



The Living Church

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VOL. LXIII

MILWAUKEE, WISCONSIN, OCTOBER 30, 1920

NO. 27

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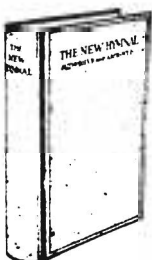
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PRINCIPAL CONTENTS

STATEMENT TO THE CHURCH.	887
EDITORIALS AND COMMENTS.	888
The "Statement to the Church"—Vestrymen and the National Campaign—Orders in the Church of Sweden—Acknowledgments	
ANSWERS TO CORRESPONDENTS.	890
DAILY BIBLE READINGS. By the Suffragan Bishop of Western New York.	890
NOTES ON THE NEW HYMNAL. By the Rev. Winfred Douglas.	891
XLIII.	
GOD'S TRANSPLANTINGS. By William C. Allen.	891
BLUE MONDAY MUSINGS. By Presbyter Ignotus. (Illus.)	892
JUDGE CRAIN ON RELIGIOUS EDUCATION.	893
BISHOP GORE ON THE FOUNDATIONS OF UNITY.	894
CONSECRATION OF TWO SWEDISH BISHOPS AT UPSALA.	895
A LIBRARY IN JAPAN. By B. L. M.	896
INTERNATIONAL RELATIONSHIPS. By Clinton Rogers Woodruff.	897
DR. SMITH'S "PUZZLING PENTAGRAM".	899
CORRESPONDENCE.	900
"A Practical Problem in Unity" (The Retired Bishop of Marquette)—Mr. Pugh on the Concordat (The Rev. Ernest Pugh)—Protests the "Church at Work" (The Rev. A. L. Byron-Curtiss)—The Training of Boy Chols (George C. Phelps)—Divorce Legislation Pending in England (Haley Fliske)—On Church Architecture (Erving Winslow)—Titles of the Clergy (Lewis Daniel Cook)—Effectual Restoration (A. E. Clattenburg)—"A Roman Episode" (James K. Bakewell)—The Life of James de Koven (Herbert L. Miller)	
LITERARY.	902
PERSONAL MENTION, ETC.	903
MAY MAKE DIOCESE OF LONDON INTO AN ARCHIEPISCOPAL SEE. The London Letter. By George Parsons.	905
ENTHUSIASM MARKS WESTERN CANADA'S CENTENNIAL. The Canadian Letter.	906
THE LORD BISHOP OF NASSAU PREACHES IN NEW YORK CITY. The New York Letter. (Illus.)	909
BISHOPS RHINELANDER AND LAWRENCE SPEAK IN BOSTON. The Boston Letter. By the Rev. Ralph M. Harper.	909
DIOCESE OF PENNSYLVANIA CHANGES ITS HEADQUARTERS. The Philadelphia Letter. By the Rev. Thomas S. Cline.	910
BISHOP BRY ADDRESSES THE CLERGY ON CENTRAL EUROPE. The Chicago Letter. By the Rev. H. B. Gwyd.	911
FOLLOWING DEVELOPMENTS IN THE NATION-WIDE CAMPAIGN.	912



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VOL. LXIII

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Statement to the Church

THE undersigned Committee, by the appointment and command of the Presiding Bishop and Council, begs to send forth this message urging upon the members of the Church the great importance of their loyal support and coöperation with the Nation-wide Campaign.

The General Convention last October by unanimous vote endorsed the Campaign and appointed a Joint Commission to direct the Campaign, fix the Campaign budget, and apportion it to the dioceses and missionary districts. The Commission adopted a budget of \$14,000,000 a year for three years. About \$9,000,000 of this was for the general work of the Church. Early in the year 1920 the Presiding Bishop and Council received reports from the various dioceses and districts indicating that the sum of \$3,214,000 had already been pledged for the general work, and proceeded to make appropriations according to the order of the General Convention. But the amount actually received on this account up to October 1, 1920, was only \$1,490,405, about three fifths of the amount due up to that time. The consequence is that the Presiding Bishop and Council has been compelled to borrow money, and its interest for loans this year will be about \$72,000.

We are informed that the report of the pledges was true, but that for some reason some of the pledges have not yet been paid and some of the money received has not yet been forwarded to this office.

The Presiding Bishop and Council is very anxious to avoid the creation of another deficit, and therefore in making appropriations was very careful to cut down the budgets to the narrowest margin. It found itself unable to appropriate any money for the new objects listed in the Survey, and in some instances had to reduce the budgets of actual needs from the mission field.

In spite of this effort for economy, the treasury faces a new deficit on December the 31st unless all the pledges reported are paid before that date, and promptly remitted to the treasurer. The Committee urges that

all diocesan and parochial authorities take such necessary steps as will prevent such an unfortunate and embarrassing outcome. It is only fair that the Committee should state that a considerable portion of this deficit will be due to the payment of some of the deficits that were made in past years.

It is a lamentable fact that there are fields of work which are suffering sadly for lack of effective aid, there are wonderful opportunities which ought to be taken advantage of at once, and there are many appeals which ought to be favorably considered; yet the Presiding Bishop and Council cannot pay out money which it has never received.

No positive refusal of just demands and claims has been made, but action upon them has been deferred until the December meeting of the Presiding Bishop and Council, when the will of the Church will have made itself known through the results of the canvass.

The Committee, speaking for the Council, is reluctant to put so much emphasis upon the mere financial side of the Campaign; but it believes that the members of the Church ought to know the facts. We realize that the defects in our ecclesiastical system, which the Campaign was intended to remove, are the chief obstacles in the way of its success.

We are not discouraged. We admit no failure. All over the Church there is a splendid awakening of the sense of responsibility and the assertion of our solidarity as an army consecrated to the high adventure of bringing in the Kingdom of God. And we know that the promise is true: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

THOMAS F. GAILOR,
WILLIAM LAWRENCE,
JOHN G. MURRAY,
Z. B. T. PHILLIPS,
FREDERIC C. MOREHOUSE,
JAMES H. PERSHING,

Committee.

EDITORIALS AND COMMENTS

WE are printing on the preceding page the "Statement to the Church" made officially by the Presiding Bishop and Council. Its purport is that while the reports indicated last spring that \$3,214,000 had been actually pledged for the general work of the Church through the Nation-wide Campaign, less than half that amount had been actually paid in to the Church's national treasury by October 1st, when the year was three-fourths past.

The amount paid in is more than double that paid during the same months of the previous year. Never before was the national missionary income doubled in a single year. That alone would be a remarkable achievement.

But splendid though this is, it is serious that *the amount paid in is less than half the amount subscribed*, though three-fourths of the sum was due up to October 1st. Where is the remainder of the sum? Large parts are in the possession of parochial treasurers who are waiting for the amount to be larger before sending it to the diocesan treasurer. Other large parts are in the hands of diocesan treasurers who also are waiting for the time when they can send a really large amount to the national treasurer.

If the parish treasurer waits two months, and then the diocesan treasurer waits two months more before sending

on the moneys in their possession, the national treasury is a third of a year behind in dealing with its problems of finance. *That is what has happened.* And that delay has cost the national Church \$72,000 in interest; for it is obvious that the pay rolls of the Church must be promptly met, and they are.

Mr. Treasurer, in parish or diocese, are *you* responsible for a part of that delay that has been so costly to the Church? Then turn over a new leaf immediately. And if each reader will make it his business both to inquire of his parish treasurer and to write to his diocesan treasurer asking how punctually and how frequently are the payments transmitted, he (and she) will help to create a public opinion in the Church such as will make delays in transmission seem, as in fact they are, unworthy and unbusinesslike survivals of hap-hazard days in Church finance that were a disgrace to everybody concerned and that we are all trying to correct.

The people of the Church have responded nobly and liberally to the calls made upon them by the Nation-wide Campaign. They have the right to assume that their generosity will not be partially offset by laxity in the administration of their trusts by treasurers, whether in the parish or in the diocese.

Vestrymen and the Nation-wide Campaign

ONE of the most cheering advances thus far registered in the Campaign has been the awakening of vestrymen in many dioceses. We have learned of two dioceses in particular in which these have been aroused to a new view of their responsibilities as officers no less in the Church than in the parish.

In Missouri there has been organized an Association of Vestries, embracing all vestrymen and members of mission committees in the diocese. The avowed purpose of the Association is to unify the diocese, to provide such an interchange of ideas as shall enable vestrymen to advance in efficiency, and so bring their parishes to more abundant life and growth, to discuss and recommend helpful legislation for the action of the diocesan convention, to help needy parishes and missions, to survey the field looking toward the establishment of new work, to eliminate waste and duplication of effort, to bring business management into the financial affairs of the diocese, and to *make the diocese a more efficient agent for the general work of the Church.*

It is interesting to note that in the constitution adopted, the active membership was limited to vestrymen, though both bishops and the parochial clergy were made advisory members without votes.

At the first meeting, held in September under the constitution, one-half of all the vestrymen in the diocese, we are told, were present. The president, Mr. Walter Robbins, outlined in his address a clean-cut, business-like programme of activities which was enthusiastically adopted.

It was thoroughly understood that the Association would raise no money, nor would any appeal for funds be allowed in the meetings. Even the paying of dues was ruled out of order until adjournment.

The Association stands squarely for the upbuilding of the spiritual life and morale of the diocese within the proper sphere of vestrymen, the prerogatives of bishops and clergy being carefully safeguarded.

So far as we know, this is the first organization of its kind in the American Church, though in Cleveland a similar organization has more recently been effected.

In each case the organization is the outgrowth of the Nation-wide Campaign.

Vestrymen have, by this means, been awakened to a new sense of their responsibilities. They recognize these responsibilities not only toward their own parishes, but as embracing the needs of other parishes and missions, and extending to the needs and claims of the whole Church. They see their call to leadership more clearly. They feel the need of becoming better vestrymen, and are taking pains to grow. They realize that they have spiritual functions not at all embrodered with dollar signs; that there are other things for vestrymen to do than to provide for or pare down parish expenses; that their business is to make the Church develop, deepen, and grow.

Whatever these associations may do or may not do, they undoubtedly denote enlarged ideals. The very thing for which thinking men have been praying is taking place before our eyes. This is the inevitable reaction of the Nation-wide Campaign—a movement in which the Church for the first time was courageous enough to face her full task, in which men have been shocked out of their lethargy and indifference, and have come to look upon themselves as being personally related to the extension of Christ's Kingdom.

THE NATION-WIDE CAMPAIGN has done and will do more for the parish than the parish can do for the Nation-wide Campaign.

It is hard to get some of our vestrymen to understand this. We do not, indeed, urge it as a motive; we only state it as a fact. The parish that loses itself in the Campaign with entire devotion will save its life to the uttermost. The happy parishes to-day, the full-pew parishes, the parishes without anxiety about salary bills and coal bills, the parishes where vestry meetings are inspirations and where they have forgotten how many it takes to make a quorum, are very largely those parishes which last fall took the Lord Jesus at His word when He enunciated the law of the Kingdom, "Whoso saveth his life shall lose it: but whoso loseth his life

for My sake, the same shall find it." That is the heart of the Nation-wide Campaign.

It is quite aside from our purpose to criticise vestrymen. They deserve highest praise. How often they have stepped into the breach and made up deficits; how often gone around, hat in hand, soliciting contributions to keep the church doors open; how often carried parish burdens like a hod carrier his tale of bricks!

They have done everything but realize that the solution of their difficult problems is a spiritual solution. They have often failed to realize the duty of awakening and informing the people, and that this is a part of *their* job. A certain vestryman recently said that he couldn't go to church because there were so few people present that it made him feel discouraged! Poor, helpless sinner!

If vestrymen will make up deficits in *congregations* they will have no deficits in money to make up on Easter.

And vestrymen can do this. It cannot be done all at once. The Church is sodden with indifference. Her people have become immune to ordinary appeals. Two steps the vestryman can take. He can set the example of regular attendance at Church services, beginning with the early celebration. And he can make *some* of the parish calls where needed, not with a pledge card in his hand and an apologetic air of asking a favor. This is the sort of thing that made a layman say the other day when approached for a contribution: "Of course I give to the Church. *It is a worthy object of charity.*" But think of Calvary! The Christ an object of charity! He who said, "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many."

But that is the basis upon which the Church has been put in the eyes of men because we have so often been out after contributions instead of after hearts.

The Nation-wide Campaign comes to put emphasis where it belongs. It does not minimize the need of money. It states this need frankly in terms that make men wince. It says: "If people *know*, they will *give*. Giving is based upon knowledge." But it asks no gift that does not grow out of knowledge and interest and of personal responsibility to make the Church a dispensing agency for Christ instead of an object of charity. It is not concerned first with amounts of money, but with the spiritual status of men.

ONE RECTOR WRITES: "If you have any suggestions to make as to how to interest my vestry in the Nation-wide Campaign it will be most welcome."

This is tantamount to asking for suggestions as to how to interest the vestry in education, in observance of law and order, in morality, in the well being of their children, in the security and sanctity of their homes, in the power and honor of their nation. All these are involved in the Nation-wide Campaign. It is simply a movement to drill and train the Church soldiers so that they can effectively fight for all of these things.

On their honor as officers in Christ's army, vestrymen must equip themselves and help in doing this drilling. They must stand beside their rectors in a determined effort to enlist the deserters, awaken the indifferent, enthruse the discouraged, enlighten the ignorant, and encourage the faithful.

The point of attack is with themselves. How about a vestry prayer meeting? Spiritual equipment is the first requisite. The machinery of organization will burn up its bearings without the oil of the Spirit.

Let there be nothing perfunctory about a meeting for prayer. Let one and another of the vestrymen ask God, in words however broken, for guidance and wisdom, and then let them take counsel together as to how they can best mobilize the parish for its high service.

We have often felt impelled in these columns to mourn the absence of vestrymen from the early Communion, and to point out the fact that there was a distinct relation between such absence and the tendency of many parishes to mark time. It could not well be otherwise. Vestrymen are not conscious of the tremendous influence they exert in the parish. Their indifference to the first principles of spiritual power brings a like reaction upon the parish. Any congregation that sees its "leading citizens" regularly and rev-

erently seeking Christ's own life and power at the altar as something precious and privileged will feel the stimulus and respond to it.

Priests have long besought their vestrymen to come to corporate communions and often in vain. Just now there are new searchings of heart that dispose vestrymen to look with greater interest upon this primary qualification of spiritual leadership. The important thing is to consolidate this interest into action and step out squarely and unitedly into the strength of sustained sacramental union with Christ.

The Nation-wide Campaign has revealed that all things are possible in the Church. Heretofore vestrymen have, in the main, simply taken their places among other communicants in bringing about whatever measure of success has been attained.

Now they need to come forth as the chosen leaders of their parishes and say: "This parish will follow the programme; we will undertake to see that it does".

It is the vestryman's day of opportunity. Will he rise to it? He will!

WE have borrowed from our London contemporary, the *Church Times*, the interesting account of the participation by two English bishops in the consecration of two bishops in Sweden for the national Church of that land. This is the first joint action of that nature that has

occurred since the rift between national Churches in the Reformation period. The event is therefore one of great historic interest. It was made possible by the resolutions of the recent Lambeth Conference giving a cautious and somewhat limited acceptance of the validity of Swedish orders, for the recognition of which a committee appointed by the previous conference had paved the way, our own Bishop Mott Williams having been one of the principal movers, and a series of papers from his pen, originally appearing in *THE LIVING CHURCH* and afterward reprinted in booklet form, having provided much of the basic material.*

The recent Lambeth resolutions (Nos. 24 and 25) are not as clear as to whether questions at issue have been wholly cleared up as might have been desired if the action was intended as final recognition of the validity of Swedish orders. Our own interpretation is that no such final recognition was intended. The first of the resolutions "welcomes" the committee report and "accepting the conclusions there maintained on the succession of the Bishops of the Church of Sweden and the conception of the priesthood set forth in its standards, recommends that members of that Church, qualified to receive the Sacrament in their own Church, should be admitted to Holy Communion in ours." This action would, undoubtedly, require only a *prima facie* case in order to be legitimate, and such a *prima facie* case has undoubtedly been established. There is no corresponding suggestion that Anglicans be encouraged to communicate in Swedish churches, which is rather a significant omission. There is a still more cautious recommendation that "on suitable occasions permission should be given to Swedish ecclesiastics to give addresses in our churches", but a significant absence of any suggestion that they be permitted to celebrate Holy Communion. There is a suggestion that "in the event of an invitation being extended to an Anglican Bishop or Bishops to take part in the consecration of a Swedish Bishop, the invitation should, if possible, be accepted"; and it is in accordance with this resolution that the Bishops of Durham and Peterborough accepted the invitation promptly extended to them to participate in the recent consecration at Upsala.

On the whole we believe our bishops to have been justified in the measure of intercommunion with the Church of Sweden that they have granted, and justified also in the reticence of their language granting only partial recognition to the Swedish episcopate and priesthood. But it will very materially assist Anglicans in giving still further recognition to our sister Church if the Church of Sweden

* Report of the Lambeth Commission appointed by the Archbishop of Canterbury in pursuance of Resolution 74 of the Lambeth Conference of 1908 on the Relation of the Anglican Communion to the Church of Sweden. London, 40 cts.
The Church of Sweden and the Anglican Communion. By the Rt. Rev. G. Mott Williams, D.D. Milwaukee, 50 cts.

will, within the next decade, (a) formally give recognition to the diaconate, which is now suspended in operation in that Church, (b) combine the celebration of the Holy Communion with the consecration and ordination services instead of deferring the former to a separate hour, and that, contrary to all Catholic precedent, in the evening, (c) refuse permission to ministers of non-episcopal ordination to perform their ministry in the Church (they appear now only to be debarred legally from holding benefices, and ministers of the Augustana Synod ordained non-episcopally in America seem to acquire some standing in the home Church), and (d) take a more definite step with regard to the use of Confirmation and confine its administration solely to bishops. These practical changes in the interest of Catholic order, combined with a rather more definite assurance as to the doctrine relating to the episcopate and to the priesthood officially taught, would enable our bishops, assembling at the next Lambeth Conference, to speak in still more definite terms, and to remove the last reservations which a proper caution have made necessary in their recognition of the Catholic character of the historic Church of Sweden.

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:

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ANSWERS TO CORRESPONDENTS

ENQUIRER.—The more usual practice is for the congregation to remain seated during the anthem.

B. F.—The Prayer Book and the canons undoubtedly contemplate the consecration of every permanent church edifice as soon as it is free from debt, though there is no mandatory requirement.

DAILY BIBLE READINGS

BY THE RT. REV. DAVID LINCOLN FERRIS

THE ESSENCE OF OUR RELIGION

It requires exercise

Sunday: Isaiah 40: 18-31

"They that wait upon the Lord shall renew their strength"

THEY who gathered manna gathered it each day. When the next morning came they had nothing over. They who rise highest in the Christian life climb a pathway in which each day is a step. They who renew their strength "wait upon the Lord". That does not mean on special occasions, but the conscious attitude of him who prays: "Give us this day our daily bread." Recognizing this the Church requires that in the most solemn part of the Confirmation service the prayer shall be offered that the candidate "may daily increase in Thy Holy Spirit more and more." The soldier must keep in daily training, the musician

in daily practice, you and I in the daily dependence upon God.

Confidence in calm brings confidence in storm

Monday: St. Mark 4: 35-41

"As they sailed He fell asleep"

The calm of the Master, the fear of the disciples! Probably no person who reads these words would have been less afraid under similar circumstances. But what made the difference between Jesus and the fishermen? We find the answer in the vigils of prayer, in the constant communions with the Father, in the consciousness that God does care. To be of sustaining value our religion must be based upon unbroken fellowship with God. The lion is stronger than man, the deer more fleet, the eagle of keener vision. Only man has the blessed capacity for fellowship with God. That capacity can be developed or atrophied; the former through exercise, the latter through disuse. The peace which comes from confidence in the storm is based upon the development of confidence before the storm comes.

What is right may not be what is customary

Tuesday: St. Mark 7: 1-13

"This people honoreth me with their lips, their heart is far from me"

There is a definite relation between faith and action. The essence of our religion is that our righteousness must "exceed the righteousness of the scribes and Pharisees". It is possible to live in an atmosphere of religious sentiment, with a rule to meet every condition and a tradition to satisfy every need, and yet kill the Lord of Life. To exceed their righteousness we must pass from a life of rule to a life of principle. Only in so far as it is real, only so far as it is based upon the Master's teaching and the Master's mode of life, does it partake of the essence of Christianity. All else is false and a sham.

It is based on ethics, not physics

Wednesday: St. Mark 7: 14-23

"The things which proceed out of the man"

Not what goes into the body but what comes out of the heart determines a man's character, and his destiny. Every act of life was first a thought. "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap eternity." If we could only act on the belief that "Every thought of holiness is His alone"; if we could only visualize our hazy belief that God does speak to us, and once come to understand that every good thought comes from Him, that His Spirit touches our spirits in the realm of thought, and, if we will let Him, touches it constantly; we should then be led to try more diligently to keep open the channel through which the Holy Spirit comes to us, lean more on His guidance, listen more for His utterance.

To live to righteousness is to die to sin

Thursday: Romans 6: 1-14

"That we might walk in newness of life"

The essence of religion is experimental. Does it produce the fruits of a Christ-like character? Are we undergoing a change for the better in our attitude towards sin, towards our fellow man, and towards our God? If so, well; if not, something is wrong. Religion has a transforming power, and if it does not transform it is not real. If we are to live to righteousness, we must die to sin. That is the divine way. It is a process, continuous, earnest. "We climb the ladder round by round." And the higher we climb the nearer we approach to the Master, the broader our outlook on life and its tendencies.

Trust in God begets moral courage

Friday: Jeremiah 26: 1-15

"Jehovah sent me unto you to speak"

The life guided by principle stands the supreme test whether applied to Jeremiah or to us. If there were more moral courage there would be less denying of the Master. And the consciousness that God does give us a message to deliver is what begets moral courage. There is probably no one element in the Christian life that the average Christian stands more in need of than moral courage. It is of the essence of our religion that it can be developed. The more real we feel the presence of God, the more near the Master,

the more it becomes possible to exercise moral courage, and the dear Lord knows we all have need of it.

Belief in the Fatherhood of God finds expression in the Brotherhood of Man

Saturday: St. Matthew 5: 21-26

"If thy brother hath aught against thee"

Reconciliation is better than material sacrifice; principle, than ritual; brotherly love, than formality. Jesus demands: "First be reconciled to thy brother". He does not demand of us that our brother shall be reconciled to us. The one is possible for each of us, the other may be impossible; and He does not require the impossible. Religion is social, it has three dimensions; it includes not only God and ourselves, but also our brother. Is it not true that while there might be communion between God and one man alone on a desert island, there could not be religion? Hatred, anger, clamor, strife, indifference, clog the channel through which God speaks to us. May His grace help us, to keep the channel clear!

NOTES ON THE NEW HYMNAL—XLIII

BY THE REV. WINFRED DOUGLAS

HYMN 295. "For all the saints".

Hymns Ancient and Modern, 1904, introduced alterations in the second and fourth stanzas of this old favorite by Bishop Walsham How, with the statement that they were made "by special request of the Bishop". In the second stanza, "drear" was changed to "still". In the fourth, the second line ran,

"We fight, as they did, 'neath the holy sign."

Canon Julian states that "the alterations were *reluctantly* sanctioned by Bishop How shortly before his death". I think we may feel assured that our Commission did well in retaining the standard text.

HYMN 299. "Let saints on earth in concert sing".

This is a portion of the first of the *Funeral Hymns* published by Charles Wesley in 1759. Wesley's first four lines have been omitted; and the present first stanza was rewritten by F. H. Murray, to avoid a faulty rhyme.

The tune was commented on at No. 56; but it may be well to repeat the warning that this and other similar tunes taken from the old metrical psalters lose their musical beauty if they are sung quickly. They should flow on, quiet, dignified, and serene, to evoke their very real loveliness.

HYMN 300. "Lo! what a cloud of witnesses".

This paraphrase of the opening verses of Hebrews 12 was rewritten from a Scotch original of 1745 for our Prayer Book Collection in 1826; and has been in our Hymnal ever since.

The tune *Albano* was composed by Vincent Novello, the distinguished founder of the music publishing firm still known by his name, in his early youth; but not published till 1868, seven years after his death. It is of the same character as the preceding tune, though composed so much later; and should be sung in similar style.

HYMN 301. "Give me the wings of faith to rise".

This old-fashioned hymn of Dr. Watts is new to our Hymnal. The association called up by the use of Herbert Iron's tune to "Jerusalem, my happy home" adds to its effectiveness.

HYMN 302. "How bright these glorious spirits shine".

This hymn is also newly added to our book. Originally written by Dr. Watts in 1707, it was extensively recast for the Scotch Paraphrase of 1745; and finally put into its present form in 1781 by William Cameron, the Presbyterian minister of Kirknewton, Midlothian. It is based on the final verses of Revelation 7.

The use of the tune given also for the Rogation hymn, No. 181, brings to mind a parallel between God's provision for His children's needs here in their earthly state, and hereafter in the heavenly kingdom.

HYMN 341. "A little Child the Saviour came".

This very useful new baptismal hymn was written by William Robertson, Presbyterian minister of Monzievaird, Perthshire, for the official Hymnal of the Established Church of Scotland, in 1861. He was a member of their Hymnal

Committee. The lines were written for Christmas, but are better suited to their present purpose.

The tune *Alstone* was composed in 1868 by Christopher Willing, organist of the Foundling Hospital, London, for Mrs. Alexander's admirable poem of which the first stanza ran,

"We are but little children weak,
Nor born in any high estate;
What can we do for Jesus' sake
Who is so high, and good, and great?"

The other stanzas appear with the tune as our Hymn for Holy Innocents' Day, No. 87. Here again the association of the tune with two sets of words is valuable and helpful.

HYMN 343. "Saviour, who Thy flock art feeding".

Attention is called to the great beauty and simplicity of Dr. Stainer's melody composed in 1898 for "Jesus, tender Shepherd, hear me" (No. 360). This is an ideal tune for very young children, and yet wholly satisfying to the general congregation.

HYMN 344. "In token that thou shalt not fear".

Henry Alford, who was to become Dean of Canterbury, and who will long be remembered for his great edition of the Greek Testament, wrote this somewhat conventional hymn during the year of his graduation from Trinity College, Cambridge.

The tune is called *Ordinal* because it was composed by Thomas Tallis, one of the chief musicians of the English Reformation, for Archbishop Parker's paraphrase of the *Veni Creator*, which still appears on page 519 of the Prayer Book.

NOTE.—In the instalment of these notes given in THE LIVING CHURCH of October 9th, we regret to discover an error. The title of Hymn 330 is prefixed to the last hymn considered, which is Hymn 326, "The King of love my shepherd is".—EDITOR L. C.

GOD'S TRANSPLANTINGS

BY WILLIAM C. ALLEN

IN many parts of the world I have found Christian people who feel that they have been "driven" by force of circumstances into untried scenes. Considerations of health, business, or other reasons have induced a change. The consequences were not always as carefully considered as subsequent events proved would have been best.

A few years ago in Colorado I saw some men removing a few good-sized trees. The air was biting cold. The men chopped off the spreading branches, and dug around the roots, breaking away from mother earth the smaller rootlets. Then big grappling irons and strong chains encircled the denuded trees and they were taken by many horses across to a new position by the street-curb. Here they were lowered into immense holes prepared by the master gardener. It seemed harsh usage in the depth of winter. Yet did not the master have some good end in view?

One year later I passed by those trees. Two handsome new houses adorned their original site. They now stood by the irrigation ditch, and clear, sweet mountain water babbled and danced beneath them. An exquisite bit of graded sward caressed their feet. They had been of small account before—now they were conspicuous additions to the beauty of the street. The gardener knew where to place them.

Thus very often are the transplantings of God's children. He sometimes permits men to cut away the beautiful things that we have rejoiced over in our dear old homes. He digs about the very roots of our lives with the spade of adversity. The sharp axe of material losses, or ill-health, cuts into our being.

To question the divine care is dangerous. God cannot make mistakes. Let us acquiesce in His wise judgments. Let Him replant us, as He wills, by the running waters of His peace. Possibly we shall not forget the sad transplanting in the wintry season of the long ago. But were not choice spiritual and material lessons learned in those hours of trial? Will not the unseen spiritual realities outlast the material things that now we so vainly try to understand and see? Shall we not sing the immortal song:

"Goodness and mercy shall follow me
All the days of my life,
And I shall dwell in the house
Of the Lord forever?"

BLUE MONDAY MUSINGS

By Presbyter Ignatius



IT is appointed unto all men once to die". Despite religions true and false, despite magic and science, progress and reaction, culture and savagery, this solemn word of the Apostle remains immutably, terrible true while the world stands. We know it, and

have known it from childhood: and yet with what a shock of novelty it comes home to us, when once it translates itself from an abstract proposition into an immediate certainty, affecting ourselves or those we love! Just of late I have learned of four deaths in my own circle of friends, widely different in all circumstances, yet bringing the same pain, assuaged by the same hope; and, because pain and hope speak a universal language, I want to share both with you. A child, a young matron, a gallant veteran, a holy priest: these have gone to the More (as the classic phrase puts it) and left me poorer—though enriched by the memory of their friendship.

One only I name: Agnes Green, fourteen years old. Nine years ago, on a bright June morning, two children met me by Easedale, close to Grasmere. On their clasped hands enthroned sat a third, five years old, so exquisite, so radiantly smiling, so dainty, that Titania herself could not have more adorned the day. She beamed entrancingly on the stranger; and we were all old friends in five minutes. I know my Wordsworth; and when she lisped her name I remembered the little heroine of Grasmere long ago, whom he immortalized. (If the poem is not in the collected editions, you will find it in De Quincey's Essay on the Lake School of Poets.) I enquired, and learned that here was a far-off grand-niece named in honor of the other Agnes, and conscious of her responsibility. Lily and Elizabeth were her sisters: and all dwelt in a cottage close by. I can hear the shy, sweet, childish treble now, muted almost to a whisper, as she answered my questions. I made her picture: some of you saw it on this page. And her name has often been mentioned here through the years, as she gave me news of herself and of her England. Her first proper letter, I believe, was written to me; and I followed her course in school and at church, rejoiced in her prizes and promotions, exulted in her part at the Rush-bearing, and was, in fact, closer to her than to some folk who live in sight. She sent me word of her Confirmation and first Communion, and of the end of her schooling last June: now the serious business of life was to begin. Then, instead, Azrael touched her, and she slept, to wake in God's garden by the glassy sea. Farewell, sweet little maid, lamb of the Flock of Christ, nor fail to pray for those who love you.

"DEAD ON THE field of honor": so ran the proud phrase of a non-pacifist age concerning those who gave their lives battling for a good cause. Nor can I find a better epitaph for those young mothers who give their own lives as a price for the new lives they bring into the world. Such a sacrifice she made whom next I bring to mind: young, beautiful, eagerly aspiring from earliest childhood towards all that is best and highest, herself the visible expression of that for which she yearned. Yet now her body sleeps under the eastward-facing window of little St. Mary's, in sure hope of a joyous resurrection.

"None knew her but to love her,
Nor named her but to praise."

THE COLONEL had kept his boyish enthusiasm through over half a century of active life. Born in the midst of New Hampshire's granite hills, he left undergraduate life at Dartmouth for the struggles of the Civil War, and won his captaincy while still a lad. Later, he entered West Point, beginning a military career *de novo*. He bore his part in the Indian Wars of the '70's; but lagging promotion found him only a first lieutenant when the Spanish War broke out. (No wonder our military machine has so often grown rusty under such dampening conditions.) He did his duty manfully, however, in whatever rank he found himself; and, attaining his silver eagles, was retired a colonel of cavalry. All these latter years he has kept serene and childlike, delighting in debate, a gentle heretic, never having recovered from his first reaction against Puritan Calvinism, but finding much to enjoy in the services of the Church. I shall not see him this October, swinging down the avenue in his blue army cloak of ancient fashion, made before the days of olive-drab; but I am sure the Captain of our salvation is rewarding that good soldier beyond his expectation.



AGNES GREEN, 13
Grasmere, 1919

TALKING last year with my octogenarian priest-friend, at his lovely hilltop farm, I asked how he did. "Fairly well," he answered bravely; "but I have to admire the architecture more than I used." Being questioned, he explained that sometimes, as he strolled along the city street, a sharp attack of angina pectoris forced him to stand rigid till it passed, "and so, in order not to seem too conspicuous, I appear absorbed in the design of the façade over the way." Eighty years is indeed a long life, yet not always "labor and sorrow", despite the gloomy Old Testament phrase. And he who fell asleep peacefully at his desk the other day kept most wonderfully the good cheer and radiant wholesomeness of youth. One never met him without being sunnier, wiser, and better for the contact. "Non-parochial" for many years, his praise continued in all the churches, associated with the voice of melody; and it was a real satisfaction to find how the fine flower of colonial New England had been so perfectly transplanted into the garden of the ancient Mother Church.

CHILD AND MATRON, old man of war, old man of peace, for them all one end was appointed: the closed eyes and folded hands, and "dust to dust". If that were all! But thank God for the sure confidence we have in immortality. Young men and maidens, old men and children, praise the Lord: the streets of the City of God are made glad with their alleluias; yea, those streets are full of boys and girls at play.

"Who shall think such ardors are
But a cinder in a jar?"

ONE DOES NOT need the peeping and muttering of familiar demons, nor the twaddle of automatic writing, to reassure him, if he has heard and received the Gospel of Jesus and the Resurrection. And we are bold to stand in the Christian sleeping-places where these new graves are, and praise the King unto whom all live, the God, not of the dead but of the living. Yet surely, He who wept by Lazarus' tomb will not blame in us a tear of grief.

SURELY, THERE IS NEED of 100 per cent. Americanism to-day! A foreign dispatch quotes d'Annunzio's Commercial Minister to this effect:

"We put our hope in the new President. The vice-mayor of New York, Mr. LaGuardia, was born in Fiume. He has informed us they are organizing the Italians over there so they

all will vote for the candidate who will give Fiume to Italy. New York alone has half a million Italians."

As if that were not enough, the president of the Democratic Club of Massachusetts, Francis J. Finneran, declared at the state convention of his party: "Our ticket is all Irish: its head was born in Ireland. It is no more than right that our platform should declare for the Irish republic." In Boston, on September 5th, a meeting of the Hendricks Club opposed (unsuccessfully, as it turned) the renomination of Congressman Tague, because "every vote for Tague is a stab at the heart of DeValera. This is an Irish district; this is more than a political question, it is a race project. Tague is a traitor to truth and the cause of Ireland." All such endeavors to organize American voters into racial groups, affected by extra-American issues, are utterly to be condemned; and both at Chicago and San Francisco the leaders of the two great parties showed how they repudiated such attempts.

IT IS ONE of the unhappy features of this presidential campaign that the shadow of the divorce court falls on both sides. A fresh complication of that character appears in Massachusetts, where a candidate for the United States Senate, himself a member of the Roman Catholic Church, is a divorced man, since re-married. As Roman Catholic legislation and practice in the field of matrimonial causes is sometimes misrepresented, it may be well to reprint what is (apparently) an official statement, taken from the *Boston Herald* of September 27th. It would be interesting to have comments on this from canonists of repute in the Roman communion, and in our own:

"WALSH DIVORCE NEVER A SECRET

"Religious Element Enters Into Story of the Separation

NEW CATHOLIC CANON ALLOWS REMARRIAGE

"By Thomas Carens

"Twenty-five years ago a man who sought high political office with a divorce record behind him was almost doomed to defeat from the start. Political parties were very cautious in making nominations, and many men failed of the prize because an earlier adventure in matrimony had turned out unfortunately.

"But the world moves. Both major parties have nominated as candidates for the presidency men who have been connected with divorce. Gov. Cox was divorced from his first wife, who is still living. Senator Harding married a divorced woman. It now appears that the democratic candidate for governor, John Jackson Walsh, was divorced by his first wife some years ago and has since remarried.

"Candidate Walsh has never tried to conceal the story of his divorce in his various campaigns for office. He has welcomed the widest publicity, in order that he might set forth his side of the case, and not run the danger of a story passed from one voter to the other by word of mouth, giving him no chance to explain.

"The story is interesting also because it has a religious background. Under ordinary circumstances a divorced candidate would get small support from voters belonging to the Roman Catholic Church, which has set its face squarely against divorce. Walsh, however, is a Catholic in good standing, which is attested by his warm friendship with the pastor of his church, and by his recent admission into the Knights of Columbus, every member of which must be a practical Catholic.

"Walsh's first wife was a non-Catholic and had never been baptized. Under the laws of the Catholic Church, mixed marriages are permitted when the non-Catholic party has been baptized in another faith, but the Church does not recognize a marriage in which one of the parties has never been baptized. Some years ago Walsh and his wife separated and after a few years she brought suit for divorce on the ground of desertion. When the case was called in the Middlesex County court in November, 1913, Walsh defaulted and a decree *nisi* was granted. This was made absolute the following May. The papers in this case appear in *Ethel A. Walsh vs. John Joseph Walsh*, Middlesex, 6571. Walsh's real name is John Joseph Walsh, but he took the middle name of Jackson in order to avoid telephone book and directory confusion.

"About fifteen years ago a new canon of the Catholic Church permitted the remarriage of a Catholic whose first wife was still living, but whose first marriage had never been recognized by the Church. Ordinarily a Catholic who remarries while his first wife is alive automatically excommunicates himself. In Walsh's case, however, his separation from his first wife and remarriage to a Catholic permitted him to reënter the Church."

JUDGE CRAIN ON RELIGIOUS EDUCATION

A PLEA for religious education of our children, written by Judge Thomas C. T. Crain, appears as an advertisement three columns in extent in a recent issue of the *New York Times*. It is unusual indeed for advertising columns to contain material of this sort, particularly at such length. So impressed was the author with the necessity for making this plea to the people of New York City, and so hopeless did it seem to be to reach their attention, that he took this unique and expensive way of bringing it into their homes through the advertising columns of the most read of New York daily papers.

Judge Crain first examined the various references in the constitution of the state of New York to the matter of religion, showing that the intent of the references is to protect religious freedom rather than to do away with religious education or thought altogether. It is not his plea that the childhood of the land be led into the realm of abstruse theological controversy. The common sense of the American people can be relied upon as a safeguard against that. It is, on the contrary, alone a plea for a teaching in moral and religious matters which will ring true to the single test that it promotes a knowledge and a love of God and an obedience to Him making for right conduct. This plea is made in the interest of the child and in the interest of the State. The aim of education, he says, should be to develop the spiritual principle and thereby further a blissful immortality. Such education alone can conduce to right action.

Education must aim at the building of true and noble manhood and womanhood. Let it be remembered, he says, that government is nothing but a contrivance of human wisdom in the nature of a trust, with paternal duties to provide for the happiness of the people by making it easy to do good and hard to do evil, and that one of its pillars is religion, which recognizes the principles of eternal justice and the unchanging law of God. If so conceived it cannot be disputed that government may concern itself with the education of youth. The character and intelligence of a free people determine the nature and quality of their government. Their government is indeed an expression of the composite character and intelligence of the adult population of the state. It is in part for the purpose of creating and maintaining a condition of society which will conduce to a wise and free popular government that government in our republic concerns itself with the education of youth.

The better and wiser the manhood and womanhood of a free people, the better and wiser will be their government. Our educators of all shades of religious belief, he says, lament the hampering restrictions which permit the child to be taught geography, but not about the God who made the earth; botany, but not about the God who clothed the flower; physiology, but not about the God who built the man; astronomy, but not about the God who guides the stars; history, but not about the Divine Providence in human affairs; human laws, but not the divine commands for human conduct. These educators affirm that the education of to-day stops short of where it should. It is as though it taught the A, B, C, and said, "The child now knows the alphabet, let it learn to read by itself"; as though it taught addition, subtraction, multiplication, and division and said, "Now let the child master fractions by itself"; as though it taught reading and said, "The libraries are open, books accessible, we have given you the key to the sciences, educate yourself". This would not satisfy, and what is now done with respect to religious training does not satisfy. Expressing the conviction that there can be a teaching of vital truths to children, according to the religious convictions of the parents, and that the emphasis for the moment is not on the when and where and how, he says a trial alone can determine whether we are right in believing this possible. We therefore demand the removal of the barriers which bar the making of the attempt. The first step is to hold, under proper auspices, open-minded conferences of those of all shades of thought favorable to and interested in the movement, so that, by an exchange of views and a discussion of methods, plans may be formulated to accomplish the results desired.

Bishop Gore on the Foundations of Unity

LOSING the discussion at the recent preliminary session of the World Conference on Faith and Order, held in Geneva, Switzerland, Bishop Gore said, in an address which was limited to ten minutes:

"I must say what I have to say in very concentrated form. Also, it will concern only the speech with which our discussion began—that of Dr. Anderson Scott.

"I wish to exclude three questions which he touched upon.

"First, I wish that we should maintain a clear distinction between the opinions, however prevalent in the Church and for however long a period, and those which have been erected into a special place which is involved in their position in the Catholic Creed. For instance, as regards the Atonement, as regards the nature of the inspiration of Holy Scripture, there have been dominant opinions over great periods which there has never been any attempt to make dogmatic or to put into the Creed. The book to which Dr. Anderson Scott referred, *Lux Mundi*, attempted to alter opinion with regard to one of these matters, the inspiration of Scripture; but there was no question at all of those writers contravening anything that was in the Catholic Creed. But I wish to draw a very marked distinction between opinions however prevalent, and articles of the faith. And incidentally I should wish to say: Let us by all means minimize and not maximize dogma. But I am here to contend that a united Church can never come into being or exist without articles of faith.

"Secondly, I wish to set aside and not touch the question whether the Church could conceivably alter its Creed. I should like to argue about that, but I have not time; I set it aside as a purely abstract question. The contention of the Lambeth Conference of Bishops with which I desire to unite myself is this:

"We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

"The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith."

"It appears to me to be perfectly evident that no sensible person could contemplate a restoration of visible unity as possible on any other basis. Whether a reunited Church could or could not alter its confession is another question, which I wish we may set aside as abstract for the present purpose.

"Thirdly, I wish to set aside the question of the private beliefs of individuals. There was no idea, when the Nicene Creed was formulated, of requiring the subscription of the laity. I maintain that the requirement of the Church is the requirement upon its teachers and I should wish to lay great stress upon that. The question is not whether individuals feel more intensely this or that part of the faith, or whether individuals can or cannot unite themselves in opinion with the Church owing to the state of their beliefs. I should desire that there may be no inquisition or as little inquisition as possible into the opinions and beliefs of private individuals. This is a matter which concerns solely those who are to teach in the name of the Church. Very well then; set aside these questions.

"What remains for us to consider is this: The Church from the first believed itself to be a body which had a mission to the world on the basis of a specific and positive revelation of God given through the Hebrew prophets and consummated in Jesus Christ His Son and committed to the Catholic Church. This was

not its own opinion arrived at by its own investigations. It was conceived of as a positive disclosure of God; and the Church, which believed itself to be authorized to deliver it in God's name, and to be endowed with an authority to bind and loose by Christ Himself, fixed upon certain definite points as constituting the essence of its doctrine and the most necessary safeguards of the basis of its Gospel. Those points were in parts points of fact—miraculous facts in great measure such as the Virgin Birth and the resurrection from the dead of our Lord Jesus Christ; and they were in part ideas about God, which found expression in the doctrine of the Threefoldness of God, the Father, the Son, and the Holy Ghost.

"Well, these points were collected in the Creed, and finally found expression in the Catholic Creed at Nicæa. What I contend is this: That if there is such a thing as Catholic authority, that did find expression in the Nicene Creed; and that if you contemplate world-wide reunion you must contemplate it on the basis of adherence to this Creed, as being the authoritative Creed of the Church, and as being obligatory upon the Church's teachers, so that the teachings of the Church must be in accordance with that fundamental definition. Now, I would like to argue that this is consistent with that ideal of Christian liberty which finds expression in St. Paul and in St. John. St. Paul loved the idea of liberty—one man having his opinion this way, one man that. But he observes that any liberty must have limits: it must be liberty within law; and when it comes to the point, when its fundamental limits are infringed, St. Paul can be severe enough, and it is the same with St. John. No one is more fairly convinced that the expression of the Presence of the Spirit must be works of mercy and of charity. Nevertheless, St. John is as authoritatively dogmatic when it comes to the matter of the Incarnation as anyone could possibly be; and he declares if anyone "advanceth" or "goeth forward" and abideth not in the doctrine he is not of God.

"I maintain then, that this ideal of the Creed is not inconsistent with the ideal of Christian liberty as St. Paul and as St. John conceived it.

"Now we witness at the present time a very widespread movement or group of movements which are fundamentally subversive of this Creed—a view which is wholly subversive of the original conception of the Resurrection, which is thereby presented as being consistent with our Lord's body having seen corruption. Or again; there is a very widespread theory of the Person of Christ which is fundamentally subversive of the whole idea of the Incarnation. A very moderate German theologian, Dr. Loofs, in his book on *What is the Truth about Jesus Christ?* maintains that he hardly knows any single conspicuous theologian in Germany who would be prepared to maintain the doctrine of the continuity of Christ's person, first divine and then human that is the doctrine of the Incarnation. Or again; Dr. Anderson Scott referred to the Lordship of Jesus. We know what interpretation has been given to that very expression by writers from Bossuet to Dr. Lake. Thus it is a vital question whether the Church is to maintain its Creed. I maintain that what the Lambeth Conference contends and recommends to us is indisputable, and that if we are to contemplate the possibility of a reunited Church we must contemplate it on the basis of the Creed; that is, the maintenance as authoritative of the principles of the Incarnation and the Trinity, and the reality of the Resurrection of our Lord. That is the basis on which the Christian stands.

WHO ARE CATHOLIC?

NOW, IF EVER, is the time for the Church to make known her Catholicity and to attempt to share the life and movement which she perceives, and to direct it by corporate action. If there is evidence of a repentant spirit outside the Church, it must not be met by a spirit which says "we have nothing to repent of"; it must not be hindered by barbed prejudices, and least of all by an arrogance which comes dangerously near holding in contempt the blessing which has been vouchsafed to "other sheep".

We much prefer the Catholicity of the Archbishop of Canterbury, who, only a few days ago, said, "I am a Churchman of the Wesleyan type". Would to God the Church had said something like that while the Wesleys were still on earth! What the Wesleyan movement needed and did not receive was the fostering care and direction of the Church of England.

Again, the Reformation failed in Ireland because of the Church's attempt to force upon a population, alien in speech,

the Prayer Book in English. Was that due to pentecostal flame, or to the lack of it? The result of that blunder is felt to-day, not only in Ireland where hatred of England is a tradition, but in America, where its potent influence is exerted toward the disintegration of the British Empire, and the keeping apart of the two great branches of the Anglo-Saxon race.

If there is evidence of a plentiful repentance outside the Church, there is ample room for repentance within it. The kingdom of heaven awaits the onslaught and the onset of a determined, earnest, united Church, but no Church which does not gladly give of its heritage, and as gladly receive what others have to offer, is in a position either to lead or to follow.—*Selected.*

WE MAY forget God or ignore Him, or keep our minds from dwelling on the thought of Him; we cannot be entering into peace with Him while sin is kept undealt with, cherished in our hearts.—*Francis Paget.*

Consecration of Two Swedish Bishops at Upsala

By the Bishop of Peterborough

SUNDAY, September 19th, was a red-letter day in the history of the relationship between the Church of Sweden and the Church of England. It was the consummation of a long and interesting connection which goes far back into pre-Reformation days. One Swedish see, at least, claims an Englishman—or possibly a Welshman—as its founder, David, the first Bishop of Vesterås. Another, the ancient diocese of Skara, numbers some English bishops in its long line of prelates. Birgitta, the famous woman saint of Sweden, from her community at Vadstena wielded a spiritual sway far beyond the bounds of her own country. Indeed, shortly after her death a branch of her community was founded in England.

The Church of Sweden passed through the crisis of the Reformation in much smoother water than we did. While we were thrown from one reaction to another, political and doctrinal, our brethren in the Swedish ship, much further removed from the storm centres of Zurich and Geneva, made a comparatively peaceful voyage, threw overboard nothing that was of real value, and, while wholeheartedly accepting the Lutheran emphasis on faith and life, managed to conserve not only the apostolic succession in their bishops, but much of the mediaeval paraphernalia which with us has been a vortex of controversy. In fact, the consecration service itself was, to an Anglican Churchman, an almost bewildering combination of mediaeval and "reformed". To begin with, the service which preceded the actual consecration in the morning was called high mass, yet the actual communion, indeed the only communion of the day, took place in the evening. There was no service in the Cathedral until 11 A. M., but then it was packed from end to end. It is a magnificent building, in spite of its having suffered extensive restoration, like so many of our English churches, at the wrong time. Consecrated in 1435, though founded 150 years before, it is built in the style of some of the great French cathedrals of the north, and therefore, in some degree, of our Westminster Abbey. The nave and choir are narrow and lofty, and, as at Westminster, the choir and apse are fringed with chapels. The material, oddly enough, is red brick, and this has been painted and decorated inside in a way which would not altogether commend itself to a present-day student of ecclesiastical art. None the less, the whole effect of the interior is very fine, and the absence—in the main—of stained glass gives it a brightness which, by comparison with our English cathedrals, is rather startling. Belonging to the restoration are the twin towers and spires flanking the western front, and dominating the plain in which it stands.

The first service on Sunday was, as I have said, high mass. It began with a hymn, and proceeded, much according to our canon, with the collect, epistle, and gospel, Creed, *Sanctus*, and some concluding prayers. The service was sung from the altar by two priests vested in chasubles, and they had voices which might well be the envy of an English precentor. The way in which the entire congregation joined in the hymns and psalms was very moving. It was thrilling, for instance, when the worship began with a great roar of voices from every part of the building, instead of the distant voice of the minor canon droning, "Dearly beloved". Part of this preliminary service was, of course, the sermon, preached by the Dean of the Cathedral. Preaching, needless to say, looms large in the *regime* of the Swedish Church, and the fact that most of the pulpits are fitted with four sand-glasses, each of which represents a quarter of an hour's eloquence, would seem to suggest that brevity is not always the soul of truth. All this time we—the Archbishop, the Bishop of Durham, and I—were seated in a front pew of the nave, immediately opposite the one which was occupied by representatives of the University. Not until the sermon was ended, and the banns and notices announced, did we proceed to the vestry to robe. The procession to the sanctuary for the consecration was very magnificent. The Cathedral

is extraordinarily rich in vestments. It possesses some splendid copes and chasubles, dating from the twelfth century onwards. Several of these were worn by the Archbishop and the assistant bishops, who in each case carried his pastoral staff.

The Bishop of Durham and I, wearing convocation scarlet, were most courteously assigned to places of honor in the procession, immediately behind the Archbishop, and in front of the two assistant Swedish bishops, the venerable Bishop of Lund and the Bishop of Skara. Other dignitaries followed, for the most part canons of the Cathedral. Last, but by no means least in the splendor and dignity of his appearance, came the Greek Archbishop, wearing a magnificent robe, and bedecked with a glittering jewel as well as a large and elaborate pectoral cross. He carried his crozier, and was attended by two chaplains. In a place near the sanctuary was the Crown Prince of Sweden, who had come from Stockholm specially for the service. The Archbishop with his four assistants, two Swedish and two English, proceeded to the high altar, before which we stood in line for the greater part of the service. After a solemn exhortation to the *consecrandi*, the Bishops-elect of Visby and Vesterås, the service proceeded on much the same lines as ours, the King's mandate, the examination of the candidates, the consecration, the final prayers and blessing. But there were significant differences. One was that the bishops were examined in faith as well as morals, and each made his confession in the words of the Creed. Another was the solemn bestowal of the insignia of the bishop's office. Before this came another touching and significant ceremony, namely, the solemn reading by the assistant bishops and by all the dignitaries present, in turn, of passages from the New Testament bearing on the pastoral office. The Bishop of Durham and I, carefully coached by the Archbishop beforehand, essayed ours in Swedish, and I believe we were intelligible. The delivery of the symbols of office immediately preceded the laying on of hands. It was very striking, and made one wish for its restoration in our English rite. The one item needed, in my judgment, to complete the perfection of the symbolism was the one which we have retained, the delivery of the Bible. Considering the intense importance attached to the Holy Scriptures in the Church of Sweden, it is a curious omission, but the fact is that they deliberately made the minimum of alteration in the mediaeval services as they received them. Each instrument is hereditary in the see, and often very ancient. Pectoral cross and pastoral staff were first bestowed; then followed the solemn invocation of the Holy Ghost in the singing of a version of the *Veni Creator* somewhat shorter than ours, and then the laying-on of hands. In this, all, priests as well as bishops, took part. Finally, the new bishops, who till then had been vested in albs, were arrayed with their copes by the assistant bishops, and then with the mitre, placed on each of them by the Archbishop. To me at least, accustomed to the Anglican use, it seemed a grave loss that we did not now proceed to the Holy Communion as the climax of the service, but that was to come later. The procession returned in the same order, only that, as with us, the Archbishop was accompanied on either hand by the bishops who had just been consecrated. It was a great service, not only for what it was in itself, but in what it signified for the unity of our two Churches. It was the first step taken in accordance with the Reunion Resolutions of the Lambeth Conference, and this should be of happy omen for the others.

Evensong followed later, and at 8 P. M. the Holy Communion was celebrated. Before it began I was invited to say a few words to the people from the pulpit. I had the help of an excellent interpreter, one of their most brilliant young priests, and I ventured myself into Swedish for the concluding sentences. The preliminary part of the Office, the Confession and Absolution, was curiously separated from the rest. They were said by a priest at the altar, vested in

a black robe, and introduced by a solemn exhortation. During the hymn that followed the celebrants approached the altar. I say celebrants, for there were two priests fully vested in beautiful chasubles, who stood side by side at the altar throughout, and who, so far as I could hear, divided the service between them. It was difficult to tell which of them actually consecrated the sacred elements. The Office was sung throughout, and finely sung. The people—there was a huge congregation and some 200 communicants—all joined in the music, which was obviously familiar to them. Large wafers were used, and placed by the priests in the mouth of each communicant, and the rails were draped with what in England used to be called houselling cloths. The only light on the altar was a large seven-branched candlestick, with a vase of flowers on either side. Above it was a crucifix carved in a reredos in which many saints, national and otherwise, were represented.

It was essentially a people's act of worship. The majority of the communicants, so far as I could see, were working people. Everyone knew the office. It combined the dignity of the mass with the fervor of a prayer meeting. I was compelled to ask myself whether this was not nearer the intention of the Feast than the respectable and complacent cathedral celebration at 8 A. M., with its handful of communicants from the close, or even than the mid-day choral Eucharist in which no one outside the choir dares to give voice to his emotions. If to our minds the Church of Sweden has something to learn as to the place of the Eucharist alike in the *regime* of cathedral worship and in the spiritual life of the individual, we on our side have much to learn and far to go if we are to restore it to its rightful place as the service in which evangelical fervor finds its most congenial expression, and in which the emotion of fellowship is allowed its full and proper scope. In any case it is refreshing to come into contact with a Church which is on the one hand wholeheartedly evangelical in its outlook, and yet which retains so much of the artistic expression of its ancient life. Of controversies about vestments it knows nothing. It has not so much as heard whether there be a "north end". The people gaze upon their priests, clad in the historic vestments, not as being Jesuits in disguise, but as representing the beauty and joy of worship. There is, of course, an historical explanation of all this, but it involves the whole story of the impact of the Reformation upon the Church, and cannot be discussed now. It must suffice to say that everywhere I found the utmost cordiality towards our Church, and to express the hope that, alike in their intercessions and in their study, many who read these words will henceforth include the Church of Sweden.—*Church Times* (London).

[In connection with the foregoing account of the historic service described, Bishop Mott Williams, whose interest in promoting Anglo-Swedish ecclesiastical relations has been a large factor in the necessary preliminary studies, sends us the following cablegram which he had received through the Rev. Canon Bernard from the officiating bishops at the consecration service: "Remembering the hopes and efforts of eleven years, and thanking God for their decisive issue yesterday, we send you affectionate greetings for St. Matthew's Day. (Signed) Durham, Lund, Peterborough, Upsala, Westerås." The reference to the date and to the period of eleven years is a recollection that it was on St. Matthew's day, 1909, that the conference between Anglican and Swedish bishops opened at Upsala.—EDITOR L. C.]

A LIBRARY IN JAPAN

By B. L. M.

HERE is a phrase in that part of the Lambeth Encyclical dealing with missions which lays down as one of the duties of the foreign missionary that of making known "the great inheritance of Catholic tradition." Almost the only way of making known this "great inheritance" to a non-Christian people is by books. The missionary can teach Christianity by word of mouth to a certain extent, but he needs books—a library of the books that embody this tradition—if he is to make it known to the people. St. Paul's College, Tokyo, one of the Church's great instruments for fostering the Christian spirit among the Japanese, is seeking the means of performing this particular duty of the foreign

mission. The reason for asking for a library at this particular time is the necessity for meeting the new requirements of the Japanese Department of Education for license as a university of the first rank. Recognition by the Imperial Government is essential if St. Paul's is to have the standing in the educational world of Japan which will give it the power it needs.

The new buildings of the college at Ikebukuro, opened in the spring of 1919, include a fine library building of 30,000 volume capacity. But the library is empty, and the teaching staff is a band of workmen without adequate tools. The need, therefore, is twofold: first, to provide the literary embodiment of the Christian tradition; second, to meet the new university regulations. The latter need sets before the American Church a definitely bounded task, that of providing a library to the value of \$15,000 within two years. The active direction of the work has been assumed by the Church Periodical Club, and the terminal date is August 1, 1922.

The library will be secured chiefly by individual gifts of books and money. The Church Periodical Club has lists of the American books most urgently needed, and the books which are to be sent directly by the givers will be chosen from these lists through the agency of the C. P. C. parish librarians. Gifts of money will be used for the purchase of these books and also for those which must be secured in Europe. All books given through the Church Periodical Club are to have book-plates bearing the names of the givers. In the case of money gifts plates will be placed in books of the value of the gifts. It is hoped that the more expensive books will be made the gifts of parishes or of parish organizations.

St. Paul's School is not yet fifty years old, having been founded in 1874 by Bishop Williams. The college department was added some years later by Bishop Tucker while he was head of the school. The college now has over 250 students in its two courses, the arts course and the commercial course. Academically its standing is high, and good positions are always open to its graduates, a number of whom, however, prepare for the ministry. The college has many non-Christian students. By imperial decree religious instruction is forbidden in all schools operating under government license. At St. Paul's it is compulsory only in the dormitories. But every student in the college as in the lower schools comes under the influence of Christianity the moment he enters. And even the non-Christian students must carry away at least an understanding of the aims and ideals of Christianity. If it secures the government recognition it seeks, St. Paul's will be the leading instrument for the promotion of Christianity in the capital city of Japan.

As it will probably not be very long before the Nippon Sei Kokwai will be as independent an organization as the Anglican or American Churches, we owe it to the church we have helped to establish to make it as strong as possible before we withdraw from direct control. We must equip the Japanese clergy with stores of the best Christian thought both of the past and of the present. Their need of it is even more urgent than that of our own clergy, because they are working among a people who have not inherited the traditions of Christianity as have we of the older Christian nations. We must see to it that the students both Christian and non-Christian have access to stores of Christian thought both in religious and sectarian writings. The Japanese people are a reading people and they have so far had too much of our modern Western literature—if it can be called "literature"—of the kind that inculcates scepticism, agnosticism, atheism, materialism, all "isms" subversive of Christianity. Their acceptance of Western civilization made it impossible for them to yield genuine loyalty to their old religions, and they are rapidly falling into materialism. It is a significant fact that 90% of the graduates of the Government universities have no religious faith whatever. We must see to it that her students, both those who are going to be numbered among the clergy and those who are going out into the life of the nation, have the opportunity to learn as much as possible of the ideal which underlies Western civilization. We must see to it that both the clergy and the laity of the Japanese Church know for what the Church stands. We must provide them with adequate libraries. The library of St. Paul's must be made the first of these.

International Relationships

By Clinton Rogers Woodruff

THE presidential campaign has certainly emphasized one fact: From now on our international relationships will occupy an increasing share of our attention. Whether we like it or no, whether we wish it or no, we cannot evade the responsibility which attaches to our membership in the family of nations. Years ago Emerson declared that "America is another name for Opportunity. Our whole history appears like a last effort of Divine Providence in behalf of the human race." Whether we have a league of nations or the League of Nations brought over by President Wilson, whether we have a new international court of arbitration along the lines laid down by Mr. Root, America will meet her opportunities and her responsibilities.

There is a gradually increasing public sentiment, certainly among the Christian forces of the country and among the forces of labor (I regret that they are not now one and the same), that a sane and effective binding together of the nations of the world in the interest of peace and humanity is not only desirable but essential. In the words of a speaker at the Geneva Conference a few months ago:

"We want our America to be great. We want it to be economically prosperous; but we do not want to buy that prosperity at the expense of the commercially-depleted nations of Europe. We want our nation to be politically great; but unsoiled by exploitation. We simply want our nation to have that moral greatness exemplified by Jesus when He said: 'He that is greatest among you is he that is your servant'. . . . We have ceased to put our trust in the horses and chariots of war, whether it be in America or in Europe. We feel, and we feel profoundly, that the hope of the world is to bring the moral forces in each nation together. . . . We hope, with you, to put our trust in those spiritual forces resident, and resident only, in the Church of Jesus Christ."

There are many who feel that an effective way of attaining a better international understanding is through a federation of the English-speaking peoples. Ernest H. Bennett in the *English Speaking World* for July outlines a plan for a real American-British coöperation to prepare the way for a Pan-Anglican Alliance. To teach amity and coöperation he points out one must first demonstrate its use in one's practice. If the spirit of coöperation is not clearly discernible in the ranks of associations how can it be expected that they can inculcate such a spirit into nations? If this spirit is first thoroughly instilled into each of the lengthening list of societies favorable to more cordial relations between America and Britain, then confidence must be reposed in the leaders of each movement, a further mutual confidence exchanged between the leaders of all the organizations. This, he urges, could be capitalized and embodied into one strong coördinating council, which should be termed the American-British Council or "the A. B. C. of English-speaking friendship." This council should be a cohesive organization which could wield a tremendous influence for good and as a body do much toward breaking down all international misunderstandings much more than individual or local societies that are only known locally can do. Each one's strength would be greater for the support of the others.

How can we be an international influence toward harmonious coöperation, he asks, if we do not more completely demonstrate our own ability to coöperate? "Here is the crux of the situation," he says, "and now is the time to show our willingness and desire for a genuine coöperative movement that will unite us all here so that we can lift up a voice millions strong that will carry the message of good will across the Atlantic and Pacific up to the Arctic Circle, down to the Antarctic, and go ringing around the world to all the English-speaking peoples, saying, 'We are with you.' Did we not send an army that forcibly demonstrated that we were with them? How much easier to send good wishes."

In the direction of increasing the American-British entente we must note a lengthening series of books written by well informed students and observers designed to remove prejudice and misunderstandings. *Explaining the British-*

*ers** is one of these. It is by Frederick William Wile, an American who for years represented English papers at Berlin and who is now the Washington correspondent of the Philadelphia *Ledger*. He tells in good colloquial English how he first arrived in England with a chip on his shoulder because we had fought her and because he believed that every Englishman hated us as the devil hates holy water. He puts his finger on one of the deep-seated and far-reaching causes of this feeling when he says: "With my primary school United States history deep and patriotically ingrained in me, I felt sure that I had come to a country with which America was no longer at war, but which was still an 'enemy' all the same." And then he says with force and pertinence: "Our boyhood school day notions about England are woefully out of date." Wile's book is nominally a stirring story of England's mighty effort in liberty's cause as seen by an American. In reality it is an earnest effort to promote a better understanding between us and the mother country. Owen Wister's *An Ancient Grudge* has the same end in view, but there are not wanting those who think that it is in places likely to prove more irritating than otherwise. Speaking of which brings to mind the truly great words of Bishop Brent in his sermon at St. Paul's Cathedral, London, on the Diocesan Missionary Day:

"It is not easy, even for the like-minded, always to understand one another, and sometimes we can only trust until the fog lifts and the whole landscape creeps into view. Public opinion, which in the modern state is the one irresistible force, is slowly but powerfully shaping itself among the widely scattered millions of America's population. When it finally registers its mind, it will be with a definiteness and conviction that will leave no room for doubt as to its meaning and purpose.

"Let it be said of America to-day that the war created among her citizenry an international consciousness and sense of responsibility (which transcends any temporary mood of her politicians) from which she could not break away if she would and which she will never repudiate. The crusades of the middle ages sent back to their home countries soldiers with a world vision. The same result has come from our participation in this twentieth century crusade. America is the friend of your best ideals, and her people will not fail to give the same wholesome support whenever the commonwealth of mankind is gravely menaced, which she gave a while ago when her slow moving flood-gates were opened and she flung herself into the common struggle against an iron foe."

Perhaps the most abundant current source of misunderstanding and irritation, not to mention prejudice, is the Irish question, which enjoys an adventitious notoriety because of the Presidential campaign. For those who want a thoughtful, dispassionate discussion of this perplexing question, I commend most heartily Whitwell Wilson's *The Irish Case before the Court of Public Opinion*.† The citizens of the United States, he tells us, are to-day self-constituted into a jury of one hundred million persons, sitting in solemn judgment on the great case of Ireland *versus* England. The Court of Public Opinion rings with the eloquent pleas of the Irish Prosecutor against the English Prisoner at the Bar. Be the Prisoner guilty or be he innocent, it is clear that by process of law he is entitled to present to the jury any facts which may be necessary to a fair verdict.

This Mr. Wilson, who was an original home ruler, does with discrimination and intelligence and with an entire absence of heat or prejudice. Fair-minded Americans will welcome this clear and restrained presentation of many facts in the case not easily available to the American public. He presents a compact statement of the grievances of Ireland and an equally clear presentation of the problems which the British Parliament is now trying to solve and of the various solutions proposed. The American seeking light on both sides of the question will find it most illuminating and helpful. Mr. Wilson writes not only as an English friend of

* Published by George H. Doran Co., New York.
† Published by Fleming H. Revell Co. \$1.25.

Ireland but as one who while a member of Parliament showed that friendship in concrete fashion.

While on this subject of international understanding and good will it is interesting to note that among educators the conviction prevails that no better method for developing international good will exists than the establishment of intimate relations between the universities of different countries by means of the interchange of teachers and especially of students. It would be difficult, Professor Stephen P. Duggan, the secretary of the Institute of International Education, points out, to calculate the influence that the German universities exerted upon American culture and education through the hundreds of students from our universities that studied in them. "I venture to express the belief," he says, "however, that although some American students will always go to foreign universities to study special subjects, the number will never reach anything like that which formerly prevailed. Even before the war it was a diminishing number, and the war increased the confidence of Americans in their own universities. In fact, so great has been the admiration in foreign countries for the achievement of the United States in the war that in all probability the stream of student travel will be directed to our country rather than from it." Foreign students may be expected to come in increasing numbers to our universities to study the applied sciences, medicine, engineering, agriculture, education, social service, business administration, and journalism. "The thousands of foreign students who crowded the German universities before the war were attracted to them not by scholarships," he declares, "for none existed. They went because they believed they could get what they wanted in the German universities better than anywhere else. I am convinced that the same opinion will be increasingly held of the American universities, and that thousands of foreign students will be attracted to them without scholarships. It is to be hoped that American university authorities will devote some attention to providing for their comfort, convenience, and happiness as well as for their studies." A hope that will be generally shared!

Reverting to the question of a league of nations as a potent factor in bringing about a better world understanding, it is interesting to note the undoubted trend of public opinion in England on the question of America's share and participation. The *Spectator*, which is a strongly conservative paper, recently declared that:

"The Americans should be entrusted with the task of drafting a reconstruction scheme, of course in private and unofficial consultation with the representatives of the League. Left to themselves, they will be much more likely to suggest the minimum rather than the maximum of alteration than if a great debating society is opened either in Washington or London or Paris, with all its attendant paraphernalia of bureaus and experts and prime ministers. A committee of the Senate—we must never forget the Senate's special rights and duties in regard to foreign affairs—reinforced by members of the House of Representatives, and also by nominees of the President and the Supreme Court, could draw up suggestions for the reconstruction of the League which would be consonant with the feeling not of one but of all parties in America. We should not then make the fatal error of confusing the aspirations of a party leader with the desires of the republic as a whole. Again, resolutions which were officially endorsed by two-thirds of the Senate—nothing less will do—and by the President, also approved by a resolution of Congress, and drafted in consultation with the representatives of the Supreme Court, would be a water-tight scheme which could not be thrown over owing to cross-currents in the ocean of party politics. It would be party-proof, and, thanks to the genius of Americans for constitutional draftsmanship, should also be fool-proof.

"Though in some ways the amendments demanded might seem destructive, we do not at all believe that it passes the wit of man to draft a scheme which would satisfy American opinion. Remember, that though party politics have played a large part in the wrangle in the Senate and Chamber, a great many of the grounds on which the Senate passed the reservations and amendments that incurred the displeasure of President Wilson were *bona fide* American fears and anxieties in regard to the operation of the League. But even if the League had to come down to a much lower level than that which it now occupies, or is supposed to occupy, in order to meet American feeling, the result would very soon prove to be for good and not for evil. If the Americans once join on their own terms we may be quite certain that their natural vigor and their instinctive desire to make things work would

prove of enormous benefit. The mere fact that the various nations of Europe are not as suspicious of America as they are of each other will in itself be most helpful.

"In our opinion, the way not only to win over the Americans but to form a league on the surest foundations, and thus obtain a scheme which might gradually give us a body of world-laws with adequate sanctions, is to base the League upon the securing of the sanctity of treaty contracts. By so doing we can attain what it has always been the aim, object, and desire of American statesmen to create. Next, such a plan avoids even the appearance of interference with the internal affairs of the constituent states. Finally, it frees America from that nightmare of entangling alliances by which she is always haunted."

This editorial affords striking evidence of how Englishmen are thinking on this highly important subject. It is equally encouraging in its tone, for English editorial writers have not always been free from giving offence, thus playing into the hands of those who profited by using the lion's tail.

Those who want a good edition of the Peace Treaty with its embodied League of Nations will find Professor Arthur Pearsant Scott's *An Introduction to the Peace Treaties** most helpful. A considerable part of this volume is taken up with a detailed summary of the treaty with Germany, including the Covenant of the League of Nations, and extensive explanatory comments on many of its clauses. Dr. Scott has neither attacked nor defended the treaty, but has indicated the reasons which appear to have guided the Conference in its decisions. In the numerous instances where there has been and still is difference of opinion, he has set forth the arguments on both sides. The chief aim has been to present material on which the reader may form his own conclusions. The book will be of practical interest to readers who are attempting to get clearer ideas of the great world-problems left by the war and will be found especially useful in the teaching of contemporary history.

While on this subject of treaty making I refer to the address of Ambassador David in *The Treaty Making Power in the United States*, published by the Oxford University Press as the first paper of the Oxford University—British American Club.

* Published by the University of Chicago Press. \$2.15 postpaid.

THE MOST HEATHEN PROVINCE

THE MOST heathen province in the world is not found in China or Africa but in the great field of international relationships. This mighty realm of diplomacy, this great province of international relationships, is further removed from Christianity than the most heathen province in the most heathen country in the world. It has scarcely been touched by Christianity. Pagan ideals and pagan forces prevail here.

This is true of international relationships between the most enlightened nations of the world. It was pagan ideals that brought on the world war. Back of all secondary and derivative causes of the war was the underlying cause of sin: not the sin of individual men, not the sin of small groups of men, but the sin of nations and their governments in their dealings with each other; the sin of nations and governments in which there were millions of individual Christians, but of nations and governments which never professed to be governed by Christian principles and ideals in their relations with each other but instead frankly followed pagan ideals; the sin of nations which were dominated in their international relationships by selfishness, pride, greed, and rapacity—pure unadulterated heathenism. This brought on the war—the failure to work out and apply in the international realm the ideals and precepts of Christianity by these nations in which lived hundreds of millions of individuals who had accepted and worked out in their individual lives and relationships the principles and ideals of Christianity.

A great Scotch preacher in a sermon on "The War and the Sin of the World" says "the war was brought on by the sin of a Christendom which has limited Christ's authority to private occasions and has excluded it in social and public affairs; the sin of a Christendom which has told Christ to mind His own business (which is the saving of souls) and to let society and the world alone."

The allied nations were not far from this sin, but Germany perfected it. She frankly avowed the doctrine so strongly upheld by Bernhardt that the standards of Christ are authoritative for the individual life but cannot hold for great groups of men; least of all, for nations in their conduct and relations. The world cannot be taken for Christ until this heathen realm of international relationships is attacked by Christ's army and made to capitulate. Indeed, little advance can be made until this is done.—*Christian Statesman*.

Dr. Smith's "Puzzling Pentagram"

IN the final installment of the Department of Woman's Work, published in THE LIVING CHURCH of August 28th, there was printed a "Puzzling Pentagram" by the Rev. Edmund Banks Smith, D.D., chaplain of Governors Island, N. Y. Dr. Smith writes that he has had a large number of replies. These have come from all parts of the country and have been in the way of inquiry and solution. Some correspondents have found it impossible to guess any of the numbers, some have guessed a few, some as many as seven or eight; one guessed ten; one solved by algebraic formula.

He has discovered two more words which are given herewith, making fifteen in all from the five letters. The new ones are numbered 14 and 15 in the solution.

The only correct solution is by Mr. and Mrs. Charles F. Fitts, of 1235 Astor street, Chicago, who write that "the whole family has been working on it for some weeks." In their solution, which is given in charming verse, they have added another word out of the original five letters, and have numbered it 14 in their solution submitted. THE LIVING CHURCH tenders sincere congratulations to Mr. and Mrs. Fitts and their brilliant family.

The following is the puzzle as printed, with the new stanzas 14 and 15 added:

A PUZZLING PENTAGRAM

How active are these Letters Five! They almost seem to be alive!
With many a cunning turn and twist they seek your interest to enlist,
And while you follow in a daze they lose you in their wordy maze.
There's only one way out I know: Pick up a thread and—don't let go!

1. Although of flesh and blood I'm made, My life is not My own:
Yet part of Me no man can claim, for that is God's alone.
2. In festive scenes I enter in when all is bright and gay:
I make men start and seize a friend and quickly glide away.
3. In hospitals, on battle fields, My aid is freely given:
I sooth the wounds of head and heart and smooth the path to Heaven.
4. God ordered much for sacrifice but did not order Me,
Yet all His laws were broken when men worshipped one of Me.
5. What Pharisee and Moslem: yes, and many a Christian too,
Performs each day with zealous care I plainly tell to you.
6. A Castle *not* in Spain am I, of Moorish-Gothic line:
My name you'll read between the "Lines" of 1659.
7. You often have Me on your lips when coming guests you greet,
Tho' guests in entering once were wont to spurn Me with their feet.
8. The Bible has but few of Us and in one of Us are pent
Some living things that make one think of a Biblical ascent.
9. Old-fashioned children loved to see Us dance from tree to tree,
Now Webster quotes our name as obsolete—and so are We.
10. How oats, peas, beans, and barley grow is a mystery: can you
doubt Us?
For barley heads and Santa Claus cannot get on without Us.
11. The Ancients thought the Golden Fleece a quest of high emprise:
Now by Our aid their little Ship is lifted to the skies.
12. In Götterdämmerung our Hero shines and meets the foe,
And by His power avenges Balder slain by mistletoe.
13. Farewells come last. Good bye! Peace be to your enquiring
mind:
Last but not least, when We are guessed the answer you will find.
14. "Position but not magnitude" defines a Point, they say:
But I can proudly boast of both, down Costa Rica way.
15. A thousand levers close their gates! War 'neath the peaceful
stars!
And thousand die while hungry famine clangs its iron Bars!

NOTE.—"Five letters are transposed into ten different words and thirteen different meanings, all of which are found in Webster's Unabridged Dictionary."

Dr. Smith's solution is as follows:

- | | |
|----------------------------|---|
| 1. 1st line: SLAVE | 2d line: SOUL. |
| 2. VALSE | |
| 3. SALVE | |
| 4. 1st line: VEALS | 2d line: The Golden Calf and Decalogue. |
| 5. LAVES | |
| 6. ELVAS | A city and Castle in Portugal, of Moorish-Gothic architecture.
The famous Battle of ELVAS is called "The Lines" of 1659. |
| 7. 1st line: SALVE (Hall!) | 2d line: SALVE in the mosaic pavement of Roman houses. |

- | | |
|--------------------|---|
| 8. 1st line: VALES | Hebron, Siddim, etc. "Living things" are the Sycamore trees. 2d Chron. 1:15. |
| 2d line: | The ascent of Zaccheus. St. Luke 19:4. |
| 9. ALVES | Obsolete form of ELVES. |
| 10. AVELS | The <i>beards</i> of oats, barley, etc. |
| 11. VELA'S | In Constellation ARGO, 52° 38' South are the SAILS. Lat. VELA.
Read: "By VELA's aid their little ship".
VALE or VALI was the son of Odin.
Balder was god of peace. He was slain by a shaft of mistletoe in the hands of the blind Hoder.
(Norse Mythology.) |
| 12. VALE'S | |
| 13. VALES | "Farewells".
Read: "Farewells come last!" |
| 14. VELAS | Cape VELAS in Costa Rica. |
| 15. LEVAS | A town in Hungary, Bars County. |

The following is the solution as submitted by Mr. and Mrs. Fitts:

1. A thing of flesh and blood, whose life another man may win
Must be a SLAVE, so with this thought let us now begin.
2. I fear, my friend, you're out of date
For where can you have been
Since you imagine that the VALSE
Is now in ball-rooms seen?
3. For wounds, external SALVE is good,
And should be freely given;
To salve one's conscience, is, I fear,
To block the path to heaven.
4. God ordered much for sacrifice
And for eating gave men VEALS,
They broke His law and worshipped that
He gave them for their meals.
5. The Pharisee and Moslem too and
Many a Christian saves
A portion of the time each day
In which each of them LAVES.
6. A Castle is in Portugal,
I am not sure, alas,
If this is right; I think its name
You'll find to be ELVAS.
7. SALVE's the word upon your lips
When coming guests you greet,
And SALVE wrought upon the floor
They spurned beneath their feet.
8. The Bible names few VALES indeed,
In Mamre's cave are pent
The patriarchs who live on high,
And Jacob saw, 'twixt earth and sky
A ladder stretched, where Angels made,
In shining line, ascent.
9. ALVES, which old-fashioned children love,
Are known as ELVES they say,
And we have children in our house
Who'd welcome them to-day.
10. Santa Claus would be surprised
If this one he unravels,
To learn that beards are ever called
By such a name as AVELS.
11. By VELA's aid bright Argo sails
Across the Southern sky
More steady than when anciently
She sailed the billows high.
12. VALE's the hero of the tale
Who made bright Balder's foe to quail;
His power did avenge the woe
Caused by the shaft of mistletoe.
13. And now our VALES must be made,
With thanks for many a pleasant hour.
To find the answer to this next
Should surely be within *your* power.
14. In tropic countries, one of us
You're almost sure to see,
Our name, if not in Webster,
Is in the Century.
14. SOLUTION:
A SELVA is a tropic plain
With natural forest crowned,
In geographic works and such
This word is sometimes found.

Additional words suggested by Mr. and Mrs. Fitts are VAELS and ALVES. VAELS is an obsolete word meaning FALLS. ALVES is the name of a small town in Scotland, not found in the dictionaries, but in the Literary and Historical Atlas of Europe.

These words, which are not incorporated in the body of the puzzle, bring up the total of words and meanings from the Five Letters to eighteen.



CORRESPONDENCE

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

"A PRACTICAL PROBLEM IN UNITY"

To the Editor of *The Living Church*:

W AY I respond to the letter of Dr. William C. Sturgis in your issue of October 16th on the apparent conflict of the American and English churches in Geneva, Switzerland?

As a matter of fact there has been no conflict. The two churches have been harmoniously conducted, and often under the same clergyman, and the simple maintenance of services is far from the sole reason for their existence. The American chaplain is the natural person to whom Americans in perplexity or distress will apply. The English chaplain might have the best will in the world, and yet not be equally helpful.

Dr. Sturgis' experience of the size of the two congregations is quite as I have had the matter reported to me lately by others, but only illustrates the present peculiar situation when foreign travel has so many difficulties and discouragements.

The two church buildings have not in the past offered too large accommodation. I have seen our own building very full, and I am sure an American center is going to be needed in Geneva even more in the future than in the past.

I firmly believe, in spite of all present controversies, that Geneva is going to be a sort of world capital, in which case the American chaplain will become an unofficial ambassador, and will hold a position of unique possibilities.

I have long entertained the belief that Geneva should be the centre of administration for our American Churches in Europe, and under the charge of a bishop as rector; and I have been accumulating an endowment which can be used for that purpose. It would not have to be very large, as the parish has some endowment of its own.

If the existence of our European churches were likely to militate against unity and charity, I should sympathize with Dr. Sturgis. But there can be neither unity nor charity without some contact and mutual understanding, and our men abroad have really helped forward this mutual understanding by a large spirit of coöperation.

Annapolis, Md., October 18th. Faithfully yours,
G. MOTT WILLIAMS.

MR. PUGH ON THE CONCORDAT

To the Editor of *The Living Church*:

THE October 9th issue of *THE LIVING CHURCH* has just come to my desk and I have read with interest your editorial and criticism of my article, *The Nicene Creed, an Impassable Barrier*, in the September issue of the *American Church Monthly*.

You have studiously avoided the real questions of that article; seized upon a phrase which was never intended even to imply what you have made out of it, and written an editorial which is both unkind and unjust in tone and spirit.

May I point out that until after the action of the General Convention of 1922 no article relative to the subject of the proposed Concordat will be "belated"?

It seems to me that you have laid a far more serious charge against those who worded those proposals than I did when I said "unconsciously it may be they were led to make the Nicene Creed an impassable barrier". Would you have us believe that Dr. Manning and his associates so worded those proposals that they might appear to our Protestant friends that we are *willing* to initiate such legislation as would lead to the ordination of ministers of other bodies, and, at the same time, knowingly and intentionally, put in such a condition as would make such legislation impossible? I am willing to believe that these men may have been led by the Holy Spirit to write even greater than they realized at the time, but I am not willing to believe that they were merely trying to appear friendly to these other religious bodies while, in their own minds, they knew the thing to be impossible. You seem to be aggrieved because I intimated that the Nicene Creed as a safeguard was, perhaps in part, due to the direction of the Holy Spirit.

You have summed up exactly what I have said in the article in your own words, viz., "If there are no Protestant ministers who can qualify, . . . then there can be no danger from the Concordat." Once you have come somewhat to the point of the

article when you say, "For ourselves (I might ask whoever *ourselves* may mean) we do not accept Mr. Pugh's position that the requirement of the Nicene Creed is in itself a sufficient barrier against that which would endanger our sacred heritage nor his idea that there are no Protestant ministers who accept that creed." If you will read on page 802 of the same issue of *THE LIVING CHURCH* you will find that Bishop Berry of the Methodist Church states exactly the thing I wrote when he says, "The Episcopal Church cannot bring about unity so long as it insists on the historic episcopate." In other words Methodists do not accept the statement in the Nicene Creed of One Catholic and Apostolic Church.

You have ignored the fact that I said that if there were a Protestant minister who really believed the Nicene Creed he could not remain outside of that One Catholic and Apostolic Church; that he would seek, not merely episcopal ordination, but the fullest communion with that Church. Such acceptance of the Creed is not what is meant by the proposals.

Trusting that you will give this letter publication I am,
dear Sir,
Yours heartily,
Plymouth, Mass., October 11th.

ERNEST PUGH,
Rector of Christ Church.

PROTESTS "THE CHURCH AT WORK"

To the Editor of *The Living Church*:

AS no one else seems to do it, I will. It is to dissent from, express regret at, and protest against the caption of the first article in the first number of the first volume of our official publication, the *Church at Work*. I consider it most unfortunate and regrettable that that article saw fit to liken the work of the Church to a commercial system that is being increasingly discredited as inefficient and immoral. Surely a happier simile could have been selected for linking the Church Missions House to the work of distributing what the Church has to offer to humanity than that of a "Sales Agency"; and the repeating of a sordid story, already exploited, of a commercial lubricant indicates a poverty of original ideas among the editors.

I yield to no one in allegiance and devotion to the Church. If I did not believe that this Church has something superior to offer, I would quit it and starve outside the Church instead of inside. I am ready and anxious as a parish priest to coöperate with the N. W. C. But my enthusiasm is chilled, my sincerity in that campaign is dulled, and my aggressiveness hobbled, when our leaders and directors display a vision so limited and an imagination so sordid as to connect up that campaign with a system that, in the light of the eternal character of Christianity, is but transient and temporary. Surely we have something better to offer than what is represented by the counting room and warehouse of commerce.

Quite a number of my brethren have expressed their regret to me at the unfortunate title and spirit of the initial article in the *Church at Work*. But they seem to fear saying anything except in whispers, for fear of personal consequences. As one already recognized as a protestant I therefore add this protest to what I am convinced from the viewpoint of ideals was an unfortunate terminology to say the least.

A. L. BYRON-CURTISS.

THE TRAINING OF BOY CHOIRS

To the Editor of *The Living Church*:

FEW will dispute Mr. Caswell's conclusions as to the practicability of a medium-grade boy choir, as expressed in his letter of the issue of September 25th. I want to dissent, however, from the wild optimism of his quotation that, subject to a few general hints, a boy may be pitchforked into a choir "and, in a month or so, he will sing like the others".

If there is a truth in what Mr. Noble is alleged to have said, it is this: If you develop a really fine tone-tradition, backed by a lot of well-trained voices, it is probable that an occasional boy, of reasonable voice and aptitude, will imitate the singing of his companions, and become, somewhat readily, a good chorister. But in how many American churches (or elsewhere) is this fine devel-

opment upon any "self-sustaining" basis? I am not aware of a single choir where, if the expert supervision and never-ending scientific work of the master were withdrawn, and any such *laissez-faire* method as is suggested by Mr. Caswell's quotation substituted, the whole structure would not speedily collapse. And it is a parody on the work really necessary, to suggest that anything could be built up on so casual a foundation.

The whole matter of the boy-choir problem is complicated and made extraordinarily difficult because those who support it from behind do not realize how delicate a thing the boy voice is—how slowly it normally develops, and how unending is the skill and patience required for it. Many scores of the most skilled choirmasters are to-day having their lives made miserable by the ignorant impatience of those for whom they are working. This condition is perpetuated and aggravated by just such ideas as Mr. Caswell innocently circulated. It requires courage of the highest sort for a man who really understands the boy voice, and who wants to do really fine work, to withstand the pressure which he is subject to while he is struggling with the weak tone which is the properly-trained boy's first effort at singing. Many a man, infinitely superior in attainments and knowledge to his critics, goes under in a parish, before he is given a chance to show that his methods are sound.

For the sake of those, then, who are giving their best, against odds, I want to let it be known that boys are trained not by general hints, not by accidentally assimilated imitations of fellow choristers, but by the skill, patience, and courage, of well-trained choirmasters.

All Saints' Church, Boston.

GEORGE C. PHELPS.

DIVORCE LEGISLATION PENDING IN ENGLAND

To the Editor of *The Living Church*:

IN your issue of the 16th occurs a quotation from the *Boston Herald* as follows, referring to the proposal in England to make divorce easier and blaming the bishops for opposing it:

"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. 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."

This extract from the *Boston Herald* was discussed in one of your contributing columns, but the falsity of the statement itself was not exposed. The bill before the House of Lords did not come from the House of Commons; the House of Commons has not passed any such bill; in fact when on a previous occasion the proposition was made in the House of Commons which is now embodied in the House of Lords bill, it was defeated. The bill discussed has passed the House of Lords, but I am informed by one of the bishops just out from England that in his judgment it will be defeated in the House of Commons.

It is a sad fact, and might have mitigated the severity of the *Boston Herald* criticism if he had known it, that if the bishops of England who are entitled to seats in the House of Lords had been present the bill would have been defeated in that House; it passed because of their absenteeism.

New York, October 21st.

HALEY FISKE.

ON CHURCH ARCHITECTURE

To the Editor of *The Living Church*:

IN accordance with a suggestion that information might be obtained from him, by the Rev. Milo H. Gates, about the preliminary pamphlet and the following publication concerning advice and instruction for ecclesiastical architects' guidance, ordered to be prepared by the General Convention, a letter was addressed to the reverend gentlemen and received a courteous but not very sanguine reply as to the prospects of the scheme.

As the plan, including the creation of diocesan organization and a gratuitous circulation of the introductory pamphlet, involves considerable expense, and the final publication with high class editing, illustrations, and fine printing, must be very large, the inquiry seems pertinent: "Where and how are the funds to be obtained?"

There must be a very active response to an appeal as it must be made somewhere, since receipts from the sale of the completed work can not be expected of course until some time after publication.

Meanwhile, that prejudice must be overcome which exists among American architects, many well versed in ecclesiology, against an existing kind of monopoly of the "business" (which they pursue with intelligence and devotion) by one or two persons distinguished by "vogue" perhaps rather than by unrivalled excellence.

What has become of the "Ecclesiological Society" of London?

If it exists, why is the ground not tilled? The most perfect rural church edifice in America, St. James the Less, Philadelphia, was built as a gift of Robert Ralitor (R.I.P.), seventy-five years or so ago, by a close obedience to the plan of that society.

Is it not possible that, like many a seemingly small thing with an attractive presentation before a large and busy meeting, this step was a work of impossible magnitude and of super-erogation?

ERVING WINSLOW.

TITLES OF THE CLERGY

To the Editor of *The Living Church*:

ONE reason I find for the neglect of reading Church papers on the part of humble laity is that so often they cannot know or make out who is talking—aside from the fact that they may also wonder "why". You can't separate the man from his message, or *vice versa*, justly or to advantage. But how are we to know whether "Mr. A. B. Jones" speaks with authority by virtue of episcopal ordination, or the bolshevik constitution, when the title "Mr." so lacks distinction? We must honor the janitor with it, the dentist is "Doctor", "Parson" seems obsolete at least, "Dominie" is presbyterial, not episcopal—but any of these others would assist the reader. Certain of us who have a sense of decency and order well developed find the word "Father" distinctive of the pastor of a flock. Now I am aware that, literally read, St. Paul forbids us to call a man such—he also equally scores "Master", which to-day is "Mister". Custom in favor of "Father" even makes exegesis unnecessary, and confusion precludes "Mister". So if we can't have the former in print—appropriate as it may be for this one reason at least—why not illuminate or italicize this quaint survival, the latter, in your excellent paper?

LEWIS DANIEL COOK, *Laic*.

EFFECTUAL RESTORATION

To the Editor of *The Living Church*:

IT was my good fortune this past week to be guided through the restored Emmanuel Church, Baltimore, Maryland. The Rev. Hugh Birkhead, D.D., was my guide. I wish to tell all interested that Dr. Birkhead has, in the eyes of many Baltimoreans, performed miracles to that old church. It is not in my power to draw comparisons, for I never saw the church in its original condition; my sole aim in writing to you is to call attention to the present result of the work and bid those interested in such things pay a visit to that church. The church as a whole, viewed from any angle, is commanding and Churchly. The massive tower is visible from distant points in the city and is distinctly a beautiful piece of work. The interior lines lift one to a realization of a spiritual kingdom. The windows are a glorious blending of ancient and modern subjects put out in the most glorious glass of English manufacture. The carvings are perfect in detail and were not marred by contract price. I could go on indefinitely describing this gem of a church, but I will stop with this renewed injunction that those who are interested in making God's House a worthy place for Him will do well to visit and study Emmanuel Church, Baltimore.

Hazelton, Pa., October 16th.

A. E. CLATTENBURG.

"A ROMAN EPISODE"

To the Editor of *The Living Church*:

INOTE in the last number of *THE LIVING CHURCH* an article by the Rev. Mr. Weed relating to the power given to the Bishop (the Pope) of Rome to appoint judges to try the cases of condemned presbyters, if he thought their appeals worthy of consideration. It is an historical fact that this power was given by the Council of Sardica, A. D. 347. It is also an historical fact that this decree was commonly, but mistakenly, taken for a decree of the Nicene Council, A. D. 325. Therefore, its quotation by Pope Innocent I as a decree of the Council of Nice was in no sense of the word a forgery. Surely our Church does not wish to support her position by statements which are historically not true, and the allegations made by Mr. Weed, to say the least, need explanation. (See Fisher's *History of the Christian Church*, pp. 105, 106.)

Pittsburgh, Pa., October 9th.

Very truly yours,
JAMES K. BAKEWELL.

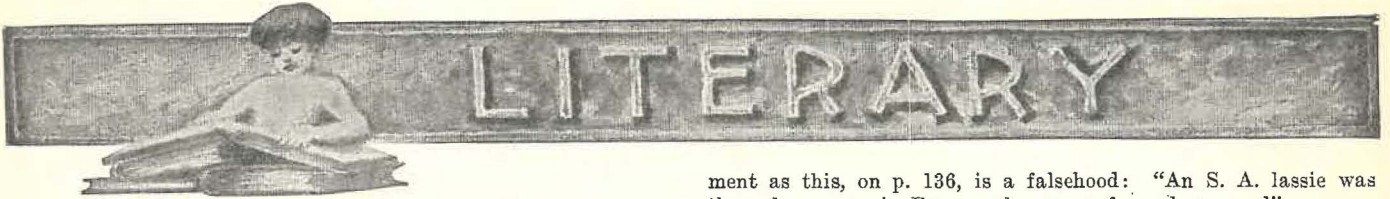
THE LIFE OF JAMES DE KOVEN

To the Editor of *The Living Church*:

FOR the benefit of the person who made the suggestion regarding the story of the life of Dr. James de Koven, I am writing to say that there is a book entitled *Life of James de Koven* by William Cox Pope, published by James Pott & Co., New York, in 1899. This little volume is full of the richness of the life of Dr. de Koven, and is well worth owning.

Seabury Hall, Faribault, Minn., October 16th.

HERBERT L. MILLER.



The Rising Tide of Color against White World Supremacy. By Lothrop Stoddard. New York: Charles Scribner's Sons. With Colored Maps. \$3.00 Net.

There's a growing school of publicists and scientists who believe implicitly that the domination of the white man is seriously and one might say immediately threatened. In the opinion of the author, by the close of the nineteenth century white dominance was complete. The colored world seemed to have accepted white overlordship. Then came the Japanese victory over Russia—and a thrill of hope, he declares, ran through all Asia and Africa. The world in color—with over 1,000,000,000 members—began to think, to question why the white race—with less than 500,000,000 members—should control four-fifths of the earth.

In the words of the Melbourne (Australia) *Herald*: "It may be that the future will see a clash between the civilizations of Asia and Europe. What the past has witnessed may be repeated; just as the German barbarians who sacked Rome in the fifth century, repeated their outrages in France and Belgium in the twentieth, so the teeming millions of Asia may again try conclusions with Western civilization. All this may result from cosmic and racial processes whose operations are hidden from the puny intelligences of mankind. But it is given to those who temporarily guide the fortunes of peoples to deal with the immediate future in the light of present circumstances, and this involves a courageous attempt to settle a difficulty which, if unsettled to-day, will be a danger to-morrow."

Mr. Stoddard marshals his arguments with consummate skill. His book, which examines the character of each of the great colored races and nations, shows what he calls conclusive evidence and what others will call persuasive evidence of aggressive awakening at least among the most advanced—the yellows and the browns. It is intended as a clear, sharp warning to the whites, an appeal to white solidarity, and a condemnation of such wars as the great one just ended which so frightfully weaken the race.

White domination is not an old order. For hundreds of years the white race was just one step ahead of extermination. Existence, not world domination, was its aim, Mr. Stoddard maintains. Crowded out of the Asiatic homeland, chased across eastern Europe, it was not till his back was to the North Sea that the white man turned and held a domain of his own; it was centuries more before he finally stemmed the tide of brown and yellow pressure, and not till the sixteenth century did he begin that remarkable expansion which we now look upon as a natural right.

It is a suggestive book and carefully written, and produces conviction in the mind of the reader. While no means an alarmist Dr. Stoddard feels strongly and writes convincingly.

Not the least important and valuable part of the book are the excellent colored maps which accompany the text.

C. R. W.

The War Romance of the Salvation Army. By Evangeline Booth, Commander in chief of the Salvation Army in America, and Grace Livingston Hall, Philadelphia. J. B. Lippincott Co. Cloth, pp. 356, 30 illustrations. Price \$1.50.

There were many agencies for uplift associated with the A. E. F.: the chaplains first of all; the Jewish Welfare Board, the K. of C.; the Red Cross, the A. L. A., the Y. M. C. A. did good work and deserve full measure of honor. But there has been an epidemic of self-praise, the immediate result of which is a reaction from gracious appreciation to a certain measure of suspicion, or of distaste. This volume illustrates what is meant. A gushing woman novelist, accustomed to superlatives, has prepared it; but the Salvation Army activities make it their own official publication, and it begins with portraits of General William B. Booth and Commander-in-chief Evangeline Booth, who writes the introduction. So, happily, the responsibility for all this extravagance cannot be shouldered upon Mrs. G. L. H. Lutz. Everybody knows that the Salvation Army had scores of brave, kindly, faithful workers with the troops; but when one reads of a certain S. A. man (described as Le Petit Major): "He is worth more than all the chaplains that were ever made in the U. S. Army", one hesitates; to have all the women-workers described as "sweet" is to challenge comparison with that tedious cliche which always refers to "the good sisters". Such a state-

ment as this, on p. 136, is a falsehood: "An S. A. lassie was the only woman in France who was safe unchaperoned".

Purge the book of piffle, slush, bad English, and sickly sentimentality; omit nine out of ten references to "doughnuts"; and there remains an interesting record of service, comparing well with that of other agencies, though on a comparatively small scale.

P. I.

The Treatment of the Problem of Capital and Labor in Social-Study Councils in the Churches. By Clarence D. Blackley, Ph.D. Chicago University, Chicago, Ill. Price 50 cts.

It would be well if this thesis were read by every rector who has or who thinks of introducing into his Church school a series of lessons upon the social problems of the day. The book deals first with the conditions of capital and labor as they were before the war and during the first years of the struggle, without touching upon our present financial and economic problems. Then it examines, very carefully and justly, the various social study courses put forth for use in our Sunday schools and Bible classes, and tries to estimate the extent of their use. It shows the good intention of these courses of study and also their faults and failures, and demonstrates that a course in sociology and economics fitted for Church schools is no easy thing to write or to teach, as it is difficult to analyse the causes and reasons of our present economic conditions, and to set forth the principles upon which the present world can be reconstructed with justice to all conditions of society.

P. W. M.

A Prisoner of Pentonville. By "Red Band", with a foreword by Joseph Fort Newton, D.D. New York: G. P. Putnam's Sons. 1920. 8vo, blue cloth, Pp. 114. Price \$1.50.

The minister of the Church of the Divine Paternity, New York, gives this interesting bit of spiritual autobiography to the public, vouching for its genuineness. While Dr. Newton was at the City Temple, London, a discharged prisoner from Pentonville Prison, consulting him about spiritual matters, left with him these verses, composed during his nine months' term. It would not be fair to judge them by ordinary literary canons; and yet, apart from any special indulgence, they are much above the average. The anonymous author had been an officer in the British army, and served in the Dardanelles. Returning to England in 1917, he married a bar-maid, and, a few weeks later, fell into what Dr. Newton assures us was a technical rather than a moral crime, for which a prison sentence was decreed.

The book is genuinely convincing, and brings freshly to mind the utter absurdity of our present penal system viewed as a reformatory agent. That the law-breaker can ever be made a good citizen by the destruction of his self-respect, or that two wrongs can ever make a right, ought not to be matters of debate. And the need of prison reform is as imperative as is the assurance that "jail-birds" can come back to decency—despite, rather than because of, imprisonment.

P. I.

The Hall with Doors. By Louise S. Hasbrouck. Illustrated by Clinton Brown. The Woman's Press, New York. 1920. \$1.75.

This is a readable story, without any harrowing elements, illustrating how several girls organized a vocation-vacation club and discovered methods of making their way in the world usefully and happily.

VERY CONVENIENT for reference is a pamphlet published by the S. P. C. K. entitled *Documents bearing on the Problem of Christian Unity and Fellowship 1916-1920*, which contains the text of the very many schemes for unity which have been evolved in many parts of the world. Among these are the two English Interim reports, the American Concordat, the South India Proposals, the Kikuyu papers, including the counter-proposals of the Bishop of Zanzibar, the Bishop of London's relations with the Wesleyans, the Mansfield Conferences, certain E. C. U. resolutions of March 1920, and an abundance more of propositions and counter-proposals.

Most of them carry failure upon their face, yet singly and in the bulk they show the earnest longings of advanced thinkers within and without the Church, not only for an academic but unattainable unity but also to find actual, concrete steps toward that desired end. Sometime earnest seekings of this sort will be crowned with success. The pamphlet is most useful for convenient reference concerning any of these plans. [S. P. C. K. and The Macmillan Co., 2 shillings.]

Church Kalendar



Nov. 1—Monday. All Saints.
 " 7—Twenty-third Sunday after Trinity.
 " 14—Twenty-fourth Sunday after Trinity.
 " 21—Sunday next before Advent.
 " 25—Thursday. Thanksgiving Day.
 " 28—First Sunday in Advent.
 " 30—Tuesday. S. Andrew.

CALENDAR OF COMING EVENTS

Nov. 9—Synod, Province of New York and New Jersey, Buffalo, N. Y.

Personal Mention

THE REV. R. EMMET ABRAHAM, formerly of Saratoga, Wyoming, is now rector of St. John's Church, Green River, in the same state.

THE REV. HERBERT W. BUTLER, for two years curate at All Saints' Church, Dorchester, Mass., becomes assistant to the Rev. Wilford Ernst Mann, in St. Paul's parish, Council Bluffs, Iowa, November 1st.

THE REV. PERCIVAL C. BAILEY, until recently rector of Ascension Church, Ontonagon, Mich., has succeeded the Rev. J. A. Ten Broeck as rector of Christ Church, Calumet, Mich., with charge of missions at Kearsarge, Laurium, Florida, and Allouez, and address at 307 Lake Linden avenue, Laurium, Mich.

THE address of the Rev. VINCENT G. BONN-LANDER is changed to Far Hills, R. F. D., New Jersey.

THE REV. JOHN FRANKLYN CARTER, rector of St. John's parish, Williamstown, Mass., resumed his duties on October 23rd, after an illness beginning last March. As he is still far from robust the vestry are raising a fund to provide a parish assistant.

THE REV. JOHN N. DAVIS, M.D., has assumed charge of Emmanuel Church, St. Louis, Mich.

THE REV. JAMES A. FIGG, of Clover, Va., has accepted a call to the churches of Christiansburg and Radford, Va.

THE REV. M. M. FRYER, from Nebraska, has been placed in charge of missions at Ft. Duchesne, Roosevelt, Randlett, and Whiterocks, with residence at Roosevelt, Utah.

THE REV. NELSON B. GILDERSLEEVE, formerly in charge of St. Simon's mission, Brooklyn, N. Y., is now a master in the Irving school, Tarrytown, N. Y.

THE REV. ADAM Y. HANUNIAN, curate at the Church of Our Saviour, Chicago, having obtained nine months' leave of absence, is teaching sociology at Hastings College, Hastings, Neb.

THE secretary of the Standing Committee of the diocese of Maryland is now the Rev. E. T. HELFENSTEIN, D.D., Maryland Diocesan Church House, 409 North Charles street, Baltimore. All communications should be addressed accordingly.

THE REV. M. J. HERSEY, missionary to the Utes for nearly nineteen years, has been transferred from the Indian field to St. Paul's Church, Vernal, Utah.

THE REV. ALLEN JACOBS, recently in Des Moines, Iowa, has been placed in charge of St. John's Church, Logan, Utah.

ON October 24th, Bishop Burch instituted the Rev. CLIFTON MACON as rector of All Souls' (Anthon Memorial) Church, New York City.

THE REV. MEDVILLE McLAUGHLIN has been appointed chaplain of the Emery Memorial House at the University of Utah.

THE address of the Rev. JAMES M. MARGRUBER, D.D., is changed to 103 West Monument street, Baltimore, Md.

THE REV. JOHN F. NICHOLLS, who has had charge of St. John's parish, Williamstown, Mass., since last spring, will spend the winter in the South as usual.

THE REV. PERCY TRAFFORD OLTON has resigned the rectorate of Christ Church, Towanda, and enters upon the rectorate of St. James' Church, Newark, N. J., on November 21st.

THE REV. GERARD F. PATTERSON, rector of the Church of the Incarnation, Cleveland, has become executive secretary of the diocese, in connection with the Bishop and Council. For the present his headquarters are to be at Emmanuel Church, Cleveland, Ohio.

DEACONESS PROPPER has left All Saints' Mission School, Winnebago, Neb., and on January 1st will take up parish work at Cedar Rapids, Iowa.

THE REV. MARK RIFENBARK was instituted as rector of St. Paul's Church, Salt Lake City, Utah, by Bishop Moulton on September 26th.

THE REV. CHARLES FOREST SCOFIELD has accepted the rectorship of the Church of the Atonement at Morton, Pennsylvania, and will also serve as priest in charge of St. James' Church, Prospect Park. During the past year Mr. Scofield has served as director of the rural church and community survey in Maryland and Delaware with headquarters at Baltimore. He may now be addressed at Morton.

THE REV. WILLIAM T. SHERWOOD, for the past month locum tenens in St. John's parish, Cornwall, N. Y., has accepted a call to remain as rector.

THE REV. FRANKLIN C. SMIELAU, missionary to the deaf in the dioceses of Harrisburg, Bethlehem, Pittsburgh, Erie, and West Virginia, has returned to his field. His address is now Harrisburg, Pa.

THE REV. EDGAR L. TIFFANY, curate at St. Paul's Church, Milwaukee, will become rector of St. Mark's Church, Paterson, N. J., on November 7th.

THE REV. WILLIAM WAY, rector of Grace Church, Charleston, S. C., delivered an historical address on Founders' Day, October 12th, at the University of North Carolina.

DEGREE CONFERRED

GENERAL THEOLOGICAL SEMINARY.—The degree of Doctor in Divinity upon the Rt. Rev. HARRY SHERMAN LONGLEY, Bishop Coadjutor of Iowa, on October 11th.

ORDINATION

DEACON

ALBANY.—Mr. E. J. WALENTA, Jr., was ordained deacon in the Cathedral of All Saints', by the Bishop of the diocese, on October 19th. Matins having been read by the Dean, the sermon was preached by the Rev. Henry Smart, D.D., who took for his text 1 Corinthians 1:23. The candidate was presented by the Rev. Roelif H. Brooks, Archdeacon of Albany. The epistle was read by the candidate's brother, the Rev. George J. Walenta, and the Bishop appointed the newly ordained deacon to read the gospel.

The Rev. E. J. Walenta is the second man to enter the ministry from St. Paul's Church, Albany, this year, the other being the Rev. S. R. Kelley, now assistant in that large and important parish. During the war Mr. Walenta represented the Church's war commission in the army and navy as field secretary of the Brotherhood of St. Andrew, and also served on the staff of the national war council of the Y. M. C. A. In this capacity he organized the army and navy chapters of the Brotherhood in many camps.

Besides those mentioned above, the following clergymen were vested: The Very Rev. Albert C. Larned, the Rev. Thomas B. Fulcher, D.D., chancellor; the Rev. Paul H. Birdsall, the Rev. Charles H. Nickerson, D.D., the Rev. G. A. Perry, the Rev. Geo. C. Wadsworth, the Rev. S. R. Kelly, the Rev. John H. Schwacke.

THE LIVING CHURCH

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

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 Sunday School Commission, 73 Fifth avenue.
 Brentano's, Fifth Ave. and East 27th St.
- BUFFALO:
 Otto Ulbrich, 386 Main St.
 St. Andrew's Church, 166 Goodell St.
- BALTIMORE:
 Lycett, 317 N. Charles St.
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- BOSTON:
 Old Corner Bookstore, 27 Bromfield St.
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PROVIDENCE:

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

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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.

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MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

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PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
 G. J. Palmer & Sons, 7 Portugal St., Kingsway, W. C.

INFORMATION BUREAU



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

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

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

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new 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.*

CHRISTIAN LEADERSHIP

THERE ARE those who are dismayed because at such a time as this no great leader stands out head and shoulders above all others in the Church. Perhaps we sometimes forget that the strength of a democracy is less likely to be found in this type of leadership than in a multitude of leaders scattered through every walk in life and found wherever men dwell and walk together. The leadership of the Christian Church will doubtless in these days be found not in one man but in the many. The remarkable readjustment of our nation to the new conditions imposed by war was made possible because of just such leadership in every part of the nation, and in so far as the Christian Church can bring into activity just this type of leadership just so far will it be able to build its principles of living into the new social-economic order.
 —H. N. Shenton.

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

Rates for advertising in this department as follows:

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

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

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

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

DIED

MERRILL.—On October 12th, at Branford, Conn., ALBA WEEKS MERRILL, formerly of Brooklyn, New York, and of Chicago, Ill.; at one time a vestryman of St. Mark's Church, Brooklyn, and for several years a vestryman and treasurer of Trinity Church, Branford, Conn.

PERKINS.—Entered into rest suddenly in El Paso, Texas, on October 16th, GLADYS GILLIS, beloved wife of Clifford Alan PERKINS.

"Jesu, take me dying
To eternal rest."

ROSS.—Entered into life eternal on September 20th, at Philadelphia, MARY BENEZET ROSS, daughter of the late John and Mary Benezet Ross. Burial services at St. Mark's Church, on September 24th. Interment at the Church of St. James the Less.

"Grant unto her eternal rest, O Lord, and may light perpetual shine upon her!"

YERKES.—At Grand Haven, Michigan, on September 28th, MARY NORTON BRISTOL, wife of James Hill YERKES, in the 89th year of her age. Interment in Mt. Hope cemetery, Rochester, New York.

POSITIONS OFFERED

CLERICAL

WANTED, ENERGETIC YOUNG MAN AS assistant rector for a thriving parish in Ohio. Must be able to work among boys and young people. Apply, stating age and present salary, to D-257, care LIVING CHURCH, Milwaukee, Wis.

Replies made only to prospective applicants.

MISCELLANEOUS

CHURCHWOMAN AS FIELD SECRETARY in the diocese of Chicago for Girls' Friendly Society. Must be good speaker and willing to go out evenings. Write stating experience. Mrs. R. B. GREGORY, 1638 Prairie avenue, Chicago.

CHURCHMAN STENOGRAPHER WHO CAN take dictation. Good opportunity for one desirous of serving God's poor. Fifty per month, room and board. Address H-261, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER FOR BOY choir. A young Churchman of energy and character, fond of boys. Fair salary with splendid field for musical work. Address C-458 W. Main street, Clarksburg, W. Va.

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

MOTHER'S HELPER. FOR PARTICULARS write, Mrs. F. LINDSEY CURTIS, Wilmington, Delaware.

POSITIONS WANTED

CLERICAL

PRIEST OF EXPERIENCE, GOOD preacher, the best testimonials, desires change of parish or assistantship in city church. Address H. B.-234, care LIVING CHURCH, Milwaukee, Wis.

PRIEST OF EXPERIENCE SEEKS LOCUM Tenancy for winter months in or near New York, good testimonials. Address R-259, 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

ENGLISH WOMAN, MIDDLE AGED, educated, clergyman's daughter, wishes position as a Lady's Companion, or as Governess to pupils above 8 years. State particulars and salary. Address Mrs. STEELE-WALLACE, 2733 Highland avenue, Birmingham, Ala.

CHOIRBOY TRAINER—ORGANIST. (English Cathedral, four years as assistant) wants post. Twenty years experience as choir-trainer, organist, pianist, recitalist, conductor, lecturer. Address N-260, care LIVING CHURCH, Milwaukee, Wis.

ENGLISHWOMAN (MIDDLE-AGED), competent D. E. Book-keeper, Stenographer, and Typist, seeks employment as secretary in institution. Address, L-258, THE LIVING CHURCH, Milwaukee, Wis.

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

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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.

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.

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

UNLEAVENED BREAD—INCENSE

ALTAR 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 STORLMANN, 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.

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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. I. (and at Oxford), England.

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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.

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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.

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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.

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

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

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A SMALL HOME SCHOOL, IN THE PINE woods, for delicate or young children. Care of trained nurse. Excellent teaching. Outdoor life. Apply to Rev. MOTHER, O.S.A., St. Anne's House, 44 Temple street, Boston, Mass.

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Holy Communion, 7:30 and 8:30.
Choral Eucharist, 11 a. m.

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Goodell street and Michigan avenue.
Sundays: the Eucharist at 7:30 and 11.

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Key West, Florida.
Only city in U. S. which has never seen frost
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Rev. C. R. D. CRITTENTON, rector.

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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).

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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.
4:30 P. M., Choral Evensong.
Special Preacher: The Rev. Robert B. Kimber.

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.

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NOTICES

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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 of 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.

ST. HILDAS' DAY SERVICES

A day of devotion will be held in Christ Church, New Haven, Connecticut, on St. Hilda's Day, November 17, 1920.

The Rev. Wm. Harmon van Allen, D.D., will be the Conductor.

Those desiring the Lunch which will be served in the parish house please notify St. HILDA'S HOUSE, New Haven, Conn.

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.

MAY MAKE DIOCESE OF LONDON
INTO AN ARCHIEPISCOPAL SEE

Committee Considers Plan — Criticism of Czecho-Slovakian Reform—Resignation of Bishop of Manchester

The Living Church News Bureau }
London, October 8, 1920 }

MENTIONED in a previous letter that at the recent London diocesan conference a resolution was passed that the subdivision of the present huge diocese of London was a reform that was long overdue. Since then the matter has had the careful consideration of an *ad hoc* committee, and important recommendations and decisions may be announced before long. Whilst the recommendations of the committee can have no binding force, it is more than probable that it will advise division into four dioceses—North, South, East, and West, to be presided over by an Archbishop of London. The Bishop of London, Dr. Winnington-Ingram, would, in the event of the recommendations being adopted, become Archbishop of the Province of London, and it may be assumed that the Bishop of Kensington, Dr. Maud, would become Bishop of the new western diocese. The Bishop of Willesden, Dr. Perrin, would become Bishop of the new northern diocese, and the Bishop of Stepney, Dr. Mosley, Bishop of the new eastern diocese. The new southern diocese is the subject of delicate negotiations, in which the Bishop of Southwark is chiefly concerned.

It may here be said that this proposal was originally made by Gregory the Great, who suggested a Province of London to St. Augustine. Pope Gregory recommended appointment of an Archbishop of London, but St. Augustine chose Canterbury instead. It is also an historical fact that there was a Bishop of Westminster in the reign of Henry VIII, but on Edward VI coming to the throne this bishopric was suppressed by him.

The present system of suffragan bishops in the London diocese is governed by the Statute 26, Henry VIII, which was in abeyance until Bishop Jackson availed himself of it in 1879. Under this Act, a bishop suffragan in London holds office at the Bishop of London's discretion.

The population of London diocese is now estimated at over four million souls. The diocese contains over 5,000 benefices, and the Bishop of London is also responsible for the oversight of Northern and Central Europe, an office delegated to Bishop Bury. The suggested sub-division is, therefore, clearly a matter of necessity.

CZECHO-SLOVAKIAN REFORM CRITICISED

The Church reform movement in Czecho-Slovakia, outlined by the Rev. Mr. Smith, rector of Westfield, Massachusetts (to which I referred a fortnight ago), has led to much adverse criticism. What Mr. Smith describes as "away from Rome into national freedom" is looked upon by many well-meaning Churchmen as nothing more nor less than a "new schism", forming an additional obstacle to eventual reunion.

Doubtless, by the time this letter is in your hands you will be in possession of Mr. Smith's report to the Presiding Bishop, and can form your own conclusions. It may be said, however, that such criticism as I have mentioned is somewhat premature, and unless the critics have themselves been in Bohemia they are hardly in the same posi-

tion as Mr. Smith to judge the real significance of what is happening there. It has been pointed out by a correspondent in the *Church Times* that, paradoxical as it may seem, the step now being taken by the Bohemians may even be in the direction of reunion!

From the information given by Mr. Smith, it would appear that three of the principal changes made at our own Reformation—namely, disavowal of the Papal autocracy, translation of the Liturgy into the "vulgar tongue", and freedom of the clergy from compulsory celibacy—are also the principal changes being made in Bohemia; and none of these can be called anti-Catholic.

The movement in Czecho-Slovakia immensely strengthens "our case against Rome", and if a few more such "rebellions" were to take place in the Roman Communion (provided that they steered clear of any actual Protestant tendency), it might lead to the gradual abandonment by the Church of Rome of her present *non possumus* attitude, and a reunion such as that visualized by the Bishop of Zanzibar at the Anglo-Catholic Congress (when he described the "ideal diocese", not the rigid uniformity and unconditional submission at present required) would be in sight. In any case, one should hesitate to accept the principle that a revolt from the Papal obedience is necessarily schismatic. If, as Mr. Smith says, the reformed Czecho-Slovak Church will maintain the Catholic Faith in its fulness, and allow no departure from it, but simply reject the innovations of Papal infallibility and universal overlordship, she has at least a claim to be heard before such harsh judgment is passed upon her.

RESIGNATION OF THE BISHOP OF MANCHESTER

The Bishop of Manchester, Dr. Knox, has announced his intention of resigning his bishopric—which he has held since 1903—on the ground of physical inability to discharge effectively the duties entailed by so large and populous a diocese. His resignation has been accepted, and will take effect on the last day of this year.

The diocese of Manchester, though only created in 1847, has had a unique experience, inasmuch as its four bishops have all been remarkable men, with ability and force of character much above the average. First came James Prince Lee (1847-70), scholar, teacher, organizer, and saint. Next came James Fraser (1870-86), the "Citizen Bishop" as he was called, the trusted friend and counsellor of men of all ranks and denominations. His successor was James Moorhouse (1886-1903), who had a depth of learning and clearness and precision of thought rarely equalled. Of Dr. Knox, it can assuredly be said that his goodness, sincerity, simplicity of life, outstanding devotion to his work, and kindness of heart, are recognized on all hands. It must be admitted, however, that throughout his episcopate he has shown but little sympathy with the cause which Catholics have at heart, and has, indeed, shown no desire to understand their position. This has unquestionably contributed to the effective maintenance of his position as leader of the forces of Protestantism, and his intolerant attitude in the recent case of Sacred Trinity Church, Salford, will not easily be forgotten.

To turn to another side of his character, it may be said that there has never been

any suggestion of half-heartedness in Dr. Knox's opinions or their expression, and Churchmen have cause to remember with gratitude the service he has rendered to the cause of religious education in this country. In 1906, when Mr. Birrell's bill threatened to destroy all forms of religious instruction in elementary schools, Dr. Knox offered most strenuous opposition, and so moved his diocese that five thousand Lancastrians proceeded to London to protest against the bill. It was an extraordinary demonstration. Thirty-two trains were required to bring the demonstrators to London, and the procession four abreast to the Albert Hall—where a great protest meeting was held—was a mile and a half long. The Bishop's speech ended with the following words:

"Because this bill has insulted our Church, and outraged our sense of public morality, and threatened our religious liberties, we say we will not have one line of it. We reject it all from the first clause to the last, and from the first line to the last. We will tell the Speaker to pitch it into the Thames, and turn the attention of Parliament to more useful business."

Strong words, it may be said, for a bishop, but Dr. Knox and his stalwarts undoubtedly killed the bill.

ANGLO-CATHOLIC CONGRESS PLANS FOR CONTINUATION

The continuation committee of the Anglo-Catholic Congress has this week issued the following statement:

"In order that the great objective of the Conference may be attained—namely, the bringing of men and women everywhere to a personal knowledge of, and complete surrender to, our Lord Jesus Christ as their Saviour and King—the committee are convinced that it is necessary to proceed in such a manner as:

- (1) "To set on foot a great effort for the conversion of souls;
 - (2) "To devise means for the maintenance of the spirit of fellowship which was manifested at the Congress;
 - (3) "To preserve and stimulate the enthusiasm for foreign missions which was shown on that occasion;
 - (4) "To procure the coördination of existing Catholic organizations;
 - (5) "To proceed to appoint committees to deal with certain practical issues which confront the Church in England to-day."
- Invitations have been issued to representative priests and laymen to join the committee, and a careful agenda has been prepared, which will be submitted to the consideration of the full committee. The projects and method of procedure, as determined by them, will be made public in detail at the earliest possible opportunity.

NEW VICAR OF ST. JOHN'S, TAUNTON

Least Saturday, the Bishop of Taunton, acting for the Bishop of Bath and Wells, instituted the Rev. A. J. Hook, formerly vicar of Hambridge, near Taunton, to the vicarage of St. John's, Taunton, vacant by the recent deprivation of the Rev. Reginald Wynter on account of disobedience to the Bishop in the matter of the unauthorized rite of Benediction. In his address, the Bishop of Taunton said that neither he nor the Diocesan had any doubt of the earnestness of the late vicar, but he had taken up an attitude which could not be passed over. He hoped all who had worked with Mr. Wynter would realize that there was no bitterness against him in the mind of the Bishop, who was greatly distressed, and felt the matter much more deeply than many people thought. The Bishop's one desire was to keep order in the Church according

to his jurisdiction, and he (the preacher) hoped the people would rally round their new vicar, who had already done good work in that diocese, in the very difficult task he had undertaken at the Bishop's special request. The Bishop wished it to be known that he was quite reasonable in his views as to special services, and generous in the comprehensiveness he allowed; but he expected from all his clergy that canonical obedience they had pledged themselves to give.

BISHOPS ABANDON VISIT TO CANADA

The visit of the Bishops of Oxford and Worcester to Canada, in connection with the centenary celebrations of the Church in Western Canada, has been abandoned. In his diocesan magazine the Bishop of Oxford writes:

"I have been very uneasy about leaving England and my post of duty with the out-

look so uncertain and full of anxiety; and I should be most distressed to create any impression that I am indifferent. I therefore have decided, after most carefully considering all that is due to our brethren in the Far West, to abandon my visit to Canada."

The Bishop of Worcester writes:

"At the last moment the arrangement for the visit of the Bishop of Oxford and myself to Winnipeg was cancelled. The decision was made for me, and I do not question the wisdom of it in all the existing circumstances, especially as those who made it have more intimate knowledge of the circumstances than I possess. But I greatly dislike to upset arrangements which affect other people, and I am afraid that there will be considerable disappointment in the prairie dioceses, for I know how keen my own anticipations have been."

GEORGE PARSONS.

ENTHUSIASM MARKS WESTERN CANADA'S CENTENNIAL DAYS

Great Gatherings in Winnipeg—Synod of Rupert's Land—A Pageant—Associated Meetings of Dominion Boards

The Living Church News Bureau }
October 22, 1920 }

THE celebration of the centenary of the Church in Rupert's Land just drawing to a close has been at once a marked success and an inspiration for future work and development. Winnipeg, the see city of the present Primate of the Canadian Church, situated in the very heart of Canada, at the gateway of the Great Canadian West, has opened its churches, and its homes to the many visitors from East and West with an unstinted hospitality. Abounding in material wealth, Canada's West has been given an increasing vision of the things of the spirit; in the eyes of many the Church has been put on the map as never before; and thankfulness for the missionary heroes of the past has been accompanied with a solemn resolve that the Church of to-day should, as Dr. Cody splendidly put it, at the vast mass meeting on Sunday last, "take up the torch", and hand it on to succeeding generations.

The outstanding features of the celebration were the quiet hours specially set apart "for the special consideration of the Holy Spirit and His place in the life and work of the Church"; the historical review covering the work of days gone by especially of the great English missionary societies to which the Church in Canada owes so much; the pilgrimage to the historic churches on the Red River; the presentation to the Canadian Church of the English Archbishops' Western Canada Fund, and of the gift of the Church Missionary Society towards endowment of the Indian and Eskimo work; the complete responsibility for which has now been taken over by the Canadian Church; and the great Pageant of Church History organized by the Woman's Auxiliary of the diocese of Rupert's Land. Clustered about the Centenary celebration have been held the meetings of the Provincial Synod of Rupert's Land and the annual meetings of the Missionary Society of the Canadian Church, of the General Board of Religious Education, of the Council for

Social Service, of the Woman's Auxiliary of the Dominion, of the Executive Council of General Synod, and of the House of Bishops of the Canadian Church.

On Sunday, October 10th, there were celebrations of the Holy Communion in all the city churches, and special sermons by special preachers throughout the day, the keynote being the work of the Holy Spirit and His place in the life of the Church.

The Provincial Synod of Rupert's Land

The Province of Rupert's Land, represented a hundred years ago by the field of John West, the young missionary priest who had just come out to Fort Garry, now comprises the present diocese of Rupert's Land, and its offspring, the diocese of Keewatin, Moosonee, Qu'Appelle, Saskatchewan, Calgary, Edmonton, Athabasca, Mackenzie River, and the Yukon. The Province of British Columbia at the Pacific Coast with its dioceses of New Westminster, Caledonia, British Columbia, Kootenay, Caribou, under the metropolitanity of the Archbishop of Caledonia, is still another story.

The meeting of the Provincial Synod of Rupert's Land opened with a service at St. John's Pro-Cathedral at which Dr. Gray, Bishop of Edmonton, preached an eloquent and effective sermon. The meetings of the synod itself occupied Monday and Tuesday, October 11th and 12th. The synod dealt with a number of important matters.

With reference to the Lambeth Conference resolutions the Primate in his charge made the following prediction:

"I venture to say that even if we had the time, and this were the proper place, to consider the findings of the Lambeth Conference it would not be the part of wisdom to do so just now. I will tell you why. The conclusions arrived at and the recommendations made on several subjects are so far reaching and so much in advance of anything that we have ever had in the past that they will call for very full reflection and considered thought on the part of the leaders of the Church before action is taken upon them. Furthermore so much responsibility in the actual carrying into effect of the various proposals made is left with what are termed the provincial or regional churches that our province must give time to a careful study of the different questions before assuming the responsibility. To that end it is essential that the members

of the synod should make themselves familiar with the contents of the various reports and resolutions of the conference and I would suggest that copies of the same be obtained and bound with the journals of the session of our synod so that they may be within the reach of all delegates.

In the course of his charge the Archbishop of Rupert's Land dealt with the growth of the Church in the West and the great tasks that still lay ahead. He felt somewhat that he had been "too much Primate and too little Metropolitan". He spoke also of the new Canadian Prayer Book, of the offer of the Missionary Society to take over the entire responsibility of the Indian missions in the West, the improvement in the matter of beneficiary funds due to the Forward Movement, the serious shortage of candidates for the ministry. He paid fitting tribute to the work of the Church Missionary Society in planting the ensign of the cross west of the Red River, and of the splendid work of the English Archbishops' Western Canada Fund.

The lower house elected Dean Coombs prolocutor, Archdeacon Dobie deputy prolocutor, Canon McEltheran clerical, and E. J. Fream lay secretary.

A resolution was enthusiastically passed conveying to the authorities of the Church of England the synod's gratitude for the Archbishops' Western Canada Fund. As a result of this fund 70 churches had been built, 168 sites for churches bought, a Church school for girls established at Regina, St. Faith's Mission at Edmonton, the Southern Alberta Mission and the diocese of Calgary, and a mission in the diocese of Qu'Appelle established. There remains £37,095 to be distributed for endowment, of which £14,838 goes to the diocese of Edmonton, a similar amount to the diocese of Qu'Appelle, and £7,419 to the diocese of Calgary.

Dealing with the question of the supply of clergy, Canon Heeney asserted that the Church had reached the point where it could look for further successes only by filling up its college halls with strong, fresh young men. He held that there must be an organized and effective effort to put the question of the sacred ministry before the minds of the young. In this connection the urgent need of a living wage for the priests of the Church was urged, one delegate declaring that in his parish in the middle west there were no less than six clergymen who had been compelled to take up other work through lack of a living wage when actively engaged in the work of the ministry.

The matter of making the boundary between the dioceses of Edmonton and Saskatchewan coincide with the boundary between the civil provinces of Alberta and Saskatchewan was referred to the standing committee on boundaries.

A resolution in appreciation of the work of Dr. Pinkham, the venerable Bishop of Calgary, who found it impossible to attend on account of his advanced age, was unanimously passed.

A special committee to continue the work so well begun by Canon Heeney, of collecting the historical data of the Church in the West, was appointed.

The synod placed itself on record as urging Churchpeople and Christians generally to support the prohibition of the importation of intoxicating liquor into the province at the approaching referendum.

On industrial matters the synod urged the application of Christian principles to industry, declared that "private gain must be subordinated to the public good", and that "workers should have an adequate share in the control of the conditions under which they worked."

The Quiet Hours

The quiet hours conducted on the 12th and 13th by the Rev. Cyril C. B. Bardsley, honorary secretary of the Church Missionary Society (of England), at St. Luke's Church, Stadbrooke avenue, formed an exceedingly valuable feature of an eventful week. One address was given after evening-song, the second after the early Eucharist the third after matins, and the concluding address after a short service at 3 P. M. In such a celebration the quiet hours formed a most helpful half-way house of spiritual rest and refreshment between the business sessions of the synod and the jubilant gatherings for thanksgiving and for historical review in connection with the centenary itself. They served as a wholesome reminder that for the past there must be penitence and prayer as well as thanksgiving and congratulation, and that for the future the quiet waiting upon God and the recognition that, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts", are as essential as enthusiastic determination to go forward and zealous eagerness to see the larger vision of practical and progressive work for the coming years. Quiet hours do not supply much copy for the press, but all agreed that they gave a deep keynote of spiritual aspiration.

The Service of Thanksgiving

The great united service of thanksgiving at which the formal presentation of the Archbishops' Western Canada Fund took place was held on Wednesday evening the 13th, at Holy Trinity Church, which was packed to the doors. A great sermon, fitting such a great occasion, was preached by the Archbishop of Rupert's Land, who is Metropolitan of the Province as well as the great and statesmanlike Primate of All Canada. Regret was felt that neither the Bishop of Oxford nor the Bishop of Worcester were able to be present to represent officially the great Mother Church of England, of which the Canadian Church is so vigorous and so loving a daughter. Conditions in England made it impossible at the last moment for either to leave the Old Country.

The Centenary Itself

The actual date of the Centenary was Thursday, October 14th, the anniversary of the arrival of John West on the banks of the Red River at Fort Garry one hundred years ago. The day was devoted to the Centenary Pilgrimage to the churches of the Red River Valley, the visitors going thither in innumerable motors, generously supplied by the citizens of Winnipeg. The delegates assembled at St. John's Pro-Cathedral at 9:30 A. M., after celebrations of the Holy Communion in all the city churches at 7:30 A. M. At St. John's prayers were said and an address given by the Primate on The Beginnings of Church Work in the Red River Settlement at St. John's. The party then proceeded to St. Paul's, Middle Church, where prayers were said and a short address given by the Rev. Dr. R. C. Johnstone, a former incumbent. The next stop was at St. Andrew's, where the address was given by Dr. J. G. Anderson, Bishop of Moosonee, who was closely associated with the Church in his earlier ministry. A wreath was solemnly laid on the grave of Archdeacon Cochrane. After the delegates had been entertained at luncheon by the parishioners of St. Andrew's the party went on to St. Peter's on the Indian Reserve, the party crossing the Red River by ferry at this point. At St. Peter's, Cree hymns were sung by the Indian choir, and the graves of Archdeacon Cowley and the much loved Indian chief

Peguis decorated. Recrossing the river, the party visited the Indian Hospital at Dynevor. On the return journey the party visited St. Clement's Church at lower Fort Garry. All pronounced the pilgrimage a unique and helpful experience likely to be cherished among the red-letter days of a life-time.

In the evening nearly two thousand delegates and Churchmen of Winnipeg sat down at a banquet in St. Matthias' Church Hall as guests of the Woman's Auxiliary. The Primate presided most happily and splendid addresses were given by William Lightner on behalf of the American Church, by the Archbishop of Algoma on behalf of the General Synod of the Canadian Church, Dean Tucker, S. H. Gladstone on behalf of the Colonial and Continental Church Society, and Chancellor John Machray, of the diocese of Rupert's Land, who expressed the gratitude of the laity of Canada to the laity of England for the help so generously given in the past in building up the Church in Rupert's Land.

Missionary Day at the Centenary

Friday was Missionary Day in the centenary celebration, the whole day being given over to an historical review of work in the Canadian West as seen by the representatives of the great missionary societies and as seen by some of the great living heroes of the home missionary field still with us.

At 8 A. M. the Holy Eucharist was celebrated at All Saints' Church and an address on The Holy Spirit and Missions given by Dr. Westgate, the western field secretary of the M. S. C. C., who did such splendid work as a missionary in German East Africa, and was for a long time a prisoner in the hands of the Germans. The morning session, at which the Bishop of Saskatchewan presided, included addresses on the work of the great English Societies in Rupert's Land, the Rev. Cyril C. B. Bardsley, Hon. Secretary of the C. M. S., dealing with the work of that society, followed by addresses by representative Indians from the Pegowis Reserve, the Archbishop of Algoma with the work of the S. P. G., the Rev. Dr. Mullins and Mr. S. H. Gladstone with that of the Colonial and Continental Church Society. As a fitting conclusion Canon Gould, general secretary of our own M. S. C. C., which now becomes responsible for all missionary work in Canada, spoke of its work in the Province of Rupert's Land.

Bishop Stringer, the Missionary Bishop of the Yukon, pointed out that history, ecclesiastical or secular, could set forth no tale more heroic than that of the efforts of the devoted servants of the Church of England in Canada to carry the message of the Gospel to the natives of the Great Lone Land. These men, who had suffered years of hardship and loneliness and privation, dwelt only upon the glory of service and with an enthusiasm that admitted no touch of regret.

The Church Missionary Society through Dr. Bardsley made the presentation of £35,000 as its parting gift to the Canadian Church to aid in the endowment of the Indian and Eskimo work.

Perhaps the most interesting features of the morning session were the tributes paid by Indian chiefs and Indian missionaries to the heroes to whom they owed the conversion of their tribes. "Where stood the conjuror's tent now stands the Church of God." Where dwelt the medicine man and the drum was beat to frighten away evil spirits, were heard to-day hymns to God.

In the afternoon Mrs. Code, vice-president of the Rupert's Land Woman's Auxiliary, spoke of the work of that great handmaid

of the Church in the province, while four veterans of the missionary work among Indians and Eskimos—Archdeacon Machray, Archdeacon Tims, Dr. Peck, and the Bishop of the Yukon—spoke on the history and present status of Church work among the native races in Rupert's Land. The Rev. E. Ahenakew, an Indian priest, now taking a medical course at Edmonton University, dealt ably with hygienic conditions among the Indians. Archdeacon Machray, that veteran in Indian work, made a touching appeal to young men to take up the work. Archdeacon Tims told of the work among the Blackfeet and the Sarcees.

The Bishop of Keewatin, in introducing Dr. Peck, said that the way to sympathize with the Eskimos was to eat blubber with them and sleep on the snow. Dr. Peck, who had translated the New Testament and parts of the Prayer Book into Eskimo, told touchingly of the way his son had gone still further north and laid down his life.

Bishop Stringer told of the heroic labors of Robert McDonald, Bishop Bompas, Bishop Reeve, and others. He told, too, of the way the Forward Movement had penetrated into the Arctic circle, the Indians of one station contributing \$875 towards it.

A valuable feature was the missionary loan exhibit collected by the Woman's Auxiliary and exhibited throughout the week in the Board of Trade building. The exhibit included a chair made of buffalo horns, now the property of the Primate, the frying pan and some of the dishes used by General Wolseley in his Red River expedition, a painting of Bishop Mountain crossing Lake Superior in an Indian war canoe in 1884, countless Indian and Eskimo arrows, and the work of the children at the Indian schools.

Services of the Last Day

The centenary celebration closed with special services on Sunday, this week being devoted to the meetings of the various boards of the General Synod, of the House of Bishops, and of the Dominion Woman's Auxiliary. On Saturday, the Lieutenant Governor of the Province and Lady Aikins held a reception at Government House in honor of the visiting delegates. The Lieutenant Governor, Sir John Aikins, who is a prominent Methodist, has taken a great interest in the centenary and occupied a seat on the platform beside the Primate at the mass meeting at the Board of Trade hall on Sunday afternoon.

On Sunday the pulpits of the Anglican churches throughout the city were occupied by bishops and other prominent visitors. There was a double note of thanksgiving, first for the centenary, and then for the bounteous harvest of the West, Monday being the day set apart by the Canadian government as Thanksgiving Day.

At the great mass meeting at the Board of Trade's great hall on Sunday afternoon, the Primate presided, and at the opening used the Bidding Prayer, now incorporated in the Canadian Prayer Book, the vast audience uniting in the "Our Father". The prayer is so admirably suited to gatherings of this kind that it will doubtless come to be largely used.

The speaker at the mass meeting was Dr. Cody, rector of St. Paul's, Toronto, and for a while minister of education in the Ontario Government. Dr. Cody delivered a brilliant and stirring address on the work that lay before the Church in Canada for the coming days. He emphasized the value of the study of the history of the past, and urged that as we look forward we should never forget the unspeakable debt of gratitude we owe to the past. All that we need to forget is any spirit of complacency. What is the message of the Church to the nation?

The experience of the past has shown that commerce cannot bind the world in ties of lasting peace. Intellectualism cannot do it, indeed it may result in people becoming more the servants of the devil. Education alone cannot bind humanity in one. Law of itself cannot change the savage hearts of men. The Church of the living God alone can bring back peace and unity, for the Church stands for the unchanging spiritual realities in the midst of the changing stream of time. The Church stands as a witness for things spiritual in an age and an atmosphere heavy with things material. The Church must bear witness to the eternity of truth, and must bear that witness with the keenest realization of the modernity of the times.

The Church is the only institution in the world whose absolute aim is to recreate human personality. The Church must not leave her main task, because no other institution in the world can or will do the task for which the Church has been specially commissioned by her Lord.

Dr. Cody urged the vital need of religious instruction in the schools, but pointed out that the Church must not expect to roll the burden of responsibility upon any government, for no government could be expected to go beyond public sentiment. It is therefore the Church's duty to create a strong public opinion in favor of religious reading and teaching in the public schools.

The same afternoon witnessed a splendid rally of the Anglican Sunday schools of the city at St. Matthew's Church, the energetic rector of which, Canon McElheran, is the vice-chairman of the General Board of Religious Education. St. Matthew's is the largest Anglican church in Winnipeg, and every available corner was occupied. It was thrilling indeed to hear the vast audience of young people and children joining in the prayers and hymns.

The Rev. R. H. Hiltz, General Secretary of the General Board of Religious Education, gave the address on How to Make a Success of Life, advocating three things—put first things first, to do your duty, to be loyal to your trust. At the close of the service the Sunday school scholars formed a procession and, headed by the orchestra playing "Onward, Christian Soldiers", marched from the church to Portage avenue.

The Pageant of Church History

One of the most valuable features of the celebration was the Pageant of Church History, a feature which with the greatest advantage might well be put on throughout Canada, adapting the closing scene to local circumstances. It was put on under the auspices of the diocesan board of the Woman's Auxiliary of Rupert's Land, Mrs. R. B. McElheran, being the general convener of the pageant committee, and the Very Rev. Dean Coombes, the musical director.

The designer of the pageant and writer of the words, which were a splendid piece of work, was Miss Eva L. Jones, principal of Rupert's Land Ladies' College, the leading Church school for girls in the West. The pageant was shown three times to vast audiences at the Board of Trade's large hall. To many it must have been a revelation indeed, alike of the ancient origin of the Church of England and of the absorbing and romantic interest of its history. Hundreds who would never open a Church history witnessed the pageant.

Great Boards Meet

At the close of the celebration the three great boards of the General Synod, the Missionary Society, the General Board of Religious Education, and the Council for Social Service, met at Holy Trinity parish hall, Winnipeg, followed by meetings of the

House of Bishops and of the Executive Council of the General Synod.

At the annual meeting of the Council for Social Service, the Bishop of Toronto was elected chairman of the executive committee to succeed the Bishop of Huron, who retired on account of the stress of other work, and the Bishop of Ontario was appointed vice-chairman. The report of the Executive Committee covered such important subjects as the Lambeth resolutions on Social and Industrial Subjects, the League of Nations, the study of the principles of which was urged upon social service study groups, the work of the immigration chaplains, the recently established department of the Council for the Welcome and Welfare of the Newcomer, for the further extension of which generous provision was made in the estimates, and other topics equally vital.

A resolution endorsing the work of the recently formed National Council for Combating Venereal Diseases was passed, the Council at the same time emphasizing the need of definite teaching upon the Christian duty of purity, and the need of parents giving instruction on matters of sex to their boys and girls.

The Council passed a resolution with reference to the suggested extension of the grounds upon which divorce can be secured in Canada; entering an emphatic protest against any extension of the present grounds of divorce in any contemplated legislation on this subject.

At the same time the Executive was instructed to seek to secure amendments of existing marriage laws so as to secure in cases of judicial separation fuller protection for the wronged party.

With reference to the annulment of mixed marriages by the Superior Court of the Province of Quebec the Council unanimously passed the following vigorously worded resolution:

"The Council desires to endorse the recent pronouncement of the Bishop of Montreal on the mixed marriage question in the province of Quebec and to protest emphatically and solemnly against and to condemn the annulment by the Superior Court of that province of such marriages, such enactments being not only illegal and contrary to the rights of the Canadian people, but also a menace to the moral life of the nation."

With the General Board of Religious Education

The General Board of Religious Education held an exceedingly successful meeting, the outstanding item of business being the final confirmation of the action of the Executive in buying out the Sunday school publications of the Sunday School Institute and the Church Record Company with a view to issuing one series of lessons and lesson helps for the whole Canadian Church under the auspices of the General Board and the direction of the recently appointed editor, the Rev. D. R. Rogers. It was also decided to appoint a western field secretary at as early a date as possible. A General Sunday school supply department has been added to the lantern slide department.

With the M. S. C. C.

The Missionary Society, the oldest and the greatest of the boards, also held a largely attended meeting. The Forward Movement has made possible taking over complete responsibility for all Indian and Eskimo work in the Dominion by the Canadian Church, the English societies to which this missionary work among the Aborigines of Canada owes so much now finally retiring from the field. Many advances are also to be made in the foreign fields of the Canadian Church, especially in the dioceses of Mid-Japan and Honan, China.

With the Dominion Woman's Auxiliary

The Dominion Woman's Auxiliary held its annual meetings on Monday, Tuesday, and Wednesday, at St. Luke's Church, Winnipeg, the president, Mrs. Patterson Hall, presiding. Its most far-reaching decision was that it would as a Dominion organization cooperate in the social service work of the Church, and a committee was ap-

pointed to go carefully into the best methods of doing this.

Church Attendance Campaign

During the week a splendid meeting of laymen was held at Holy Trinity parish hall to organize for a Church Attendance Campaign. Dr. Speechley presided, and several addresses were given.

the statue of our Blessed Lord, which is to be blessed on All Saints' Day.)

DECORATION FOR BISHOP BURCH

On Friday, October 22nd, the Bishop of New York received an unexpected honor when the following communication came to him signed by the Chargé d'Affaires of Greece.

"Legation Royale de Greece à Washington.
"To Bishop Burch.

"I have the honor and pleasure to enclose herewith the diploma and insignia of Officer of the Royal Order of the Redeemer which His Majesty King Alexander has conferred upon you in recognition of the valuable services you have rendered to Greece."

The medal is made of fine gold and enamel of several colors, and displays a cross, a crown, and a wreath of leaves besides an appropriate motto.

MEMORIAL SERVICE FOR ARCHDEACON STUCK

A service in memory of the Venerable Hudson Stuck, D.D., Archdeacon of Alaska, will be held in the Cathedral of St. John the Divine on Sunday, October 31st, at 4 P. M. Addresses will be made by Bishop Gailor and by the Rev. Edward Clowes Chorley, D.D., Historiographer of the Church.

ARCHDEACON POTT ACCEPTS PARISH

Announcement was made this week that the Rev. William H. Pott had accepted the rectorship of St. John's Church, Clifton, Staten Island, in succession to the Rev. Dr. Edward A. Dodd. Dr. Pott has served as Archdeacon for eight years. He will enter on his new duties November 1st.

CHURCH PERIODICAL CLUB

The Church Periodical Club is to have its first special service in St. Thomas' Church, on the afternoon of Sunday, November 7th, at 4 o'clock. Bishop Gailor will preach the sermon. A cordial invitation is extended to everyone interested.

The work of the club is being rapidly enlarged. The central office staff has been increased, but although many new parish branches are constantly being developed, the calls upon the club are increasing so rapidly that they far outstrip the response of its present members, and it is desired to make the work known to more people.

THE LORD BISHOP OF NASSAU PREACHES IN NEW YORK CITY

On the League of Nations and on Church Unity — Statues in Church of St. Mary the Virgin — Greece Honors Bishop Burch

New York Office of The Living Church }
11 West 45th Street }
New York, October 25, 1920 }

THE Rt. Rev. Roscow George Shedden, D.D., Lord Bishop of Nassau, arrived in this country from England on the 11th, accompanied by the Rev. Father Laing, until recently curate at St. Saviour's Church, Hoxton, in northeast London, and spent a fortnight with friends in and near New York. On Sunday, October 17th, he sang pontifical high mass at the Church of St. Mary the Virgin and preached. The high mass was celebrated with full pontifical ceremonies. He was attended by Father Bothe, of the parish, as assistant priest. Father Pierce, also of the parish, was deacon of the mass, and Father Peabody, the senior curate of the parish, was subdeacon. The music was Cesar Franck, a great favorite of Bishop Shedden's. The Bishop preached to a crowded congregation. His subject, the League of Nations viewed from a Christian standpoint, was very generally reported in local papers.

On the same day he preached to a congregation which crowded the Cathedral of St. John the Divine, and here his subject was the Encyclical of the Lambeth Conference on Church Unity. THE LIVING CHURCH hopes to reproduce one or both of these sermons in its issues of the immediate future.

On Thursday, October 21st, the Bishop visited St. Mary's School at Peekskill and preached at the dedication festival. He and Father Laing addressed the sisters on the Catholic Congress and the Lambeth Conference. The next day he visited the Monastery of the Holy Cross at West Park and addressed the members of the Order on the same subject. Thence the Bishop went to Mount McGregor and visited the Sanatorium of the Metropolitan Life Insurance Company. He left for his diocese on Tuesday, the 26th, via Miami, where the boat on which he visits the twenty-nine islands in his diocese has been undergoing very extensive repairs.

The Dean of the Cathedral made a very graceful introduction of the Bishop before his sermon, in which, on behalf of Bishop Burch, who was necessarily absent, he welcomed the Bishop of Nassau and spoke of him as a very important figure in the deliberations of the Lambeth Conference, having been on the Committee on Church Unity and largely responsible for the utterances of the Conference on that subject. The Bishop and his party were afterwards entertained at tea by the Dean and Mrs. Robins at the Deanery.

STATUES FOR CHURCH OF ST. MARY
THE VIRGIN

The Church of St. Mary the Virgin is to be further beautified by the erection in the nave at either side of the sanctuary of two figures, one of our Blessed Lord and the other of the Blessed Virgin. The statues stand nine feet high on tall pedestals. They



FIGURE OF CHRIST
Church of St. Mary the Virgin, New York

are of oak, carved by Mr. Kirchmayer, the celebrated wood-carver of Cambridge, Massachusetts, and are beautifully decorated in color, gold predominating, especially the monograms carved on the robes, the orphrey, and the book. (We present a photograph of

BISHOPS RHINELANDER AND LAWRENCE SPEAK IN BOSTON

Before Episcopalian Club — Eulogy for Hudson Stuck — Interchurch Retreat — Invitation to the Stu- dents

The Living Church News Bureau }
Boston, October 25, 1920 }

THE Episcopalian Club of Massachusetts held its opening fall meeting last Monday evening at the Somerset Hotel. Four hundred Massachusetts sat down together at the dinner preceding the meeting. The addresses of the evening were given by Bishops Rhineland and Lawrence.

Bishop Rhineland was introduced as no stranger to Boston, because of his relation to the Episcopal Theological School where he was a member of the faculty for several years. He told something of the personnel of the Lambeth Conference, its aims, purposes and some of its results, and urged everyone to read carefully the account of its deliberations soon to be ready in printed

form. The Bishop insisted that in the opinion of the majority of bishops at the sessions the idea of the League of Nations—though not of any special covenant—was of paramount importance to the future of the civilized world.

"The Conference also insisted," he declared, "that there is only one sort of morality, either for individuals or for nations—namely, Christian morality."

Bishop Lawrence described the statue of Abraham Lincoln unveiled at Westminster Abbey, the figure of a gaunt, simple man representing the uncouth West, set in the midst of ancient traditions and culture. "And yet the British gave that statue a hearty welcome, because they claim Abraham Lincoln almost as much as does this country, as one of the finest examples of the Anglo-Saxon race."

America is now, in this year, regaining her poise after the war and learning what her limitations are, the Bishop is convinced. "America has a great responsibility tow-

ard other countries and other peoples. When I see the huge processions of automobiles upon our roads and think of the reckless expenditures of the American people as compared with the extremely limited expenditures along such lines in Great Britain I cannot help wondering if we are sufficiently sensitive here of our responsibility."

The Bishop called attention to the meeting of the Presiding Bishop and Council held in New York last week, when the budget was gone over and some important works had to be slighted for lack of funds. He spoke especially of the unsatisfied need of \$95,000 for colored work in the South—a sum that would mean more now than would \$500,000 five years hence.

DR. MANN EULOGIZES ARCHDEACON STUCK

The Rev. Alexander Mann, D.D., rector of Trinity Church, gave the following appreciative words last Sunday, on learning of the death of Archdeacon Stuck. Dr. Mann said:

"The loss to the Church at large is unquestionably great. Archdeacon Stuck was one of those vivid and fascinating personalities who make the cause they represent real and attractive. Few of us are familiar with the details of our missionary work in Alaska, but every Churchman knows that Archdeacon Stuck was the first white man who ever climbed Mt. McKinley.

"Such men are a great missionary asset. They personify the missionary cause, which apart from them is in danger of becoming vague and far away."

INTERCHURCH RETREAT

A minister's retreat is being held to-day for the clergy of all communions of greater Boston and outlying districts in the Church of the New Jerusalem, Boston. Personal invitations to the number of 1,058 were sent, covering every name so far as known to the Federation of Churches. The Rev. Lemuel C. Barnes, of New York, at the head of the Home Missionary Society of the Baptist Church, will bring large experience to bear upon the responsibility and privilege of the local Church in pressing the claims of religion upon its community, and the Rev. Floyd W. Tomkins, D.D., has charge of the closing hour at both sessions.

AN APPEAL FOR ALL SAINTS'

"Remember your dead" is a striking phrase used by the Rev. George B. Nicholson, D.D., of Somerville, in an appeal to his parishioners for the more real observance of All Saints' Day. Dr. Nicholson wrote:

"To forget them, to have no touch with them, is to be worse than pagan. To show outward care for their bodies and their resting places only, is unworthy of a Christian, and is to desert them in their need. 'To pray for the dead . . . is an holy and good thought.' Thus reads the ancient scripture. Thus speaks the heart warmed by Christian love. Prejudice puts out the fires of Christian love in many a heart and 'the spirits in prison' perhaps wonder—hearing no petition in their behalf—if those left behind, who once professed to love them, have allowed all memories to fade away."

THE CHURCHES TO THE STUDENTS

For the first time the churches of the city have united in a request to the students of the higher institutions of learning to connect themselves with some one church while sojourning here. This invitation, in booklet form, which will go to nearly 12,000 students next week, reads as follows:

"The Greater Boston Federation of Churches and Religious Organizations, representing 650 Protestant churches and many benevolent agencies throughout the metropolitan district, extends to you as a student guest a very hearty welcome to our city

and to the fellowships of all our Christian institutions. It is our earnest hope that realizing that in the coming here you have entered the circle of a great Christian brotherhood, you may find Boston to be nothing less than a second home. In the vicinity of your college there are a number of churches which plan their annual programmes so as to include students who come to the city from out of town. You will find herewith a list of these churches which are so desirous to have you connect yourself with some one of them during your student years here that they have specially requested us to include in this letter of invitation their names and other data concerning their work.

There are also in Greater Boston a number of student pastors, men and women, with a special talent for friendship, who would be most happy to know you personally. You will find them good counsellors if ever you desire their counsel. Their names and other data concerning them we also append. Our Federation offices at 6 Beacon street, Rooms 425 and 426, are also open to you for any service which we may render. Christianity, the religion of the Great Friend, is functioning in our city and we need your help in our churches and in our organizations for social betterment, so that they may the more completely fulfil their possibilities."

RALPH M. HARPER.

DIOCESE OF PENNSYLVANIA CHANGES ITS HEADQUARTERS

With Sale of Church House — The Healing Mission of the Church — Healing Guilds — Bishop Gailor Pleads for Solidarity

The Living Church News Bureau }
Philadelphia, October 25, 1920 }

THE Church House at Twelfth and Walnut streets, Philadelphia, which has been the administrative center of the diocese of Pennsylvania for twenty-six years, has been sold to the Philadelphia chamber of commerce.

It is announced that the diocesan activities will in the future be housed in the building at 251 South Twenty-second street, which has served up to the present time as the Bishop's residence.

A new house will be erected for the Bishop on the lot adjoining.

The Church House was erected by the diocese in 1894. It is surmounted by life-sized statues of the apostles which will of course be removed when the building is used for mercantile purposes. The building is four stories high. The first floor is occupied by stores. On the second are the offices of the Bishops, other executive officers of the diocese, and the chapel.

On the third floor is the national office of the Brotherhood of St. Andrew, the missionary, educational, and committee rooms. On the top floor is the diocesan library.

The building is admirably adapted to become the new home of the Philadelphia chamber of commerce, which has become the largest chamber of commerce in the world with the exception of the National Chamber of Commerce.

Located as it is in the business center of the city, this property has acquired great value for commercial purposes. The new location on Twenty-second street, somewhat removed from the noise and congestion of the business center, is even more desirable as the home of Church activities. It seems wise therefore to accept the sum of \$325,000 offered for the Church House and to move to the northward.

There is also adequate reason for a change of the episcopal residence. Palaces are becoming an anachronism—especially episcopal palaces and in America. Bishop Mackay-Smith built the present episcopal residence at great cost and on a magnificent scale and willed it to the diocese.

While it is beautifully adapted for public receptions and great occasions, it is too big to be a comfortable residence and very expensive to maintain. Bishop and Mrs.

Rhineland have lived much of the time in Germantown rather than dwell in the "palace".

The building can well be adapted as a diocesan house. The spacious and beautiful library would make a fine chapel.

It may take several months to accomplish the change. The chamber of commerce which now rents quarters in the Widener building on Chestnut street has nearly seven thousand members and a small army of employees. It is anxious to take possession of its new home.

In the Philadelphia *Public Ledger* of last Friday Bishop Rhineland says:

"The suggestion of the sale of the Church House is not a new one. It has been discussed long and carefully. The finance committee of the diocese reported upon the matter to the convention of 1917, urging that the property be sold if favorable terms could be made. The convention adopted the report and gave the necessary authority to the trustees of the diocese to consummate the sale at their discretion. The present transaction, therefore, is only the carrying into effect of a carefully considered plan and policy."

THE HEALING MISSION OF THE CHURCH

The new emphasis upon the healing mission of the church resulting from Mr. Hickson's visits to Philadelphia is bearing fruit in many centers. The first priest in the diocese to conduct a healing mission is the Rev. Harry St. Clair Hathaway, rector of St. John's Church, Norristown. His recent services in the Church of St. John the Baptist, Germantown, attracted large crowds and stirred up much interest. He has practised healing through the laying on of hands and anointing for years. But his peculiar gifts were brought to the attention of a larger circle during Mr. Hickson's visits.

On the tour of this country which Mr. Hickson will make next year, Mr. Hathaway will accompany him and assist in the healing work.

Regular services of intercession for the sick and for the laying on of hands have been arranged by Bishop Rhineland and the rectors of several parishes.

A schedule just announced provides for services at the Diocesan Church of St. Mary's and at St. Clement's every Friday at 10 A. M.; every Thursday at St. Martha's House at 7:30 A. M. and at St. Philip's Church, West Philadelphia, at 10 A. M.; at St. Timothy's Church, Roxborough, every Friday at 7 and 10 A. M.; on the first and third Sundays in the month at the Chapel of the Mediator at 8 A. M.; and at St. Elizabeth's Church every Friday at 8 P. M.

PROPOSED GUILD OF PHYSICIANS

In striking contrast to the Christian Science teaching, the Church (along with its emphasis upon spiritual healing) gives full recognition to the service of physicians. "My son, in thy sickness be not negligent: but pray unto the Lord and He will make thee whole." "Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him."

These two verses which came in juxtaposition in the Scripture lesson from Ecclesiasticus read on the eve of the Feast of St. Luke's are suggestive of the teaching in St. James' Church, Philadelphia, where Mr. Hickson conducted his first healing mission in Philadelphia. On the eve of St. Luke's Day there was held in the same church a special service for physicians. Many leading men in the profession in Philadelphia were present. Dr. W. W. Keen, famous surgeon, who gave his country distinguished service in the Civil war, the Spanish-American war, and the recent world war, in his address, praised the self-sacrificing qualities of the modern doctor. "Yet we are the best paid persons in the world," he said. "We are paid in gratitude and love."

The Rev. Dr. John Mockridge, rector of St. James' Church, who introduced Dr. Keen, suggested that the medical men of Philadelphia organize a Guild of St. Luke the Physician, and conduct an annual service for medical men.

ST. BARNABAS' GUILD FOR NURSES

Another event in vital relation to the healing mission of the Church will be held in St. James' Church in the near future. The National Council of the St. Barnabas' Guild for Nurses will take place November 11th and 12th. The service on November 11th at 8 P. M. will be open to the public. The Bishop of Pennsylvania will preside and the address will be made by the Rt. Rev. Rogers Israel, D.D., chaplain general of the guild.

The primary object of the Guild is religious: "To assist its members in realizing the dignity of their calling and in maintaining a high standard of Christian life and work in connection therewith". Membership in the guild is open to all nurses, but the associates must be Churchwomen.

BISHOP GAILOR PLEADS FOR SOLIDARITY

Speaking at a recent Diocesan Conference in Philadelphia in the interest of the Nation-wide Campaign, Bishop Gailor said: "We must have more solidarity and better team work throughout the Church."

"Dioceses have believed in their independence and emphasized it, forgetting that an independent diocese makes independent congregations. In some of our cities our Church seems to consist of an aggregation of independent parishes bound together by a mutual respect for the Episcopal Church."

"But we are all bound up together. The diocese of Pennsylvania would suffer if the diocese of Mississippi should go under. We are one body, one Church."

CHURCH FORUM

One hears echoes from Lambeth on every side. The Church Open Forum Association in making its announcements for the coming season quotes the Encyclical as setting forth the *raison d'être* of the forum.

"Whenever, in the working out of economic or political theory, moral issues are involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met."

Those who promote the open Forum believe that such an agency is necessary to awaken the Church from her apathy regarding industrial problems and to disseminate

information. They plan this year to stimulate much wider cooperation among the parishes. Each parish in the diocese will receive cards entitling the holders to reserved seats. These seats will be held until eight o'clock.

Social features will be introduced. After the discussion a period will be devoted to social fellowship. Refreshments will be served. This social programme will be in charge of the women of various parishes.

The new plan this year is to devote two meetings to each subject. At the first an expert will present the subject and opportunity will be given for questions and answers. At the second there will be fuller discussion of the same subject under trained leadership.

The speaker at the opening session of the Forum, on November 8th, will be Mr. George W. Coleman of Boston. Mr. Coleman has conducted the Ford Hall meetings in Boston for eleven winters and also the Sagamore Sociological Conferences. He has an international reputation as a forum leader. His theme will be The Church Forum, Its Progress and Possibilities. Other speakers have been announced as follows:

November 15th, Christian Citizenship, Mr. Samuel F. Wetherill.

November 22nd, Discussion, Dr. William H. Jeffreys, leader.

November 29th, The Church and Labor, Rev. Dr. Harry Ward.

December 6th, Discussion, Mr. R. R. P. Bradford, leader.

December 13th, Collective Bargaining, Mr. John A. Voll.

December 20th, Discussion, Miss Freda Miller, leader.

December 27th, Christian Principles in their Application to the Modern World, Elbert Russell.

The Bishop of Pennsylvania will preside at the opening session. Among those who will preside over subsequent meetings are

Mr. Shippen Lewis, the Rev. John H. Chapman, and others.

The meetings will be held hereafter in the auditorium of the Inasmuch Mission Building, on Monday evenings at 8 o'clock.

CLERICAL BROTHERHOOD

A group of the clergy gathered in the Church House each Monday morning considers timely topics. At a recent meeting some two hundred were present to hear the Bishop speak on the Lambeth Conference. On October 18th the theme was the approaching presidential election. The speakers were the Rev. Dr. Louis C. Washburn and the Rev. Dr. George C. Foley. On October 25th the Rev. J. A. MacCallum, D.D., of the Walnut street Presbyterian Church discusses the Lambeth Proposals for Unity.

A DAY WITH THE BISHOP

Once a year the women of the Germantown and Chestnut Hill branches of the Woman's Auxiliary hold a devotional meeting and conference under the leadership of Bishop Rhinelander.

This custom began eight years ago when the initial "Bishop's Day" was held in Grace Church, Mt. Airy. This year Grace Church will again entertain the women. The date is November 5th, and the Bishop has announced that he will speak on the Lambeth Conference in the afternoon. Some three hundred women and many of the clergy are expected.

CHAPEL TO BE CONSECRATED

The chapel of St. Simon the Cyrenian, Twenty-second and Reed streets, will be consecrated on November 3rd at 10:30 A. M. This chapel belongs to the parish of the Holy Apostles, and its vicar is the Rev. J. R. Logan.

THOMAS S. CLINE.

BISHOP BURY ADDRESSES THE CLERGY ON CENTRAL EUROPE

At Trinity Parish House, Chicago—Diocese Loses Two Leading Clergymen—Mrs. Duval

The Living Church News Bureau }
Chicago, October 25, 1920 }

ON the invitation of the Bishop of the diocese, several of the Chicago clergy met at the parish house of Trinity Church, on October 18th, to hear the Right Rev. Herbert Bury, D.D., on conditions in Central Europe. During the war Bishop Bury was in charge of the British prisoners in Germany, and his diligent work on their behalf, did much to better conditions in the military prisons. Bishop Bury's work in Russia has been extensive and his knowledge of that country and of the present state of the Orthodox Church is wide and accurate, so that his prophecy of the developments in Russia and in the religious life of the people was most significant. Bishop Bury thinks the soviet government is a horrible nightmare, and expects its complete and rapid collapse. He expects, too, that on the failure of bolshevism the great peasant class will come into power. The peasants, of course, are practically all members of the national Church, and with a virile, enlightened peasantry will come a stronger Church. All who heard Bishop Bury were greatly impressed.

DIocese LOSES TWO LEADING CLERGYMEN

With great regret the clergy of the diocese and Church people have learned of the

departure of two of our leading clergy to other fields, the Rev. Charles H. Young, rector of Christ Church, Woodlawn, and the Rev. J. D. MacLauchlan, D.D., rector of the Church of our Saviour, Chicago.

Dr. MacLauchlan is a product of this diocese, a graduate of the University of Toronto and of the University of Chicago. He was ordained in 1906, and for three years was assistant at St. Peter's parish, Chicago, going from there to St. Paul's, Kankakee, where he was rector for over five years. After a successful ministry at St. Paul's, Dr. MacLauchlan was called to the Church of our Saviour, Chicago. He takes charge of the prominent parish of St. Mark's, Seattle, on November 1st. Dr. MacLauchlan has done excellent work for the diocesan convention, particularly as chairman of the Committee on the Revision of Canons. He has been most active also as chairman of the Round Table.

The Rev. Charles Herbert Young has been identified with the work here since 1903, and is one of a large family all of whom have done fine work for the Church. He was born on a farm near Joliet. For five years, after graduating from high school, he was in business and then entered Trinity College, Hartford, from which he received two degrees in arts. In his college life he was interested in athletics, playing on the foot ball team and winning medals on the track. He was salutatorian of his class and a Phi Beta Kappa. Later he entered the General Theological Seminary. In his first ministry he was a member of the as-

sociate mission in Omaha with Bishops Matthews, Johnson, and Wise, and was principal of the mission for three years. He came to Christ Church on Low Sunday, 1903, succeeding Bishop Williams as rector. The extent and nature of his remarkable work as priest of Christ Church is well known in this diocese and elsewhere. As Bishop Anderson truly said, he was one priest of the diocese who held his parish in the hollow of his hand. Particularly interested in religious education, he has been a member of the General Board of Religious Education since its formation and of numerous committees of that board. The Church school in his parish has long been a model for others. He has served as deputy to the last three General Conventions, and now has been called to the head mastership of Howe School, Howe, Indiana, by the wish of the Rev. Dr. MacKenzie, the late head master there.

The members of the Round Table gave a farewell luncheon to the Rev. Mr. Young and Dr. MacLauchlan at the University Club, on October 21st. About sixty of the diocesan clergy were present, including the Bishop. The Rev. W. B. Stoskopf, chairman of the Round Table, presided. The Bishop in his address strongly commended the departing priests for their loyal and efficient service. The Rev. Dr. Stone, rector of St. James', Chicago, spoke for the clergy, and bade both an affectionate God speed.

A CHURCH TRANSPORTATION UNIT

By recent special action of the vestry of Calvary Church, Batavia (Rev. F. V. Hoag, rector), one of the town busses will make a tour of the East Side every Sunday morning hereafter in time to bring people for the 9:45 service. Starting from the Smith station on the island, the bus will go east on Wilson to Washington avenue, north on Washington avenue to Madison street, east on Madison to Prairie street, south on Prairie to Wilson, and thence directly across the river and to the church. At 11:30 o'clock the bus will be waiting outside the church to take the people home, following the same route. The cost will be met by Calvary Church.

NEW HOME FOR ORPHANS AND DESTITUTE MOTHERS

The Brotherhood Hall Association, organized in St. Andrew's parish, has leased a sixteen-room house at 2023 Washington Boulevard, to be a home for orphans and destitute mothers and their children. Mothers with funds will pay a small fee, but penniless mothers unable to go out to work will do small tasks about the home. A free clinic will treat the children of the household and the neighborhood. There will also be a nursery and a kindergarten. Two physicians and a nurse will be on the staff. It is expected that the place will be made self-supporting. The Rev. Albert E. Selcer, rector of the parish, and Mrs. Selcer will be head residents, and Charles H. Burras and Frank Allen will act as directors. John D. Allen is president of the association.

CHURCH HOME FOR AGED PERSONS

At a recent meeting of the board of The Church Home for Aged Persons a brief sketch of the life and work of one of the associates of the Home, Mrs. Susan Gibbons Duval, was ordered placed on the minutes and noted in the diocesan records.

Mrs. Duval came to Chicago about twenty-nine years ago and associated herself with "The Waif's Mission", a charity financed by Mr. Joseph Leiter. Through this institution, for which she solicited, she had the opportunity of meeting the business

men of Chicago and becoming a familiar figure as a collector for charities. About 1902 she connected herself with the Church Home for Aged Persons, for which she solicited funds during fifteen years of faithful, untiring labor, accomplishing wonderful financial results by her courtesy and patient persistence. Her death occurred on September 20th at the Home, where she had lived the past seven years.

The board of managers realizes the difficult work Mrs. Duval accomplished, for the funds are now collected entirely by the gratuitous labor of board members.

CHURCH OF THE REDEEMER, HYDE PARK

The Rev. Dr. Hopkins, rector of the Church of the Redeemer, has a letter to all members of the freshmen class, men and women, of the University of Chicago, giving

them a cordial invitation to the services of the parish, and asking them to identify themselves with its social and institutional life and work. In his letter Dr. Hopkins says:

"We offer to you the Church of the Redeemer, its parish house and its rectory, to be made use of during your University course, just as far as your time and inclination will make possible.

"Our church is open the year around, and warmed in cold weather, for personal daily use in private prayer. Our parish house is largely used, for many kinds of gatherings, which are open to University students. Our rectory, at 5550 Blackstone avenue, is always open to callers, and Mrs. Hopkins and I stay at home on Monday evenings, as a rule, in order to greet informally any who may come." H. B. GWYN.

FOLLOWING DEVELOPMENTS IN THE NATION-WIDE CAMPAIGN

THE conferences so far held in my itinerary for the setting up work of a Nation-wide Campaign, writes the Rev. B. T. Kemerer, have without exception been occasions of good cheer. The Church has begun to see the fruits of this great movement, partially executed and partially understood last fall, and the comparisons between "before and after" have encouraged both those who believed and those who doubted.

It was unavoidable that there should have been misunderstandings and disappointments. Some dioceses adopted diocesan quotas too small, depending for relief upon having some portion of their diocesan askings returned. These are feeling the pinch of insufficient funds. But it is realized that this is only a temporary embarrassment, and that, all hands coöperating, there will be sufficient for all accepted undertakings next year.

Heroic work was done last year. The responses, remarkable in some instances, were no miracle, but logical results of the hardest kind of work in the face of difficulties. Many fields thought to be barren were worked simply because the diocesan authorities felt that they ought to sustain the rhythm of the Church's movement, and their loyalty was repaid by a surprising return.

Some facts gleaned from the field are interesting.

Up in Duluth an Indian priest gave a stirring account of his Indian congregation. He said: "We had only to go around and tell them the need. You couldn't keep those Indians from giving their quota." Then he turned to the Field Secretary, and said: "If any of those rich dioceses can't raise their quotas, tell them the Indians will help them."

Fond du Lac had a severe blow when its beautiful Indian mission church at Oneida was burned last July. This must be rebuilt at once or the frost will complete the destruction of the walls, which are of stone and can be used for rebuilding if prompt measures are taken. It will cost \$40,000. It was wonderful to see Bishop Weller square his shoulders at the conference, and instruct the secretary to notify headquarters that Fond du Lac would attack its quota with good heart. At the same time they must rebuild Oneida.

Bishop Harris up in Marquette has had so many churches and congregations of other religious bodies offered him if he would supply men and services that he is

wondering how to spread out his doughboys to occupy them. He is getting recruits, but the hand of opportunity is beckoning with almost maddening insistence. The Bishop wonders about many other things also, as he lies at night under the stars by the roadside during his long episcopal motor tours trying to be "everywhere, always, and for all."

All conferences have so far passed resolutions endorsing the Campaign programme, and pledging coöperation. The Church is not looking backward, but forward, not criticizing, but coöperating. It has developed a larger view, and a saner appreciation of the resources of the people.

Herein, lies danger. Over-confidence has accomplished many a defeat. No diocese or parish can afford to take anything for granted. The past is a guarantee of the future only insofar as vigilance, activity, prayer, continue to be employed.

ALABAMA.—Clergy and laity met the Rev. L. G. Wood in Montgomery on October 13th. An executive committee of three was chosen and has a central office in Montgomery, where two members, the Rev. Stewart McQueen and Mr. Algernon Blair, reside. The Rev. E. W. Gamble of Selma is chairman.

ALBANY.—A postponed conference was held in the Cathedral guild house on October 26th, with the Rev. R. F. Gibson in charge.

ARIZONA.—Conference of the leaders and workers in Grace Church, Tucson, on October 14th, conducted by the Rev. R. W. Patton, D.D. Seven out of ten clergymen in the district were present with the Bishop and lay workers. Bishop Atwood presided and Dr. Patton conducted morning and afternoon conferences. "For two solid hours in the forenoon, and for two and three-quarter hours in the afternoon, he held his audience; for, though there were a good many questions asked, and he, by the Socratic method, drew forth many answers from the delegates, yet he did most of the talking." What seemed impossible before now seemed within range.

CONNECTICUT.—The diocesan committee has issued its 1921 schedule, based on the item of current expenses in parish reports. The amount asked through the Campaign is 83% of these expenses. The quota is apportioned 23½% for the diocese and 76½% for outside work.

LONG ISLAND.—Conference for clergy and laymen on October 14th at 4:30, with ad-

dress by Bishop Burgess and presentation of the Campaign by Mr. Morehouse. After supper in the parish house of the Church of the Redeemer, Brooklyn, several addresses were made. A motion for acceptance of the preaching mission was carried unanimously. This was followed by a public meeting in the church at which the speaker was Mr. Stephen Baker. The clergy are holding parish conferences, and the diocesan committee meets weekly.

LOS ANGELES.—On October 18th the convocation of San Bernardino held its second conference under direction of Dr. Patton. Every priest was present and every congregation represented. Bishop Coadjutor Stevens was celebrant at Holy Communion in St. John's Church, San Bernardino, and also preached on the Campaign. At the later conference he spoke again, and afternoon hours continued the conference under Dr. Patton. The Bishop Coadjutor was introduced to the convocation by Dean Kirchoffer.

MICHIGAN.—Diocesan Campaign conference in St. John's parish house, Detroit, on October 7th. Bishop Williams, presiding, outlined the purpose of the conference and the results of the work last spring. Seventy-five per cent. of the parochial organizations of the previous Campaign have been kept intact. Time was therefore given chiefly to discussion of the parish conference plan, the preaching mission, and the follow-up methods, with a brief statement by the Rev. Mr. Kemmerer as to present conditions. The diocese last spring raised nearly four-fifths of its quota, and about two-thirds of the parishes and missions met the entire financial requirement. It is hoped that this diocese may be in the 100% class by next April.

NORTH DAKOTA.—District conference in Gethsemane Cathedral, Fargo, on September 8th, with most of the clergy present and lay delegates from several points. Dr. Patton conducted the conference. Immediately afterward the Nation-wide Campaign Department of the Bishop and Council met to formulate plans.

NORTH TEXAS.—Conference of clergy and laymen at Abilene on October 15th, presided over by the Rev. J. A. TenBroeck. The Campaign here calls for numerous conferences in both north and south districts. A committee will work with the Rev. R. N. McCallum, general chairman.

PITTSBURGH.—Diocesan conference at Calvary parish house, Pittsburgh, on October 20th, opened by the Bishop, presided over by the Rev. Floyd W. Tomkins, Jr., and led by Mr. Lewis E. Franklin. The programme authorized by the Presiding Bishop and Council was followed in morning and afternoon.

SOUTHERN OHIO.—Three successful convocational conferences of clergy and laity on October 20th, 21st, and 22nd. At the Cathedral in Cincinnati the speakers were the Rev. F. H. Nelson, D.D., Mr. Oscar E. Rupp, the Rev. F. L. Flinchbaugh, D.D., and Dean Purves. The Dayton convocation met in Trinity parish house, Troy, where Bishop Reese presided over a round table, and fourteen out of nineteen congregations were represented. The Columbus convocation met at Athens, when the Church of the Good Shepherd was dedicated. At the afternoon conference two-thirds of the congregations were represented. The finest spirit of fellowship and cooperation was apparent.

WASHINGTON.—Diocesan conference on October 19th at Epiphany Church. The Bishop spoke enthusiastically of the Campaign, comparing it with methods now used

in England, and saying he believed the Church in England would soon adopt methods like our own. Mr. Franklin was given full time to present the plan and purpose of the Campaign in all its phases. The conference has provoked vigorous and successful effort.

DEATH OF REV. L. S. BATES

THE REV. LE ROY S. BATES died at a hospital in San Antonio, Texas, on October 13th, at the age of 73. The body lay in state at the Masonic Temple until on Friday afternoon, when, after masonic rites, it was removed to St. Mark's Church, for funeral services conducted by Bishop Johnston. Interment was in Mission park.

Born in Springfield, Mass., in 1847, the son of Jacob Pierce and Jane (Park) Bates, Le Roy Sumner Bates was ordered priest at the age of 46 by Bishop Neely, and in the following year (1894) advanced to the priesthood by Bishop Johnston. He served as rector of the Church of the Redeemer, Eagle Pass, Texas, and of St. Luke's Church, San Antonio. He was Archdeacon in Northern Mexico from 1905 to 1907; afterwards missionary in West Texas and rector at Goliad. For five years he was editor of the *Church News*, diocesan paper of West Texas. He retired three years ago from active service, but at once became editor of the *Scottish Rite News* and priest in charge of St. Philip's (colored) Church, San Antonio.

The Rev. Mr. Bates is survived by his widow, a son and daughter, a grandson, two sisters, and two brothers.

CO-ORDINATION OF CHURCH AND PUBLIC SCHOOLS

EARLY IN 1920 the Ministers' Association of Bay City, Michigan, of which the rector of Trinity Church is president, began the study of this subject. As a result, a plan, which restores the fourth "R" to the qualifications for citizenship, was presented to the authorities of the public schools, after minor adjustments, was approved, and is now in operation.

Under this plan the participating Churches may use either their own graded system of Bible lessons, or one of the central courses. In either case, examination questions and conditions are subject to approval by the public school authorities. No question of sectarian nature may enter. The courses of study involve not less than forty lessons per school year; and the minimum time for recitations is at least forty minutes.

Public school officials will give credits for Bible study work satisfactorily done in Church schools, both in high school and in the lower grades. To secure these a pupil must attain a Sunday school attendance of 90% or over for the year.

In the high school the basis of credit will be about the same as for other studies, namely, one semester hour's credit a year. However, recognizing the cultural value of Bible study, public school officials will give a full unit of credit (five semester credits) for the successful completion of a four years' course.

For the lower grades, Bible study will be accepted as a substitute for English literature (A and B) if carried through from the fifth to the eighth grades; half this credit for two years.

Examinations are required only in the high school, where the passing grade is 80 per cent. In the lower grades a pupil is passed on his weekly recitations.

To meet the immediate need, a course in back-ground work is conducted on an inter-

denominational basis. The class meets twice a month, studying the geography and history of Bible lands, the history of the Hebrew people, outline studies in the Books of the Bible, and the psychology of religious pedagogy.

Details of supervision are delegated to a committee composed of the superintendent of public schools, the principals of the two high schools, and three pastors appointed by the president of the Ministers' Association.

Reports on attendance, recitation, and test marks shall be made to the appointed public school officials monthly, and included in the report cards sent to parents.

Each denomination, using its own graded system, is to prepare examination questions for each of its grades and submit them to the supervising committee for standardization with those in the public schools.

The plan includes instruction on Sundays as well as week-days. In the latter case, on the written request of parents, pupils may be excused from public school at hours agreed upon.

WEEK OF PRAYER FOR YOUNG MEN

FOR MANY YEARS the Y. M. C. A. has observed the second week of November, which this year is from November 14th to 20th, as a week of prayer for young men throughout the world. It has been observed increasingly and with the most helpful spiritual results by the Churches as well as by the Associations themselves, writes Dr. John R. Mott. "Never has prayer meant more for the Associations than it will at this time of so great need and so great opportunity. We are particularly desirous of reasserting and reemphasizing the intimate identification of the Association with the Churches."

FUND FOR BISHOP ROWE'S WORK

THE RT. REV. PETER TRIMBLE ROWE, D.D., was consecrated Bishop of Alaska on St. Andrew's Day, 1895. In commemoration of his twenty-fifth anniversary a national committee now at work hopes to present to the Bishop on November 30th next a fund of \$100,000, to be called the Bishop Rowe Foundation Fund, to be used for the work in Alaska, under the Bishop's direction so long as he remains in active service, and thereafter under direction of the Presiding Bishop and Council.

A committee of the recent Synod of the Pacific drew up resolutions in commemoration of this anniversary. "We are profoundly grateful to Almighty God for His servant and apostle Peter Trimble Rowe; . . . and we commend to the whole Church the plan of the national committee to commemorate his anniversary by the establishment of the Bishop Rowe Foundation Fund."

PLANS FOR SYNOD OF NEW YORK AND NEW JERSEY

PREPARATIONS for the Synod of New York and New Jersey, meeting at Buffalo, November 9th, 10th, 11th, have been made by the officers and an active committee, largely from the diocese of Western New York.

The first session will be on Tuesday evening, with an address of welcome to the synod and an address on the Lambeth Conference by Bishop Brent, and an address by the Rev. Dr. Pott upon the situation in China. On Wednesday morning after Holy Communion the synod will be organized, the President's address given, and reports made. The Nation-wide Campaign will have first place in the afternoon, and Dr. Milton is

expected. Consideration of the missionary obligation will have large place at this session. The evening will be given to social service, with addresses by the new General Secretary, the Rev. C. N. Lathrop and probably President Bell.

A meeting of women of the province representing the various departments will also be held in Buffalo on Wednesday. Diocesan representatives of seven constituent societies are coming and on Thursday morning their reports will be presented to the Synod, when also further consideration of reports made the first day and action upon them will have place. The closing session will be on Thursday afternoon.

Commissions have for months been gathering statistics in the province to get the actual condition of Church work before the synod. There are in the Second Province six clerical and six lay delegates from each diocese, and a large attendance appears certain.

CHURCH SERVICE LEAGUE

TWENTY-FOUR MEMBERS of the national committee of the Church Service League gathered in New York during the week of October 11th. On Wednesday afternoon they met at the Church Missions House with the diocesan chairmen asked to attend a conference on organization, programme, coöperation, and methods.

Miss Elizabeth Matthews, in the chair, announced that thirty dioceses now have councils of the Church Service League. Of these, seventeen were represented. As the Connecticut Council was organized first, Mrs. Acheson, its chairman, was asked to describe their excellent plan for diocesan work; and, as Massachusetts has been very successful in its parochial organization, Miss Corey, chairman of its council, spoke on parish units. Much discussion followed, and many questions were asked.

On Friday morning the members met at the chapel of the Church Missions House for Holy Communion, and then passed into the board room, where they spent the rest of the day discussing affairs of the League. All seven national societies were represented by two members and most by three; there were five members at large and one provincial representative.

The committee on the devotional life submitted suggestions for the day of intercession the League is recommending for the first week in Advent, also the first number of the Church Service League Prayer Leaflet, which is the new name of the Church Prayer League leaflet. Daily Bible readings for Advent will also soon be ready.

The committee, having learned that in some parishes established organizations have been abandoned to form a unit of the League, states that such action was not contemplated by the national committee.

The secretary read the following letter which was much appreciated:

"Dear Miss Matthews: I have your letter of yesterday with the 'Statement' by the National Committee of the Church Service League accompanying it and I thank you warmly.

"Most cheerfully will I do all I can to help in the evolution of the principles and activities of the League. May God guide and guard and bless you all in the good work!

"It is wonderful to note and to try to count up all that the women have done in and for the Church and her Master in the past, and to keep up the noting and the counting in the future will be a 'Nation-wide' inspiration.

"I have knelt down and prayed to God the Holy Spirit that His guidance and grace

may be with you and the National Committee in your thoughts and plans and words and deeds.

"Gratefully and affectionately yours,
DANL. S. TUTTLE."

ADVENT CORPORATE COMMUNION

FOR A NUMBER of years the Brotherhood of St. Andrew has endeavored with growing success to inspire its members to join in a general corporate Communion on the morning of the First Sunday in Advent; and it has, through its literature, expressed the hope that confirmed men and boys generally would follow the suggestion and join with the Brotherhood in this great service. This has been done to a considerable extent, and the practice is growing.

Indications are that the Advent corporate Communion this year will be more largely attended in hundreds of parishes than ever before. This is especially gratifying because such an observance is in consonance with the general plans of the Department of the Nation-wide Campaign, the First Sunday in Advent being the opening day of the preaching mission of the Campaign.

The leaders of the Brotherhood desire to have it known that rectors of parishes, directors of chapters, and leaders of other parish organizations may secure at the Brotherhood office printed forms with spaces left blank for the hour of service and for the signature of the rector. These are available for use in almost any parish or mission. They can be secured at the price of one dollar per hundred by writing to Mr. Franklin H. Spencer, Executive Secretary of the Brotherhood, at the Church House in Philadelphia.

The suggestion for purchase of the cards is made in the hope that not only Brotherhood men and boys but those of the Church generally will be helped to enter into this plan as a part of the Nation-wide Campaign development this year.

This important subject is presented thus early in order that rectors, Brotherhood chapters, and other parish organizations may have time to carry out effective arrangements.

BEQUEST

UNDER THE will of Thomas William Meacham of Syracuse, Grace Church, Cortland, N. Y., will receive a legacy of \$5,000 in memory of the testator's father, the Rev. Thomas G. Meacham, first rector of the parish. This bequest makes a total of \$15,000 left to Grace Church during the past four months. Syracuse hospitals will also benefit under this will.

MEMORIALS AND GIFTS

A MEMORIAL window in memory of John Rowland Stevenson, who died in the war, was dedicated by Bishop Matthews at St. John's Church, Somerville, N. J. (Rev. Charles T. Pfeiffer, rector), on October 10th. As Mr. Stevenson was at one time crucifer at St. John's, the design of the window is appropriately a large cross, illuminated with passion flowers. At the end of each arm are the letters Alpha and Omega, with I.H.S. at the intersection, and from the cross stream rays of various colored light. At the foot are pictured little garlanded wooden crosses.

ST. JOHN'S CHURCH, Seattle Wash. (Rev. Maurice J. Bywater, rector), has recently been greatly enriched by gifts and memorials. A set of white festival altar hangings and dossal, beautifully embroidered by herself, were given by Mrs. Jessie D. Spence,

prior to her departure to live at her old home at Lille in France. A handsome pair of Eucharistic candlesticks, a personal gift from the rector, wardens and vestrymen, in memory of Mr. Thomas Jerrod McAdams, a vestryman who gave his life in the great war, was dedicated and placed upon the altar in September. On October 3rd a fine sanctuary lamp in memory of Mr. George W. Nicholson, junior warden, the gift of the vestry, Sunday school staff, pupils, and kindergarten, was consecrated and lighted for the first time at the Sunday school service.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Bishop and Council Revive Diocesan Paper—
And Elect Executive Secretary—Woman's
Auxiliary—Men's Club

THE BISHOP and Council on October 5th directed that the *Bethlehem Churchman* be revived and a copy placed in every Church home. Fifty cents per annum of each subscription to the Nation-wide Campaign will be devoted to covering this cost. The Rev. S. Ezra Neikirk is expected to edit the paper. The Rev. Harvey P. Walter was elected executive secretary of the Council, at a salary of \$3,000 with travelling expenses and a house. Mr. Walter will have charge of several missions near Bethlehem, and half his salary will be paid by the department of Missions and Church Extension. The Executive Council heartily approved the Nation-wide Campaign.

A CONFERENCE on the Church School Service League for the southern half of the diocese was held at Allentown on September 30th. Mrs. A. H. Glick, of Frackville, conducted the meeting.

THE WOMAN'S AUXILIARY of the archdeaconry of Scranton meets at St. Paul's Church, Montrose (Rev. Wallace Martin, rector), on October 26th and 27th. The Rev. A. R. Mansfield, general superintendent of the Seamen's Church Institute, has been invited to speak on Tuesday.

AT A meeting of the men's club of St. Paul's Church, Montrose, October 11th, Mr. George C. Thomas of Baltimore was the speaker. Mr. Thomas had just returned from the diocese of Milwaukee, and gave a most comprehensive talk on the Nation-wide Campaign and the way in which all but about a dozen parishes in the diocese of Maryland met their quotas. On the preceding Thursday Deaconess Ridgely, of Ichang, China, had addressed the congregation.

CENTRAL NEW YORK

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

Convocation—Girls' Friendly Society—New
Parish House—University Students—Service
Club

THE CONVOCATION of the fifth district met with the Woman's Auxiliary in the Church of the Epiphany, Trumansburg (Rev. E. S. Tabor, rector), on October 11th and 12th. The Archdeacon spoke at the evening service, and to the women on the afternoon of the second day. The Rev. F. C. Smith outlined the plan for the follow up work of the Nation-wide Campaign. Mrs. W. E. Jones of Syracuse explained plans for the Church School Service League.

THE GIRLS' FRIENDLY SOCIETY of St. Paul's Church, Watertown (Rev. E. C. Tut-hill, rector), at a banquet to 117 members, was addressed by the principal of the Watertown High School, Mr. Gary M. Jones, on their new right of franchise. Sister Mar-

garet, of Utica, outlined the history of the G. F. S. organization. St. Paul's branch is to become self-governing.

THE NEW parish house of Emmanuel Church, East Syracuse, toward which the diocesan council appropriated \$2,000 from Nation-wide Campaign funds, has been begun. It is expected that the building will be entirely enclosed before snow flies. Plans call for a basement, and on the floor above an office, lavatory and auditorium 25x50 feet. There will be approximately 1,700 cement blocks in the building and friends and members of the parish are being asked to contribute at the rate of \$5 per block. Social gatherings are now held in the robing room.

CORNELL UNIVERSITY, Ithaca, has about 600 Church students, and both diocese and province have been trying to get into closer touch with them. The Presiding Bishop and Council has established at Cornell one of its laboratories for experimental study of Church work among college students. The Rev. Cyril Harris, now beginning his second year in this work, has arranged frequent social gatherings for both men and women. He has instructed fourteen candidates for confirmation, and has held a weekly special corporate Communion for students with an average attendance of thirty-six.

THE MEN'S CLUB for Service formed in St. John's parish, Ithaca (Rev. H. P. Horton, rector), having whitewashed the cellar of the reconstruction home for infantile paralysis patients, constructed a room for the primary department of the Sunday school, whose quarters had been taken over for the Cornell students' Sunday breakfasts. Under the direction of Prof. Henry N. Ogden, Professor of sanitary engineering at the university, gangs of men from the club, from four to fourteen in number, worked at night, repairing old foundations, relaying floors, putting up partitions, etc. University officials and clergymen worked side by side with business men and mechanics, and at an expenditure of \$400—one-third the estimate cost—the primary department is provided with quarters commodious enough, while on the first Sunday of the college year it was possible to serve a hundred students with breakfast.

AT THE October meeting of the Utica Clerical Union, the Rev. Dr. Octavius Applegate read a paper on Grace Sacramental.

THE ORGANIST of Trinity Church, Watertown, while conducting rehearsal, broke a small bone in his hand, and has been compelled to give up playing for a few weeks.

ZION CHURCH, Rome (Rev. Eugene S. Pearce, rector), has created a parish council with six departments, a secretary, and a treasurer. One vestryman, a layman, and a laywoman compose the membership of each department. The parish council is an enlarged Nation-wide Campaign Committee for greater intensive work.

THE BINGHAMTON CLERICUS on October 11th in the parish house of St. Paul's Church, Oxford (Rev. H. LeF. Grabau, rector), was led by the Rev. Henry C. Staunton in a symposium on aids to priestly efficiency. Less interference from without in parish methods and more personal oversight by the Bishop were mentioned as desirable. The rector needs freedom of initiative, and putting the Blessed Sacrament in the center of parish life would develop spirituality.

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

Anniversary—Christian Nurture Normal School
THE TWENTY-FIFTH anniversary of St. John's Church, New Haven, was fittingly observed by a reception in the parish house on October 20th, and a commemorative sermon preached by the rector, the Rev. Stuart Means, on the following Sunday. In the evening the choir sang Maunder's *Song of Thanksgiving*.

THE ANNUAL service under the auspices of the Actors' Alliance was held in Christ Church, New Haven, on October 17th. The sermon was by the Rev. Charles Carver, one of the curates, who before his ordination was leading man in a local stock company.

ST. PAUL'S CHURCH, Wallingford (Rev. Arthur P. Greenleaf, rector), celebrated on October 17th, the fiftieth anniversary of the parish branch of the Woman's Auxiliary.

THE NEW HAVEN normal school of Christian Nurture, so successfully carried on last year in St. Paul's parish house, under the direction of the Rev. Henry Swinton Harte, resumed its sessions in the same place on October 25th with a reorganized faculty prepared to give instruction in eleven of the Christian Nurture courses. The rector of the parish will again be principal of the school and the enrolment indicates that the school satisfies a need. Christian Nurture normal schools are being held this year in Hartford and Bridgeport also. Over one-half the schools in the diocese are using the series in whole or part, creating a need for these schools.

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

Memorial Services for Archdeacon Stuck
MEMORIAL SERVICES for the late Archdeacon of the Yukon were held in St. Matthew's Cathedral on Sunday, October 17th, including two requiem Eucharists. Archdeacon Stuck was Dean of St. Matthew's Cathedral from 1894 to 1904. His ten years in Dallas were filled with innumerable activities—not only within the bounds of the Church, for in civic life and city development he was of equal usefulness, and after fifteen years' the impress of his personality is still vividly stamped upon the community. Bishop Garrett preached the memorial sermon, and the Bishop Coadjutor was celebrant, with Dean Ray as deacon, and the Rev. C. E. Snowden as sub-deacon, assisted by the clergy of the other parishes. Special music by the choir included *The Radiant Morn* by Woodward, a special favorite of Archdeacon Stuck when he was Dean. The *Agnus Dei* featured the boy sopranos, in whom Dean Stuck was especially interested. The requiem antiphon, "*Requiescat in Pace*", was sung kneeling before the sacrament. A fitting memorial to Archdeacon Stuck, to be erected in the Cathedral, is being planned.


GEORGIA
FREDERICK F. REESE, D.D., Bishop

The Bishop—Home for Children—Christian Nurture
THE BISHOP left Savannah on October 8th for a week of meetings. He spent Sunday in Wilmington, Del., and on Monday in New York attended a committee meeting. Tuesday he was present at meetings of the departments of Christian Social Service and of the Nation-wide Campaign. Wednesday

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was the fall meeting of the Presiding Bishop and Council, of which he is a member, and on Thursday he left for the consecration of Bishop Cook of Delaware. The next day the Bishop went back to New York and attended a meeting of the board of directors of the Seamen's Church Institute.

THE DIRECTORS of the Georgia Children's Home Society are planning a temporary shelter in Savannah, and the Bishop has asked the citizens to assist this society which endeavors to find the proper homes for children bereft of parents. Efforts to save the neglected children of the state, he says, are feeble and insufficient, and in consequence the loss is incalculable.

ST. PAUL'S PARISH, Augusta (Rev. G. S. Whitney, rector), recently had a three days' conference on the Christian Nurture Series, conducted by Miss Gladys Fry of New Orleans. Besides meeting with the teachers of the Church school, Miss Fry addressed two sections of the Woman's Auxiliary on its responsibility to the Church school.

"IS THE Negro worth Saving?" was the subject of the Rev. J. Henry Brown, rector of St. Augustine's (colored) church, Savannah, when he opened the Nation-wide Campaign in his parish.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Girls' Friendly Society—Forms New Branch

EARLY IN October a branch of the Girls' Friendly Society was organized in Christ Church, Danville. About fifty girls were formed into classes for instruction and improvement.

IOWA

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

Three Quiet Days

AT A conference of Bishops and parish clergy held in Davenport during the provincial synod, it was determined to hold "three quiet days" in every parish and mission in the diocese. The Rev. John Dysart, secretary of the committee in charge, has just issued the suggestions of the committee. Parishes are urged to hold the quiet days in Advent or Lent with Holy Communion and meditation each morning, children's service each afternoon, and an informal evening service. The children, he says, should be instructed as to their privileges as members of the Church, their relation to their Lord, and their duties, including prayer. Prayer cards will be distributed. A similar programme is recommended for the services for adults, with a clear presentation of our Lord and His Church; the privileges and duties implied; the spiritual life; prayer, communion, reading. Loyalty and service should be impressed. Family prayer and regular church going are recommended.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Church Home and Infirmary—Churchman's Club—Centennial Anniversary

THE CHURCH HOME and Infirmary, a home for old ladies and also a modern hospital, has been holding a campaign for \$600,000 for enlargement and new equipment. Ex-Governor Goldsborough is chairman of the campaign. The hospital, always a community institution, has never asked for one cent of either state or city public funds. So much free service has it rendered, without regard to creed, that prominent citizens of all communions have been serving on the money-raising committee. One of the first

contributions received was from the staff of a nearby Roman Catholic Church, in consideration of unflinching courtesies shown them in the institution. In one of the present buildings Edgar Allen Poe died, and a tablet commemorating this event is to be seen on the wall. In the chapel in the midst of the group of buildings, daily services are held, from which the chaplain goes on his errand of sacramental ministrations. Ultimately a hospital with 500 beds is planned, with 175 private rooms for old folks, 188 private rooms, and 145 ward rooms on the hospital side. The present plan for enlargement will include one unit of the complete design.

THE CHURCHMAN'S CLUB of Maryland met on October 14th, with a banquet in the Baltimore Country Club. This was the evening of the day when the Rev. Dr. Philip Cook was consecrated Bishop of Delaware, and a number of bishops were present. With the exception of Chancellor Curtis of the diocese of Delaware, all the speakers were bishops. The most enjoyed presence of all was that of the dearly beloved and venerable Presiding Bishop, who, despite all outward evidence to the contrary, was readily acknowledged to be the youngest man in the House of Bishops. With charm of humor and vigor of voice and gesture, the Bishop gave a most delightful historical picture of the growth of the Church from 1607 to the present day, including some of his personal experiences when almost alone in the far West. Other speakers were Bishop Mann of Florida who, as he said, brought Bishop Cook up. Bishop Fiske concluded his remarks with a vivid picture of what he thought a layman should be. Bishop Reese of Georgia and Bishop Murray also paid tribute to the new Bishop of Delaware, who responded happily.

THE CENTENNIAL ANNIVERSARY of Trinity Church, Long Green, was celebrated on October 12th. Consecrated by Bishop Kemp in 1820, its history has been closely interwoven with that of this section of Baltimore county. A large congregation, including many descendants of the original founders, filled the historic old edifice, which was decorated with autumn flowers. At the beginning of the service the church bell was rung one hundred times. Holy Communion was celebrated by the Rev. E. T. Helfenstein, D.D., the archdeacon of Maryland, who also preached. He was assisted by the Rev. Theodore S. Will, rector. In the afternoon Mrs. A. B. Kinsolving spoke on the Church Service League and Mrs. Rhodes on the United Offering.

NEWARK

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

Bishop Stearly's Anniversary

ON ST. LUKE'S Day more than a hundred clergy of the diocese of Newark met in St. Luke's Church, Montclair, N. J., to mark the fifth anniversary of the Right Rev. Wilson R. Stearly as Bishop Coadjutor. The Holy Communion was celebrated by Bishop Lines, assisted by Bishop Stearly and the Rev. Luke M. White, rector of the parish. The Bishop spoke on the proceedings of the Lambeth Conference. Addresses were made by the rector and others after luncheon in the parish house.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Clericus—The Evergreens—Colored Churchmen—Acolytes Meet

THE PLAINFIELD CLERICUS met in St. John's rectory, Somerville (Rev. C. T. Pfeif-

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fer, rector), on October 4th. The speakers were the Rev. Francis Manning of Barbadoes and the Rev. John Rigg, who gave interesting details of church life in Jamaica.

ALL SAINTS' CHURCH, Elmora (Elizabeth) (Rev. E. H. J. Andrews, rector), has a new rectory which cost \$8,300.

THE ANNUAL donation day of The Evergreens, at Bound Brook, a home for the aged and infirm, was largely attended on October 7th. Much interest was shown by the visitors in plans for the future of the home.

THE ARCHDEACON has been paying special attention to work among colored Churchmen during the last year. St. Mark's, Plainfield, and St. Augustine's, Elizabeth, are raising funds to build and to cancel mortgages.

THE ANNUAL day of devotion for acolytes at Christ Church, Elizabeth, was held this year on Columbus Day. At the morning Eucharist the celebrant was the Rev. Paul F. Hoffman, rector, and President Bell of St. Stephen's College preached on The Social Challenge to Religion. Luncheon was served afterwards in the parish hall. In the afternoon President Bell conducted a conference on Christianity and the Individual. Clergy and acolytes came from the dioceses of New Jersey, Newark, and New York.

OCTOBER 12th (St. Wilfrid's Day), was a red-letter day in St. Wilfrid's parish, Camden (Rev. Morgan L. Griffith, rector), for it was not only the patronal day, but also the thirty-sixth anniversary of the parish. The church was crowded beyond its full capacity for the solemn vespers with procession and *Te Deum* at 8 p. m. The officiant was the Rev. G. LaP. Smith, and his assistants were the Rev. F. D. Ward and the Rev. A. W. Shick, all vested in copes. The preacher was the Rev. T. J. Bensley. Eight priests, supported by acolytes and choristers to the number of fifty, rendered such a glorious service of prayer and praise as had never before been seen or heard in Camden, least of all in St. Wilfrid's, hitherto unknown save only to a few.

The festival was completed on the Sunday following by a sung Eucharist, with solemn procession, and an historical sermon by the rector.

THE BISHOP OF WYOMING, acting for Bishop Matthews, recently confirmed five girls at St. John's Church, Somerville, making a total of twenty-nine confirmations in the parish this year, the largest number in its history.

OHIO

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

Woman's Auxiliary

THE DIOCESAN INSTITUTE of the Woman's Auxiliary was held at Trinity Cathedral, Cleveland, on October 5th, 6th, and 7th. A daily celebration was followed by business sessions. Miss E. C. Tillotson made helpful suggestions in the discussion on the General Survey, and also presented the Church Service League, and the new plan for box work, assisted by Mrs. E. S. Grauel, director of the juniors of this diocese. The Rev. R. W. Woodroffe talked on the Nationwide Campaign, and Dean White of the Cathedral spoke of the need of keeping up missionary morale.

OLYMPIA

FREDERIC W. KEATOR, D.D., Bishop

Patronal Festival—Dean's Installation—Other Vacancies Filled

ST. MICHAEL'S CHAPEL of St. Mark's parish, Seattle, observed its patronal festival

with an early Eucharist at which the Rev. Edgar F. Gee was celebrant. The rest of the day was spent in intercession and adoration. On Sunday within the octave, at Holy Communion the Rev. Dr. McLauchlan, newly-elected rector, preached. On Tuesday evening, solemn vespers of the blessed Sacrament were said, and an address was given by Dr. H. H. Gowen, superior of the ward of the Confraternity of the Blessed Sacrament. At this service Fr. Vjachaslavoff of the Russian Mission was present with his choir, which sang some liturgical music of the Russian Church.

ON OCTOBER 17th the Rev. Sidney T. James was installed Dean of St. Luke's Pro-Cathedral, Tacoma, by Bishop Keator in an impressive ceremonial. Preaching from the text: "Unto the building up of the Body of Christ", the Bishop said: "The one purpose for which the Church exists in the world is that it may carry on the work of Jesus Christ, who came from heaven to reestablish and to extend throughout the world that fellowship which God wills shall exist first between man and Himself, and second between man and man. All the unrest and upheaval which are so characteristic of present day life—indeed the whole tragedy of human life—are due to the breaking down of this double fellowship which is the real secret of life. The work which the Church is set to do is to witness to this fellowship, and to use its every influence to restore it in all the relationships of human life; but it can only do so as it first exhibits that fellowship in its own membership." Dean James was ordered deacon in 1909, and priest in 1910, in the diocese of Olympia. He served for two years as chaplain in the navy.

ST. MARK'S PARISH, Seattle, vacant for over a year following the consecration of the Rev. E. V. Shayler as Bishop of Nebraska, has called the Rev. Dr. McLauchlan, rector of the Church of Our Saviour, Chicago, who expects to enter upon his work on Advent Sunday. The Rev. D. C. Lees, elected assistant, is now in residence. The Rev. Dr. Gowen, Professor of Oriental languages at the University of Washington, has been in charge, with such assistance as could be obtained. The parish faces the task of building a new church either at the present location or elsewhere. At present St. Mark's is rather crowded by other churches and public institutions and has a sloping site on which it is hard to build a good looking church.

TRINITY PARISH in the same city, vacant for over a year, has called the Rev. J. P.

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Anshutz of Billings, Montana, who has accepted.

ST. PAUL'S CHURCH, Bremerton, also without a rector for several years, has secured the Rev. Charles S. Mook, who expects to begin his work about November 1st.

THE BOARD OF MISSIONS has taken a good step by securing a rector of Mercer Island. The work here has been under the charge of the Rev. C. S. Morrison, rector of the Church of the Epiphany, but has developed so hopefully that it was thought well to have a priest to extend work throughout the island as it proves possible. Mercer Island is in Lake Washington and is about five miles long and one wide. There are many families, some scattered, others in small groups, and no other services are held on the island. The Rev. Frank W. Street of Cripple Creek has accepted the charge and will begin his work early in November. He will live at East Seattle, the largest settlement, where there is a pretty and commodious church. Great hopes are centered in this rather unusual field.

QUINCY

EDWARD FAWCETT, D.D., Bishop
Debts Cancelled

GRACE PARISH, Galesburg, (Rev. W. D. Foley, rector), is now entirely free from debt, for the first time in many years. The indebtedness was about \$1,200, and was cleared away through the personal efforts of the parish treasurer.

THE WOMAN'S GUILD of St. Thomas' Church, Bushnell, has succeeded in paying off a balance of \$200 on the parish debt. When the property was purchased for \$2,700 six years ago, a debt of \$6,000 was incurred. The building has now been fitted up in Churchly fashion and improvements have been put upon the rectory so that the plant is now valued at not less than \$5,000.

SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop
Missionary Convention

AT THE missionary convention following the diocesan convention at Columbia, the topic of The Country Church and Rural Life was presented by the Rev. W. K. Pendleton; New Plans for the Orphanage, by the Rev. Thomas P. Noe; Industrial Education for the Negro, by Archdeacon Baskerville; The Church School Service League, by the Rev. H. W. Starr, Ph.D.; Reorganization of the Women's Work, by Mrs. W. P. Cornell; The Diocesan Nation-wide Campaign, by the Rev. Walter Mitchell, D.D.; and The Preaching Mission, by the Rev. F. H. Harding.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop
St. Paul's Parish, Springfield—Diocesan Auxiliary

THE TENTH anniversary of the rectorship of the Ven. Edward Haughton was celebrated by St. Paul's parish, Springfield, on October 14th with a dinner in the parish house. During the ten years the old church property has been sold and the present church, parish house, and rectory erected at a cost of over \$100,000. An Austin organ has just been installed, a marble altar and carved oak reredos will soon be in position, and a tiled floor will be laid in the sanctuary. The Ven. John C. White was the toastmaster at the dinner. The Rev.

Frederick D. Butler spoke on Church Finance and the Nation-wide Campaign. The rector told briefly of progress spiritual and material during his rectorship. Other speeches were made by the wardens, by the Rev. Charles Hayden, and by Mrs. Haughton, who said she was making her maiden speech. Special services were held on Sunday October 17th. A preaching mission conducted in the parish by Fr. Anderson, O.H.C., began on October 24th, lasting for a week.

A CONFERENCE of the officers of the diocesan Auxiliary attended by over fifty women was held in St. Paul's parish house, Springfield on October 7th. Plans for a progressive campaign were made.

ON ST. LUKE'S DAY in the Church of the Redeemer, Cairo, the Rev. Herbert Percy Hames was instituted as rector, Bishop Sherwood acting as institutor, assisted by the Rev. G. M. Gunn, rural dean, and the Rev. F. D. Butler, who preached the sermon. The Bishop remained to attend a reception held in the evening, when he presented a purse to Judge and Mrs. Miles F. Gilbert on their golden wedding anniversary. Judge Gilbert has been chancellor of the diocese for more than twenty years.

UTAH

ARTHUR W. MOULTON, Miss. Bp.
Bishop Moulton's Early Surveys

CLOSED FOR nearly three years, the Bishop's House was opened in September when Bishop Moulton moved in with his belongings. The Bishop has made extensive trips through the eastern sections, accompanied by the Rev. W. F. Bulkley. His survey shows the need of another man in this field in addition to the two there now. He will soon make a similar trip through the coal camps, where two young priests are needed.

WASHINGTON

ALFRED HARDING, D.D., Bishop
Enrichment of Cathedral—Healing Services

BISHOP HARDING'S friends hope to welcome him and his daughter, Miss Charlotte Harding, home the middle of October from the Lambeth Conference, as the *Adriatic*, on

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which they have passage, after being delayed by the strike, sailed on October 6th.

ONE OF the interesting features of the National Cathedral is the number of stones from historic spots incorporated in it. Canterbury, Glastonbury, St. Hilda's, Iona, are all represented, while the font is lined with stones from the river Jordan, from the traditional location where our Lord was baptized. Colonel R. M. Thompson has recently presented a stone from the Chapel of Moses on Mount Sinai. When he visited the monastery there some years ago this chapel was rapidly falling into decay and he was instrumental in having it repaired. Out of gratitude the monks presented him with four stones, one of which he gave to Cardinal Gibbons, another to the Cathedral in San Francisco, and the third to the National Cathedral.

NONE OF the out-of-doors services in the Cathedral close has been better attended than the final one, on the last Sunday in September, when Major Pierce of the Graves Registration Service preached. Always an eloquent and moving preacher, he has been obliged to forego that side of his work to a great extent, that the families and friends of those fallen in battle might have the comfort of knowing where their loved ones lie.

HEALING SERVICES continue at the Church of the Epiphany and at St. Stephen's. At Epiphany the service has been in charge of the Rev. Percy Foster Hall assisted by the Rev. Robert E. Browning and Rev. A. H. Torrey. Bishop Tyler of North Dakota, whose daughter has been greatly benefited by the treatment, was present.

WYOMING

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

Wyoming Clericus—Cathedral Home in New Quarters

ON OCTOBER 5th, Bishop Thomas returned after four month's absence at the Lambeth Conference and as special preacher at the Cathedral of St. John the Divine, New York. The Bishop and Mr. Walter H. Thomas of Philadelphia spent some time in Laramie looking over the newly acquired property and making plans for the buildings to be added to those already on the beautiful Cathedral square.

THE WYOMING CLERICUS, formerly known as the Ogilvie Conference, will meet at Bishopstowe, Cheyenne, from November 10th to 17th. All the clergy of the district will be in attendance, and a timely programme is being prepared. Much time will be given to the Nation-wide Campaign, and it is hoped that the Rev. J. A. Ten Broeck, representing the department of missions, will be in attendance. The mornings will be taken up by various papers and in the afternoons matters of pastoral care will be considered, the discussions being led by the Bishop.

DEAN THORNBERRY is making arrangements to welcome the one hundred and three students of the University of Wyoming who will make the Cathedral their Church home during their college life.

THE CATHEDRAL HOME for Children has been moved into the splendid new quarters beyond the University Campus in Laramie. November 9th is the day for its formal opening. The building is as well equipped as any building of the kind in the State. The grounds are being completed, and the children will have ample room for gardening and other out-door occupations.

Educational

ST. JOHN'S Military Academy, Delafield, Wis., opened on September 23rd with the usual enrolment of 500 students, and several new men in the faculty, a majority of old and new members being over seas men. The cornerstone of the Victory Memorial Chapel, one of the most beautiful school chapels in America, will probably be laid on Armistice Sunday, November 14th.

THE ARK IN THE HOME

I IMAGINE that as the Children of Israel marched across the wide Arabian desert they gradually discarded their excess luggage, their trinkets and fineries and family heirlooms. Many luxuries were no longer considered necessities. The long line of march was probably marked by most of their discarded Egyptian equipment.

It does people good to move—geographically, socially, intellectually, certainly spiritually. Men suddenly dispossessed of their houses and for a time tempted to curse the day wherein they were born often later sing a *Te Deum* of praise, thankful that they were compelled to leave behind the rubbish.

The mixture of the new with the old helps to bring out the principles under which we are living—makes clear whether there are any principles. Many a family moving from one community to another not only discards what is unessential but discovers what really matters. But movement and change are not necessarily moral acts. Notice the different expressions on the faces of people moving into a community.

What a joy it is to welcome into a community families which forget not the ark of the Lord God! You can easily note on these family faces the quiet assurance, the charitable serenity, the iron and irresistible will, characteristic of men who are fighting together for a holy cause in the army of the Lord God. Such families do not complain because they are materially poor, nor vaunt themselves for being materially rich. They are no longer of the earth earthy. All that is sweetest and most precious in the years of the past is symbolized in the ark of God, triumphantly preceding the family as it advances.—Rev. Ralph M. Harper.

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