Seattle.

H. B. GWYN.

initiated further plans for the districts. A "leaders" dinner was held in the evening. Speakers: Rev. J. A. Ten Broeck, Mr. James H. Pershing, the Bishop.

CONNECTICUT.—Plans well perfected. Diocese divided into eight local groups, in each of which a clergyman is appointed to enlist speakers and arrange conferences.

EAST CAROLINA.—Conference at Kinston on October 1st, with practically all parishes and missions represented. Determination to hold diocese up to its high mark. Last year it raised 126% of its quota. Afternoon discussion of plans. Chief speakers: Bishop Darst, Rev. L. G. Wood, Rev. Dr. D. G. MacKinnon, Ven. W. R. Noe.

INDIANAPOLIS.—Conference on October 1st in diocesan rooms agreed to adopt national plan, without modification except that compelled by local conditions.

KENTUCKY.—Conference on September 23rd, conducted by Rev. L. G. Wood, developed strong objection to renewed canvass. Reasons for an annual canvass, however, were convincingly presented by the Rev. John S. Douglas, diocesan president.

LOUISIANA.—Conference set for October 21st at Alexandria.

MARQUETTE.—Conference at St. Stephen's Church, Escanaba, voted unanimously to carry forward the national programme. The quota will be raised in every unit, but chief emphasis will nevertheless be laid upon the "spiritual" element. Diocesan and parish conferences, literature, information men, every-member canvass, preaching mission, study classes, and training workers are included in plans. Laymen, deeply interested, are offering their services throughout the diocese. Loss of Rev. J. A. TenBroeck to the national Campaign is keenly felt. Dean Burt succeeds him locally. Chief speakers at conference: The Bishop, Dean Burt, the Rev. Mr. Kemerer.

MILWAUKEE.—Conference September 22nd, at Milwaukee Athletic Club, with sixty-five members of diocesan committee from all over the diocese. Conferences and mass meetings will be held throughout October. Diocese hopes to attain its objective. Speakers: The Rev. E. Reginald Williams, Mr. F. C. Morehouse, Rev. F. E. Wilson, Mr. Carl B. Rix, Rev. B. T. Kemerer. A telegram to the Presiding Bishop and Council pledged the diocese to do its utmost.

MINNESOTA.—Preliminary meeting September 17th in St. Mark's parish house, Minneapolis, addressed by Rev. B. T. Kemerer. Later group conferences throughout the diocese. Plans for preaching mission involve use of laymen accompanying each missionary. Executive offices have been established.

NEWARK.—All-day meeting of clergy and laymen in Trinity Cathedral, Newark, on September 28th. Principal addresses by the Rev. Robert F. Gibson. Much interest manifested.

NEW JERSEY.—Conference on September 29th at Christ Church Pro-Cathedral, conducted by the Rev. Philip Cook, D.D., with representatives from sixty-four parishes and missions. Plans were presented and discussed with animation.

PITTSBURGH.—Missionary committee met Mr. Lewis B. Franklin on October 6th. Mr. H. D. W. English spoke of plans and problems, Bishop Whitehead of gains and encouragement from last year. Mr. Franklin outlined the general plan. Diocesan conference occurs on October 20th.

RHODE ISLAND.—Two parishes, All Saints', Pontiac, and St. Mary's, Portsmouth, have completed their quotas.

HOW THEY ARE FOLLOWING UP THE NATION-WIDE CAMPAIGN

WITH one exception," writes Dr. Patton, "the preparation has been exceedingly good in all the eight diocesan conferences thus far held in my itinerary in North Dakota, Montana, and in six of the dioceses and districts of the Eighth Province. Enthusiasm for the follow-up work of the Campaign and determination to continue the education and organization of the people until all the definite objectives of the Campaign are fully attained have been expressed by many at the conclusion of every conference.

"It is difficult to define in a brief article the estimate of the practical value of these conferences as expressed by all of the bishops and many of the other clerical and lay delegates. Perhaps Bishop Sumner's words are a fair statement of the general estimate. At the conclusion of the Oregon Conference, Bishop Sumner remarked: 'I cannot use language strong enough to convey my feelings as to the value of this Conference, not only as a real inspiration but as a course of definite instruction in sound methods of Church work.'

"At Salt Lake, Utah, about 30% of the parishes and missions were represented by a clerical or lay delegate. The district of Utah, owing to many serious difficulties, has not heretofore carried out the plans of the Campaign in a thorough way. Following the Conference, steps were immediately taken to begin at the beginning and go forward.

"All regretted the necessary absence of the zealous and able Bishop of Nevada at the Conference in Reno. A most important meeting in New York, much to his own disappointment, compelled his absence, but he did all in his power to promote the Conference before he left. About 60% of his small staff of clergy were present with some prominent lay delegates. Nevada has subscribed 55% of its quota. The Church in Nevada is thoroughly dissatisfied with any standard short of 100% and is resolved to continue the work until all objectives are reached and after.

"All things considered, the Conference in the diocese of Oregon, held in Portland on September 29th, was the banner conference

to date on this itinerary. The Bishop and his committee of workers, including Mr. T. W. Lethaby, the financial secretary, a laymen with rare spiritual vision and organizing ability, have from the beginning seen the spiritual and practical ends of the Campaign as one whole. They define the attainment of the financial results not as a separate product but as a necessary end, itself being one of the evidences of spiritual awakening. The Bishop and this committee have taken the positive stand that, generally speaking, there is no permanent spiritual awakening, where it does not express itself in larger giving of one's money as well as one's service for the Church's work.

"The attendance of the clergy and laity was numerically the largest of all the conferences on this itinerary. With one exception, every self-supporting parish was represented and nearly all of the organized missions. At the conclusion of the diocesan conference, a declaration was made by the Bishop and approved by the whole conference that Oregon intended, if possible, to pay every dollar of its general quota by January 1st.

"For thorough organization, combined with clear vision of the spiritual aims of the Campaign, and a fixed purpose to meet its whole responsibility, Oregon's spirit and achievement is probably not surpassed in the whole Church.

"About one hundred and fifty men were present at the dinner of the provincial synod in Seattle, including the delegates from the province. The presentation of the aims and methods of the Campaign were received with enthusiasm and conviction."

The follow-up work of the Campaign is being vigorously entered upon in most of the dioceses, and by virtue of the activity of the publicity departments we have received very full reports. This very fulness, however, drives THE LIVING CHURCH to the necessity of great condensation. We have striven in each case to give the most important facts.

COLORADO.—Conference September 21st, in connection with special council. The Bishop outlined a programme and appointed five sectional chairmen. Afternoon conferences

SOUTHERN OHIO.—Successful conference at Christ Church, Dayton, on September 29th, forty-eight congregations being represented. Excellent spirit shown. Contributions for missions were reported about five times their former amount. Speakers: Rev. B. T. Kemmerer, Rev. B. H. Reinheimer.

WESTERN MASSACHUSETTS.—All-day conference in All Saints' parish house, Worcester, on September 28th, with large number of delegates from the convocation. Archdeacon Mott presented the Rev. R. Bland Mitchell as leader, and the conference thoroughly justified the gathering of busy people.

SYNOD OF THE NORTHWEST

THE SYNOD of the Sixth Province met in Trinity Cathedral, Davenport, Iowa, from October 3rd to 6th. "Scrapping" its constitution and canons, it reorganized in compliance with the new constitution and canons of the General Convention and adopted new ordinances presented by the Bishop of Minnesota and Mr. J. H. Pershing of Colorado.

The Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa, was elected president of the province, the Rev. E. A. Knickerbocker, Red Wing, Minn., secretary, and Mr. F. W. Paine, Duluth, Minn., treasurer.

The fellowship created each day by the early Communion, the beautiful music, the courageous sermon by the Bishop of Colorado, and the opening service gave a character of calmness and courage to the synod. Three bishops were unable to attend. Some dioceses did not have all their delegates present. Some very dismal though no doubt true pictures were presented not only of the state of the Church but of the condition of society, but no one questioned the challenge of the tasks before the Church and everyone seemed to be in an acquiescent mood to carry out faithfully the programme of the Presiding Bishop and Council.

The Rt. Rev. F. A. McElwain, D.D., was elected chairman of the Court of Review. The Rt. Rev. I. P. Johnson, D.D., heads the committee on the state of the Church.

Besides effecting organization, the synod resolved to set the various departments in motion. A strong determination to do aggressive work gripped the synod after Bishop Morrison delivered a searching analysis of why the Church has not grown more in the Mid-West. He declared that the Church failed because it could not cope with the environment and never has been indigenous to the western plains. "We failed to take sides on the question of slavery. We have played cards and danced. We have not captured the heart and imagination of the people."

The first rising tide of enthusiasm broke through the synod when Bishop Johnson delivered a vigorous address on the Nationwide Campaign.

The Rev. A. W. Ryan, D.D., presented a resolution commending all humane work among little children and helpless dumb animals. The synod resolved to ask the Presiding Bishop and Council to make such work a part of the regular programme of the Church.

The Rev. H. B. Wilson, presenting the cause of Spiritual Healing, discovered that the Synod was wide awake on the subject, some of the delegates having opinions of their own.

Mr. Lawrence Choate represented the Brotherhood of St. Andrew. The Rev. Dr. C. H. Boynton interested the synod greatly in the programme of religious education. Steps will be taken to establish summer schools in the province and to urge the "Gary plan" throughout the province.

Few discussions were as lively as that provoked by the Rev. F. F. Kramer, D.D., Warden of Scabury, who spoke on Recruiting the Ministry. A resolution was passed asking the clergy to preach on the call of the ministry and to conduct "Life Work" conferences for boys.

Social service came in for some rapid-fire discussion. The Rev. C. N. Lathrop outlined policies and made cordial overtures of coöperation.

Bishop McKim of Tokyo made the address on Foreign Missions in the place of Dr. John W. Wood, and gladdened the synod with his record of Church progress in Japan.

The Sunday night addresses, on the relation of the Church pulpit to social, political, and economic questions, by Bishops Faber and Remington and Mr. Pershing, were heard by a very large congregation.

The synod of 1921 will be held in Denver, Colo., for four days beginning with the last Sunday in September.

CONSECRATION OF VERMONT CHURCH

ON WEDNESDAY, September 22nd, St. James' Church, Woodstock, Vt., was consecrated by the Rt. Rev. George Y. Bliss, D.D., Bishop Coadjutor.



ST. JAMES' CHURCH, WOODSTOCK, VT.

Last May there was a debt of about \$4,373 on the church. On nomination of the rector, the Rev. Lawrence Amor, a committee was appointed to raise funds, and it met with such generous support that on August 27th the debt was wiped out and the date of consecration set.

The service of consecration was preceded by an early Communion, when the celebrant was the Rev. John White, who also read the sentence of consecration at the second service. The Rev. Charles S. Lewis preached. Luncheon was served by the Ladies' Aid Society at the Country Club to about one hundred and twenty, including Bishop Bliss, the Rev. Messrs. Lawrence Amor, John White, George Ladd, Richard Dow, W. E. Baker, H. H. Hines, and Mrs. Jane B. Jones, the oldest communicant of the parish, for over eighty years a regular and faithful worshipper. A telegram was read from Bishop Hall, sending his congratulations and blessing.

BISHOP LAWRENCE ON THE ENGLAND OF TO-DAY

IN AN exceedingly interesting paper printed in the Boston *Sunday Herald*, Bishop Lawrence writes of the England and the Englishmen that he was privileged to see during the past summer when he attended the Lambeth Conference. One contrast he noted between English and Ameri-

can conditions was the few automobiles, especially private automobiles in the roads of England, and even in the streets of London as compared with this country.

"In the five hours run on the train from Liverpool to London," he says, "I saw only two motors on the road. This of course is a strong statement, but there is little cheap motor construction in England. One sees some Ford cars, but the average Englishman cannot afford any kind of a motor, even a cheap one, if he could get it. The price of petrol is high, but the real fact is that the average Englishman has very little money to spend. And herein one strikes one of the finest traits of their character to-day. They have fought a war for liberty and self-existence, and it has cost a lot, and they know it. There are a few profiteers and a few people who in one way or another have goodly incomes; but the great body of the people, those who ten years ago had large incomes, as well as those of moderate wealth, are economizing and they say mighty little about it and complain less. Taxes are very high upon even the modest income, and when a man with a moderate salary finds that ten shillings out of twenty have gone in taxes, and that the buying value of the ten that are left is greatly reduced, he sets his house in order to meet the situation; and, as I have suggested, the quiet, cheerful, and dogged way in which they are meeting it is most admirable.

"As compared with their former conditions, the mechanics and laborers of England are probably most comfortably off. Those who were formerly rich are now heavily strapped by entails, accrued responsibilities, and taxes, and a great body of people with modest incomes, tradespeople, salaried people, clerks, teachers, and clergy, are each and all of them counting their sixpences and shillings and living within their means.

"In old days a bishop used to have his coach and four. When the Lambeth Conferences were adjourned at about six o'clock in the evening, there might be two private motors, that of the Bishop of London, and the Bishop of St. Albans, and perhaps two taxis waiting, and the other 240 bishops would take to the busses and tramcars. And an interesting thing is in the mingling of the sense of relief on the part of many people with that of regret. The Englishman who has inherited a large estate loves it for his family's sake and its own sake, but he has for years, consciously or unconsciously, felt the burden of it. Some of the more acutely conscientious have questioned the justice of it, and they have not quite known what to do.

"One is amazed at the strong, quiet, and hopeful way in which the English nation to-day is meeting the tremendous problems which thicken around them. At home the financial, the social, and the labor problems take the lead. They have in broader outlook the problems of Ireland, the possible misunderstandings with France, the treatment of Germany, the Balkans, Palestine, Persia, Egypt, India, and Russia. Each and all of these present questions which must be settled by some one in London within 24 hours.

"So far as I met Englishmen there was no one of them that did not have the kindest feelings for the Irish people as a people. They want to do what is right, but the English are not Irish and never have been. Hence with the best of intentions they blunder. And to-day they seem to be as much at sea as they ever were. The only answer of the average, common sense Englishman when asked what England is going to do to the Irish is, 'When the Irish people, south and north, have settled among themselves

what they want, then we can begin to act intelligently, but if every step that we take is going to be met by the threat of civil war on the part of the north or of the south, and the Irish are going to cut their own throats, what can we do but worry along in the hopes that they will come to an agreement some day? And then we may be able to agree with all of them."

BECOMES RECTOR OF BALTIMORE PARISH

THE PARISH of St. Michael and All Angels, Baltimore, losing its rector, Dr. Philip Cook, by reason of his consecration to be Bishop of Delaware, has received an acceptance of its call from the Rev. Dr. Wyatt Brown, now rector of the Church of the Ascension, Pittsburgh. Dr. Brown will enter upon his new duties on the first Sunday in November. It is worthy of notice that he follows three rectors in succession who have been consecrated to the episcopate, being Bishops Murray, Fiske, and Cook.

Dr. Brown was born in Eufaula, Alabama, February 14, 1884, and is a graduate of the University of the South. He was ordained in 1908 as deacon and in 1909 as priest, both by the present Bishop of Alabama, and his ministry was in that diocese until 1913, when he accepted the rectorship of Trinity Church, Asheville, North Carolina. In 1915 he went to the Church of the Ascension, Pittsburgh, as rector, and is now concluding his work in that city.

NEW RECTOR OF HOWE SCHOOL

THE VACANCY occasioned in the rectorship of Howe School by the lamented death of the Rev. John H. McKenzie, D.D., has been happily filled by the choice and acceptance of the Rev. Charles Herbert Young, for the past sixteen years beloved rector of Christ Church, Woodlawn, in the diocese of Chicago.

The Rev. Mr. Young's acceptance of this important post will assure to Howe School maintenance of all the high standards in scholarship, religion, and manly character for which the former rector so conspicuously stood.

ON DR. HUTCHINSON'S REMOVAL FROM PHILADELPHIA

WRITING in the (Philadelphia) *Church News*, Clinton Rogers Woodruff says of the removal of his rector, the Rev. Charles S. Hutchinson, D.D., who leaves St. Clement's parish in that city to become Dean of All Saints' Cathedral, Milwaukee:

"When Father Hutchinson said in his letter of resignation that his recollections of his life among the people of St. Clement's would always be of the tenderest and happiest possible, he was likewise voicing their feelings about him. There is but one opinion in the parish about his leaving—that of keenest sorrow and regret, coupled with a willingness to bear both cheerfully that he may enter upon a wider field of opportunity and usefulness.

"Under the rectorship of Dr. Hutchinson the far-reaching plans of Father Moffett [his predecessor] were brought to a full fruition and developed to a point that a generation ago seemed beyond the most sanguine hopes and ambitions. He leaves the parish vastly improved on the material side and in a sound financial condition, thanks to a splendid coöperation with a willing vestry.

"It is upon the spiritual side, however, that Father Hutchinson has made his greatest contribution. An attractive preacher, a wise and helpful confessor, a devoted priest, he has not only continued the high tradi-

tions of St. Clement's, he has developed and increased them. The parish has gained in its influence and leadership in the Catholic Movement within the diocese and Church at large through his wise and untiring efforts. Earnestness and zeal have been the characteristics alike of priest and people. To paraphrase a statement of the late William S. Price, the one-time chancellor of the diocese, the greatest of all progress at St. Clement's is the good that has been done to the souls of the many who have been so fortunate as to come under the influence and power of her teachings and ministrations. Surely no greater tribute can be paid to those responsible for such a tribute, and to no one in the succession is a greater share of the responsibility due than to the Dean-elect of All Saints' Cathedral, Milwaukee, the Rev. Charles S. Hutchinson, D.D., for fifteen years the beloved and useful rector of St. Clement's, Philadelphia.

"The prayers of a grateful congregation follow him!"

PROVINCIAL CONFERENCE OF G. F. S.

THE GIRLS' FRIENDLY SOCIETY of the Fifth Province has issued its programme for the conference which meets in Christ Church parish house, Cincinnati, Ohio, on Friday, Saturday, and Sunday, October 22nd to 24th. Registration of visitors will be accompanied with afternoon tea from 2 to 6 P. M. on Friday, and at 7:30 there will be a general meeting for associates, members, and friends. On Saturday morning at 10:30 there is a double programme, with choice between informal conferences on Housing, Friendly Scout Troops, Programmes, etc., and a series of sight-seeing trips to local points. At 2:45 P. M., an open meeting will be addressed by Miss Frances Sibley, the Rev. C. N. Lathrop, Miss Jeanette Ziegler, and Miss Margaret McGuffey, followed by a discussion of the third central rule. A visit to a private art gallery will be followed by supper and a dance.

On Sunday at 7:30 a corporate Communion at St. Paul's Cathedral will be followed by breakfast. Bishop Coadjutor Reese will be the preacher at a festival service in Christ Church at 4 P. M.

NEEDS OF WORK AMONG NEGROES

ACCORDING to a report presented to the American Church Institute for Negroes at a meeting on September 30th, the aggregate expenditure needed for the nine schools affiliated with the Institute is now about \$228,000 annually. The expense of carrying on Hampton Institute for the past year with about 1,500 students and children in the practice school was twice this sum. The higher cost of everything and the maintenance of a right standard of teaching require this large expenditure. While the work done at Hampton, as is well known, gives results ample for the expenditure, yet it is undoubtedly true that the money expended in carrying forward these schools of the Church brings an even larger return in the number of men and women fitted to do real and good work for their fellows and for the country. The board of the American Church Institute will, therefore, ask the Presiding Bishop and Council for an appropriation of that amount at its October meeting.

Unhappily the depleted condition of the Church's treasury, the delay on the part of so many dioceses in conducting the Nationwide Campaign, and the only partial success of that movement, make it probable that the schools for negroes under Church auspices, which are doing such remarkable work, will

be greatly embarrassed for the funds necessary for their support, unless some escape from the Church's dilemma can be provided.

IN ARMENIA

"AMERICA SAVED Armenia from starvation last year!"

Clarke V. Vickrey, secretary of Near East Relief, has returned to America after a three-months' tour of inspection throughout the Caucasus and Armenia. The words are his.

"At least half a million are living to-day who would have perished had it not been for American philanthropy. Dr. Ohandjian, the premier and president of the Armenian Republic, governors, mayors, and all in authority unite in their expressions of deep appreciation of what America has done for Armenia.

"Armenia is not a beggar nation. The Armenians in proportion to their population probably lost more men in open battle than any other of the Allies.

"But since the armistice Europe has practically deserted her Asiatic allies. Two years after the armistice and hundreds of thousands of Armenians are still refugees and exiles. The peace treaty with the Turks is not yet effective.

"Industrially, the Armenians are the most thrifty and progressive people of the Near East. This year even under almost insurmountable handicaps—in exile—without adequate implements, oxen, or seed, they have contrived to raise enough food to last for eight months, but must have enough aid to tide over the other four months and to care for the hundred thousand or more orphans left by the ravages of war, massacre, and deportation.

MEMORIALS AND GIFTS

A MEMORIAL window, in memory of the late Rev. Frederick S. Sill, D.D., rector from January 1884 to October 1, 1918, was unveiled on October 3rd, at St. John's Church, Cohoes, N. Y., by his daughter, Mrs. Sherman A. Murphy. The present rector, the Rev. Ernest J. Hopper, preached. The window whose subject is the Angel of the Resurrection is inscribed:

"In Memoriam
THE REV. FREDERICK SCHROEDER SILL, D.D.
Rector 1884-1918
Died, July 25, 1919
'Resurgam'."

Other gifts at this time included a silver bowl for use in the Communion service, in memory of Myrtis Siceer Nason, given by her mother, Mrs. Walter Siceer, and a gift of \$1,000, the income to be used for the altar, chantry, and chancel, in memory of Miss Harriet E. Bateson, from her sister, Mrs. Marshall Hoyt.

A MEMORIAL window in memory of deceased members of the Church school of St. Thomas' Church, Terrace Park, Ohio, was blessed by the rector, the Rev. George Thomas Lawton, on September 26th.

ALBANY

RICHARD H. NELSON, D.D., Bishop
Jubilee of Rev. James Caird

THE REV. JAMES CAIRD, of the Church of the Ascension, Troy, celebrated his golden jubilee on Sunday, October 4th. Mr. Caird left the Philadelphia Divinity School on graduation to go direct to Troy, where he was assistant for two years at St. John's Church, and had charge of the Sunday school on Ida Hill. In 1873 he became rector of the new Church of the Ascension, which was built in an almost entirely un-

settled district, but is now the centre of a popular residential neighborhood, with a proportionate increase in the congregation. In 1891 Mr. Baird became a member of the Standing Committee of the diocese, and for the last thirteen years has been chairman of that committee. A beautiful memorial window unveiled on his anniversary, on the east side of the auditorium, was given by Dr. Bela Ward in memory of his wife and father and mother. Many flowers were given in sets of fifty by different guilds, and an affectionately worded telegram of congratulation was received from Bishop Nelson, who had arrived in Albany too late to take part in the anniversary. The *Troy Times* of that date contains many articles from leading citizens and parishioners, who speak in the most affectionate and appreciative terms of the rector of the Ascension.

CENTRAL NEW YORK

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

Ministerial Association—New Organ—Anniversary—Girls' Friendly Society

AT THE Syracuse Ministerial Association on September 27th, the Rev. Dr. Henry Harrison Hadley presented the Lambeth proposals for unity. The discussion was so general that it was necessary to extend the allotted time. Dr. Hadley maintained, according to press reports, that it was an advanced position on the part of the Church, "which was willing that its clergy should accept a commission from another denomination". Granting this position, denominational ministers contended that they were expected to concede too much, in that they were asked to submit to episcopal ordination. The Rev. Dr. Hadley and the Rev. A. A. Jaynes were elected new members. The association accepted an invitation to attend the Methodist conference in a body on October 1st.

AT THE Michaelmas evening service at St. George's Church, Utica (Rev. Jesse Higgins, rector), a new three-manual organ, built by Buhl and Blashfield of Utica, was used for the first time. Hugh MacKinnon, F.A.G.O., organist at Grace Church, played the choral service and gave a short organ recital, and the Rev. Octavius Applegate made a short address of congratulation. The organ is most modern, with exceptional tonal quality.

THE FIFTH anniversary of the consecration of the Bishop Coadjutor was observed by a celebration of the Holy Communion in St. Paul's Church, Syracuse, when Bishop Fiske was assisted by the rector, the Rev. Henry Harrison Hadley, D.D. Bishop Fiske returns to his old parish church in Baltimore to assist in the consecration of his successor, Dr. Philip Cook, to be Bishop of Delaware.

THE GIRLS' FRIENDLY SOCIETY of Calvary Church, Syracuse (Rev. Theodore Haydn, rector), opened their year's programme with a supper meeting, at which Miss Mary Huntington, daughter of the first Bishop, an associate of the parish branch, and a member of the parish from its earliest days, was an honored guest.

RETREATS ARE to be conducted during October in St. George's Church, Utica, and in one of the parishes of Syracuse, not yet determined, by the Rev. Spence Burton, S.S.J.E. The retreat in Utica is under the auspices of the Sisters of St. Margaret and will be held on October 26th.

THE VESTRY of St. Mark's Church, Clark Mills (Rev. H. Bruce, rector), has decided to make an addition to the present parish house. Thirty feet will be added, to contain a chapel which can be screened off from

the rest of the hall. Choir rooms for women and men have been provided by partitioning the large vestibule.

THE JUBILEE of the Church of the Good Shepherd, Binghamton (Rev. H. C. Staunton, rector), will be observed during the octave of All Saints.

A THREE days' preaching mission will be conducted in St. Paul's Church, Aurora (Rev. E. G. White, rector), by Fr. Whittemore, O.H.C., from December 5th to 7th.

ON SUNDAY, October 3rd, the first students' weekly Communion of the year was held at St. John's Church, Ithaca (Rev. Henry P. Horton, rector). Through the efforts of the university pastor, the Rev. Cyril Harris, who has the status of diocesan missionary in charge of the Church students at Cornell, and an efficient executive committee of students, the incoming freshman class was so thoroughly reached that an even hundred students were present. Breakfast was afterward served in the parish house. This special service followed by breakfast proved very successful last year as an opportunity for instruction in matters of especial value for young people at the
(Continued on page 842)

9999 ARGUMENTS SETTLED

Campaign Guide Just Issued in Washington for Free Distribution

WASHINGTON, D. C. (Special)—One of the most useful documents ever issued in the Nation's capital has just made its appearance. This valuable pamphlet gives a biography of the candidates, the party platforms, and accurate tabulation of the results of other Presidential elections, together with thousands of facts and figures which every voter needs for convenient reference to settle campaign arguments and describes in simple, understandable language our complicated electoral system.

The booklet is being distributed free to *Pathfinder* subscribers, but readers of THE LIVING CHURCH may also secure it by sending 10 cts. to the editor of *Pathfinder*, 20 Langdon Station, Washington, D. C., for the next 8 weekly issues of that remarkably illustrated magazine. No matter how well supplied you are otherwise, the *Pathfinder* will give you a better understanding of national affairs, and those who desire to keep step with what is happening in the world and the significance of events will welcome this unbiased weekly magazine which already has over a million readers. The 10 cts. does not repay the editor but he is glad to invest in new friends.—Advt.

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|--------------------------------------|----------|
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| (cold) (8 fl. oz., exclusive of ice) | |
| Coca-Cola—1 drink, 8 fl. oz..... | .61 gr. |
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CENTRAL NEW YORK

(Continued from page 841)

formative period, and as a means of promoting a real feeling of fellowship among the Church students. The arrangement will be continued throughout the year.

CONNECTICUT

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

Laymen's Service League—Clerical Association—
Convocation of New Haven—Instructing
Colored Women Voters—"Sundays at
Church" Crusade—Burglaries

FEELING THE need for more definite expression of service, the laymen of the parishes of Bethel, Danbury, Newtown, Redding, Ridgefield, Sandy Hook, and Wilton have formed a laymen's service league, and have drawn up in the form of a constitution a statement of purpose. The League "will aim to advance the Kingdom of God by enlisting the laity in an energetic and sustained effort to be truly serviceable in their respective communities. Holding ever before it as its ideal a vitalized and consecrated laity, it will try to keep alive the spirit of coöperative effort brought into existence by the great war and reëchoed in the Nation-wide Campaign. Its members, while availing themselves of the priceless privilege afforded by our beautiful church services of manifesting their love to God, will not be unmindful of 'the second great commandment which is like unto it—Thou shalt love thy neighbor as thyself'. Deriving their inspiration from the Church, they will under the guidance and leadership of the clergy make a direct and personal appeal to the marginal elements of the community—the poor, the unsuccessful, the discouraged, the isolated, the lonely, and the churchless. In short, they will try to realize in practice the full significance of 'Neighborliness'. This will be done without a suggestion of competitive sectarianism but in full sympathy with other religious workers, in the broadest spirit of Christian fellowship and brotherhood."

THE ANNUAL meeting of the New Haven Clerical Association was held in Trinity parish house, New Haven, on October 4th. The Rev. J. Frederick Sexton was elected president and the Rev. Francis B. Roseboro was reëlected secretary-treasurer.

THE FALL MEETING of the convocation of New Haven was held in Trinity Church, Waterbury (Rev. Dwight W. Graham, rector), on September 12th. Holy Communion with sermon by the Rev. Stewart Means was followed by luncheon and a paper by the Rev. Anthon T. Gesner, Some Thoughts on Preaching.

IN ST. LUKE'S parish house, New Haven (Rev. O. W. Bowles, rector), on Sunday afternoons during October the State Federation of Colored Women's Clubs is holding meetings to instruct women voters in the duties and responsibilities of enfranchisement.

ST. PAUL'S CHURCH, New Haven (Rev. Henry Swinton Harte, rector), had a "Month of Sundays at Church Campaign" last Advent that was so successful and brought so many people to church—consecutively that it has grown this fall into a "Three Months of Sundays at Church Crusade" starting with the first Sunday in October. Preliminary to the crusade the rector sent a personal letter to every member of the parish stating its purpose and enlisting their coöperation. Then he is sending each week during the crusade a series of letters addressed to distinct groups of people, bearing titles such as, "To Fathers of Boys in

St. Paul's Parish", "Do You Believe in Life Insurance" (a letter to parents), "Your Call to Service" (a letter to men), etc.

CHRIST CHURCH PARISH, West Haven (Rev. Floyd S. Kenyon, rector), enjoys the rather unique position of being the exploiting ground for a thief who for the past year or more has systematically burglarized parish house and rectory. A series of minor happenings culminated on Sunday morning, September 26th, in a bold attempt in the women's choir room. Several pocketbooks were rifled, one of a substantial amount, the robbery evidently taking place during the morning service. About a year ago a similar robbery was perpetrated, but was not reported at the time in the hope that the culprit might be found. The rector has had clothing and other valuables taken from the building, while the rectory has been burglarized so many times as to have become monotonous.

PLANS ARE under way for erection of the nave of the new church for St. James' parish, Westville (Rev. J. Frederick Sexton, rector), during 1921. This will be the first unit of the contemplated parish plant. The rectory has recently been largely redecorated.

In place of the Folded Kalendar for 1921

the Lectionary pages, with detailed explanation, are printed in a 24-page pamphlet, three weeks to the page, entitled

The Desk Kalendar

The Lectionary for that year alone is specially set forth by the Joint Commission, by authority of General Convention. Copies of this publication will be essential therefore for the Lectern and the Vestry Room.

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CONNECTICUT CHURCHES that have recently declared for free pews are St. John's Church, Bridgeport; Christ Church, Hartford; and St. Stephen's Church, Ridgefield; and 85 per cent. of the churches in the diocese now have free pews.

ST. JAMES' PARISH, Danbury (Rev. Aaron C. Coburn, rector), will start work on its new parish house early next spring. The building will cost not less than \$125,000 for erection and equipment but will be adequate for the needs of the parish.

THE ANNUAL MEETING of the New Haven Missionary Association was held in Trinity parish house, New Haven, on October 4th, the speaker being the Rev. George B. Gilbert, general missionary of Middlesex county.

THE CONGREGATION of the Good Shepherd, Tyler City, have put a new shingle roof on the chapel.

DALLAS

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

St. Andrew's Parish, Fort Worth

THE VESTRY of St. Andrew's parish, Fort Worth, has had the unique experience of coming through the summer, when many parishioners were away, with all fixed charges paid, all bills in the accountant's hands paid, several items paid for extraordinary expense, and balances in all the parish funds—an aggregate of nearly \$6,000 paid in July and August. Following his custom, the rector delivered his annual charge to the congregation on the last Sunday in September, summarizing recent achievements of the parish and outlining plans and policies. He explained the new administrative system of the Church—which would soon be given effect through a parish council—as “a distribution and enhancement of authority and responsibility in the process of still further democratizing the Church”; and set before the parish as chief objectives of the year (1) an advanced line of educational and recreational activities for the young people, including Boy Scout and Brotherhood work, (2) a new budget and canvass to cover the whole work in 1921 and the sale of more shares of the debt on the church building, and (3) a more systematized hospitality and fellowship.

DELAWARE

PHILIP COOK, D.D., Bishop

Bishopstead Repairs—Church Club Reception—Church League Reorganizations

EXTENSIVE REPAIRS, which will cost about \$25,000, are being made at Bishopstead, the official residence of the Bishop. This old house, one of the landmarks of Wilmington, has been the episcopal residence since Bishop Lee's time, and was built about 150 years ago.

THE CHURCH CLUB of Delaware held an informal reception to the Rt. Rev. Herbert Bury, D.D., Bishop of the Anglican Churches in Northern and Central Europe, in Trinity parish house, Wilmington, on October 4th. On the previous Sunday the Bishop preached in Trinity and Immanuel Churches. On Tuesday, October 5th, he addressed the chamber of commerce at the Hotel du Pont.

THE CHURCH LEAGUE will hold a reorganization meeting in the parish house of St. Andrew's Church, Wilmington, on October 20th. There will be a banquet in the evening, with addresses by Bishop Gravatt, of West Virginia, president of the League, Bishop Jett, and others. The purpose of this meeting, as announced in the press, is

to inaugurate a nation-wide movement for preserving the integrity and individuality of the Church. The League has been dormant during the period of the war.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

At Montoursville

THE WOMEN at Montoursville gave their annual corn roast recently and netted about \$60. The material for the feast was raised in the garden of the rectory, which had been plowed, planted, cultivated, and reaped by members of the congregation, for the benefit of the parish. This parish has been without a clergyman since July 1st. Sunday services have been regularly maintained by lay readers, without diminution of the congregation. Members of the congregation meet every week for religious instruction, discussion of the business of the parish, and for social purposes.

KANSAS

JAMES WISE, D.D., Bishop

Student Workers

THE DIOCESAN commission of Student Workers acting in coöperation with the missionary district of Salina is meeting in St. Peter's Church, Pittsburg (Rev. James De Wolfe, rector), from October 12th to 14th. The commission has invited besides its own members (student pastors with a lay delegate from each college center) the four rural deans and the educational secretary of the diocese, as well as the heads of Bethany College and St. John's Military School. More students than ever before have entered as “Episcopal” at the four college centers of Kansas.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop
W. BERTRAND STEVENS, Ph.D., Bp. Coadj.

Mortgage Paid — Debt Removed — Clericus Luncheon

ALL SAINTS' CHURCH, Riverside (Rev. R. A. Kirchoffer, rector), by borrowing \$400 on a parish note, has just paid off a long standing mortgage of \$1,500 upon its rectory.

ERECTED IN 1911 the Church of the Good Shepherd, Hemet, in the San Jacinto mountains, a little over a year ago, with other adjacent missions, was placed in charge of the Rev. Mortimer Chester, of the diocesan missionary staff. A debt of \$1,000 at that time was in June reduced to \$400, and the congregation celebrated the Feast of St. Michael and All Angels by wiping out the balance. The church will be consecrated by Bishop Johnson on December 19th.

THE LOS ANGELES clericus gave a luncheon in honor of the Rev. W. Bertrand Stevens, Ph. D., Bishop Coadjutor-elect, at the Los Angeles Athletic Club, on October 4th. Thirty-five of the clergy were present, with Dr. Stevens and Bishop Johnson as guests of honor. The Rev. Robert L. Windsor, president of the clericus, presided. Bishop Johnson gave a word of affectionate greeting, and the Rev. Robert B. Gooden, headmaster of Harvard School for Boys, made a strong address of welcome, to which the Bishop Coadjutor-elect, whose consecration takes place October 12th, responded.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Woman's Auxiliary

THE Woman's Auxiliary of the province met in Portland on September 28th and



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MILWAUKEE, WIS.

29th, with seventy-five delegates, of whom forty-five were from outside the diocese. On Tuesday evening, the opening service was held in St. Luke's Cathedral, at which the Bishop of Maine spoke, urging coöperation and the spirit of unity, and the Rev. Theodore Sedgwick gave an address on the Church Service League. The next morning a corporate Communion at St. Stephen's Church, the Bishop being celebrant, was followed by a breakfast for the delegates in the parish house. Business sessions were held in the Cathedral parish house, with Mrs. Herbert Payson, president of the Maine Auxiliary, in the chair. Miss Eva D. Corey made a clear and inspiring address on the Church Service League, and the relation of the Woman's Auxiliary to it. Other addresses were made by Mrs. G. K. B. Wade, head of the supply department in New York, Mrs. Willoughby Cummings, who led the women of Canada in the Forward Movement; Mrs. E. A. Fisher of Massachusetts, and Mrs. Harold L. Berry of Portland. On Wednesday noon, the Very Rev. Frank L. Vernon, D.D., gave a meditation. In the evening, at the closing service in the Cathedral, the Rev. Franklin J. Clark, secretary of the Presiding Bishop and Council, spoke on the Nation-wide Campaign, and the work for women.

MONTANA

WILLIAM F. FABER, D.D., Bishop

Death of Pioneer

WILLIAM A. CHESSMAN, a pioneer of Montana, and loyal Churchman from the days of Bishop Tuttle, one of the active vestrymen of St. Peter's Church, Helena, to his last days, died in the see city on October 2nd in his ninety-first year. Mr. Chessman was a miner in the early days, sat as a member of the constitutional convention, and served five terms in the territorial legislature. He was buried from St. Peter's Church, October 4th.

NEWARK

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

Automobile Collides Disastrously

THE REV. WILLIAM W. S. HOHENSCHILD, rector of St. Agnes' parish, East Orange, has recovered from injuries suffered September 30th when a trolley car struck the automobile funeral coach in which he was returning from a cemetery. He was taken unconscious to St. Mary's Hospital, Orange, where he remained nine days. Mr. and Mrs. Carl Geyer, who were with Mr. Hohenschild, suffered even more severe injuries.

OHIO

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

Rededication of Christ Church, Lima

CHRIST CHURCH, Lima, Ohio, was rededicated, after extensive alterations, on Sunday, September 27th, by Bishop Du Moulin. In his address the Bishop spoke of the great courage required to build in such times as these. The total cost of the building is \$35,000 to \$36,000, of which \$23,000 has been raised on cash pledges to be paid by January 1921. In the chancel and nave two memorial windows, designed and executed by Heaton, Butler, and Bayne, of London, England, depict The Nativity and the Supper at Emmaus. The interior was designed and furnished by Spaulding and Co., Chicago. The organ was rebuilt by J. R. Brown of Toledo, Ohio.

This is the first church constructed since the inauguration of the Nation-wide Campaign.

PHILIPPINE ISLANDS

GOUVERNEUR F. MOSHER, Miss. Bp.

Two Bishops at Zamboanga and Jolo

ON THE Seventh Sunday after Trinity, July 18th, the Church of the Holy Trinity, Zamboanga, Island of Mindanao, was honored by having Bishop Logie Danson, the Bishop of Labuan and Sarawak, Borneo, officiate at the parish Eucharist, being the first time he had ever used the office provided by the American Church. At Matins he read the lessons and preached a most helpful sermon. The Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands, read the opening service at matins and after the second lesson baptized an infant. The Rev. R. T. McCutchen, priest in charge, read the prayers. The two bishops accompanied by their wives and the Rev. Mr. McCutchen left that evening for Jolo, where Bishop Mosher and Mr. McCutchen permanently established St. Paul's Mission. This congregation has been in the formative period for some time and it is hoped that a proper chapel may soon replace the present rented quarters. Without a resident priest they conduct services every Sunday, lessons and addresses given in both English and Chinese. The priest from Zamboanga gives them a monthly service.

QUINCY

EDWARD FAWCETT, D.D., Bishop

Synod of the Clergy

A SACRED SYNOD of the clergy of the diocese was held at St. Paul's Church, Warsaw, on September 30th, beginning with solemn choral Eucharist at which Bishop Fawcett was celebrant. The Bishop spoke in the morning on the spiritual and external sides of the work of the priesthood. In the afternoon the rector, the Rev. George Long, presented the Nation-wide Campaign, which was further discussed by the Bishop and clergy. It was decided, wherever practicable, to hold the canvass in January, on the Sunday after the annual synod. There was also much discussion of the advisability of "popular" non-liturgical services on Sunday evenings, and also of various ways of making connection between Church school and public school.

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RHODE ISLAND

JAMES DEWOLF PERRY, JR., D.D., Bishop
Clerical Club — Convocations — Parish Day —
Christian Education

MANY OF THE clergy were present when the Clerical Club met at Grace Church parish house, Providence, on October 4th, to greet Bishop Perry after his return from the Lambeth Conference. The Bishop spoke on the changes he noticed in England socially, politically, and ecclesiastically. Later he is to call a special conference of the clergy to consider especially what was done at Lambeth.

DATES AND plans have been arranged for meetings of the four convocations. On All Saints' Day from 5 to 9:30 P. M. the Narragansett convocation will meet at Christ Church, Westerly, the Newport convocation will meet at Trinity Church, Newport, on November 3rd; the Pawtucket convocation, November 4th, at Christ Church, Lonsdale; and the Providence convocation at Grace Church, Providence, November 5th, all from 5 to 9:30 P. M.

ST. MARTIN'S CHURCH, Providence (Rev. A. L. Washburn, rector), celebrates its parish day on November 11th. There will be three celebrations of the Holy Communion. The preacher at 11 o'clock is to be Dean Rousmaniere of Boston. The rector's brother, the Rev. Henry Washburn, D.D., Dean of Cambridge Theological School, will make an address at an afternoon children's service. At night, there will be a solemn *Te Deum* and a sermon by the Rev. William Harman van Allen, D.D., followed by a reception in the parish hall.

THE COMMITTEE on Christian education will conduct a mission at All Saints' Memorial Church, Providence, on November 5th, 6th, and 7th, for teachers, parents, rectors, and older boys and girls.

SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop
Council of Colored Clergy

THE ANNUAL COUNCIL for colored Churchmen of the diocese met in St. Mary's Church, Columbia, on September 22nd and 23rd, beginning with celebration of the Holy Communion by the Bishop, assisted by the Suffragan Bishop of North Carolina and Archdeacon Baskerville.

The Bishop gave an interesting account of the Lambeth Conference outlining some of the great problems which confront the church to-day. A business meeting followed when Bishop Delany's report was read.

The afternoon session was devoted to the Archdeacon's address. At the evening service the Rev. J. Clyde Perry preached. Evening prayer was said by the Rev. Messrs. J. R. Jones, St. Julian P. Simpkins, and R. H. Perry.

The second day was given over to business and discussion of various subjects, among which was, "How can the Church best meet the Post-War Problems?"

The council concluded with a missionary service Thursday evening, at which the Rev. C. A. Harrison, the Rev. H. F. Haygood, and the Rev. K. G. Finnlay were speakers.

SOUTH DAKOTA

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

Mission and Deanery at Flandreau

BISHOP REMINGTON will conduct a mission in the Church of the Redeemer, Flandreau, from October 17th to 24th, and Bishop Burlson will speak on the Lambeth Conference at the central deanery meeting in Flandreau on October 21st.

TEXAS

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MOREHOUSE PUBLISHING CO.

MILWAUKEE, WIS.

In July 1919, the Rev. George G. Walker was appointed Archdeacon of colored work. In August, a new mission, St. Michael's, Beaumont, was established by the Archdeacon. Within fifteen months the colored work has grown to include one archdeacon, three missionaries, and four missions. The Archdeacon is working to establish new missions at several points. Bishops, clergy, and influential laymen, anxious to see the work grow, are leaving no stone unturned to give all possible opportunity to colored missions. Bishop Quin and Archdeacon Walker have plans including schools and community work, both very urgently needed.

VERMONT

ARTHUR C. A. HALL, D.D., Bishop
GEORGE Y. BLISS, D.D., Bp. Coadj.

Provincial Synod—Lambeth

BISHOP HALL returned from England on September 21st, his arrival being delayed by bad weather.

PREPARATIONS ARE being made for the meeting of the New England Provincial Synod in Burlington, on October 26th and 27th. Arrangements had been made and speakers secured before the meeting of the House of Bishops was called for the same date at St. Louis. The president did not think it wise to change the date for the synod.

THE DIOCESAN School for Girls (Bishop Hopkins Hall) has opened for the academic year with a full enrolment.

BISHOP HALL has announced his intention of making a statement to the diocese concerning the Lambeth Conference, in particular explaining why he could not support or take any responsibility for the Appeal for Reunion.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop
DAVID LINCOLN FERRIS, Suff. Bp.

Pectoral Cross for Suffragan Bishop-elect—Anniversary—Death of Mrs. Gertrude Ellis

A GROUP of the clergy of the diocese, a social organization known as the "Country Parsons", met on September 30th at St. James' Rectory, Batavia, and presented a gold pectoral cross to their guest of honor and fellow member, the Rev. David L. Ferris, Suffragan Bishop-elect. The cross, of Celtic form and treatment, was designed and made by Miss Ethel Spencer Lloyd of Detroit, who has made similar crosses for other bishops. It bears on its reverse side the inscription: "D.L.F. From his brother C. P's. An Appreciation. October, 1920." Accompanying the cross, which hangs from a hand-made gold chain, is an artistic leather case.

ON SUNDAY, October 3rd, the Rev. George Herbert Gaviller completed his twenty-eighth year as rector of All Saints' Church, Buffalo. Established over forty years ago, the parish has had but two rectors, the Rev. M. Cleveland Hyde being the first. During Mr. Gavilles' rectorship the parish has erected a new church and rectory worth about \$70,000, the entire indebtedness has been liquidated, and the church is ready for consecration.

ST. THOMAS' CHURCH, Rochester, suffered heavy loss in the death of Mrs. Gertrude Sterling Ellis, on September 23rd at the City General Hospital. Although only twenty-three years of age, the eldest daughter of Edith Mahan and James F. Sterling, her character and influence were marvelous, and she was thoroughly equipped for any work she undertook. In the Nation-wide Campaign she was a leader, and to her zeal and example much successful work in

the parish was due. In guild and Sunday school she was most active, being secretary of the guild and a teacher in the school. On May 24, 1919, she was married to Herbert J. Ellis, whom, with her parents, one brother, and a sister she leaves behind. Her funeral was held on September 8th from her home, her rector, the Rev. Dr. Arthur O. Sykes, officiating. Her body and that of her new-born babe lie in the cemetery at Canandaigua.

eral Theological Seminary, New York, is giving a course of lectures on Christian Ethics during the first term, and the Rev. George L. Paine, of New Haven, special lecturer on Missions, presents courses in American Christianity and the History of the Creeds. There are no changes in the faculty, and the Rev. Horace Fort has been reappointed to the John Henry Watson fellowship.

Educational

THE ACADEMIC year at the Berkeley Divinity School began on September 28th. Twelve students registered, four being new students from Connecticut, Pennsylvania, and Milwaukee. The Rev. Dickinson S. Miller, Ph.D., of Columbia University and the Gen-

The Magazines

THE OCTOBER ISSUE of the *Spirit of Missions* is this year devoted largely to the work which one or another of the United Thank Offering missionaries is doing. On the cover is a reproduction of the beautiful gold alms basin which was presented to the Church in America by the Church in Oxford, Eng-

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Bishop Burch in writing about the work of the Society says:

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The great question is an adequate supply of this valuable literature for the increasing demands made upon the Society by Missionary Boards and individual workers. Hitherto the work has been supported by gifts from Christians of the various religious bodies. But the Church is now asked to give it a place in thought, prayer and service. If the opportunity is embraced and at once, incalculable good must ensue. And I hope that this personal plea for a generous support of this laudable undertaking may find a cordial response on all sides by those to whom God has entrusted His stewardship.

The Hebrew-Christian Publication Society, in order to give an intelligent idea what their aim is, will send to the readers of THE LIVING CHURCH without obligation on their part, a set of the following pamphlets, as long as they last:

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land, in 1852, and which is used every year at the time of General Convention to receive this great united offering of the women. Since the first offering (\$2,000) in 1889, the United Thank Offering has a grand total of more than two million dollars, contributed by the women for the training and support of women workers and the erection of mission buildings.

THE INTERESTING issue of the *American Church Monthly* for September begins with a unique discussion by the editor of the old superstition that war promotes an excess of male over female births. Professor Jared S. Moore, in an article on Psycho-analysis and Divine Grace, recalls an answer given to a correspondent in our columns some month ago to the effect that "We know of no treatment of the Freudian and Jungian theories of the unconscious by distinctly Catholic theologians or psychologists." The lack is supplied in this article, and the conclusion is that psycho-analysis theory and religious belief and practice are by no means antagonistic, the function of religion in the human mind being positive rather than negative. "With religion, through the exercise of the spiritual forces of faith and prayer and the Catholic sacraments, the individual is enabled to take hold of the power which comes from above and to strengthen his own inner psychical energy or 'libido' by the absorption of that cosmic energy which comes down from the Source of all life, and which we know as the Grace of our Lord Jesus Christ." "Marlinspike" continues his brilliant essays with one on The Perennial Heresy of Opportunism. They are brilliant always, though the *spike* sometimes protrudes rather more than a tail is expected to do. The Rev. John Cole McKim devotes several pages to a perfectly absurd partisan pamphlet that proceeded from a priest of the diocese of Springfield a year or more ago and that did not deserve three lines of review. It went into the editorial waste basket in this office. A curious paper by the Rev. Ernest Pugh entitled *The Nicene Creed: an Impassable Barrier*, is reserved for editorial treatment.

"ZACCHAEUS, MAKE HASTE"

ONE THING was perfectly clear, Zacchaeus was a scoundrel. Everybody knew that he was a grafter, a thief and a rascal. And besides this he was a traitor, too, for as an official, though a Jew, he helped to rivet the hated Roman yoke on the neck of the Jew. And as a tax gatherer, a publican, he used his power to take all the money he could, and turn over to the government as little as he could. Yes, all Zacchaeus' neighbors knew this. His name was a byword and he had not a friend left among respectable people. Nobody would associate with him. He was an outcast from society, a veritable pariah. Zacchaeus knew this too. He keenly felt the withering scorn of his countrymen. He knew the pangs of utter isolation.

But to-day the approach of this new Prophet had diverted the interest of the busybodies from him, and, for the time the persecution had ceased. It was only such relief as he could expect. Nay, curiosity even got the better of the little fellow, and he resolved to mingle with the crowd unobserved, and see for himself. But oh! how useless. The thoughtless throng threatened to treat his body as they had treated his reputation, trample it ruthlessly under foot. So he climbed the convenient tree and thought to observe freely, while wholly unobserved himself.

But "Zacchaeus"—What! Did he hear the sound of his own name. "Zacchaeus"

—impossible! "Make haste and come down." Never since the hand of a mother's love had sent him out into a cold world, had he heard such words. He was stunned. "For to-day I must dine at thine house."

What! This prophet of God, this messenger of righteousness, selecting him out of all the city!

It is a picture of the deepest pathos—this little Jew standing in the presence of infinite love—"The half of my goods I give to the poor. And, if I have taken anything wrongfully from any man, I restore to him fourfold." Sin, flagrant sin, deep sin, powerful sin crushed by the omnipotence of Divine Love.

But ah! How cruel we Christians often are, how far from the name we bear, as we wrap ourselves in the cold exclusiveness of our own self-complacency, while a thousand Zacchaei live and die in their sins around us; And we feel that we do God's work thus. Do we take men at their worst, or at their best? Shall we some day before God's Judgment Seat, shall we, who are privileged in God's Kingdom, have to face the accusing finger of some poor lost Zacchaeus and hear his shriek, "One day, I, a sinner, heard that you, a good man, would pass by, and I climbed up into a tree to see you; but never a nod or word; you passed me by. And I climbed down into my sin again. I thought to see Christ's omnipotent love in your eye, to feel His all powerful faith in your hand to crush the sin that was too powerful for me. But, no." What an awful indictment!—*The Kalendar*, Church of the Redeemer, Chicago.

SHOW ME the man who would go to heaven alone if he could, and in that man I will show you one who will never be admitted into heaven.—*Feltham*.

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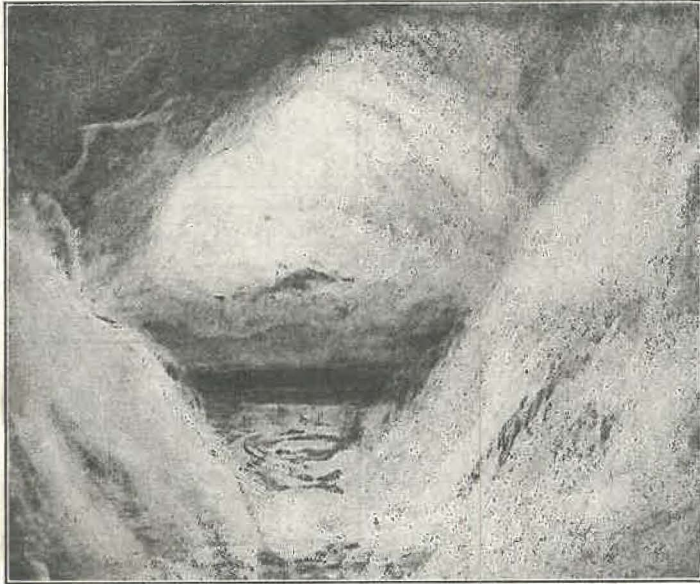
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*“While the earth remaineth,
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THE CREATION

Day and Night

1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light : and there was light.

4 And God saw the light, that it was good : and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Gen. 1: 1-5.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen. 8:22.

TIME

Day and night. Thus God measures time for us, and He Who “maketh His sun to rise on the evil and on the good” measures it alike to all.

Twenty-four hours a day. Thus we sub-divide God’s measure, but alike to all. In our agony we cannot have less and in our zeal we cannot have more. Inexorably, with even pace, the hours pass.

And yet, so variously we value and use this gift of God, time seems to be most unevenly distributed. Some have none, being spendthrifts; some have much, being “not as fools, but as wise, redeeming the time.”

Time lives or dies according to our will. Save it for ourselves, it perishes; give it away, it becomes eternal.

Are we of those elect who have learned the subtle alchemy of turning time into “treasure in heaven”? Are we ready to give an account of our time, as good stewards?

“I have no time.” Is this our response when the Church calls upon us for our services? Servants of Jesus Christ, who have no time to give Him! Children of God, with no time to lend a hand to suffering brothers and sisters! The cross marked upon our foreheads, but no time to follow in the footsteps of Him Who died upon the Cross!

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