



# The Living Church

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

VOL. LXIV

MILWAUKEE, WISCONSIN, NOVEMBER 13, 1920

NO. 2

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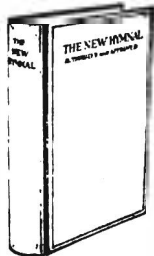
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## THE LIVING CHURCH

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

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If . . . thou be prepared and hast done all whatsoever He hath commanded, the day is one of salvation to thee, but the contrary if not so.—*St. Chrysostom*.





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# EDITORIALS AND COMMENTS

## “Especially the Parchments”

**B**EHOLD him there in prison, chained, forlorn, cold—the Apostle Paul. He had been travelling through Asia Minor and Greece with a considerable band of missionary assistants. Success seemed immediately ahead. His earlier converts had greeted him gladly. He had visited some of those many churches the care of which rested upon him daily. He had mightily stirred up the Churchmen of the various cities through which he had passed.

But trouble was brewing. Paul was obliged to leave Troas hastily when Alexander the Coppermith did him much evil. Phygellus and Hermogenes and others of his associates turned away from him. Demas forsook him, having loved this present world. Crescens asked to be excused and moved on to Galatia. Titus discovered that he was needed in Dalmatia and took his leave. Erastus dropped out at Corinth. Trophimus fell ill and was left at Miletus. Tychicus was sent on a mission to Ephesus. And Paul, missionary and apostle, was carried prisoner to Rome, thrust into a dungeon, chained to a soldier, and left for the uncertain time when it should be convenient to sentence the Roman citizen to his death. Only Luke remained with him.

As usual, the gates of hell were about to prevail against the Church. They often are. And then there is divine interposition and they do not—much to the surprise of the orthodox of all ages, many of whom confidently await the extinction or the apostasy of the Church, as many are doing at this moment, and then are disappointed or surprised when neither catastrophe occurs.

Alas, poor St. Paul!

But the Churchmen of Rome were rather active in their social service. Eubulus and Pudens and Linus and Claudia (dear soul, she represented the Woman's Auxiliary at Rome) and “all the brethren” were in touch with the apostle and regularly visited him. Some of them carried away the letter to be mailed to Son Timothy. Paul, his spiritual father, wanted, in his loneliness, to see him. And, urging him to come, the apostle mentioned a few of the things that he would like Timothy to bring. He asked for the cloak that he had left at Troas; whether it were a chasuble in which he might celebrate the holy mysteries, or merely a garment for warmth in the chilly prison, nobody knows, though Claudia could probably have found sufficient clothing for him much more quickly than Timothy could bring that cloak from Troas. Also he wanted his books; “but especially the parchments.”

What were those precious parchments?

Who shall say? But this much is evident. St. Paul was a man of books; and when he was in prison, and time hung heavy on his hands, he wanted his books. And those parchments were the particular books that he wanted. They may have been the Hebrew scriptures, well bound according

to the best workmanship of the day. They may have been the *Jerusalem Daily Gazette* and the early prototype and forebear of THE LIVING CHURCH, recording the news, the thought, and the work of the early Church, with the criticism by able correspondents of the manner in which the apostles were doing their work.

The important thing is that St. Paul wanted those books, and he wanted them badly; but especially he coveted those parchments, which were engrossed with the particular writings that he wanted at that particular time.

WE ARE ENGAGED in the second year of our revival through the Nation-wide Campaign. It can hardly be supposed that we shall pass through the throes of a like movement every autumn, though no doubt we must recur to like expedients from time to time as long as the Church shall live.

But it is time that we obtained a real perspective as to what we are doing. Those people whom our parochial committees are visiting; what permanent effect upon their lives may we look for?

It is not enough that they be brought to one or two services and that they make a duplex pledge for the parish and for the Church at large. The essential thing is that we try to make normal Churchmen out of a great number of lame ducks that have once borne some relationship to the Church, have been confirmed—probably much later in life than they ought to have been—and then have gradually ceased making their communions, ceased going to church, ceased paying their pledge, ceased caring for the things of God, ceased to have anything to do with Church or religion except when they require a “minister” to bury their dead, and in the meantime are perfectly willing that somebody else should provide the upkeep of the ministerial habitation while he, the minister, is waiting for the somewhat deferred privilege of burying them. For all the good that most of these lame ducks are to the Church or the world, the minister might well bury them all to-day and have done with it. But circumstances compel a delay.

How shall we recall these people to normal Churchmanship? How shall we transfer them from the liability to the asset side of the Church's ledger?

Among other things we must give them something to read. The *Church at Work*, our official publication, is a good beginning. But it can hardly be supposed that that excellent journal can be produced and distributed to all our floating population of Churchmen indefinitely. Somehow the apostolic longing for books and parchments must be created.

The visiting committees may well have this end in mind. They should themselves become familiar with the literature of the Church. They must know what to recommend in particular cases. Has Mrs. Smith never learned how to pray?

"Have you read that little book, *Talking with God?* I am sure it will appeal to you at once." Or if Mrs. Jones had tried and has not succeeded, "I am sure you could not do better than read Mr. Carey's *Prayer and Some of its Difficulties.*" The troubles of somebody else over Christian Science or over Spiritualism, or the longing of a bereaved mourner for comfort, are all issues that the visiting committee must be prepared to meet. There are books covering all the manifold troubles that will be brought out by such visiting. A goodly variety of such books should be ever ready for circulation in the parish lending library. The rector and the leading parishioners should be thoroughly conversant with what are the books that meet the needs of the people in their community, and the Church library should be ready to supply them—on a small scale.

Of course, too, the people should be encouraged to buy their own books. St. Paul wasn't asking for books from a Carnegie library; he wanted his own. And when people have made some little advance in civilization, not to say in religion, they have a similar craving for books that they may call their own. And perhaps THE LIVING CHURCH may modestly suggest itself as the appropriate "parchment" for some who may crave something else beside the books. "But especially the parchments."

One result of the Nation-wide Campaign ought to be the great stimulation of religious reading. How many families of Church people have recent, readable, Churchly literature on their shelves? How many keep in touch with newly issued religious books? How many take and read a Church paper? How many, in short, if they were consigned to prison and chained to a soldier by night and by day, would sigh chiefly for their books, and especially for "the parchments"?

Well for the future of the Church will it be if the number of those who are willing to be incorporated into the apostolic succession of readers of the books and "especially the parchments" of the Church may be greatly increased.

**ACKNOWLEDGMENTS**

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OH! LET US NOT wait to be just or pitiful or demonstrative toward those we love until they or we are struck down by illness, or threatened with death. Life is short, and we have never too much time for gladdening the hearts of those who are travelling the dark journey with us. Oh! be swift to love, make haste to be kind.—H. F. Amiel.

I DO NOT think the road to contentment lies in despising what we have not got. Let us acknowledge all good, all delight that the world holds, and be content without it. But this we can never do but by possessing the one thing—without which I do not merely say we ought to be content, but no one can be content—the Spirit of the Father.—George Macdonald.

**NOTES ON THE NEW HYMNAL—XLIV**

BY THE REV. WINFRED DOUGLAS

**H**YMN 345. "O let the children come to me".

The acceptance by the recent Lambeth Conference of the conclusions of the Archbishops' Commission on the Swedish Church, "that the succession of bishops has been maintained by the Church of Sweden, and that it has a true conception of the episcopal office", gives unusual interest to the introduction among us of a hymn by an Archbishop of Upsala, Johan O. Wallin, who died in 1839. It was translated in the original meter by the Bishop of Marquette, whose work on the Church of Sweden was of such high value, and to whose eminent skill and unremitting labor in editing the New Hymnal we owe so much.

The original tune of Archbishop Wallin's baptismal hymn was undesirable, and it has been set to a famous English folksong which was suggested by the words of the third stanza. This ancient Christmas carol was collected in 1880 at Lynn, near Horsham, Sussex, by Miss Lucy E. Broadwood. She heard it sung several times by Christmas mummers who called themselves "Tipteers" or "Tipteerers" (an unexplained title), after the close of their play of *St. George, the Turk, and the Seven Champions of Christendom*. They clustered together, wooden swords in hand, and sang, wholly unconscious of the contrast between the solemnity of the carol and the grotesqueness of their appearance, for they wore dresses of colored calico and old chimney-pot hats, heavily trimmed with shreds of ribbon, gaudy paper fringes, and odd ornaments. The extraordinary beauty of two of the old stanzas is perfectly expressed by the tune, one of the loveliest melodies in the world. They are as follows:

"O mortal man, remember well  
When Christ our Lord was born;  
He was crucified betwixt two thieves  
And crowned with the thorn.

"O mortal man, remember well  
When Christ died on the rood;  
It was for we and our wickedness  
Christ shed His precious blood."

The parallel with the third stanza of the hymn is evident. The tune has been familiarized to American music lovers through its arrangement by Percy Granger as a piano solo under the title of "The Sussex Mummer's Christmas Carol". This arrangement might well be transferred to the organ on an occasion when the hymn is to be sung. Such an occasion need not be only that of a public baptism: the third stanza is of such beauty and of such universal application that it may well be sung at any service as an unaccompanied anthem by the choir, for which purpose the music is well adapted. The New Hymnal contains many other compositions of which one or two stanzas sung as an anthem would bring to the choir a far higher musical task than do a vast number of the commonplace pieces so generally sung in our churches, not always to the delight of the patient congregation or to the praise of God.

In order to bring this suggestion practically before choir-masters who may be interested, here is a list naming some of the tunes suitable for such use: Clarke's *Bromley*, No. 11; Praetorius' *Rosa Mystica*, 82; Bach's *Passion Chorale*, 158; Attwood's *Veni Creator*, 198; Barnby's *Winkworth*, 229; Lloyd's *Sacramentum Unitatis*, 337; Crüger's *Luise*, 340; and *Fairest Lord Jesus*, 356; Horsman's *Siloam*, 401; and *Old One Hundred Twelfth*, 410; Noble's *Euroclydon*, 416; *Agincourt*, 439; Parker's *Pax Veritatis*, 442.

The inclusion of *Sussex* and of similar tunes in the New Hymnal indicates the belief of the musical editors that the element of folksong ought to assume a more prominent place in our worship than it has in the past. A hymnal should contain popular tunes; but they should be of a permanent and proved popularity, not the ephemeral follies of passing fashion. Folksong is by its very name preëminently the song of the people. Created by the hidden spontaneity of the humble; shaped by the loving and familiar use of many a generation; recorded by the skill that recognizes pure beauty wherever found: we have here a treasure of melody which is above all things sincere. Folksong tends to disappear before the raucous falsity of the abhorrent barbarities which emanate from Broadway. Shall not so lovely and pure a voice of the human spirit find a welcome in the churches?



THIS "HOWLER" from a written examination in an English school is worth noting, surely: "The sheep is noted for its woolly hare and its in a St. Luke's."

A BOSTON POET, Willis Boyd Allen, contributes this gem to the October *Scribner's*, whence I borrow it. Ecclesiastical tropes will not be wasted on readers of THE LIVING CHURCH, I know.

"THE SHRINE"

"Within a temple vast, not made with hands,  
Far up the rugged mountain slope it stands,  
Fern-draped, before its birchen reedos;  
An altar gray, vested with robe of moss,  
In whose soft folds the jewelled dewdrops gleam.  
Hard by, a restless stream,  
Deft acolyte, unversed in human creeds,  
Pauses to tell its beads  
In murmured accents low; then hastens on,  
As one who, having sought a benison,  
Resumes his humble task. Along the banks  
Cluster the dark-robed firs in sombre ranks,  
Their crosses all uplift. Upon the air  
Laden with forest perfumes rare  
Slow rise the morning mists; and, hush!  
From his lone cell unseen the hermit-thrush,  
Even as the clouds of incense drift away,  
Chants his clear matins to the new-born day."

I CUT FROM THE *Guardian* a record, I think, unparalleled, of nine generations, from father to son, in the English priesthood:

"A FAMILY RECORD OF THE PRIESTHOOD."

"Sir—The following may interest some of your readers:

- "1. William Venn ordained 1595.
- "2. His son Richard Venn ordained 1624.
- "3. His son Dennis Venn ordained 1670.
- "4. His son Richard Venn ordained 1716.
- "5. His son Henry Venn ordained 1747.
- "6. His son John Venn ordained 1782.
- "7. His son Henry Venn ordained 1819.
- "8. His son Henry Venn ordained 1867.
- "9. His son Arthur Dennis Venn ordained 1906.

"HENRY VENN."

"11, Precincts, Canterbury.

OUR BRETHREN of the Papal obedience are fond of telling us that the Roman Catholic Communion is the only perfect example of unity in faith and practice, as contrasted with the variations exhibited by "schools of thought" among us. A dispatch from Mexico, dated September 25th, says that the Archbishop of Queretaro has just issued a pastoral letter threatening to excommunicate any of his people who rent dwellings to Protestants, or have business relations with them. Will American Roman Catholics affirm their approbation of this policy? If not, what about unity of practice?

The same dispatch tells of an alleged miraculous picture of Our Lady in the Church at Colonia Cuarez.

"Thursday evening the glass is said to have been perfectly clean, and on Friday morning the picture appeared in bright colors. News of the occurrence spread rapidly, and pilgrims are flocking to the church in thousands. Reports of several miraculous cures are prevalent. The police have been called upon to regulate traffic about the church, the district being jammed with people for several blocks."

This may well match the bleeding images recently found in an Irish peasant's cabin. I notice, however, that the local Roman clergy there warn their people against those alleged manifestations; but an American Roman Catholic minister, arriving at New York from Ireland recently, spoke of them with much reverence. Still another conflict.

AS REPORTED in the papers of August 23rd, the Rev. Albert E. Dunning, a distinguished Congregational preacher, speaking in the Old South Church of Boston, declared that unity of the various denominational Christian Churches in one body is both undesirable and impractical.

"To the Christian world Jesus has revealed Himself in many ways. The Episcopalians interpret Christianity through services and rituals, the Catholics through the authority of priests, the Salvation Army through drums and cymbals. It is not desirable that all these bodies should ever be united under one head. To put Christianity under one body having authority would retard the progress of intellect and spirit in the Christian Church irreparably. Organic unity is impossible. Some people call loudly for unity of organization; I want us to see religion as they see it. I know of but one unity possible for all Christians; and that is for each one to maintain personal relations with Jesus, and to join the company where he can best cultivate those relations."

Dr. Dunning's interpretation of other religious bodies seems somewhat lacking in sympathetic appreciation; and his own proposal would result in a religious sovietism degenerating almost instantly into spiritual chaos. But, waiving all that, it would be interesting to learn whether he believes that his conception has any warranty whatever in the Holy Scriptures, in the Primitive Church, or anywhere in all Christendom before the sixteenth century.

Between historic Christianity and Dr. Dunning's heap of autonomous grains of sand grouping themselves according to their own preferences, there can no more be a "concordat" than between the America of Washington and Hamilton, Lincoln and Roosevelt, and the Moscow and Petrograd of Lenine and Trotsky there can be a binding treaty.

HERE IS A GLIMPSE of dark-age superstition and sacrilege, surely:

"PASTOR HAS RABBIT'S FOOT.  
Couple, Seeking to Dispel Friday the 13th Jinx,  
Wed on a Rock.

"Special to The New York Times.

"MONTICELLO, N. Y., Aug. 13.—To dispel the Friday the 13th jinx, Miss Jennie B. Robinson, of New York, and Frank G. Lenox of Sheepshead stood on a rock located at the boundary of three states to-day to be married. The Rev. A. A. Walker, holding a rabbit's foot in one hand and a prayer book in the other, performed the ceremony.

"The rock is located in the Delaware River at Port Jervis, where New York, Pennsylvania, and New Jersey come together."

I HAVE JUST CHANCED upon a poem by my good friend Denis A. McCarthy, sometime editor of the *Sacred Heart Review*, the republication of which seems timely. *O si sic omnes!*

"THE LAND WHERE HATE SHOULD DIE  
"This is the land where hate should die;  
No feuds of faith, no spleen of race,  
No darkly-brooding fear should try  
Beneath our flag to find a place.  
Lo, every people here has sent  
Its sons to answer Freedom's call,  
Their life-blood is the strong cement  
That builds and binds the nation's wall.

"This is the land where hate should die:  
Though dear to me my faith and shrine.  
I serve my country well when I  
Respect beliefs that are not mine.  
He little loves his land who'd cast  
Upon his neighbor's faith a doubt,  
Or cite the wrongs of ages past  
From present rights to bar him out.

"This is the land where hate should die!  
This is the land where strife should cease!  
Where foul suspicious fear should fly  
Before our flag of light and peace!  
So, let us purge of poisoned thought  
That service to the state we give,  
And so be worthy, as we ought,  
Of the great land in which we live."

## Greek Comment on Bishop Darlington's Mission to Europe

Translated from *Golos Cerkvi* [The Voice of the Church] the official organ of the Holy Orthodox (Russo-Greek) Catholic Church in North America

ONE of the most important undertakings, affecting as it does the relationships between three great Churches of Christendom, was the mission of the Rt. Rev. Dr. Darlington, Anglican Bishop of Harrisburg, to the Old Catholic and Orthodox prelates of Europe and the East.

His Lordship's mission was one of official import, representing, as chairman, the Commission of the Episcopal Church in America to confer with the authorities of the Holy Eastern and Old Catholic Churches.

Immediately on his arrival back in America, Bishop Darlington called upon His Grace, Archbishop Alexander, and in conference with him and the Archimandrite Patrick gave a detailed report of the tremendous strides toward final union that have been made within the last few months, due to his mission abroad. Bishop Darlington had interviews with the Metropolitan of Athens and the Greek Synod, with the Acting Œcumenical Patriarch and his Synod. The Concordat which Bishop Darlington carried as the pronouncement of the Episcopal commission was accepted by the Metropolitan of Athens, and signed by our own Metropolitan of Odessa, Platon, and by His Holiness, the Patriarch of Constantinople.

This Concordat does not bring about intercommunion, but lays the basis of agreement upon which later councils may base their arguments leading toward a final decision. The results accomplished by the Bishop of Harrisburg will be most pleasing to the prelates and the faithful of our Holy Church in America. The full report we believe will be forthcoming from his Lordship and we shall be glad, when it does, to communicate the same to our people.

It is unfortunate that two great branches of the Church such as the Anglican and the Holy Eastern Orthodox should not be able at this present time officially to unite their forces against the common enemy of Catholic union, whose power is so prominently felt in the life of Western Christendom. Both of our Churches have one and the same Head, our Lord Jesus Christ. He is our Supreme Pontiff, the Great High Priest of the Church; owing allegiance to one Master we should find no difficulty in serving Him in unison and in concord. Historical misunderstandings must be done away with; mooted questions must be answered; matters of some divergence in faith and order must be equalized. Upon the basis of the acknowledgment of the necessity of sacramental apostolic succession, of the seven sacraments, and the seven Œcumenical councils, a concrete platform is established upon which we may debate minor questions, which should be very easy of solution.

From our side the matter is very simple. We naturally accept these premises. The task before our Anglican brethren is one possibly a little more difficult, for it is necessary that they should obtain the assent of their entire episcopate, or at least of their law-making authorities, to these premises. If the Anglicans were able to present to our patriarchal synods a basis of agreement sent unanimously from the episcopate of the Anglican Church there is hardly any question that within a very short time canonical inter-relation could be established. We Orthodox Catholics are most desirous for such an approach from the Anglican body. Nothing would please us more than to realize that in the great mission field of America our two bodies should be united in contending for the Nicene Faith. Unfortunately we realize the difficulties in which the Anglican Church finds itself, and we in turn are confronted with the same difficulties in dealing with our sister Church.

Overtures have been made to us that we should set forth a regulation whereby in communities where there be no priest of our Church or other official teacher our people be recommended to seek their spiritualities from the nearest Anglican. This we could easily do were we assured that the nearest Anglican would be of the mind that is so well expressed in

the Concordat of Bishop Darlington. Our Anglican brethren will take no offense when we say that we have no such assurance. For that reason we find ourselves unable to do that which we would like to do and accept the hospitable invitation so generously accorded us.

It is our earnest hope and prayer that immediately those lovers of Catholic unity within the Anglican bodies will set themselves to the task of unifying in all matters of essentials the entire teaching body in their Church. When this shall have been accomplished we shall be sure that we may safely share the responsibility which rests upon us for maintaining intact in America that sacred deposit of our Faith which has been committed to our charge from the generations of the past, who have preserved it at the cost of constant martyrdom even unto our own day.

In the meantime while there may not yet be intercommunion between our Churches, there could be a well-ordered and acknowledged inter-relationship which will do much, if properly directed, to break down prejudices, to do away with misunderstandings, to correct mistaken concepts, and thus prepare for the great day for which we all pray, the day when inter-relationship shall be sanctioned for all time by inter-communion. By inter-relations we mean those brotherly services which one Church can render the other without violence to the canon law of either.

We realize how little we have to offer in this respect to our Anglican confreres; we are an impoverished Church—a mission separated from its Mother Church. Anglicans can well understand our condition by the parallel of what would be the state of their missions in Japan and China were the Episcopal Church in America to become the victim of political upheavals such as have happened to the Church of Russia. The mission in America of our Church is now going through exactly what the Episcopal mission of Japan would likewise go through were conditions to be similar. For that reason we now more than at any time in the past look with grateful hearts to the good offices being performed for us by the Anglican Church in the United States and Canada. This Christian charity so generously dispensed to a suffering sister Church will not be forgotten. Actions speak louder than words, and now in the day of our distress we are being shown most forcibly who our true friends are. We would ask our brethren of the Anglican Communion to accept our heartfelt thanks for all they are doing and have offered to do. We realize their disinterestedness; we know their object is not proselytization. We on our side also have no desire to win from their allegiance any Anglicans. What we desire is that in God's good time there shall be in America one great Holy, Apostolic, Catholic Church of orthodox faith. Our own people and their sons and grandsons will form a great nucleus for this Church; inevitably, as the course of history runs, our people will be assimilated into the great body of American citizenship, will cease to speak the tongue of their forefathers, and will adopt the English tongue of this country. We are preparing to meet this changing condition in our own Church and our hope is, as we go forward and with it, the difficulties which now separate the American Catholic of Anglican descent from the Orthodox Catholic Church will be done away with, and there shall, as we have said, be one great and central body of Catholic Christians in America, united in faith and order, differing possibly in rites and ceremonial, which shall be a witness to the faith once delivered to the saints.

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THOSE WHO ARE GONE YOU HAVE. Those who departed loving you love you still; and you love them always. They are not really gone—those dear hearts and true—they are only gone into the next room; and you will presently get up and follow them, and yonder door will be closed upon you, and you will be no more seen.—*W. M. Thackeray.*



## The Czechoslovak National Church

By the Rev. Robert Keating Smith

ONE of the remarkable signs of the stability of the new Republic of Czechoslovakia is that in the rise of the Czechoslovak National Church out of the nominal membership of the Roman Catholic Church in that country there has been no violence and no disturbance. The newly organized Church (really a rebirth of the ancient National Bohemian Catholic Church of the fifteenth and sixteenth centuries, which was independent of Rome) is a spontaneous movement affecting nearly half the population of the provinces of Bohemia and Moravia, and people are now entering it at the rate of a thousand a day, in some instances entire villages enrolling themselves with their parish priests as members of the National Church. In many cases the towns are divided into half Roman and half National, and so loyal to the nation are the people that the parish church in such cases is being shared by the two congregations, the Latin mass and the Czechoslovak mass being said by their respective priests at different hours each Sunday morning. As the church buildings and their equipment are the property of the towns, there is no question of the right of a sufficient proportion of the people to claim and receive their share of the use of the parish church. In some instances, of course, where the village priest remains faithful to the Roman obedience and most of his people renounce their allegiance, he has faithfully and earnestly remonstrated and has been loath to give up the keys of the church, but the legal decisions are always fairly made and all settle down quietly and in order.

The movement of the National Church began a number of years ago on the part of the better class of the people and the priests to reform the Roman Catholic Church from within. In spite of the efforts of the Vatican to purify the clergy of the various orders in Bohemia and Moravia, they have been in bad esteem for many years. In Bohemia among the secular clergy the "Club of the Reformist Clergy" was organized, and in Moravia the secular clergy organized the "Clergymen's Union". A commission of the Reformist clergy was sent to Rome praying for the national language in the liturgy and breviary, and permission for the clergy to marry if they desired. In Slovakia, as is well known, the Greek Catholic Church is in union with Rome, having a married priesthood and mass said in the Slavonic language. In Dalmatia and Croatia also the mass is said in Slavonic, so that some such concessions might be made without compromise on the part of Rome. Some suggestions were also made as to the organization of the Church in the new Republic, the democratization of the consistories, one archbishop for the entire Republic instead of the present division of archbishoprics according to the old Austro-Hungarian organization, and election of bishops by the clergy of the nation instead of appointment by the Emperor—and still in the hands of those favoring return to the pre-war empire. These prayers were refused.

On January 8, 1920, a convention of the Catholic clergy desiring reform met at the National House at Smichov, Prague. This was a public meeting and was attended by 210 priests, including a mission of Czech-American Roman Catholic priests. Minister Stanek was present representing the government, and stated that this was the first time in history that the public was admitted to the deliberations of the clergy. Father Zahradnik-Brodsky, chairman of the Club of Reformist Clergy, was elected chairman of the meeting. Father Holba, vice-president of the Clergymen's Union of Moravia, was elected vice-chairman, and Dr. Karel Farsky secretary of the meeting. The session lasted all day and speeches were made from all points of view, including an appeal by Father Kolar of Wisconsin, who said that separation from Rome would have a bad effect on Czechs both in Czechoslovakia and America. It was called to mind, however, that less than half of the Czech population not only in Czechoslovakia but in America attend church. It was pointed out that reforms in the Church could be carried out only with the help of the people, and the priests present were urged to be active among the people in the promotion of

religion. Father Prochazka then moved that a vote be taken, and for the formation of a Czech National Independent Catholic Church 140 votes were cast, against 65 votes, and 5 did not vote.

Since April of this year the popular movement toward the National Church has been immense. It is distinctly spiritual in nature, and the clergy of the central organizing committee have time only to respond to the more urgent calls upon them to visit communities where a large part of the population has joined in the movement. In Louny the proportion is 10,000 out of 13,000, in Turnov 4,000 out of 7,000, in Celakovice 3,000 out of 4,000, in Jaromer 6,000 out of 8,000, in Jilove 2,800 out of 2,900. In Prague there are 25,000 enrolled, and the Mayor of the city has granted the use of St. Michael's Church which was used before the war by the Russian colony in Prague and during the war was fitted out by the Roman Catholic Church for the use of the army, and since has been out of use. In St. Michael's Church Sunday mornings there are congregations of 500 at the 9 o'clock mass and 1,000 at the 11 o'clock mass, while at the Tyn Church, the ancient cathedral of the independent Bohemian National Church until the year 1623, but a stone's throw from St. Michael's and in the very center of the city, only one Roman mass is said Sunday mornings and with a congregation seldom exceeding 200 people.

There is little or no feeling on the part of the common people still remaining in the Roman Catholic Church that their religious rights as citizens of the Republic are being invaded or trampled upon. There is a tendency, however, on the part of those favoring a return to the monarchy, and the reestablishment of the Austro-Hungarian Empire, to further their propaganda by working on the feelings of Roman Catholics in both Czechoslovakia and America, and there is danger of their exploiting the Roman Catholic Church to its own harm in their reactionary political efforts. The character of the clergy in Bohemia and Moravia who are leaders of the Reformation is acknowledged by all to be above reproach. Father Bohumil Zahradnik-Brodsky, president of the Consistory, is well known as a writer of Church devotional books which have been used by communicants for many years, and he is also author of a series of popular novels of high moral tone. His wife is a literary woman, educated in England, who translates for publication the leading current English books. Dr. Karel Farsky, chairman of the Central Committee on Organization, Doctor of Theology, was very active in the work of putting the Czech translation of the Roman Missal into perfect idiom in collaboration with Father Zahradnik-Brodsky, when hopes still prevailed that the Vatican would grant national concessions. Fewer than one half of the clergy have married. The people who form the membership of the National Church are Catholic communicants who have lost all hope of a reformation within the Roman Church, and the nucleus of organized parishes is made up of the well educated and those actively interested in the welfare of the nation. There are many freethinkers in Bohemia, but these are organized into a regular Freethinkers' Association, and are skeptical of the success of a Reformed Catholic Church or of any Christian organization. There are but 160,000 Protestants in Bohemia and Moravia, and 425,000 Protestants in Slovakia, out of a total population of 13,000,000. These have no connection with the National Catholic Church, although one of their ministers, Dr. Stehule, was present at the public meeting last January when the new organization was voted, and offered the friendship of the Protestants, a pledge which they have lived up to in the spirit of national loyalty which prevails throughout the Republic. At that time, however, while thanking the Protestants and others who attended the meeting, Dr. Farsky declared that the Czechoslovak Catholic Church did not intend to enter into controversies and attack the well-being of the Roman Catholic Church.

Up to the middle of September this year, the enrolled membership of the new Church is 360,000 with 80 priests, and

with an addition on an average of 1,000 people a day and one or two priests a week. The attitude of the national government is very fair and unbiased, and all questions raised are equably considered and settled with justice. Local questions which arise as to Church property in the various towns and cities are considered by the town authorities without reference to the national government, and the interests of the majority are favored, but with the utmost respect for minorities which characterizes this new and harmonious Republic. It is only to be hoped that in America the Austro-Hungarian monarchistic propaganda, ready to exploit any nation and every church, both Catholic and Protestant, to further their ends, will not stir up the many nationalities represented or the various religious denominations to feel indignant or hurt in their sympathies. If this Reform be of men it will come to nought, but if it be of God it cannot be overthrown.

### HUDSON STUCK

I know a man who walked, but now shall ride.

At his left side

A cross-hilt sword invisible he bore.

Whenever he came near you could half hear

The clash of unseen golden spurs he wore.

Often when he was nigh you heard nearby  
Somewhere a white horse stamping as it stood.

And that all this was so he did not know,  
Thinking himself a poor priest far from good.

But I, who hear in part and dimly see,

Knew him for one of heaven's chivalry.

For oh, my King has captains, and they stand

On either hand

In long, bright rows, and one by one they bring

The new men armed aright from the good fight  
To stand among the captains of the King.

And neither you nor I shall ride thereby.

As not found worthy; but we sometimes mark

Men faithful unto death, to the last breath,  
Out of the great waste spaces or the dark,

And know that they are grown His chosen men

To ride behind Him when He comes again.

And so I dreamed the Knights of the Most High

As they rode by

On great white horses, and they came and came

And, reining past the bed where he lay dead,  
Saluted him with swords of cold pure flame.

Tested and true and tried and side by side

The long ranks stood and watched him face to face.

Wherefore he roused and rose; whereupon those

His peers and equals made for him due place

And rode with him to where we cannot be.

West-over-sea they went: West-over-sea.

LOUIS TUCKER.

### THE SUPREME NEED OF THE HOUR

BY WM. C. ALLEN

IN the years 1914-15 I was in China, Japan, Australia, and New Zealand: and met with eminent statesmen, Church people or missionaries in those countries. The Chinese were then neutral but were horrified at the machinery for destruction, and the passions, associated with the great war. They frankly declared that the Western nations were not Christian. The Japanese were in the war. I was brought into contact with some of their leading politicians and financial men as well as some of their humbler folk. One thing mightily impressed me. From not one of the Japanese did I hear a single word of disrespect or depreciation of their foes. Courteous expression was always in evidence. But when Hong Kong, Australia, and New Zealand were reached all was changed. Bitterness and hate were everywhere. Evidence of an unforgiving spirit often poured from the lips of men dedicated to the service of Christ. The contrast with respect to attitude toward their enemies, be-

tween the non-Christian and Christian lands, was startling. Why?

The only reason I can assign is that when those who love Christ turn from obedience to the spirit of their Lord they are left in greater darkness than are those who have not been acquainted with His teachings.

I have recently concluded one year of travel round the world. I have met many clergymen and addressed meetings of Church people in different cities. Whilst I have heard no open appeal for forgiveness on the part of these brethren I have everywhere discovered a changed attitude towards their late enemies. The word of hatred has largely been stilled. But among men and women met with in the course of travel, in hotels or on railway trains and steamships, there have remained miserable evidences of retaliation and unforgiveness of foes. Returning army officers—not returning privates—politicians, and newspapers have often—not always—combined to fan the fires of hate. International hate has been everywhere. Class hate, like an evil germ, multiplies. Many parts of the world are in an infinitely worse condition than is the British Empire or America. Our Anglo-American peoples little understand the real situation. Much of the economic stress and anguish of the present time is the legitimate fruit of politics rooted and grounded in hatreds and fears. Oh, for the genuine forgiving spirit! Will it come? Who will bring it? We, Thy wandering children, O Father of all the families of the earth, wait for a fresh outpouring of Thy grace and love!

The relief committee of the American Friends (Quakers) has recently been reported as being engaged in furnishing one good meal per day to about 632,000 innocent starving children in Central Europe. This has done more to develop among the Central Powers a willingness to open economic and spiritual intercourse with their late enemies than have continued taunts or blockades and machine guns. The international value of this service, based on love, can never be estimated.

Whilst evil passions have consumed Europe, and so much of the world, some warning voices have been lifted in unexpected places. I remember General Smuts, Premier of South Africa. During a conversation I had with him, he earnestly pleaded for the preaching of "the Gospel of love and forgiveness". Secular newspapers have reported a speech made by General Sir Ian Hamilton in the year 1919. Referring to the soldiers he is alleged to have said: "Propaganda was necessary to harden their hearts for the job. But now the war is over we do not want any more propaganda. . . . If you wish for peace, away with hate propaganda."

If such words fall from the lips of men skilled in the art of war, should not a call to forgiveness come from men consecrated to the Gospel of Peace? If a propaganda of hate was required to deceive men, or make them willing to destroy one another, is not a propaganda of love overwhelmingly necessary if the world is to be created anew? Are not many men and women in many countries longing for a deeper life close to the Love Divine?

We look on the frozen summits of the mountains of Switzerland where the snows of winter would never cease to gather, and from whence the refreshing streams would never flow, were it not for the melting rays of the sun. So are the icy things of the soul disintegrated by the warmth of Christ's eternal love. Recently I travelled across France where for many miles blasted trees and broken cities bore silent testimony to terrible violation of the commands of Jesus. But where men had shamefully wounded the Great Recreator had already commenced to heal. Young trees were tossing their pretty leaves in the sweet south wind. The gleaners were following an abundant harvest. God had already pardoned the desecration of His handiwork. He had again come with blessing to gracious mother-earth who did not resist His gifts.

Even so should we forgive each other and bear witness to the beauty of the things of peace. This must be done if civilization is to continue. We must swim together or all go down together. International and class forgiveness is a supreme need of the hour. Unto every reader of these lines in some way or other is committed the healing ministry of reconciliation. Shall we fulfil it? Dare we do so?

Switzerland, 1920.



# Americanization and Immigration—III

By Clinton Rogers Woodruff

**I**N his diocesan address for 1919 the Bishop of Massachusetts said: "The people are suddenly discovering what the North American Civic League for Immigrants has been hammering at for years, that in the inability of hundreds of thousands to read and write the English language, they are, even though living for years in the country, strangers to America and her spirit." The president of that useful organization, D. Chauncey Brewer of Boston, has pointed out that the management of the war, while bringing new glory to the armies who carried the flag across seas, and to the loyal home-spirit which sustained them in the field, showed little faculty for the economic assembly and direction of the country's resources. There was bad spirit in the national camps and vicious propaganda is now steered by forces as concentrated as they are mischievous. Mr. Brewer knows whereof he speaks, for he was in close touch with camps, the War Department utilizing him and his organization in many different ways.

Perhaps it is unnecessary to say that this need not have been so if an earlier generation had given the immigrant proper attention, if capital and labor had put country first, and if the American people had cut loose from the political maneuverers who thrust unworthy citizens upon the electorate. Nevertheless it is important to dwell on that phase in order that the present generation may not make the same mistake, as it is quite likely to do if it does not look sharply. There is always a tendency to relax vigilance after a great effort, and we are passing through such a period. To paraphrase the old almanacs, "About this time look out for relaxations."

The North American Civic League for Immigrants believes that it must convince the nation that American institutions, still threatened by a loose immigration policy, if adhered to and safeguarded will secure the people their rights and provide reasonable happiness for all, and that they are worth fighting for; that it must make a direct drive for such a regulation of immigration as is not only constitutional but sane, without permitting itself to be deflected by fellow-citizens who, if they were frank, would have to say that they no longer believe in American institutions; it must persuade or compel the endorsement of capital and labor on the ground that each has a selfish interest in American institutions.

Mr. Brewer's immigration programme, in addition to ordinary police safeguards, provides for such an examination and endorsement of immigrant passports in foreign countries by American officers as will automatically detain objectionable persons and provide the Department of Labor with advance information in regard to new arrivals; for the differentiation of intending settlers from the great mass of foreign laborers who come into the United States for the purpose of selling their labor, and who have no thought of shifting their allegiance; for the adoption of measures by which the Department of Education shall keep in touch with the intending settlers, and provide through local authorities for such primary instructions as will prepare them for citizenship; for the detention and housing in barracks at the port of entry of non-settlers (laborers) who have not already purchased transportation to some fixed location; for such a distribution of detained immigrant laborers as will meet the industrial needs of the country.

In addition he recommends complete arrangements by which the movements of all alien laborers through the immigration stations may be periodically checked up (this end can be secured by the immigrant presenting himself from time to time at a specified center in order that he may answer official inquiries); also for the limitation of residence in this country, of immigrants who are here for the purpose of selling their labor, to a reasonable period; unless the immigrant satisfies the department in charge of aliens that he is making some progress in learning the language, enjoys a good character, and is accommodating himself to the customs of the American people. Moreover, so that all aliens shall have the opportunity of securing instruction in English and primary

civics, there should be provided official information bureaus to which resident aliens may have recourse when in need of counsel or information. In addition to an entry tax to be paid by aliens, such additional taxes should be imposed as will maintain the expense of the Department for the supervision of aliens.

This detailed programme, it will be seen at a glance, is based on practical experience and is designed to give the worthy immigrant every possible encouragement while adequately safeguarding those very institutions which induced them to come to our shores.

Immigration figures for the year ending June 30, 1919 (the latest available), show that immigration was at a low ebb during that period. The League's analysis of these figures is interesting and suggestive. Here it is:

"Immigration came chiefly from the following races:

Mexicans .....	28,844
English .....	26,889
French .....	12,598
Scotch .....	10,364
Japanese .....	10,056

"After deducting the number of aliens emigrating from these racial groups, it would appear that a 20,000 alien increase in the population was made up of Mexicans, English, Scotch, and Japanese.

"In contrast to these figures it appears that 36,980 Southern Italian aliens left the country as against 2,137 entering, and that 15,562 Greeks departed as against 813 entering. Other racial movements appear to be inconsequential.

"Government reports as to the distribution of aliens have always been unsatisfactory. Meanwhile the following table should prove illuminating. It includes the industrial state of the Atlantic seaboard, together with those states which received the larger part of the immigrants:

	Entering	Departing
New York .....	28,715	40,935
Texas .....	21,629	6,233
California .....	16,575	6,860
Massachusetts .....	11,408	8,642
Michigan .....	8,490	2,871
Washington .....	6,399	1,769
Pennsylvania .....	3,844	14,327
New Jersey .....	2,860	4,023
Maine .....	2,809	954
New Hampshire .....	1,668	826
Connecticut .....	1,653	3,836
Rhode Island .....	1,637	1,226
Vermont .....	1,486	274

"A glance at this table will show that the following states received accessions in the order indicated:

Texas .....	15,396
California .....	9,715
Michigan .....	5,619
Washington .....	4,630
Massachusetts .....	3,166
Maine .....	1,855
Vermont .....	1,212
New Hampshire .....	842
Rhode Island .....	411

"It will also show that the following great states, which in past years have been the mecca for immigrants, actually decreased their alien population:

New York .....	12,780
Pennsylvania .....	10,483"

Not the least interesting phase of the League's work is that which is carried on under the caption of "Port and Station Work". Among hundreds of cases reported by the Young Travelers' Aid agents, who work under League auspices, the following may be selected as illustrative:

"A Polish girl twelve years old came from Brockton, going to an aunt in South Boston. She expected her aunt, or one of the family, to meet her at the station, but no one came for her, and we went to South Station with her, and they told us they did not expect her until the next day.

"Helped a Jewish family of five or six get their tickets and saw them on their train.

"About seven o'clock one morning I noticed several women standing beside a lot of baggage, as if they did not know just what to do. I went to them. Upon inquiry, I learned that they were a party of ten immigrants, just arriving from the South Station waiting for some one to meet them. As no one came for them, they were very grateful for the assistance that I could render. They had arrived in New York on the *Aquitania* and had

come through on the night train to Boston en route for Nova Scotia and the lands beyond. As there was only one train a day to New Brunswick and the provinces beyond, they were obliged to wait all day in the station. It was a very warm day, but I did my best to make them comfortable. I assisted them to send telegrams, took them to lunch, and helped them about the tickets and saw them safely on their train at night.

"A little old French woman came in the early train one morning. She could not speak English, but I found that she wanted to get to the South Station. I started with her, and she did not want to pay on the Elevated. First I thought she had no money, then I found it was not that, but because she did not understand. At last we started, and on the way she took out her snuff box and took a pinch, and then settled back contentedly. I put her in care of the League agent there, and she saw her to her train.

"A young Jewish fellow came from Lowell from the hospital. He had hurt his foot and was not able to step on it. There was no one to meet him, and, as he lived in the city, I went to his home to tell his people, and they came back with me, his sister bringing a five-dollar bill. I suggested that she could get a carriage for him. When we reached the station they tried to get crutches and chair—anything so that they would not have to pay for a carriage—but, not succeeding in securing the crutches, at last they hailed a carriage and took him home.

"An Italian woman with two little boys and a small baby in her arms came into the waiting room, and an officer came to me, thinking I could help in some way. I found out where she wanted to go, when her train left, and that she would have to wait about four hours. While she was waiting, I tried to help her with the children and make her comfortable; I mailed a letter for her, and finally saw that she was safely placed in her train, baggage, bundles, children, and all."

This sort of work should also be undertaken by the city missionary societies of the Church and in some places is looked after by them. The Church of England has a Society for Promoting Christian Knowledge (the oldest of the missionary societies) which looks after emigrants the world over. It issues a booklet entitled *The Church's Care for Emigrants*, which shows how a welcome awaits a member of the Church of England, if he or she will but ask for it.

The first point to note is that they should obtain letters of introduction and commendation from their clergy and others, at home, to the clergy and laity of the place to which they are going. These should be sent on two or three weeks in advance, so that the arrival may be expected.

"You should also carry duplicates of these, which you may present in person. The second point is to get in touch with the chaplain at the port of departure, whose name and address will be found in this book. He will then be on the look-out for you, and give you many useful hints regarding the voyage. When you get to sea, you should inquire for the chaplain of the ship, and make yourself known to him. There are many ways in which lay people can render real service to a chaplain during the voyage. If it should happen that you are not provided with any commendatory letter, the chaplain of the ship will gladly give this to you. When you disembark, look out for the port chaplain, who usually meets the ship, and seek his counsel and advice. When you reach your destination be sure to call upon the clergy or laity to whom you have introductions, and to whom commendations have been already sent. If for any reason your plans are unsettled, or should be so changed that eventually you go to some place for which you have no introduction, then the information contained in this book will prove useful, for you can present the commendation that you carry to those whose names appear under the name of that place. Should you find the clergyman to whom you carry a letter has left, ask to see the clergyman in charge and present your letter to him."

This represents the other side of the shield, but properly developed could be made to dovetail into the work of such bodies as the North American Civic League and city missionary societies. Indeed there should be a much greater coordination of all similar efforts so that there will be an effective mobilization of the forces of those who are concerned about the welfare of those who are changing their habitat. If we are to have any real world organization, any real international understanding, there must be a greater effort to make international shifting comfortable and of a maximum benefit to those immediately involved: the individual and the new community home.

In discussing one phase of this problem, Mr. Brewer observes that most immigrants are well disposed on entering the United States, but do not continue so because of the necessary struggle for existence or because of exploitation.

The alien must therefore be reached as early as possible in his first year of residence. If this is done he may become a useful resident. If it is not done he becomes a menace. Rightly to influence the immigrant the League has found it necessary to secure his confidence. This cannot be done by any organization, whether public or private, which has other than disinterested ends in view. However unsuspecting he may be in the beginning, the alien is shrewd enough to estimate motives. It is absolutely essential, therefore, that the organization working with him must have a record for disinterestedness. Any breach of faith is vital. Although the immigrant is not unwilling to respond when trustful, it is unfortunately true, because of the chicanery of less ingenuous individuals of the same stock who have been longer in the country, that he is often led to assign wrong motives to industrial organizations, and even to the authorities.

The League, which exists for the civic betterment of the community, has not found it difficult to open and maintain cordial relations with the incoming foreigners. Its record covers many years and it is known by the friends of the new comers to be reliable. It rarely fails to secure attention when it undertakes an educational campaign. Notwithstanding the enviable position which it occupies, the League seldom attempts to build up classes without preliminary organization. Its experience is published for the benefit of the community which prefers to build up classes in English and primary civics without the expert assistance which the League is glad to render on request. A favorite method of opening relations with a community is the establishment of a bureau of information under charge of a foreign-speaking agent or agents who are reliable and tested. Any others are worse than useless. In these bureaus the League gives counsel and advice freely without asking for return. As soon as retaining points are secured in the foreign colony the League, having formed friendships with responsible members, makes a second move by calling together conference meetings, and organizing committees which are addressed in the language of the audience by men or women with a gift for platform work. Such persons are entrusted with the explanation of the League's plans for the inauguration of classes. If the speaker has been wisely selected and plenty of opportunity is given for discussion in which all may participate, considerable enthusiasm is aroused and it is not difficult to appoint a committee, fix its duties, arrange for place, date, and hour of evening classes. All matter is carefully supervised, possible irritation avoided, and every endeavor made to give the whole credit of the plan to the foreign community under the direction of which it has been inaugurated and is maintained. Classes in operation call for wide advertising, home-like atmosphere of the class room, a sympathetic instructor who knows how to adjust himself to the needs of his pupils, absence of patronizing, and some regard for the fact that the units of classes are frequently men and women who are not wanting in intelligence and who are temperamentally very quick to discern the value of the arts and methods of the born teacher. League instructors are expected to be very human, very patient, and very flexible.

As furnishing some idea of the extent of the organization's activities and as indicating lines of practical work, it may prove suggestive to enumerate its points of contact: Federal departments and offices; army and navy, national and division headquarters; departments in the different states; city and town officials in various districts; religious organizations interested in civic work; patriotic societies; settlement houses; Red Cross Society; American Protective League; Americanization committees; national defence and public safety committees; clubs of foreign-speaking men and women; college departments interested in economics and sociology; chambers of commerce; labor organizations; manufacturers' and merchants' associations; libraries; school committees and officials; associated charities; various charitable and philanthropic societies; women's clubs.

The address of the Society for Promoting Christian Knowledge is 6, St. Martin's place, Trafalgar square, W. C. 2, London, and of the North American Civic League for Immigrants, 173 State street, Boston.

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



## 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.

### PRIVATIONS IN ALASKA

To the Editor of *The Living Church*:

**M**RS. J. H. MOLINEUX of Ketchikan, Alaska, writes that the Indians of Southern Alaska are having a hard time this autumn on account of the poor fishing season during the summer. The older Indians tell her that they are now passing through the hardest time in forty years. Their clothing cupboards are bare. She wants clothing more than money. She is expecting some supplies later in the winter from the Woman's Auxiliary of Los Angeles, but needs immediate relief. Mrs. Molineux says:

"Will the friends of Alaska kindly look over their clothing and see if they have anything they can send to the Indian Mission at Ketchikan. The Indians always try to make enough in summer to keep them during the winter, and never beg. But they made very little and some none at all this year as fishing was poor, and the canneries could not provide as much work for the women as formerly. They can catch enough fish to eat, but cannot get clothing and the days of fur and skin clothes are no more. Any worn clothing for men, women, and children will be very acceptable and can be sent by parcels post for 12 cents a pound, carefully wrapped, to Mrs. J. H. Molineux, St. John's Mission, Ketchikan, Alaska."

New York, October 30th. JOHN W. WOOD.

### THE NICENE CREED AND RE-UNION

To the Editor of *The Living Church*:

**I**S it a matter of good policy—nay, is it even consonant with common honesty—for us to tender the Nicene Creed (really that of Constantinople) as it now stands in our Book of Common Prayer, as a basis of re-union? And, if it is not, may not this requirement be a hindrance rather than a help?

The point is this: I take it to be self-evident, that an oecumenical creed cannot rightly be varied in a single point, except by the authority of a General Council. The Creed, as we now have it, has been varied in three particulars: by saying "I believe" instead of "We believe"; by omitting the word "Holy" in the description of the Church; and by the addition of the *Filioque*. It will of course be replied, that the first item is unimportant: that the second is the consequence of pure accident; and that, as to the third, we affirm a "double procession" without meaning to deny that the Father is the *arche* and origin of all Godhead. Still, the objection is not removed. We ought to say "We believe"; to restore the word "Holy"; and to excise the interpolated *Filioque*.

Students of Church history know that the *Filioque* (and the Son) was introduced in Spain, as a safeguard against Arianism, and that for a considerable time it was not accepted at Rome. Long before what is called the Reformation, it had been received in the West generally, including England. The framers of the Edwardine and Elizabethan Prayer Books seem to have been ignorant of this chapter of history and to have simply translated the Latin formula, omitting the word "Holy", as I have said, by some accident; and, when the American Prayer Book was put together, the Nicene Creed was copied as it then stood, no attempt at correction being made.

So we are in this position: In presenting this Creed as a doctrinal basis, we cut ourselves off from the Churches of the East; and we offer to the separated communities (Presbyterian, Baptist, Methodist, Congregational, and what not) a formula the flaws in which are sure to be discovered by their scholars, if the point of serious consideration is ever reached. The Greeks will insist (and rightly) on the point which I have stated to be self-evident. The Presbyterians and Methodists may concur in the Nicene Creed, as originally written. The autobiography of S. William Jewett Tucker, of Andover and Dartmouth (*My Generation*, 1919, esp. p. 133), indicates some concurrence on the part of Congregationalists also. But, in order to make real progress, we must correct the variations that have crept in.

Should this letter elicit any reply, I hope those who take the matter up will not beat about the bush; for we have had enough of that already. Plainly, I am for the Nicene Creed as it originally stood, i.e., at Constantinople; but I am against all variations.

RICHARD H. THORNTON.

Portland, Oregon, All Saints', 1920.

### ON THE STATE OF THE CHURCH

To the Editor of *The Living Church*:

**I**N a world of movie morals and Charlie Chaplin brains the surprising thing about the Church is that it is getting along as well as it is," said one of our Western bishops recently.

"During the last ten days in one of our western states, a physician, a business man, a merchant, an insurance man, and a railway engineer, each a married man with creditable standing in his community, have been arrested and found guilty of stealing one automobile each," remarked a servant of the federal government to the chairman of the "diocesan committee on the State of the Church".

The chairman does not know where to begin his enquiry for facts to build up his report to the convention. Should he begin with an estimate of the state of the people and review the social and ethical standards and interpret the mind and heart of the people as best he can, or should he begin by a recapitulation of the inexhaustible spiritual resources of the Church and try to estimate the use the Church is making of these resources?

Is not God Almighty? Has not Christ all power? Is not the Church the leaven for His Kingdom? "Is His arm shortened that He cannot save?"

Is the business of the "Committee on the State of the Church" a consideration of the "field and problems" of the Church or mainly a consideration of the divine resources of the Church and an estimate of our faithfulness to the summons to reflect the image of His glory?

How can this committee get beyond the statistics of the Church to the standing of souls in the Church?

The committee recently conferred and decided to prepare an enquiry that would develop a report that would be really worth while. The committee would be glad to be advised as to its duties and how to perform them. If any reader knows of any way to estimate the state of the Church apart from tabulation of material development and record of activities, this committee will be glad to have suggestions.

A. L. MURRAY,

Chairman of a Diocesan Committee  
on the State of the Church.

Cedar Rapids, Iowa.

### INVESTMENT OF CHURCH FUNDS

To the Editor of *The Living Church*:

**I**N your issue of October 30th attention is drawn to the proposed Fund for Bishop Rowe's Work, the income of which is to be at the disposal of the Bishop of Alaska. Why not the capital? The good Bishop is, I take it, trustworthy. Are not then missions in Alaska (and elsewhere) good investments for the Church? Or does not the Church believe in her own business?

It is not customary for a business corporation to invest its capital outside its own plants at 4 to 6 per cent. and borrow at 6 to 8 per cent. to conduct its branch houses, yet this is what we are doing all the time in the Church. There is no record of the apostles investing the contents of the bag that Judas carried, nor did our Lord instruct the rich young ruler to go and sell all that he had for the purpose of making investments in the public utilities of his day so that the poor might benefit from the interest.

It seems to me that for the Church which professedly believes in the second coming of her Lord, and earnestly prays that that Lord may come quickly, to lay up millions of dollars in stocks and bonds, which will be just so much waste paper in "that day", is poor business at best, and when we consider the need of the present for working funds for the relief of the poor destitute and for the evangelization of the world the hoarding of our gold borders on the criminal. It would be just as sensible for a man to invest fifty per cent. or so of his salary to secure possible great-grandchildren from want, while his own children went hungry and cold, as for the Church to continue to collect endowment funds under present world conditions.

When I read in the *Spirit of Missions* of the Passing of the Medicine Man, I thanked God that the very first United Thank

Offering of the Woman's Auxiliary was not loaned to some soulless corporation in order that the bishops of Alaska might have the use of the interest thereon in perpetuity, but was invested in the Church's own business of the saving of souls and to the glory of God.

Let us have no more strings on our gifts and hand on to the next generation not an heap of so called securities, but today's work well done, and just enough working capital to carry on with between the harvests.

At present the Church is very much in the position of the mendicant who, pleading poverty, asks an alms, while all the time in the lining of the ragged coat lie hidden U. S. Bonds and a pass book to much cash—in the savings bank.

Let us hearken to the Sermon on the Mount, and lay up treasure in the kingdom of heaven in the shape of adequate equipment, churches, hospitals, orphanages, schools, etc. And "Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And all nations shall call you blessed."

Sincerely yours,

ARTHUR L. WALTERS.

St. John's Rectory, Tulare, Calif., November 2nd.

#### A VACATION OFFER

To the Editor of *The Living Church*:

I RECENTLY returned from a vacation trip spent in the northwest, where I was the guest of my friend, Mr. James Gardam, of Whitefish, Montana. While there I visited Mr. Gardam's ranch, eight miles from Eureka, Montana, and spent several days on it enjoying the quiet, the restfulness, and the stimulating climate of that section of Montana. Mr. Gardam has a very comfortable house on the ranch and he is very desirous of placing it and "The Heights of St. John", which is the name he gives his ranch, at the disposal of the clergy, free of charge. While they are there he will consider them as his guests. Any of the clergy who might desire to spend their holiday there next summer can obtain further particulars by addressing Mr. James Gardam, Whitefish, Montana.

HENRY B. BRYAN.

Grace Church Rectory, Jersey City, N. J., October 16th.

#### CHURCHMEN AT CAMP BENNING

To the Editor of *The Living Church*:

STUDENT officers are daily arriving at Camp Benning to enter the infantry school for the ensuing year. Some eight hundred have already reached here and more are expected. Naturally among these army men are members of the Episcopal Church. I am using every means to locate all who are Churchmen. Will any rector, relative, or friend kindly assist me by sending the name of any such? I should appreciate such a favor very much and at once get in touch with them.

HOBACE R. CHASE,  
Camp Secretary.

P. O. Box 783, Columbus, Ga., October 25th.

#### THE LIFE OF DR. DE KOVEN

To the Editor of *The Living Church*:

HAVING taken in hand the preparation of a Life of James de Koven, I would be grateful for the loan of letters or documents, by individuals who may have such in their possession, from Dr. de Koven or bearing upon his life and work. Any personal reminiscences would also be most acceptable.

ARTHUR W. JENKS.

General Theological Seminary, New York, October 27th.

#### "THE AFTERNOON FOR RECREATION"

To the Editor of *The Living Church*:

IT is a matter of some surprise to me (and possibly to others) that neither in "Blue Monday Musings" nor in your correspondence columns has there appeared any comment on the fact that on the Brotherhood Convention programme the "entire afternoon for recreation" was assigned to *Friday*.

Tallahoma, Tenn.

JAMES R. SHARP.

PUBLIC CHARITIES and benevolent associations for the gratuitous relief of every species of distress are peculiar to Christianity; no other system of civil or religious policy has originated them; they form its highest praise and characteristic feature.—*Colton*.

#### THE GARDENER

I dreamed a gardener, in a garden fair,  
Sought long from tree and vine and bush to bring  
A basketful of fruits all rich and rare,  
To offer it in triumph to his king.  
The show was brave; but, when he touched and scanned,  
One, seeming sweet, was scarcely sound or firm;  
One, glowing bright, was hard unto his hand;  
This, soiled with earth; that, channelled by the worm.  
Unripe or marred were all, where'er he came.  
He wrung his hands and wept and turned away  
And, blamelessly, in men's eyes, bore the blame,  
And left his offering for another day.

Oh, God, my God, our King, and can it be?—  
Is Christ the Gardener?—and the fruit are we?

—*The Voiceless*.

#### THREE NEW MISSIONARY BISHOPS

SALINA, Honolulu, Liberia—the three places are about as far distant from one another as any three could be and yet remain upon the globe.

It is for these three missionary districts that bishops were chosen at the session of the House of Bishops held two weeks ago.

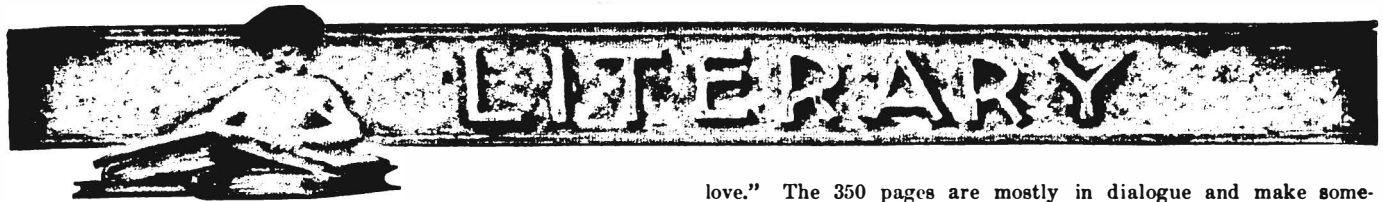
The Rev. Robert H. Mize, chosen for the missionary district of Salina, which comprises the western half of Kansas, is already a priest of that state, though of the diocese of Kansas which comprises the eastern half. He is rector of St. Paul's Church, Kansas City, and was dean of the delegation from the diocese of Kansas in the late General Convention. Mr. Mize was born in Chicago in 1870, the son of Edward A. and Caroline (Silliman) Mize. He was graduated in 1894 at St. Stephen's College with the degree of B.A. and in 1897 at the General Theological Seminary. In the latter year he was ordained both as deacon and as priest by the late Bishop Millsbaugh of Kansas, and his entire ministry has been spent in that diocese. His first year was given to St. John's Church, Hiawatha, after which, for several years, he was rector of St. John's Military School, Salina; then, beginning 1906, rector of St. Andrew's Church, Emporia. Finally he accepted the rectorship of St. Paul's Church, Kansas City. At the present time, continuing in that capacity, he is on a year's leave of absence from the parish which he is spending in missionary work in Arizona. He has been a deputy to each General Convention since 1910.

The Rev. John D. LaMothe, elected to succeed Bishop Restarick as Bishop of Honolulu, was born at Ramsey, in the Isle of Man, June 8, 1868, the son of John Corlet and Sarah (Banks) LaMothe. Coming to this country in young manhood he received his theological education at the Theological Seminary of Virginia, from which he was graduated in 1894. He was ordained deacon in the same year by Bishop Whittle, and priest the following year by Bishop Newton. In 1894 he married Margaret Meade Walker. He was rector of Shelbourne parish, Hamilton, Virginia, 1894-1901; assistant at the Church of the Epiphany, Washington, 1901-1903; rector of Christ Church, St. Joseph, Mo., 1903-04; associate rector of the Church of the Epiphany, Washington, 1904-07; rector of St. Paul's Church, New Orleans, 1907-1916; and rector of the Church of the Ascension, Baltimore, since 1916.

The Rev. Theophilus Momolu Gardiner, elected to be Suffragan Bishop of Liberia, is a native Liberian. We are thus far unable to present facts in regard to his earlier history. He was ordained deacon by the late Bishop Ferguson, August 30, 1896, and after a diaconate of nearly ten years was advanced by the same bishop to the priesthood on April 22, 1906. He is at the present time president of the council of advice of the missionary district of Liberia and is missionary at Hoffman station and in the Sodoke district. He will be the first native Liberian to be consecrated bishop, since Bishop Ferguson, though of African descent, was born in America, his parents emigrating to Liberia when he was a child.

DARE, THEN, to wish to be spiritual.—*J. B. Mozley*.





### THREE BISHOPS

*Andrew Hunter Dunn, Fifth Bishop of Quebec.* A Memoir. By Percival Jolliffe. With Foreword by the Rt. Rev. James MacArthur, D.D. S. P. C. K. and Macmillan Co., \$2.75.

*The Life and Letters of George Alfred Lefroy, D.D., Bishop of Calcutta, and Metropolitan.* By H. H. Montgomery, D.D., D.C.L. Longmans, Green & Co., \$5.00.

*Bishop Moorhouse, of Melbourne and Manchester.* By Edith C. Rickards. E. P. Dutton & Co., \$6.00.

Biographies of our bishops are always a welcome contribution to Anglican Church history. The three volumes mentioned above have to do with men of very different type, whose work was carried on at great distances from each other but each of whom has been a power in the development of that history during our own day.

Of the three characters mentioned, Bishop Dunn is much the best known in this country, and as our neighbor, the Bishop of Quebec during a number of years, came in touch with great numbers of American Churchmen. It was very much of an experiment when, past the age of fifty, Dr. Dunn was called from England to become a Canadian bishop, having had no experience whatever outside the mother country. He was unanimously chosen bishop on the fourteenth ballot cast by the electors in the diocese of Quebec in 1892, after it had been impossible for agreement to be reached upon any of the Canadian clergymen whose names had been presented to the diocesan convention. Bishop Dunn's antecedents, however, were excellent. He had begun his ministry at his first and only parish so far back as 1871 by instituting the Holy Communion as the chief service of every Sunday, and as soon as he was assisted by a curate he had established daily Morning and Evening Prayer—both of which were unusual at that time in the Church of England. His ministry had been wonderfully successful and he had chanced to entertain his predecessor as Bishop of Quebec during the visit of the latter to the Lambeth Conference of 1888. For Quebec and for Canada the experiment was a very happy one, for Bishop Dunn became one of the foremost prelates of the Canadian Church, and his influence was always of the best character. His first episcopal charge after arriving in his diocese was on the subject of the Real Presence.

Bishop Lefroy gave his whole life, after his ordination in 1879, to work in India, being sent out first to be the head of the Delhi Mission which had been established under the auspices of the University of Cambridge. The position of the Church and especially of the episcopate in India has never been very satisfactory, due to peculiar political conditions and British laws. Perhaps the most interesting portion of this volume is the story of Mohammedanism and its effects upon the people of India. Bishop Lefroy was one of the few Westerners to understand thoroughly the difficulties of dealing with that movement. The greater part of this interesting volume is made up of letters relating to missionary problems that had come to Dr. Lefroy prior to his elevation to the episcopate. Bishop Montgomery, the author of the volume, well knows how to make missionary biography interesting and of permanent value, and his selection of material is such as to give permanent interest to this story of the life of one who gave all his ministry to the cause of Christ in India.

Bishop Moorhouse had, we think, the distinction of being the first colonial bishop to be translated to the bishopric of an English diocese. His earlier episcopate was at Melbourne, where he was an active factor in developing the life of the Church in Australia. His later life as Bishop of Manchester brought him into touch with events in the home land and gave him the opportunity to develop his scholarly inclination. An Evangelical of the old school, Bishop Moorhouse made the attempt not to be a partisan, while his studies in theology and Bible criticism gave him a place among the scholars of the Church of England.

*Morning Knowledge: The Story of the New Inquisition.* By Alastair Shannon. Longmans. \$5.00.

A beautiful bit of book making, from the mechanical side; but oh! such a waste of paper! Just what its *raison d'être* is, we cannot make out. The author was a prisoner of war in Turkey; his explanation of the title is that some "held captive by intellect" have had their hearts set at liberty by "the thunder-bolt of a wounded God". The publishers tell us that the book presents "a new philosophy of life"; viz., that "truth is not to be found through the medium of logic, but must be created through

love." The 350 pages are mostly in dialogue and make somewhat "sloppy" reading; especially some of the letters; most of all, the Easter letters which show how Jesus "knew that He had become the Son of God". Here is a bit of the dialogue:

"I'm so sorry for God, Mr. Man."

"Why, darling?"

"'Cause nobody loves Him."

"How do you mean, nobody loves Him?"

"Mr. Man, you and me is God. 'Way down at the bottom of our difficultest thinks there is something, isn't there, Mr. Man?"

For those who like this sort of thing, \$5.00 is none too much to pay for the privilege of reading it. There is a shortage of newsprint paper; but the book is far too elegant to come under government restriction on that account.

*Corporal's Corner.* By W. M. Letts. London: Wells Gardner, Darton & Co. 1919. Paper, pp. 155. Price \$1.00.

The impatient world is "tired of war-books", and wants to forget as fast as it can. But there are some who know that such forgetfulness is folly as well as ingratitude, and are not impatient to rush away from the place of sacrifice as soon as the *Ite, missa est* is said. To such, Miss Letts' new book is commended. The old device of a one-sided correspondence is admirably used; and Corporal Maurice Jack, spinal case in a North-country military hospital from June 1916 to April 1917, writing to his favorite nurse "because he wants to write" becomes a very real person to his readers. Miss Letts' insight is on a par with her clear and loyal faith, and her literary sense is as good. No book of the war has shown more admirably the effect of camp-life, of fighting, and of hopeless pain, upon a fine scholarly nature. One learns to love this young school-master, in his frank self-revelation. His philosophy is in process of development; but it has the Religion of the Incarnation for its core, and it is therefore wholesomely rounded, to include matter as well as spirit. One of our clergy read almost a whole letter to his congregation on a Lenten Sunday, and found it so generally appreciated that there was a great demand for the book at the book-sellers' the next week. Apart from the serious problems dealt with, there is a delicious humor and a sweet sympathy; and one who loves England will rejoice in the bits of description which brighten many pages.

P. I.

*The America I Saw in 1916-1918.* By L. H. M. Soulsby. Longmans, Green & Co. Price \$2.00.

Not many visitors who come to our shores go home to say such charming things of us as does Miss Soulsby, who saw America at a time when it was least likely to appeal to an Englishwoman, that is, during the chaotic period before we entered the war. We have always known that our land was beautiful, but Miss Soulsby expresses her appreciation thus: "Paradise would never mean to an American what it could to me, for they would have left such beauty behind that they would be like Emily Bronte, who dreamt that she was in heaven, and woke up sobbing for her Yorkshire moors." Mention is made of the Christian Nurture Series, which she admires, and there are splendid tributes to our women. In a word, she saw and understood, and so we hope she will come again.

*The Way of Beauty.* By Sister Agnes Mason, C.H.F. Longmans, Green & Co. Price \$1.75.

The purpose of this book, as the author explains in the opening chapter, is to piece together our knowledge about beauty and its relation to God and man. There is need for such books as this, especially here in America, where too often our zest for the practical makes us blind to beauty. Those who work among the poor should never forget that it is their dower, also, and that no house can ever be a home without this important attribute.

*The Women Who Came in the Mayflower.* By Annie Russell Marble. The Pilgrim Press. Price \$1.50.

Twenty-nine of the one hundred and two passengers who sailed in the *Mayflower* were women, of whom fifteen were buried on Plymouth hillside during the first winter and spring. The story of their courage and fidelity is told most graphically in this book, which is none the less interesting because it describes their clothing and their family life.

## 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. 16—Synod, Third Province, Norfolk, Va.  
 " 16—Synod, Fourth Province, Louisville, Ky.  
 " 17—Consecration Bishop Coadjutor-elect of Duluth, St. Paul's Church, Minneapolis.

## Personal Mention

THE Rev. V. O. ANDERSON, formerly rector of St. Mark's Church, Augusta, Maine, is now on the clergy staff of St. Clement's Church, Philadelphia, and is living in the clergy house at 2013 Appletree street.

ALL communications for the secretary of the missionary district of Oklahoma should be addressed to the Rev. THOMAS BELLINGER, 806½ West Twentieth street, Oklahoma City, Oklahoma.

DEACONESS ELIZABETH D. BOORMAN, who until the school was disbanded was house mother of the Boys' Home at Augusta, Ga., has been transferred to Hagerstown, Md.

THE Rev. R. J. CAMPBELL of Cedar Rapids is announced as Armistice Day speaker at Manchester, Iowa.

THE Rev. H. A. CRESSER, transferred from the diocese of Sacramento, has accepted a call to St. Andrew's Church, Darien, Ga., and has already taken charge.

CANON GEORGE WILLIAM DOUGLAS, of the Cathedral of St. John the Divine, New York, has accepted a call from his former parish, St. John's, Washington, D. C., to be acting rector for a year from November 21st. The rector, the Rev. Dr. Smith, in serious ill health, has been given a year's sick-leave and has gone to California. Dr. and Mrs. Douglas will reside at the Hotel Lafayette, Sixteenth and I streets N. W., during the coming winter.

THE Rev. A. CYRIL DRUMM has been appointed vicar of All Saints' Chapel within St. Paul's parish, Burlington, Vt. Bishop Hall preached at the chapel on All Saints' Eve, the sixth anniversary of its consecration.

THE Rev. AUBREY C. GILMORE, since January vicar in charge of the Church of the Redeemer, Boston, concluded his services on Sunday October 31st. He was presented with a substantial purse, contributed by the people of the church.

THE Rev. G. H. P. GROUT, for a number of years rector of St. Luke's Church, Catskill, N. Y., has been forced through ill health to resign his post, effective January 1st.

THE Rev. H. L. HANNAH, vicar of Holy Communion Chapel, Philadelphia, has resigned to become rector of All Saints' Church, Norris-town, Pa. He will preach his first sermon in his new parish on the First Sunday in Advent.

THE Rev. CUTHBERT FRANK HINTON, D.D., of Wausau in the diocese of Fond du Lac, has accepted the rectorship of St. John's Church, Mason City, Iowa. It was incorrectly stated last week that he had gone to the parish in Iowa City, of which the Rev. Paul B. James continues to be rector.

THE Rev. AUSTIN A. H. HOUBERT has taken charge of the churches at Lake Village and Readland, in southeastern Arkansas.

THE Rev. BOSTON M. LACKEY has accepted a call to become assistant to the Rev. M. A. Barber, rector of Christ Church, Raleigh, diocese of North Carolina.

THE Rev. F. BARNBY LEACH has resigned charge of Christ Church, Montpelier, Vermont, to become assistant to the Rev. Dr. Mansfield, superintendent of the Seamen's Church Institute, New York City.

THE address of the Rev. J. O. LINCOLN, D.D., professor emeritus of the Church Divinity School, is 2201 California street, San Francisco, Calif.

THE Rev. EDWARD PORTER LITTLE after a summer at Nantucket is returning to his accustomed residence, 211 South Broad street, Elizabeth, N. J.

THE Rev. CLARENCE S. MCCLELLAN, Jr., missionary in the "Big Bend" of West Texas, is on leave of absence, visiting his wife and children in New York. He is to be the special preacher at Trinity Church on Sunday, November 14th, when he will describe his work along the Mexican border. Mr. McClellan expects to return West about the middle of November.

THE Rev. EDMUND S. MIDDLETON has accepted charge of St. Andrew's Mission Church, Dallas, Texas, and may be addressed at 3414 Spence street, Dallas.

THE Rev. PHILIP NELSON of Meeker, Colo., is now in Oxford, England, resident at St. Stephen's House, Norham Gardens.

THE Rev. A. B. PARSON, formerly dean of the Cathedral of St. Mary and St. John, Manila, P. I., has accepted election by the presiding Bishop and Council as a secretary in the Department of Missions. His future address is 281 Fourth avenue, New York City.

THE Rev. CHARLES RUSSELL PECK has returned to the Church of the Redeemer, Boston, of which he is vicar, fully recovered in health after nine months' travel in England, and on the Continent.

COLONEL CHARLES C. PIERCE, chaplain, U. S. A., is secretary of the War Memorials Council in Washington and has been designated by the Secretary of War as president of a board of officers to select chaplains for the officers' reserve corps as provided for in the army reorganization bill passed during the last session of Congress. Chaplain Pierce also is being retained by the War Department as chief of the Graves Registration Service and Cemeterial Division, having mortuary control within the army throughout the United States, Mexico, and such foreign countries as have been temporarily occupied by the forces of the United States.

THE Rev. NORMAN B. QUIGG resigned his work at the Church of the Atonement, Edgewater, on October 31st, to become rector of Christ Church, Streator, and St. Andrew's, Park Ridge, Ill.

THE Rev. A. F. RANDALL has resigned as chaplain of the County and City Mission Society of Los Angeles, Calif., but continues voluntary ministrations at the County Hospital only. The new chaplain is the Rev. V. D. RUGGLES.

THE Rev. NICHOLAS RIGHTOR has taken charge of St. Mark's Church, Jonesboro, Ark.

THE Rev. D. A. SANFORD, who has worked among Indian missions in the diocese of Duluth during the summer, has now taken residence for the winter at 1626 Jennings avenue, Fort Worth, Texas.

THE Rev. CHARLES F. SCOFIELD has become rector of the Church of the Atonement, Morton, and St. James' Church, Prospect Park, Pa. Mr. Scofield has been absent from the diocese of Pennsylvania for one year, directing a rural church survey in Delaware and Maryland.

THE Rev. EDGAR L. TIFFANY, formerly of St. Paul's Church, Milwaukee, Wis., has become rector of St. Mark's Church, Paterson, N. J., and began his new duties on November 7th.

## ORDINATIONS

### DEACON

VERMONT.—On Sunday, October 24th, in St. Paul's Church, Wells, the Bishop Coadjutor ordained to the diaconate Mr. WILLIAM JOHN BROWN. The Rev. W. H. Bamford presented the candidate. Mr. Brown will officiate at St. Paul's, where he has already served as a lay reader.

### PRIESTS

MICHIGAN.—On All Saints' Day in St. Paul's Cathedral, Detroit, the Rev. HERBERT A. DALY and the Rev. HARRY MIDWORTH were advanced to the priesthood by the Bishop of the diocese. The sermon was preached by the Rev. John McCarroll, M.D., Senior Canon of St. Paul's Cathedral and former rector of old Grace Church, Detroit, in which the Rev. Mr. Daly served as lay reader and deacon for many years. The presenters were Dean Rogers and the Rev. Charles L. Arnold.

Mr. Daly has been connected with the Cathedral staff since the amalgamation of St. Paul's Cathedral and Grace Church, being par-

ticularly active in the Sunday school and the local chapter of the Brotherhood of St. Andrew. He was ordained to the diaconate in 1900, and will remain on the Cathedral staff, at the same time continuing in his present secular employment.

Mr. Midworth served for many years as a lay reader in the diocese, and since his ordination to the diaconate in 1917 has continued to serve as missionary in charge of St. John's Mission, Plymouth.

## 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.*

## THE LIVING CHURCH

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

### NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.  
 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.

### WASHINGTON, D. C.:

Woodward & Lothrop.

### BOSTON:

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

### PROVIDENCE:

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

### PHILADELPHIA:

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

### CHICAGO:

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

### LOUISVILLE:

Grace Church.

### MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

### CEDAR RAPIDS, IOWA:

Grace Church.

### PORTLAND, OREGON:

St. David's Church.



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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**

**NOWLAND.**—Entered into the rest of Paradise from her home in Ashland, Maine, Thursday, October 14th. **SUSAN WEBSTER NOWLAND.** "Sister Susan" was for many years the only living graduate of Bishop Huntington's House of the Good Shepherd for deaconesses. Her life was one of unselfish and devoted service in her chosen profession of nursing.

May she rest in peace, and may light perpetual shine upon her!

**ROBERTS.**—At Hartford Hospital on All Saints' Day, after ten months illness, **LOUIE ELLIOTT**, wife of the Rev. C. E. Roberts, rector of St. James' Church, Farmington, Conn. The burial was in Farmington cemetery on November 3rd. A requiem was said by the Rev. E. C. Thomas of St. James', Hartford, assisted by the Rev. A. H. Barrington of Unionville. Dean Colladay of Christ Church Cathedral, Hartford, said the burial office, assisted by the Rev. E. C. Thomas and the Rev. A. H. Barrington.

Your prayers for her are asked.

**STOCKETT.**—Entered into rest, Sunday evening, October 17th, at Christ Church Rectory, Dover, Delaware, **EVA COWMAN STOCKETT**, eldest daughter of Mrs. John T. Stockett, formerly of Mauch Chunk, Penn., and sister of Mrs. Benjamin F. Thompson of Dover, Delaware. Burial in Christ churchyard, Dover, Delaware.

**THOMAS.**—Entered into life eternal on October 17th, at "Hindsburg", Bryn Mawr, Pa., **EMILY HINDS**, eldest daughter of the late William Grasset and Ann THOMAS. Burial services at the Church of St. James the Less on October 21st.

"Give rest, O Christ, to Thy servant with Thy saluts, where sorrow and pain are no more, neither sighing, but life everlasting."

**TOWER.**—In Berkeley, Calif., on October 8th, at the residence of Mr. and Mrs. Lucien C. Lance, **PAULINE ESTEE TOWER**, wife of Arthur Tower of Evanston, Ill.; mother of Irving Tower of Kansas City, Mo.; of Mrs. Thornidye Harvey of Detroit, Mich.; of Reuben Tower of Kenosha, Wis.; of John Stewart Tower; and of the late Lawrence Tower, second Lieutenant U. S. A.; and of the late Estee Tower. Mrs. Tower was an associate of the Community of St. Mary, and a prominent worker in St. Luke's parish, Evanston, Ill. Service held at St. Luke's, Evanston; interment at Waterville, N. Y.

**MEMORIALS**

**MORTON STEWART LEWIS**

**LEWIS.**—Entered into Rest at Elizabeth, New Jersey, October 22nd, 1920, **MORTON STEWART LEWIS**; one who loved the Church and served her faithfully all his earthly days.

Born in Baltimore, Maryland, February 11th, 1865. When six years of age he became a member of the choir of St. Luke's Church, Rev. Dr. Charles W. Rankine, rector. Here he remained for a period of seventeen years, until his removal to New York in 1888, where he became actively identified with Calvary Church, Rev. Dr. Henry Yates Satterlee, rector. Removing his residence to Elizabeth in 1891, he became member of Christ Church, Rev. Dr.

Henry H. Oberly, rector, where he served many years faithfully as choirman, warden, and vestryman, until poor health necessitated his lessening his activities. These three rectors, whom he served through all his active Church life, testify to his help and example to them, as well as to other laymen.

With remarkable gift of memory, with taste and talent for research, he became one of the best informed laymen of the Church that he so greatly loved. His work in every department and activity of life was of the highest order and most efficient, yet modest without.

He was a beloved son, a loving, thoughtful husband, a devoted brother, a faithful friend. As he lovingly served the Church, so, all his life, he loved to serve others. Friendships of childhood, of youth, of young manhood, of later years, all continued to the end. He never forgot. A multitude found in him a wise counsellor, an ever gracious and loving brother most eager to guide and help others over the rough places of life.

He was one of nature's noblemen; one of God's Christian gentlemen.

"Who shall ascend into the hill of the Lord; or who shall rise up in his holy place?"

"Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor."

"He shall receive the blessing from the Lord; and righteousness from the God of his salvation."

—An Appreciation, by Two Friends.

**RESOLUTIONS**

**REV. PERCY T. FENN, D.D.**

Resolutions adopted at a meeting of St. John's Vestry, Wichita, Kansas, November 1, 1920.

WHEREAS, Our beloved rector, the Rev. Dr. Percy T. Fenn, has tendered us his resignation as rector of St. John's Church, Wichita, Kansas, after having served us with singular fidelity and devotion for nearly sixteen years, to accept a call to St. Mark's Church, Syracuse, New York; and

WHEREAS, He has the unflinching conviction that it is his duty to accept this call, and leave the parish and diocese that he has served so faithfully; therefore, be it *Resolved*,

That we ungrudgingly bear our testimony as his wardens and vestrymen to the sweetness and integrity of his life, and to the self-denying labors that he has performed so successfully among us.

He came to us from St. James' Church, Texarkana, Texas,—a parish that loved him devotedly, and which still reverences his work and memory—and all through these years that we have had him with us he has gone in and out among us giving us the help and inspiration we so sorely needed.

By his teaching he has lifted us to a higher appreciation of spiritual truth and sacramental living. With a courage that never counted the cost he has set before us those truths by which we now live and by his own deep devotion and his indefatigable labors he has given our parish a name and reputation, not only in the diocese, but through the province.

Among the poor and the sick he has gone with tender, winning affection carrying with him the messages of the tender sympathies of the Master whom he serves.

The material results of his long rectorate—considerable though they be—are overshadowed by the rich spiritual harvest he has gathered for the Church. During his ministry here he has secured seventeen postulants for holy orders, some of whom are already serving the Church in position of distinction, besides establishing St. Stephen's, now St. James' parish of College Hill District, All Saints' Mission in West Wichita, and St. Augustine's Missions in North Wichita.

We shall miss him in the days to come, and we surrender him most reluctantly to a new people in the East. But we commend him earnestly and lovingly to their sympathies and devotion, and we pray that God will go with him to his new field of labor and that He will crown his work with blessing and increase.

Be it further resolved that these Resolutions be spread upon the Minutes and Records of the Parish, and that they be published in our Church papers and a copy be presented to our retiring rector.

Signed:

- CHAS. A. MAGILL, Sr. Warden.
- G. M. WHITNEY, Jr. Warden.
- H. B. GILKESON,
- CHAS. H. KNORR,
- BRAYTON CAMPBELL,
- J. W. BUCK,
- ROBT. OSBORN, Treas.,
- RANSOM STEPHENS,
- L. B. MCCAUSLAND, Sec'y.

**MINUTE AND APPRECIATION**

**C. VICTOR TWISS**

Mr. C. VICTOR TWISS, born in Amherst, New Hampshire, on September 19, 1850, died from a stroke of apoplexy on October 30, 1920, having just passed the allotted days of man, three score years and ten.

For the thirty-two years which he lived in this city, he has been continuously and actively associated with the Church of the Beloved Disciple. He has been during this period an usher on the aisles, a Bible class teacher, the superintendent of the Church school, director of the parish chapter of the Brotherhood of St. Andrew, a singer in the choir, vestryman, treasurer, and warden.

Earnest and reverent, zealous and spiritually minded, his attendance has been constant, his Communion frequent, his interest in the parish unceasing, and his labors unflagging. He loved his Church and spared nothing at his command to make God's way known among men. There was probably no one in this parish, clergyman or layman, who knew everything in and about the church so intimately and to whom any one seeking information or assistance more frequently repaired.

The rector emeritus, the rector, and assistant minister, each of whom has known Mr. Twiss for more than twenty-five years, together with the warden and vestrymen of the Church, desire to express their consciousness of a seemingly irreparable loss in his death, their admiration for his Christian cheerfulness, devotion, and amiable character, and their sympathy for his widow and his daughters, to whom the memory of the just is blessed.

**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.

**RECTOR FOR SMALL CHURCH IN EAST** which can start salary at twelve hundred dollars per year. A spiritual pastor, capable of nurture in the present devotion of the flock and providing real services of worship. Address A. S. P-271, care LIVING CHURCH, Milwaukee, Wis.

**IN GROWING MISSION PARISH IN New** York State, a Priest who is a good Churchman, energetic, good preacher and parish worker. Salary about \$1,500. Address G-268, care LIVING CHURCH, Milwaukee, Wis.

**ASSISTANT, CHRIST CHURCH, Springfield,** Mass. Salary \$2,000. Apply to Rector-269, care LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**CHURCH OF THE GOOD SHEPHERD, Lake** Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. Rev. E. N. BULLOCK, rector.

**COMPETENT WOMAN OVER THIRTY AS** mother's helper in small family. Comfortable home and good salary. Address Box H-248, care LIVING CHURCH, Milwaukee, Wis.

**WOMAN PARISH WORKER WANTED.** Ability to play a pipe organ a requirement. Good salary. Apply to the Rev. W. E. PATTERSON, Bar Harbor, Maine.

**A HOUSEMOTHER FOR COTTAGE FOR** small children in Church institution. Good home; fair salary. Address T-270, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** wanted, to begin work January 1st. Write to Rev. R. J. CAMPBELL, Cedar Rapids, Iowa.

**A TEACHER FOR GIRLS IN CHURCH** institution. Apply TEACHER-251, care LIVING CHURCH, Milwaukee, Wis.

**POSITIONS WANTED**

**CLERICAL**

**CURATE IN LARGE PARISH** in New York City desires rectorship in diocese of Chicago or Middle West. Considered good reader and preacher, parochial worker, successful, widely experienced. Best references. Address WILLIAMS-81, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST, SINGLE**, thoroughly experienced, highly recommended, desires parish, curacy, or locum tenency. Address E-265, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST DESIRES PARISH OR CURACY** IN Wisconsin or Illinois immediately. Write **PRIEST-200**, care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**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.

**EXPERIENCED ORGANIST AND CHOIRMASTER** holding position in the North, desires change. Boys or mixed choir. Communicant English Cathedral experience, Recitalist. Apply, **DUNELM**, care 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 ability desires change. Five years in present position. Boy choir specialist. References exchanged. Address **MASTER-267**, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN DESIRES POSITION** AS house keeper, or companion, or work in Church institution. Address N. G.-263, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST-CHOIRMASTER** desires change. Boy voice specialist. Highest credentials. Apply **C-262**, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** desires position. Highly recommended. Expert, all voices. Address **ORGANIST-264**, care LIVING CHURCH, Milwaukee, Wis.

**CHURCHWOMAN DESIRES POSITION** AS companion and managing house-keeper. Address H-272 care LIVING CHURCH, Milwaukee, Wis.

#### PARISH AND CHURCH

**SERVICE**—"What it does for one, it can do for all." \$65,000 in 16 months in a parish in New Jersey; \$20,000 in another parish in New Jersey; \$12,000 in New York parish; \$40,000 in a parish in Middle West; \$10,000 in Delaware parish. Write for particulars, Certificate Plan. P. O. Box 336, Maplewood, New Jersey.

**AUSTIN ORGANS**.—The firm's output now presses the 900 mark with a prospect of 1,100 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.

**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, November 6th, page 18, column 3. **CARL STOHLMANN**, 3001 Liberty street, Erie, Pennsylvania.

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

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

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

#### UNLEAVENED BREAD—INCENSE

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

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

#### CLERICAL OUTFITS

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

#### BOARDING—ATLANTIC CITY

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

#### BOARDING—NEW YORK

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

#### HOSPITAL—NEW YORK

**S. T. ANDREW'S CONVALESCENT Hospital**, 237 E. 17th St., New York, under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to **SISTER IN CHARGE**.

#### SCHOOL FOR NURSES

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

#### CHRISTMAS CARDS

**IMPORTED DIRECTLY FROM ITALY**, France, England. Mowbray's cards assorted \$3.50 to \$3.00 per packet. Florentine Post Cards \$3.50, .60 and \$1.00 per dozen. French Madonnas and Devotional cards \$.60 per dozen. American cards, religious and secular. Send for Price List. **G. E. S. KALENDAR** \$.35. **GIRLS' FRIENDLY SOCIETY**, 15 East 40th street, New York.

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

#### FOR SALE—MERCHANDISE

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

#### MISCELLANEOUS

**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.

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

#### CHURCH SERVICES

##### CATHEDRAL SS. PETER AND PAUL

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

Sunday, Holy Communion 7:30, 8:30, and 11:00.

Week-days, Holy Communion, 7:00 A. M.

Preacher, Nov. 14th, The Rev. Charles L. Street.

Preacher, Nov. 21st, The Rt. Rev. S. M. Griswold.

##### ST. ANDREW'S CHURCH, BUFFALO

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

##### CATHEDRAL OF ST. JOHN THE DIVINE

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

##### ST. CHRYSOSTOM'S CHURCH

1424 North Dearborn street, Chicago. The Rev. **NORMAN HUTTON**, S.T.D., rector. Sunday Services: 8:00 A. M., Holy Communion. 11:00 A. M., Morning Prayer. 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.

##### AMERICAN ORTHODOX-CATHOLIC CHURCH OF THE TRANSFIGURATION

(Holy Eastern Rite in English) 233 East Seventeenth street, Manhattan, New York. Divine Liturgy (Mass) Sundays and Holy-days 10:45 A. M. Vespers, 5 P. M. The Russian Tones Chanted in English by the Choir of the Russian Orthodox-Catholic Seminary. The Very Rev. Canon **STEPHAN G. A. LANG**, vicar.

##### ST. PAUL'S CHURCH

Key West, Florida. Only city in U. S. which has never seen frost. Sundays: 8 and 11 A. M., 7:30 P. M. **Rev. C. R. D. CRITTENTON**, rector.

#### NOTICES

##### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

On request 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.

##### 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.

##### 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. HILDA'S 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. Harman 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.

BOOKS RECEIVED

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

Houghton Mifflin Co. Boston, Mass.

*The Hidden Treasure of Rasmola.* By Abraham Mitrie Rihbany. Illustrated. \$1.75 net.

Macmillan Co. New York.

*Making Good.* A story of Northwest Canada. By Captain G. B. M'Kean, V. C., Author of *Scouting Thrills.* \$2.00 net.

*Scouts of the Desert.* By John Wilson. \$1.75 net.

*Jimmy Quigg, Office Boy.* By Harold S. Latham, Author of *Marty Lends a Hand,*

*Under Orders,* etc. Illustrated by Edward C. Caswell. \$2.00 net.

*The Terrible Island.* By Beatrice Grimshaw, Author of *Red Bob of the Islands, In the Strange South Seas,* etc. \$1.75 net.

*Right Royal.* By John Masfield. \$1.75 net.

*Touchdown-and After.* By Gardner Hunting, Author of *Sandy's Pal,* etc.

Vir Publishing Co. Philadelphia, Pa.

*Touchstones of Success.* By 160 Present-day Men of Achievement.

Yale University Press. New Haven, Conn.

*Preaching and Paganism.* By Albert Parker Fitch, Professor of the History of Religion in Amherst College. The Forty-sixth Series of the Lyman Beecher Lectureship on Preaching in Yale University.

PAMPHLETS

Longmans, Green & Co. New York City.

*Dogma and Criticism.* By the Most Reverend and Right Honourable J. H. Bernard, D.D., D.C.L., Provost of Trinity College, Dublin. Liverpool Diocesan Board of Divinity Publications XXI. 60 cents net.

Mr. H. W. Hill, the late secretary of the E. C. U., was somewhat critical of the bill, and advised the members to go slowly. To make the measure an efficient instrument for good there must be several alterations. They did not want to promote a measure which did not command the approval and support of Churchpeople.

On Tuesday morning, sermons were preached in three Southend churches by the Archbishop of Canterbury, the Archbishop of Sydney, and the Archbishop of Brisbane.

Before beginning his sermon (at St. Mary's, Prittlewell), the Archbishop of Canterbury asked the congregation to stand for a moment "and ask afresh the guidance of Almighty God for our whole people at this hour of great industrial crisis and distress, that He will vouchsafe to those who have the trust of leadership in our national life, and to all who follow them, the spirit of wisdom and understanding and the quiet maintenance of steadfastness and self-control." The Archbishop then expressed his desire that churches throughout the country might be kept open continuously throughout the day for meditation and prayer during the coal strike.

OPENING THE CONGRESS

The Congress at its first meeting sent a message to the King expressing its loyalty, praying that peace might be speedily restored in Ireland and that the strike might be replaced by harmony in the industrial classes. A telegram was also sent to the Prince of Wales expressing thankfulness for what he had done to consolidate the Empire.

At the opening meeting on Tuesday afternoon the president delivered his address, a very striking and courageous utterance. If anyone doubted the popularity of Dr. Watts-Ditchfield in his diocese, those doubts would have been set at rest by his reception. He has evidently won the confidence of Churchmen of all sorts, and the frankness and sincerity and courage of his utterance show that he has at least deserved it. One most striking point in the address was the Bishop's direct challenge of the conclusion of the Dean of St. Paul's in his Romanes Lecture on "The Idea of Progress". Loud applause greeted his statement that he could not accept the Dean's view that "we have no millennium to look forward to." "I cannot accept this doctrine as compatible with my faith," the Bishop said. "It belittles and undermines the force of the Incarnation, the Atonement, and of Him who is alive for evermore." The interest became intense when the Bishop proceeded to advocate "Reunion within the Church". He struck a very personal note when he spoke of his Methodist upbringing, and described himself as "a pronounced Evangelical". Probably his hearers were not prepared for his bold words about the treatment meted out to the Anglo-Catholic Congress. The Wesleyan Conference, he said, when it met in London, received a message of goodwill from the bishops; why was no message of recognition and goodwill sent to the Anglo-Catholic Congress? His conclusion was that "the cleavage between the episcopate and a great body of Church opinion" was "bad for the Church, bad for the nation, bad for the cause of religion." The loud applause which followed showed that the speaker had the Congress with him.

The discussion of the policy to be pursued towards Anglo-Catholics, coming from so pronounced an Evangelical, was remarkable in its breadth and statesmanship, and it was the utterance of an obviously sincere and religious administrator. Equally bold were the Bishop's proposals for realization

# ENGLISH CHURCH CONGRESS PROVES DISTINCT SUCCESS

**Despite Handicaps—Topics Include Christian Economics, Forgiveness of Enemies, The National Assembly, Women and the Ministry, Etc.**

The Living Church News Bureau }  
London, October 22, 1920 }

THE Church Congress, which formally opened at Southend on Tuesday last, has, contrary to the expectations of some, developed into a distinct success. Although taking place at a great industrial crisis (the long-threatened miners' strike having unfortunately come to pass), the attendance has not fallen, and the membership is well over two thousand.

Although the Congress itself did not begin until Tuesday, there were the usual preliminary meetings. The Ecclesiastical Art Exhibition, under management of Mr. John Hart, was opened on Saturday last by the Bishop of Chelmsford. The exhibition includes a very fine collection of antique plate from the churches of Essex, and an array of Elizabethan cups, in value and variety as noteworthy as any in England. The Congress banner, embroidered by the students of the Southend Municipal School of Art, is almost as gorgeous in design and color as the cope worn by the Bishop of London at the coronation of the King and Queen, and it attracted a good deal of attention. The central figure on the banner is that of St. Cedd, Bishop of the East Saxons, the first Bishop of Essex, with the motto, "The Faith of our fathers learned from God may we inviolate teach to posterity." The loan collection also contains the Bishop of Chelmsford's pastoral staff—the first of the new diocese—and the portrait of Dr. Watts-Ditchfield which was presented to him during the week by the Archbishop of Canterbury.

On Sunday afternoon the Bishop of Chelmsford, as President of the Congress, took the chair at the lads' meeting at the Kursaal, very happily holding the attention of the young people. The speakers included the Rev. Patrick McCormick, once vicar of Johannesburg, and chaplain of His Majesty's Forces in South Africa, and the Rev. F. H. Gillingham, the famous Essex cricketer. The same afternoon a very large meet-

ing of girls was presided over by Miss Ruth Rouse, a "Girton Girl" and traveller, who talked about the importance of thinking rightly about other nations on international matters. Miss Winifred Sedgwick, who was for some years secretary of the Students' Christian Movement, and has worked in Russia, also addressed the meeting.

These gatherings were followed on Monday afternoon by a meeting for women (at which Mrs. Knight-Bruce and Deaconess Siddall spoke), and a meeting for men in the evening—though it must be confessed that the men did not come in such numbers as the women had come in the afternoon. The men's meeting, on the ordinary lines of such assemblies, fell below the standard of the similar meeting last autumn at Leicester. The Bishop of Chelmsford got an enthusiastic reception, and spoke well and strongly on the new proposals for divorce. The Bishop of London, who followed, knows exactly how to catch and hold such a meeting; and though new speakers may come with fresh methods, they have not the magic which makes the Bishop of London's name a household word. Mr. Blackburne, an army chaplain, is a first-rate speaker, enthusiastically Christian, vehement in his contempt for party shibboleths. He told a story of some narrow opposition to the erection of a crucifix as a war memorial, and his scorn of such Protestant prejudice moved the audience to loud applause.

On the same evening at a meeting of the English Church Union in the Masonic Hall, the subject for discussion was the proposed Parochial Church Councils (Powers) Bill, shortly to be presented to Parliament. Sir Robert Newman, president of the E. C. U., urged the importance of a definite attitude towards the bill, to secure adoption of the principles and school of thought for which the Union stands. He said it was very easy to criticise the bill: the important thing was to safeguard the things they valued, especially the independence of the parish priest in things spiritual. Canon Lake made a point of the need for effort to bring about the intelligent interest and influence of the laity, to secure by their co-operation the welfare of the Church, and said we must not mind taking risks, so long as they did not run counter to Catholic principles.

of the *rapprochement* that is so desirable. Canon law must be restored to a position of respect, diocesan synods must be revived. Church courts must be reformed, and the Oath of Canonical Obedience and the Declaration of Assent must be revised. It was a memorable utterance indeed, and its effect will extend far beyond the confines of the Southend Congress.

#### THE FIRST TOPIC: CHRIST'S ECONOMICS

The Congress, after this brilliant opening, devoted itself to the discussion of the subject set down for that afternoon, viz. The Person of Christ in Relation to Man. Papers were read by Canon A. J. Mason of Canterbury and the Dean of Carlisle (Dr. Rashdall); but the most cordial reception was reserved for Dr. R. J. Campbell (erstwhile of the City Temple, London, now vicar of Christ Church, Westminster). This was Dr. Campbell's first appearance at a Church Congress, and his remarks were received with profound interest. Speaking on the temporal setting and eternal significance of the teaching of our Lord, Dr. Campbell said that it was often insisted that Christ did not teach a complete ethic, that there were gaps in His statement of principles for the ordering of human life, that He could not have foreseen the new and complicated problems thrust upon us by modern industrialism and the far-reaching potentialities of an international democracy. But before admitting this it was requisite to ask ourselves how far modern economics and the relation of the employer and employed represented a transitory stage in human development, and whether they were likely to be superseded by something which relegated material self-interest into the background, and stressed another motive of action than the mere desire to accumulate. "I will hazard the suggestion," said Dr. Campbell, "that the future will show a great change in these respects, a change so tremendous as to be almost inconceivable to our generation. Society cannot long continue as at present organized; there are mighty forces at work to bring about its disruption and re-integration on other lines. Which shall prevail in the new day, the self-regarding or the all-regarding instincts in the nature of individual men; will our thoughts always continue to centre round questions of what we shall eat and what we shall drink and wherewithal we shall be clothed, or can we be set comparatively free from the contemplation of these things to address ourselves to the more fundamental problem of the kind of manhood that is best worth cultivating? Dimly we can discern a new world struggling to the birth, wherein shall be none of the present occasions of bitter strife and mutual antagonism, nothing to make wars about, a world wherein production shall be easier and vastly more abundant, and the passion of acquisitiveness be unknown because without point or meaning."

#### ON THE FORGIVENESS OF ENEMIES

At the evening meeting the Dean of St. Paul's (Dr. Inge) read a paper on Our Duty to our late Enemies. To read a paper such as this in Southend was a courageous act of faith in the Christianity of the listeners. For Southend suffered severely from German air-raids, and where so many deaths have occurred from German bombs anti-German feeling was bound to be strong. The Dean's paper was a frank and outspoken proclamation of the Christian duty of forgiveness of enemies. Some of the Dean's quotations from Professor Deissman's *Present Situation in Germany* gave rise to interruptions and cries of "Question". The speaker, however, did not flinch

for an instant. His paper was by no means a "popular utterance", but it was courageous to a high degree, and the audience appreciated that fact; as the Dean proceeded he received much applause. He ended with these words:

"You will forgive me, I hope, for making what some would call a pro-German speech. You have been very patient with me. I love my country as much as any of you; but, as Edith Cavell said before her death, 'Patriotism is not enough'. In Christ Jesus there is neither Jew nor Greek, German nor Englishman; we are all one in Christ Jesus."

The Bishop of Lichfield, who spoke next, paid a warm tribute to Dean Inge's paper, and then set himself to ask: "Is there such a thing as a Christian view of politics?" He maintained, firstly, that politics and business must not be excluded from the rule of Jesus Christ; and, secondly, that nationalism must be Christianized. The Bishop went on to deal with our position in the eyes of other nations, particularly in our treatment of nationality in Egypt, India, and Ireland. "Our present régime in Ireland," he said, "is causing us infinite discredit among all the nations of the earth," and the audience showed their endorsement of the Bishop's view by their applause. So, too, they took his clear warnings about the hypocrisy which permits our business houses to enter into relations with Germany, but forbids Germany to enter the League of Nations. Finally, the Bishop insisted that the League of Nations was emphatically a Church question, and he made the point that every advance towards Christian unity marked a stage in fellowship between nations. A "home reunion", he said, "which deliberately ignores other great branches of the Catholic Church might be a positive hindrance to the cause of a right understanding among the nations. Nothing short of one united Catholic Church will suffice." The Bishop closed a fine appeal with the words: "Our one hope for the nations rests on allegiance to the Person, obedience to the principles, and reliance on the power of Christ, whose law is the law of love."

#### "THE NATIONAL ASSEMBLY"

On Wednesday the Congress discussed Problems of the National Assembly, when a careful and learned paper was read by Lord Phillimore, the late president of the E. C. U., which was followed by a dissertation on the Powers and Functions of Parochial Church Councils, by Lord Wolmer. Both these papers were of importance to Churchpeople in this country, but are hardly of sufficient interest to your readers in America to warrant any lengthy comment.

On the same afternoon, a crowded meeting in another hall discussed Spiritualism, and papers were read by the Rev. Harold Anson, Sir W. F. Barrett, F.G.S., Miss L. Dougall, and the Rev. M. A. Bayfield.

#### "WOMEN AND THE MINISTRY"

A good deal of controversy was aroused by Miss Picton-Turbervill's address on Women and the Ministry. Canon Goudge, of Ely Cathedral, said that the subject of woman's fitness for the ministry demanded frankness. Man, whether superior or not in the main, certainly had the physical strength and qualities for leadership; women, on the other hand, were neither good theologians nor so sound as men in the giving of advice. This question in no way depended on the spiritual worthiness or otherwise of women. Nor had the restriction of their service anything to do with any limitation of education. Men could not claim the characteristic burdens

of women, and they did not desire to see women share any of the characteristic burdens of man. The mind of the Church on the broad issues had been quite clear: The Church was meant for a theocracy, but it had never recognized the placing of women in authority over men. He concluded by saying that, so far as the Lambeth Report was concerned, very few of the bishops were in favor of all the conclusions.

#### "THE CHURCH AND LABOR"

The evening session of Wednesday attracted a large audience, the subject being The Church and Labor. As was fully expected, the Bishop of Chelmsford gave a good lead with a strong and rousing speech from the chair. He claimed that Christian people in this land had never faced the Labor question as a whole. It was necessary for capital and labor to deal with the problems in a Christian spirit.

The Bishop of Peterborough said that there were two irresistible movements to-day: (1) the movement of workers from the status of mere tools to the status of partners; (2) the movement of industry from private enterprise to public service. Both have two enemies—one is the group that desires to retain the *status quo* (many good Churchmen among them); the other hopes for a swift bomb which will destroy all systems at a blow. One group needs to learn adventure, the other patience; and the only teacher who can teach both groups is Christ. The Christian employer must be prepared to make Christian experiments—for instance, in coöperative management. We are being driven back from all quarters on one conclusion—that if you want a renovated world you must have renovated men, and it is the business of the Church to produce them.

Mr. Fred Hughes, assistant secretary of the National Union of Clerks, followed with a stimulating paper on the subject of Labor as a World-Problem. It was a constructive and profound effort—direct and clear, yet not combative—and its reception by the audience showed how much Church opinion has changed, or is changing, on questions of labor.

The Rev. G. A. Studdert-Kennedy was the last speaker, and those who expected jokes and funny stories from "Woodbine Willie" must have been surprised at the speech they heard. There was humor, indeed, but the speech was a clever and candid examination of the actual position of the Church and of labor opinion. It revealed a remarkable first-hand acquaintance with the inner conditions of the labor movement on its moral and intellectual sides, and was a very solid contribution to the discussion of a most urgent problem.

I have already exceeded, I fear, the limitations of space, so will defer until next week's letter detailed comments upon Thursday's proceedings. These included a most interesting discussion on Christ and Recreation and papers on Reunion with the Eastern Orthodox Church. The Congress closes to-day (Friday) with a devotional meeting, but obviously there will be no discussion.

#### THE NEXT BISHOP OF MANCHESTER?

There is already conjecture as to the successor of Dr. Knox, Bishop of Manchester, who resigns at the end of this year. A correspondent of the *Guardian* says:

"Of all the names mentioned only three are regarded with general approval—the vicar of Leeds, Dr. Temple, and Canon Peter Green. The first would be acceptable to all parties, and his intimate acquaintance with parochial work in the diocese would make his selection most popular. Dr. Temple has



many admirers in Manchester, and his appointment is specially favored by those who recognize that the complex problems of reconstruction under the new Church Constitution should be in the hands of a capable

leader. A feeling prevails that the problems of organization involved in the pending division of the see would not be to Canon Green's taste."

GEORGE PARSONS.

## ARCHITECT BEGINS REBUILDING KING'S COLLEGE, WINDSOR

### On Former Site - Discussion of Marriage Annulments in Toronto - Report on the Hickson Mission

The Living Church News Bureau }  
November 3, 1920 }

THE work of rebuilding King's College, Windsor, the main building of which was destroyed by fire last year, has been commenced, the architect being Andrew R. Cobb, M.Sc.

While the old King's College main building destroyed by fire was Georgian in its architectural style, the building was not always so. This historic building was begun in 1791, the cornerstone being laid by Governor Parr. When completed it had no classic grace or dignity. The trees around it were few and small. It looked more like a barracks, built in the old fashioned German style, with its flat roof and high unbroken front over 200 feet long, the whole surmounted by a tremendous cupola.

Such was the building until 1854, when the pitched roof was added (to some extent hiding the cupola) and the classic Georgian portico with its beautiful Ionic columns. In the course of time the trees added to the charm of the place and these same fine old elms have lived through the recent fire to beautify the new building which will stand on the old site.

There is much in the surroundings of the old location. No finer site could be found anywhere in Canada, the hill top sloping gently to the south and west and commanding a view of the rich dyke lands, dotted with French willows, and stretching for miles, with well wooded hills beyond. Grouped about are the little chapel, the convocation hall, the professors' residences, the school buildings, each with a charm of its own. Such is the setting for the new building, and the task of the governors has been to replace the old building with a modern structure which will fit in with things as the many sons and daughters of old King's remember the scene.

#### Chancellor Davidson on Marriage Annulments in Quebec

That veteran layman of the diocese of Montreal, Dr. C. H. Davidson, who is the diocesan chancellor, recently addressed the Presbyterian Synod of Montreal on The Marriage Laws of the Province of Quebec.

Dr. Davidson explained clearly the conditions which exist to-day, mentioning specific instances where, through an ecclesiastical impediment, marriages had been annulled *ab initio*, thereby reducing the children of such marriages to the status of illegitimates and stigmatizing the woman as an adulteress in the eyes of the Church.

A law permitting the annulment of marriages *ab initio* was considered by the speaker to be worse than the divorce laws of any country, for these laws did not do away with the original marriage contract.

While believing that the Church had the right to make marriage laws and issue decrees which should be obeyed by its members, Dr. Davidson urged strongly that the

Presbyterian Church of Canada should support the principle that the punishment meted out to the parties disobeying these decrees should be strictly ecclesiastical, and that no contravention of the civil law should be allowed by a religious community. The sacredness of the home, he asserted, was being violated, and the people of the Dominion could be sure of no safety as long as such marriage annulments were allowed. He also urged strongly that the Presbyterian Church should support the stand taken by the Bishop of Montreal on the subject, or should take steps to place itself on record as being opposed to any interference with the rights and liberties of people by authorities who have no right of jurisdiction under the civil laws.

Dr. Hanson of Montreal emphasized the necessity of the people of Canada being awakened to the danger to their homes through the present possibility of marriages, legal according to civil law, being annulled by a decree outside the law.

#### Methodist Board of Social Service on Marriage Annulment

The Department of Evangelism and Social Service of the Methodist Church in Canada has just been holding its annual meeting in Toronto. It passed the following resolution on the burning question of the annulment of mixed marriages in the Province of Quebec:

"We recognize that it is essentially fundamental to the welfare of the national life that marriage laws be clearly defined and faithfully observed, and the permanence of the marriage relations be absolutely maintained. We regret that marriages legally performed by our ministers in the province of Quebec, where the contracting parties have lived happily together as husband and wife, and have borne children, have been interfered with by ecclesiastical authorities, and notwithstanding the fact that the Supreme Court of Canada has rendered its decision that these marriages were performed in accord with the laws of the province. We submit that such action is in violation of the rights of our people, and that the decision of the Supreme Court of Canada should be respected in all parts of the Dominion.

"We declare our astonishment and abhorrence at this attack upon the rights of Canadian citizens: upon the legal authority of the Church ministers in good and regular standing in their denominations, and given right to marry by the laws of the province, and upon the decision of the highest judicial Court in Canada. We earnestly appeal to the Government and courts of Canada to uphold the authority of the Supreme Court and to the Government and legislature of the Province of Quebec to defend the rights given to Church ministers under its laws to marry people of that Province, to protect its citizens who have been legally married against interference with their domestic relations, and their children from the stigma that has been thrust upon them.

"The government by definite action should set aside these annulment decrees and re-

store to the men, women, and children concerned their legal right to home and domestic life."

#### Valuable Report of the Hickson Mission in Toronto

A special committee of the deanery of Toronto has prepared and presented the following valuable and interesting report on the Hickson mission in Toronto.

A total of 1,402 persons received the laying on of hands during the mission. As far as recorded, these were: Anglicans, 709; Presbyterians, 123; Methodists, 142; Baptists, 43; Roman Catholics, 9; various religious bodies such as the Salvation Army, Jews, Christian Scientists, New Thought, Pentecostal Mission, and Unitarians, 58.

At the beginning of October a letter and form of enquiry regarding bodily benefits received through the mission were sent to all who presented cards of admission at St. James' Cathedral. The results are as follows:

A. 1,017 letters were sent to residents of Toronto and 214 to persons resident elsewhere, a total of 1,231. 685 replies have been received, and 27 undelivered letters were returned.

B. The following table of results, based entirely on these answers, is simply a summary of the patients' own testimony. The committee has had no means of testing accuracy either in diagnosis or in the statement of results.

C. Cases of cures not reported officially are known to members of the committee, but are not included in the report.

D. It should be borne in mind that there was practically no spiritual preparation, that many people came for healing hardly knowing what to expect, and that in the Church itself there was no large body of confident faith in the mission. In the light of these facts, the outpouring of spiritual blessing and the lessening of physical affliction are truly remarkable.

Cures of the following diseases are reported: Nervous prostration, 2; "nerves", 3; neuritis, 4; tic-doloreux, 1; St. Vitus' dance, 1; mental deficiency, 1; internal weakness, 1; kidney trouble, 1; gastritis, 2; appendicitis, 1; peritonitis, 1; bladder trouble, 1; stones in urita, 1; high blood pressure, 2; heart trouble, 1; hardening of arteries, 1; hemorrhage, 1; asthma, 1; abscess on lung, 1; rupture, 1; rheumatism, 7; cancer, 1; cyst, 1; goiter, 2; growth on face, 1; convulsions, 2; epilepsy, 1; lameness, 3; pains in back, 3; pains in head and chronic headache, 3; Pott's disease, 1; fluid on knee, 1; throat trouble, 1; total 55 cures.

There were 152 cases of very great improvement, 184 cases of noticeable improvement, and 304 cases of no improvement. Fifty-six per cent. of those replying testify that they received some definite bodily blessing.

#### Splendid War Memorial Unveiled in Toronto

Last Sunday witnessed at the Church of the Redeemer, Toronto, the unveiling of six splendid war memorial windows and two tablets.

The general theme of the group of six windows is a representation of sacrifice, the upper left hand window containing a representation of our Lord bearing His cross on the way to the Crucifixion.

The service was almost wholly taken by the fathers of the men who had fallen. Dr. N. W. Hoyles read the lesson, and F. Armstrong and J. W. Curry read the names of those 52 boys which are inscribed in two tablets in the west transept just under

the memorial windows. The windows and tablet were unveiled by Sir John Aird and E. R. C. Clarkson while W. J. Bennett read the words of unveiling. The twelve sidemen who presented the offertory were fathers of the soldiers. The dedication prayers were said by the rector, Canon C. J. James, who had planned every detail with great care and affection, and gave a most suitable address.

#### Inter-Diocesan Jewish Missionary Conference

The Inter-Diocesan Jewish Missionary Conference held at St. Stephen's Church and parish house, Toronto, last week proved most helpful. The Bishop of Toronto presided, the Rev. M. Malbert of Ottawa read an interesting paper on Rabbinitism, Miss Strangeman spoke about work among Jewish women and children in Montreal, the Rev. D. J. Nevjevitz spoke on Present-day Problems of Jewish Missions, the Rev. John L. Saker, secretary of the Protestant Episcopal Church Missions to Jews in U. S. A., read a remarkable paper on the Philosophy of Israel's Destiny.

#### Miscellaneous Items of Church News

Archdeacon Ingles on Sunday last unveiled a memorial tablet at St. Mark's, Parkdale, Toronto, to the twenty-three men of the Church who gave their lives in the great war. A special sermon was preached by the Rev. J. F. Tupper, a returned chaplain.

The funeral of Miss R. Grier, for twenty-three years principal of the Bishop Strachan School, took place from the chapel of the Sisterhood of St. John the Divine, Toronto, of which her sister is Mother Superior. The service was conducted by four nephews, Dean Owen of Hamilton, Dr. John Mockridge of Philadelphia, Dr. Grier of New York, and the Rev. Hamilton Mockridge of Toronto.

The Rev. E. B. Spurr, rector of St. Mary's, Glace Bay, Cape Breton, has been appointed treasurer of King's College, Windsor, Nova Scotia, which intends next spring to launch a big drive for a rebuilding and reconstruction fund.

The Woman's Auxiliary of the diocese of Nova Scotia held its fifteenth annual meeting in Halifax, opening with celebration of the Holy Communion at All Saints' Cathedral. Features of the proceedings were addresses by the Archbishop of Nova Scotia and Miss McIntosh, a missionary from Honan, China. Mrs. H. W. Cunningham was re-elected president.

The Dean of Niagara, Dr. Owen, dedicated the honor roll and tablet which has been erected to the memory of 1,620 men of Hamilton and the county of Wentworth who fell in the great war.

Wycliffe College has conferred honorary doctors' degrees *in absentia* on the Right Rev. Heber J. Hamilton, Bishop in Mid-Japan, and the Rev. J. Cooper Robinson, also of the Canadian Mission in Japan, who is the senior foreign missionary of the Canadian Church.

The deanery of Peel, Ontario, held an annual choir festival at Christ Church, Brampton. J. Edmond Jones, well known as the secretary of the committee which compiled the Hymnbook of the Church of England in Canada, conducted the assembled choirs and Canon Woodcock gave an able sermon on Worship.

Last week the Women's Canadian Clubs at Kitchener and Stratford, Ont., were addressed by Miss E. M. Knox, principal of Havergeral College, Toronto, on The Girl of

Yesterday and To-day. The old Havergeral girls at Kitchener gave a reception for Miss Knox.

The Rev. Canon Shatford has been appointed chairman of the central committee which is dealing with the erection in Montreal of a Canadian Vimy Ridge Memorial Church.

A tablet was unveiled in St. Clement's, Riverdale, Toronto, on October 31st, by Major, the Rev. W. L. Baynes Reed, D.S.O., to perpetuate the memory of 281 soldiers and a nursing sister from the parish who

enlisted in the great war, 28 of whom lost their lives.

The Bishop of the Yukon has just sent in \$2,585.60 as the results of the canvass of his diocese for the Forward Movement, with \$2,067.85 cash paid. The Commissioner, Mr. Evelyn Macrae, also reports with warm appreciation that the sum of \$66.50 has been sent in by our missionaries in Kangra, India, and that Quebec diocese remitted \$680.50 received from the Magdalen Islands. Surely the movement has enlisted world wide support.

## ADDRESSES ON LAMBETH AND GENEVA BEFORE CHURCH CLUB

By Bishop Burch and Mr. Gardiner  
— Memorial Service for Archdeacon Stuck — Centennial of Colored Parish

New York Office of The Living Church }  
11 West 45th Street }  
New York, November 8, 1920 }

**A**N important meeting of the Church Club will be held on Tuesday evening, November 16th, at the club rooms, 53 East Fifty-sixth street.

At this meeting members and guests, and ladies accompanying them, will be privileged to hear of the two great events of the summer in the religious world.

Bishop Burch will speak about the Lambeth Conference and the Encyclical Letter.

Robert H. Gardiner, Esq., secretary of the World Conference on Faith and Order, will tell of what was done at the important and unusual gathering of clergy and laymen from all parts of the world held at Geneva, Switzerland.

#### IN MEMORY OF ARCHDEACON STUCK

Great crowds were present in the Cathedral of St. John the Divine last Sunday afternoon, when a service was held in memory of Hudson Stuck, priest and doctor. An eloquent eulogy was made by the Rev. Dr. Edward Clowes Chorley. The service, the large attendance of worshippers, and the memorial sermon made a worthy tribute. Archdeacon Stuck was one of the outstanding figures in the missionary work of the Church. He was especially interested in this Cathedral and had spoken of its growth and possibilities. The Archdeacon of Alaska was widely known to Church people in this city and his brave work on one of the frontiers of Christendom was highly esteemed.

#### CENTENNIAL OF NEW YORK'S CHIEF PARISH OF COLORED PEOPLE

The *Bulletin* of St. Philip's Church gives interesting facts in the history of this prosperous parish and outlines the programme of services and other events marking the centennial anniversary of the incorporation of the congregation.

On Sunday, November 14th, there will be five celebrations of the Holy Communion and three other services on that day, and two sermons. Bishop Burch will make an address of welcome and congratulation. Monday evening there will be a pageant and tableaux. Tuesday evening is the time set apart for a public meeting and a reception and reunion, with addresses by six distinguished speakers.

A service of praise will be held on Wednesday evening.

Thursday and Friday will be given over

to the newly formed Provincial Conference of Church Workers among Colored People. Saturday is an open day.

On Sunday, the octave of the festival, there will be three celebrations of the Holy Communion and four other services.

Large committees of men and women are assisting the rector, the Rev. Dr. Hutchins C. Bishop, and the Rev. Everard W. Daniel, in advisory and executive work.

It will be a great week in the history of this great parish. Many congratulations will go to the rector and his faithful people.

#### FIFTY YEARS A SEXTON

In token of fifty years' service as sexton rendered to Christ Church by George Gilham, appropriate remarks were made at the close of the mid-day service last Sunday morning by the rector, the Rev. John R. Atkinson. In further recognition of this long term of service well and faithfully done, a substantial gift was presented to Mr. Gilham in the name of the congregation. A parish reception was held on Monday evening at which the sexton was the guest of honor. A large company of parishioners and guests were present, an orchestra from Columbia University furnished music, and the Children's League gave an interesting entertainment.

#### CHURCH OF THE HOLY COMMUNION

This fall sees the introduction in this parish of a 4 P. M. vesper service, without sermon. There is a choir of forty voices, and the psalter is chanted by a body of men using only Gregorian tones. At a shortened evening service there is an abundance of popular hymns, and then a Bible story thrown on the screen. The church is filling up for these services. Beginning this month the church will be used by the Salvation Army for its week-day night service. On one week-night a course of twelve illustrated lectures on Americanization will be given, prepared by the Rev. Newell Dwight Hillis, D.D.

#### THE MISSIONARY INSTITUTE IN INCARNATION PARISH

As announced last week, a series of conferences on missions begins at the Church of the Incarnation on Monday, the 15th, continuing through the following Friday. The general topic is The World for Christ. A daily celebration at 9:15 (not 9:45 as previously announced) will be followed by conferences at 10 and 11, a noon-day service from 12:15 to 12:35, and afternoon conferences of an hour's duration beginning at 3, 4, and 5:20. Numerous well known speakers will take part, including Bishop Lloyd, Chancellor E. E. Brown, Dr. Slattery, Dr. John W. Wood, the Rev. F. L. H. Pott,



D.D., the Rev. Y. Y. Tsu, and others, besides those mentioned heretofore.

**CHANGES IN THE HOLY EASTERN ORTHODOX CHURCH**

The Rev. Ingram N. W. Irvine is no longer associated with the Holy Eastern Orthodox Catholic Church in its work carried on in New York under the jurisdiction of the Archbishop and diocesan council by the Archimandrite Patrick and the American clergy working with him. Dr. Irvine's place as associate rector of the Church of the Transfiguration has been taken by the Rev. Canon Stephan Geoffrey Arthur Lang, D.D. As head of the English department of the National Russian Orthodox Seminary at Tenally, N. J., he is superseded by the Rt. Rev. Archimandrite Patrick, who is chairman of the English faculty. Two of our own clergy are also members of this faculty. The vice-chairman is the Rev. Edward J. Burlingham, rector of Christ Church, West Islip, L. I., and the Rev. Elwyn H. Spear, rector of the Church of the Atonement, Tenally, is teaching American Church History, Ethics, and Civics.

**THE EASTERN ORTHODOX IN NEW YORK**

Archimandrite Patrick, representing the Eastern Orthodox Catholic Churches in the city, addressed the clergy of the City Mission Society at their monthly staff meeting in the Chapel of St. Barnabas' House, on October 4th. He formally asked their co-operation in his efforts to have the adherents of this great communion, numbering between 300,000 and 400,000 people in Greater New York, listed as Eastern Orthodox, not as Roman Catholics. The superintendent of the society, the Rev. L. Ernest Sunderland, stated that for years they had taken special interest in the Eastern Orthodox people, and in some institutions they are already referred to the chaplain of the City Mission Society rather than to the Roman Catholic chaplain. Our chaplains have always endeavored to get a priest of the Eastern communion to minister to them if possible, or have ministered personally *in extremis*.

Formal request was also made of the city authorities by the Archimandrite and the Rev. Mr. Sunderland that these people be properly registered on admission to a public institution, and referred to the chaplains of the City Mission Society, who are the official chaplains in twenty-five municipal and state institutions for all who are not Roman Catholics or Jews. This request was cordially received, and a promise of co-operation given. The Rev. Father Antony, on the staff of the Cathedral of St. Nicholas, is in charge of this work for Archimandrite Patrick, and will closely cooperate with the clergy of the City Mission Society.

**NEW RECTOR FOR ST. ANDREW'S, HARLEM**

St. Andrew's future, declares the parish news letter, is now assured. The Rev. Albert E. Ribourg, D.D. (pronounced Reebour), has been unanimously called by wardens and vestry and enthusiastically commended by the Bishop. He has accepted and will begin his ministrations on the first Sunday in December. Dr. Ribourg is one of the most noted preachers in Canada. For three years he crowded his church in Winnipeg, and was then called to build up the new St. Alban's Cathedral in Toronto, where he has labored for the last four years. The Cathedral building had to be enlarged. He himself is an American citizen.

Dr. Ribourg is a native of France, educated and graduated in arts and theology in that country, proceeding to a doctorate in theology. Under the influence of the

famous Pere Hyacinthe he joined the Old Catholic Church, then came to America and worked for a number of years under the late Bishop Kozlowski, by whom he was ordained as deacon and as priest in 1902. Received into the Canadian Church in 1913 by the Archbishop of Rupert's Land, he served as general missionary among the French in the eastern states.

It is hoped that the church may be cleared

of debt and ready for consecration on St. Andrew's Day.

The Rev. P. Gavan Duffy will hold a week's mission in St. Andrew's parish, beginning on Sunday, November 14th. On November 16th, the convocation of the Brotherhood of St. Andrew will meet in the parish, when there will be afternoon discussions, a dinner, and an evening service, at which Father Duffy will preach.

**BISHOP MORRIS AND DR. POTT ADDRESS MASSACHUSETTS WOMEN**

**On Missionary Topics—Cambridge Coaching School—Trying to Help Dr. Grenfell's Work**

The Living Church News Bureau }  
Boston, November 8, 1920 }

THE Rt. Rev. James Craik Morris, D.D., Bishop of the Canal Zone and Panama, and the Rev. F. L. H. Pott, D.D., of St. John's College, China, were the two speakers outside the diocese to address the forty-third anniversary meeting of the Massachusetts branch of the Woman's Auxiliary in Trinity Church last Wednesday.

Two services were held in the morning and one in the afternoon. Bishop Lawrence gave the opening address and after that service the women adjourned to Trinity Chapel for an address by Miss Eleanor Denman, diocesan parish visitor.

The afternoon service was conducted by Bishop Babcock.

Bishop Morris told of the large West Indian population of the Canal Zone, most of whom are members of the Church of England. At the two churches in Colon and Panama, he said, the attendance fairly overflows, and many white Americans worship with the West Indians. There is need, he said, of two new churches, at Las Cascadas and at a new town called Silver City. He outlined the work being done for little Panamanian orphans and appealed for funds to enlarge the work; a car is needed to bring supplies from the city, and he suggested that some Boston woman might contribute a Ford car.

Land on which the chapel stands in which the work of the zone centres has been promised, as well as a larger plot adjoining, by the Governor on condition that they build a church, parish house, and other buildings. He told the Governor that this plan would cost at least \$100,000, and the land has been leased upon this condition.

Dr. Pott centred his talk upon the needs of St. Mary's Hall, in Shanghai, adjoining St. John's University. The schools and colleges of China he characterized as "centres of power," and cited the "students' strike" of about a year ago, which forced the Chinese government to reverse its intention of handing over Shantung to Japan. The girl students participated in this student movement. These girls, he declared, came from the representative families of China, and often come to the Christian schools in face of parental opposition.

**RETURN OF ITALIAN PRIEST**

The Rev. Henry C. Sartorio has resumed his work at the Chapel of St. Francis of Assisi, Boston, having returned from Italy with his eyes much improved. In July the Ph.D. degree was bestowed upon him by the University of Rome. The publishing house of Zanichelli in Bologna is bringing out his

latest book, on *Americans of To-day*. The preface is by Senator Ruffini, Minister of Public Instruction in Italy.

**CAMBRIDGE COACHING SCHOOL**

Last Wednesday evening the Cambridge Coaching School held its first meeting at the Episcopal Theological School, Cambridge, with a large attendance. The object of this school is to show Church school teachers how they can carry on their work with children on Sundays most effectively. The work is maintained by the board of education of the diocese, of which the Rev. John W. Suter, Jr., recently has been made educational secretary. The fact that 600,000 children in Massachusetts are receiving no religious instruction of any kind has spurred the Church to determine to reach all the boys and girls for which it is responsible. The Cambridge Coaching School is a step to this end.

On Sunday, November 14th, every parish and mission in the diocese has been asked by the diocesan board of education to observe a corporate Communion for Church school teachers, officers, leaders of boys' and girls' clubs or guilds, and leaders of the Church School Service League. It is hoped that this corporate communion may become an annual observance.

**G. F. S. QUIET DAY**

The annual quiet day for the Girls' Friendly Society of the diocese held on Saturday, November 6th, at Trinity Church, Boston, was conducted by the Rev. F. C. Lauderburn of the Berkeley Divinity School.

**GRENFELL ENDOWMENT**

Mr. Hollis French, junior warden of Emmanuel Church, Boston, and chairman of the Boston committee, announced at a meeting in Emmanuel Church last week that preliminary plans had been made for the active participation of prominent Boston residents in the international movement to raise a \$1,500,000 endowment fund to finance adequately the medical missionary work of Dr. Wilfred T. Grenfell in Labrador.

The movement will start in Boston on November 18th with a luncheon at the Boston City Club, at which Dr. Grenfell will speak. Dr. Grenfell will also address a mass meeting on November 23rd in Symphony hall, and motion pictures depicting his work in Labrador will be shown.

RALPH M. HARPER.

**CORNERSTONE LAID AT DELAFIELD**

THE CORNERSTONE of the "Victory Chapel" which is being erected in connection with St. John's Military Academy, Delafield, Wis., will be laid on the 14th inst. at 3:30 P. M. under the auspices of the Victory Memorial Association. Major-General Leonard Wood, U. S. A., will deliver the address.

# THE CHURCH IN PENNSYLVANIA OBSERVES 225TH ANNIVERSARY

*During Next Eight Days — Bishops Commemorate Consecration — Bishop's Day at Mt. Airy — Church Influence at the University*

The Living Church News Bureau }  
Philadelphia, November 8, 1920 }

SEVERAL bishops, many clergy and laymen, and laywomen, will deliver addresses at the celebration of the 225th anniversary of the introduction of the Church into the colony of Pennsylvania. The celebration will be state-wide and will begin on Sunday, November 14th, when the clergy will preach historical sermons. The programme for the observance has been practically completed. Services will be held in Christ Church, Second street above Market, throughout the week. The Rev. Louis C. Washburn, D.D., rector of Christ Church, who arranged the programme, announces that the Rt. Rev. Herbert Bury, D.D., Assistant Bishop for British subjects in North and Central Europe, will be the preacher on Sunday morning, November 21st. Bishop Bury represents both the Bishop of London and the Society for the Propagation of the Gospel.

On Sunday morning, November 14th, the preacher will be the Bishop of Erie. At 3:30 in the afternoon a pageant will be rendered, combining the missionary with the historical message; and at 8 p. m., the same evening, there will be a special service with lantern slides, illustrating the development of the Church and colony.

Monday will be the day at Christ Church of particular attractions for the clergy and people generally. The bishops of the diocese and state, the clergy, and representative laity will assemble at various hours to consider papers by selected speakers upon the chief persons and movements of the past. Bishop Rhinelander will give an interpretation of the Church's errand; Bishop Garland has an interesting story of recent research to submit; Bishop Israel will bring a message from the daughter dioceses; James W. Thomas, representing Bishop Murray, of Maryland, has the account of Governor Nicholson's helpfulness to tell; Professor Ayer will treat of Pennsylvania's contribution to the Constitution of the Church; Dr. Barton will recall the Church's relation with the Friends; Herbert Welsh will present the subject of the attitude of the Church to the Indians and negroes; Dr. Austin Baxter Keep has an important chapter concerning Thomas Bray and his libraries and societies; Miss Anne Hollingsworth Wharton will speak of Our Foremothers; brief personal sketches of the local laymen who founded the Church will be presented, and a historical poem will be read. The appointments for Monday also include a meeting of the bishops and clergy at 11 a. m., a noon-day service at 12:30 p. m., addresses after luncheon by Governor Sproul and Edwin Y. Hill, Moderator of the Presbytery of Philadelphia, a meeting under the auspices of the women at 3 p. m., and a meeting for the general public at 8 p. m.

The service on the 21st, at which Bishop Bury will be the preacher, will be attended by specially invited representatives of the historical societies and patriotic orders of the city.

A historical exhibit will be open to vis-

itors throughout the week. A daily noon day service, with selected preachers, will be held at 12:30 p. m.

In accordance with the request of the committee there will be numerous celebrations of this historic event in parish churches. In the diocesan Church of St. Mary the special preacher on November 14th will be the Rev. J. Cullen Ayer, Jr., D.D., May Wolfe, Professor of Ecclesiastical History in the Philadelphia Divinity School.

## BISHOPS CELEBRATE NINTH ANNIVERSARY

The anniversary of the consecration of the Bishop and Bishop Suffragan, which usually is observed on the Feast of SS. Simon and Jude, was this year kept on All Souls' Day. At the Holy Eucharist in the Church of the Advocate, the Bishop was celebrant and the Bishop Suffragan assisted.

At the conference following Bishop Garland discussed Social and Industrial Questions in the light of the findings of the Lambeth Conference.

He called attention to the restraint exercised in the adoption of the resolution which says:

"An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life." The resolution omits the word *structure*.

The Bishop said there was nothing fundamentally wrong with the structure of society. What is wrong is the spirit. He warned the clergy against trying to socialize the Church, and urged them rather to preach the Gospel. "Our aim should be not to make Christians socialists, but to make socialists Christians," he said.

The Bishop gave an inside glimpse of the Committee on Social and Industrial Questions on which he served at Lambeth.

Some two hundred of the clergy were guests of the Bishop and Suffragan Bishop at luncheon. The urgency of the Nationwide Campaign was forcefully presented by two laymen, Mr. William P. Barba, acting treasurer of the diocese, and Mr. Reynolds D. Brown, Executive Secretary.

Mr. Barba, who worked his way up to the presidency of a great steel plant and has now given up business to devote his life to the Church, spoke of the crisis in the affairs of the general Church. He said the weight and gravity of the situation did not fully appear in the appeal issued recently by the Presiding Bishop and Council. Mr. Barba's stirring address was followed by remarks by Mr. Brown, who has himself given up his law practice to devote himself to Church work.

## "BISHOP'S DAY" AT MOUNT AIRY

Another delightful feature of the diocesan calendar, each year is what is known as "Bishop's Day". It began some eight years ago when the Churchwomen of Germantown and Chestnut Hill invited the Bishop to devote a day to them. The original "Bishop's Day" was held in Grace Church, Mt. Airy, where for the second time it was observed last week. The programme continues practically unaltered. It consists of a celebration of the Holy Communion with the Bishop as celebrant and preacher.

Then follows an intercession service at which many requests for special prayers are presented.

After luncheon the Bishop conducts an

informal conference lasting until four o'clock. Occasionally women address the meeting—those speaking last Friday being Mrs. North, Mrs. English, and Mrs. Pancoast.

The most popular feature of the afternoon is the Bishop's Question Box. His answers on Friday touched on such subjects as Prayers for the Dead, Spiritual Healing, the prospect of the restoration of Santa Sophia to the Eastern Church, Reunion with the Eastern Church, and America's duty in regard to the League of Nations.

This Bishop's Day has proved such an inspiration to the women of Germantown and Chestnut Hill during the past eight years that other centers are planning to institute similar days. The Bishop proposed to a group of the clergy who were present last Friday that a similar day be arranged for the men. He suggested that a Sunday be devoted to a programme including an early celebration, breakfast, preaching service, and conference.

## CHURCH INFLUENCE AT THE UNIVERSITY

Those familiar with conditions at the University of Pennsylvania ten years ago, when practically no effort was being made to bring Church influence to bear upon student life, will realize the progress since made when told of present conditions.

The other evening four hundred students, both men and women, held a dinner. The bond that united them and furnished the theme of the evening was The Church.

Among the speakers were Prof. William R. Newbold of the University, Chaplain Clayton Wheat of West Point, and former Provost Edgar F. Smith. The dinner was arranged by a student committee.

This enthusiastic event is only one of many evidences of the splendid work being done by the Church in this field. The student committee is backed up by a strong committee of laymen in the diocese. The Rev. John R. Hart, Jr., is devoting his whole time to pastoral work among the students. The Chapel of the Transfiguration has been given over entirely to this work and will hereafter be used as a student church.

This growing work among University students is gratifying and big with promise.

## RAISON D'ETRE OF THE CATHEDRAL

At the fall meeting of the Cathedral League held in the Diocesan Church recently, the Very Rev. Howard C. Robbins, D.D., Dean of the Cathedral of St. John the Divine, New York, set forth interestingly and at length the functions of the Cathedral.

## TEACHING MISSION AT DIOCESAN CHURCH

On November 28th, the First Sunday in Advent, a two weeks' teaching mission will be begun under the leadership of Bishop Rhinelander, assisted by the Vicar, the Rev. George L. Richardson, D.D., the Rev. Samuel B. Booth, and the Rev. Sidney W. Creasey. There will be services daily at 7:00 and 10:00 a. m. and 4:00 and 8:00 p. m. At 4:00 o'clock the services, under the leadership of the Rev. Sidney W. Creasey, will emphasize Spiritual Healing. There will be instruction in personal religion. In the evening the Rev. Mr. Booth and Dr. Richardson will speak during the first week, and the Bishop himself will give the instructions during the second week. This mission will be diocesan in its scope. Its purpose is continuous, systematic, intensive instruction in the fundamentals of the Faith. The subject of all the instructions will be the Knowledge of God, and the key thought will be the great saying of our Lord: "This is life eter-

nal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

CONSECRATION OF CHAPEL OF ST. SIMON THE CYRENIAN

Bishop Rhinelander officiated at the consecration of the Chapel of St. Simon the Cyrenian last Wednesday. This is a chapel of the Church of the Holy Apostles, located at Twenty-second and Reed streets.

The Bishop preached and more than forty of the clergy took part.

The chapel and parish building, valued at nearly \$50,000, were erected in 1914 and the late George C. Thomas bequeathed the chapel an endowment of \$25,000.

The consecration was made possible by a drive begun last spring to pay off the remaining part of the mortgage of \$4,400.

This is said to be the largest congregation (there being eleven others) among colored people in the diocese, with a membership of 740 and a Church school of 475.

The present vicar, the Rev. John R. Logan, has been in charge since 1909. The statistics for the past eleven years show something of the activity of priest and people: Baptisms, 711; confirmations, 578 (108 in one class); gained by transfer, 140; lost by transfer, 20; marriages, 268; burials, 446.

MISCELLANEOUS ITEMS

The annual conference of the colored workers of the diocese was held last week at the Church of the Holy Apostles, Philadelphia.

A brass processional cross has been presented to Emmanuel Church, Holmesburg, by Joseph H. Brown in memory of his father, who was for several years accounting warden and lay delegate of the parish. The cross, given "to the glory of God and in loving memory of Joseph H. Brown", was dedicated by the rector, the Rev. Sidney Goodman, in the presence of a large congregation.

Bishop Rhinelander officiates on November 10th at the institution of the Rev. Albert H. Holt, the new rector of Christ Church, Sixth and Venango streets.

The Church Forum will hold its first meeting next Monday evening in the auditorium of the Inasmuch Mission. Mr. George W. Coleman of Boston will speak on The Church Forum.

BISHOP WHITE PRAYER BOOK SOCIETY

Officers and managers of the Bishop White Prayer Book Society were re-elected at the annual meeting recently held in the Church House. The society distributed 7,262 Prayer Books last year, 6,722 Hymnals, 2,766 soldiers' and sailors' Prayer Books, 251 Italian Prayer Books, and about 5,000 Dakota service books for Indians. Bishop Rhinelander is president *ex-officio*. The other officers re-elected included the vice-presidents, Bishop Garland, the Rev. Dr. James DeWolf Perry, W. W. Frazier, Samuel Wagner, and R. Francis Wood; the corresponding and recording secretary, the Rev. W. Arthur Warner; and the treasurer, William Paul Morris.

THOMAS S. CLINE.

the Church of the Ascension, Pittsburgh, to which he was called early last month.

Dr. Budlong came to this diocese in 1912 from St. Paul, Minn., where he had done a notable work in the downtown parish of Christ Church and served as Dean of St. Paul. He was sent by Gov. Johnson as the Minnesota delegate to the First International Peace Congress. From 1912 to 1916 he was rector of Christ Church, Winnetka. His solution of the perplexing problems in suburban work is widely known. A thoroughly organized parish and a beautiful parish house and chapel are monuments to his efforts.

In 1916 he was made rector of St. Peter's parish, Chicago. No more significant progress can be recorded among the churches in this diocese than has occurred at St. Peter's during the past five years, and in Dr. Budlong's departure this city loses one of its ablest religious leaders.

The Church of the Ascension, Pittsburgh, has about 800 communicants. It is in a delightful residence section in the East End, and has a beautiful church and parish house. It is only a short distance from the University of Pittsburgh and the Carnegie Institute of Technology, with a student body totaling about 8,000, and many of the faculty and students are members of this parish.

The Rev. Earl C. Schmeiser has been called as curate at St. Peter's to succeed the Rev. M. J. Van Zandt, now rector of St. Mark's.

A service of institution of the new rector of St. Mark's, Chicago, the Rev. Malcolm James Van Zandt, was held at the parish church on November 4th, the Bishop Suffragan officiating. Many of the city clergy and a large congregation were present. Mr. Van Zandt, who did conspicuous work as assistant at St. Peter's, took charge of St. Mark's on November 1st.

The Rev. F. C. Grant has been called to Trinity Church, and becomes rector there on December 1st. He came from Dixon, Ill., to be senior curate of St. Luke's, Evanston. Mr. Grant has been very active in promoting the Evanston plan of Religious Education, and has written a book, *The Life and Times of Jesus* (Abingdon Press, New York), which is being used in Evanston, Oak Park, the Calumet district schools, and elsewhere. These useful texts are to be supplemented by two others by Mr. Grant, *The Early Days of Christianity* and *The Christian Conquest of the World*.

DAUGHTERS OF THE KING

The local assembly of the Daughters of the King gathered at St. Peter's Church, Chicago, on October 26th, beginning with Holy Communion. The Rev. Dr. Hutton was the preacher, and nearly eighty attended the afternoon meeting. Miss Adelia Thompson reported on the Racine Conference, and told of the Daughters' opportunity there. Mrs. Herman P. Butler outlined the work of the Church Service League and emphasized the Daughters' part. Mrs. William White Wilson gave a report on the Conference of the House of Church women. Reports from several chapters on social service work done under the direction of Deaconess Fuller were most interesting. This work is being done at the Home for Incurables, Lawrence Hall, the municipal sanitarium for consumptives, and at the Cook County Hospital. A junior chapter is being formed at St. Mark's, Glen Ellyn. The central office at New York has asked permission to print for general distribution the Chicago assembly's four leaflets, *Valuable Aid*, by the Rev. H. W. Prince; *A Questionnaire*, by Dr. Hopkins; *A Call*, by

## BISHOP AND PARISH OFFICERS MEET IN CHICAGO CATHEDRAL

*For Stimulating Service in Which Nation-wide Campaign Is Reviewed — Notable Clerical Changes*

The Living Church News Bureau | Chicago, November 8, 1920

HERE was a notable meeting summoned by the Bishop of clergy, wardens, and vestrymen, members of finance committees, officers and members of Nation-wide Campaign committees, and of many others interested, on November 3rd, at the Cathedral. It was an impressive sight to see the old church filled to the doors, with a most representative gathering of men and women.

The Bishop in his address said that the meeting was a business meeting in which he as executive head of the Council was to make a report of the work of the diocese for 1920, and to announce their plans for 1921. It was his opinion that the Nation-wide Campaign had been a great success, but not a complete success. The people of this diocese had pledged four times more in 1920 than in 1919. Two-thirds of the receipts had been paid in the past ten months. The amount pledged was \$219,000; the amount received was \$131,000, all of which had been used. The Campaign had aroused a new enthusiasm, had given new conceptions of the Church's work and field. The Bishop specified certain accomplishments in this diocese, as increasing salaries for the missionary clergy, the new social service center at what he tentatively named Seabury House, on Ashland Boulevard, the opening work at certain new points, and the

increased work in Church and city institutions.

In announcing plans for 1921, the Bishop dwelt on the need of a diocesan house. He considered it a scandal that the diocese was without such a house. He mentioned too the need of a new cathedral, and told of the intention to build twenty new churches. The total estimated budget for 1920 was \$150,000 for diocesan work and \$150,000 for general Church extension.

In conclusion the Bishop urged the importance of a parish programme. "Don't drift, steer the ship", said he. "In times of danger at sea, the S.O.S. signal is sent out. The times we live in are times of horrible reaction, and of danger of a slump. The S.O.S. signal needs to go out to all who man the Church's ship. S. means service. The war brought out splendid types of men and women in Chicago who did exceptional service: the service of these is needed in the Church to-day. O. stands for oblation, the offering of one's self to God. There is special need for young men to offer themselves for the ministry.

"Give of thy sons to bear the message glorious. Give of thy wealth to speed them on their way.

Pour out thy soul for them in prayer victorious!"

"The last S. stands for stewardship. This is evidenced particularly by attendance at the services of the Church, which is not what it should be."

CLERICAL CHANGES

The Rev. Frederick Grandy Budlong, D.D., rector of St. Peter's Church, the largest parish in the diocese, has announced his intention to resign his rectorship as of December 6th, and accept the rectorship of

the Rev. E. L. Roland; and *The Messagc*. The January local assembly will take place at the Church of the Atonement, Edgewater.

#### DEACONESSSES ORGANIZE

On October 20th, there was a corporate Communion at the Cathedral for the deaconesses of the diocese, the Rev. C. L. Street being celebrant. Afterward in one of the offices of the Clergy House, there was organized a chapter of deaconesses. A constitution previously prepared, and approved by the Bishop, was accepted. Mr. Street, whom the Bishop had appointed as chaplain, conducted the meeting. The officers for the first year are Deaconess Helen M. Fuller, president, and Deaconess Grace E. Wilson, secretary-treasurer. The constitution requires that meetings be held quarterly, preceded by the Holy Communion.

#### ST. GEORGE'S TO HAVE A FORUM

St. George's Church on the South side has a membership distinctively English in its character and origin. Its present pastor is the Rev. W. B. Spofford, managing editor of the *Witness*. Mr. Spofford is a specialist in industrial and social questions, and expects to have soon an open forum in his parish. To accommodate the forum St. George's Hall is being built to seat 500, with a stage, kitchen equipment, and all the appointments which will increase its value as a community center.

#### CHURCH ATTENDANCE CAMPAIGN

A group of earnest men of St. Paul's-by-the-Lake, Rogers Park, are making a month's campaign for church attendance at the Sunday evening service, beginning November 7th. In the announcement of the campaign being distributed, we read: "Our object is the strengthening of Christ's kingdom. Our method: Prayer, and personal calls, invitation and signed pledges. The outward and visible sign of our efforts will be a full church by Sunday evening, December 5th."

#### NOTES FROM ST. LUKE'S, EVANSTON

The patronal festival of St. Luke's parish, Evanston, was observed Sunday, October 17th, by a corporate Communion at 7:30, the Eucharist of great praise at 11, and choral evensong at 5 o'clock. At the 11 and 5 o'clock services the rector preached. St. Luke's is cooperating in the plan of week-day religious instruction in Evanston. The rector is one of the five members of the local board of religious education.

#### AT ST. PAUL'S, KANKAKEE

The Rev. R. Everett Carr began his new work as rector of St. Paul's, Kankakee, in January last. Since then much progress has been made.

Mr. H. E. Taylor, junior warden, has, in memory of his wife, just added \$3,000 to the endowment fund, the income to be used for religious education. This makes St. Paul's one of the first endowed schools in the diocese.

Other activities have included reorganization of the Church school, and introduction of the Christian Nurture Series; extensive repairs to the roof and installation of a new heating system in the church; and complete rehabilitation of the rectory. An extensive financial campaign resulted in an increase of 100 per cent in pledges for current expenses.

#### NOTES

Trinity Church, Aurora (Rev. B. E. Chapman, rector), has a parish council which meets on the first Monday evening of each month, when reports are made by all the local organizations, and plans discussed for the coming month. These meetings,

which are varied, too, with an address by a good speaker, have become of considerable value in the parish life. The officers of the church organizations compose the executive committee, and through this committee, says the rector, plans are put into action much more quickly than in any other way. Five parishes and missions on the

northwest side of the city and its suburbs united in a festival service at the Church of the Advent, on the Eve of All Saints' Day. The parishes were St. Timothy's, St. Ann's, St. John's, the Advent and St. Mary's (Park Ridge). The Rev. Dr. Hopkins, rector of the Church of the Redeemer, was the special preacher. H. B. Gwyn.

## THE NATION-WIDE CAMPAIGN

### Reports from Many Dioceses Show Determination to Make a More Successful Campaign

**ALBANY.**—A conference at the Cathedral Guild House on October 26th was attended by over sixty clergymen and lay workers.

**ARKANSAS.**—At a recent conference in Christ Church, Little Rock, some parishes had as many as ten or eleven delegates. The Rev. J. A. Ten Broeck was the conductor.

**BETHLEHEM.**—Four missions will be held in diocesan centers during Advent—at Scranton, Wilkes-Barre, Pottsville, and South Bethlehem. Parishes that cannot unite with either of these four are asked to hold independent missions.

**CENTRAL NEW YORK.**—Group conferences have been held in various diocesan centers. In the third and fifth districts the deans will care for further organization in parish groups. In Syracuse a committee of laymen will do this work. The committee on Advent missions has decided to make them rather more conferences on religion and its relation to life than is usually implied by the term. Missions have been arranged in about forty centers.

**EAST CAROLINA.**—Group conferences have evoked much interest not slackened by an unfavorable business outlook. While some parishes are behind, the majority have made satisfactory progress in raising their quota. The Rev. Stephen Gardner was recently elected secretary of the Campaign Department.

**ERIE.**—Material benefits from last year's Campaign have carried Church work in many directions not possible before. Greenville has received substantial help in securing a parish building. Rectories will be purchased at North Girard and Osceola Mills, and needed repairs are being made at North East, Conneautville, and Instanter. Every parish and mission but one in the diocese is manned. Called for jury duty in Erie and also absent during the sessions of the House of Bishops, Bishop Israel was unavoidably absent from the archdeaconry meetings in October.

**FOND DU LAC.**—An enthusiastic meeting was held at Christ Church, Green Bay, on October 13th, the speakers being Miss Freeman, Mr. George K. Gibson, and the Bishop.

**GEORGIA.**—Much parish activity has followed the diocesan conference in Savannah on October 14th. Grace Church, Waycross, is still without a rector but the delegates who attended the conference were able to communicate their enthusiasm to the people. Weekly cottage meetings are being held in the parish of St. Michael and All Angels, Savannah. Many parishes and missions are regularly organized to carry out the Campaign programme. Diocesan charts have been sent out and the Campaign pageant is being widely used. Miss Edith D. Johnston at Savannah has been appointed executive

secretary. Though the appointment is late, the diocese is being quickly organized.

**HARRISBURG.**—The Diocesan Council has recommended that conferences be held in four centers under diocesan leaders and unit conferences follow in every parish; and that the Campaign programme be carried out fully. The Campaign is an established fact and a definite policy of the Church which cannot be set aside or otherwise disposed of.

**IOWA.**—Conference of clergy and laymen in St. Paul's Church, Des Moines, November 4th. Bishop Longley presided in the unexpected absence of the Rev. Mr. Kemerer. The diocese will not put on a general Campaign but parochial canvasses will be made the second week in December, asking pledges for two years. Over 75% of the parishes are planning Campaign quiet days, to be held for the most part during Advent.

**LOS ANGELES.**—The training conferences conducted throughout the diocese by the Rev. Robert W. Patton, D.D., were inaugurated by a mass meeting in St. Paul's Pro-Cathedral, Los Angeles, on October 17th. Dr. Patton preached. The special form of service was conducted by the Very Rev. William MacCormack, D.D., the final prayers and benediction being taken by Bishop Stevens. The first of conferences in the four convocations was conducted at St. John's Church, San Bernardino, on St. Luke's Day. It opened with Holy Communion, Bishop Stevens celebrating, assisted by the Rev. William A. Cash and Rural Dean Kirchhoffer. Dr. Patton spoke during the rest of the morning, and again in the afternoon. About 125 delegates were present, from all parts of a scattered convocation. The conference for the San Diego convocation was held on October 19th, at St. Paul's Church, San Diego, led by the Rev. Byron Holley, the associate of Dr. Patton. The largest conference was naturally that at St. Paul's Pro-Cathedral, Los Angeles, on October 20th, when about 300 delegates attended during morning and afternoon. Dr. Patton himself led. The final conference, for the convocation of Santa Barbara, was held on October 21st under the direction of Rural Dean Weld.

**LOUISIANA.**—At a conference in St. James' Church, Alexandria, on October 21st, the Rev. Louis G. Wood was chief speaker and leader. A report on the year's work was made by the Rev. A. R. Berkeley and Mr. Warren Kearny read a report from parishes and missions showing good general outlook. At an evening session addresses were made by the Rev. J. M. Owens and the speakers mentioned above, with a final impressive address by Bishop Sessums. A general meeting of rectors and Campaign committees of New Orleans was held on October 22nd.

**MILWAUKEE.**—There are many activities in the Nation-wide Campaign and the various parishes are being visited by clerical and lay teachers in the interest of that work. Mr. H. N. Laffin, Mr. George K. Gibson of Chicago, Mr. P. C. Hatton, Mr.



Carl B. Rix, Mr. Victor M. Stamm, Mr. August H. Vogel, Mr. Charles S. Smith, Mr. James H. Daggett, Mr. Vroman Mason, and Mr. Frederic C. Morehouse are among the laymen who have participated. There is an excellent spirit and an increase beyond the 45% of the diocesan quota attained last year is confidently anticipated.

MISSISSIPPI.—The Rev. Louis G. Wood conducted a conference in St. Andrew's Church, Jackson, for clergy and laymen from different parts of the diocese. The Rev. John Gass volunteered his services as executive secretary without pay. At a parish dinner on October 11th fully 250 heard inspiring addresses on the Campaign and the necessity of personal service.

NEWARK.—The Rev. Francis B. Blodgett conducts a preaching mission in St. John's Church, Newark, on November 14th, 15th, and 16th. Other parishes throughout the diocese are arranging similar missions and holding conferences and special meetings.

NEW HAMPSHIRE.—The Rev. Arthur M. Dunstan of Tilton has resigned his parish to become executive secretary of the Bishop and Council, which has arranged for a preaching mission in nearly every parish and mission between November 28th and December 12th.

PENNSYLVANIA.—The diocesan committee has changed the date for the annual roll call to December 5th. There will be a teaching mission at the Diocesan Church from November 28th to December 12th; the preachers being the Rev. Dr. Richardson, the Rev. Mr. Booth, and Bishop Rhineland. A healing mission will be held simultaneously. A committee is arranging a standard presentation of the Campaign pageant in the diocese.

RHODE ISLAND.—The Campaign is being pushed with spirit and wisdom. There have been meetings of committees and a conference of parish leaders; many interviews, and much correspondence. At St. Mary's Church, East Providence, the Rev. Frank Damrosch will conduct a ten days' preaching mission.

SOUTHERN OHIO.—An interparochial mission will be held in Christ Church, Cincinnati, from January 16th to 23rd by the Rev. Dr. Bowie of Richmond, Va. Columbus and Dayton have not yet decided whether their missions will be united or parochial. Only one parish in the diocese does not want a mission, and that because the rector has but recently arrived. Of eleven outside missionaries invited, only one was able to accept, but the diocesan clergy have been active in filling the need in their own and neighboring parishes.

VERMONT.—On the day following the provincial synod, the Bishops held a conference for the clergy at St. Paul's Church, Burlington. The Rev. A. A. Bessey is serving as distributor of literature.

VIRGINIA.—The Campaign is going ahead. Reports from every section show tremendous interest and a determination to make this year an even greater success than last. Group meetings of parishes have been held in every convocation.

WASHINGTON.—Mr. Lewis B. Franklin conducted a conference of leaders and workers in the parish of the Epiphany.

#### SYNOD OF NEW ENGLAND

A VERY SUCCESSFUL meeting of the Provincial Synod of New England was held at St. Paul's Church, Burlington, Vt., on October 26th and 27th. All ten bishops of the province were in attendance, and between

forty and fifty deputies. Many of the clergy of Vermont were present as guests of St. Paul's parish. On the first day all were entertained by the diocese at luncheon at the Hotel Vermont; on the second day breakfast (after the early Eucharist) and luncheon were provided at St. Paul's parish house.

Beside the Holy Communion the daily services were reverently said with the canticles and a hymn sung, morning prayer before the forenoon session, and evensong at the close of the afternoon session. Intercessions were offered at noon, and hymns were sung at the evening meetings. All the bishops met for devotion and conference in the forenoon of the first day at the Bishop's House, Rock Point.

Bishop Lawrence's term of office (six years) having come to an end, the Bishop of Vermont was elected president of the synod in spite of his protest that a younger man ought to be chosen. The Rev. Morgan Ashley of Rutland succeeded Archdeacon Dennen as recording secretary. It was voted that the synod should have an executive secretary; his appointment was left to the executive committee. The outstanding action of the synod was the abolition of the separate boards of missions, religious education, and social service, and the concentration of all responsibility for the work of the province between meetings of the synod in an executive committee of five elected members with the president and executive secretary, the committee having power to appoint commissions composed of men or women for special departments of work, the chairman of each commission to be a member of the executive committee. Only experience can show whether this change in the interest of closer coordination and greater efficiency is wise. Much will depend on securing a thoroughly competent executive secretary. The following are the elected members of the executive committee: The Bishop of New Hampshire, the Rev. Messrs. Malcolm Taylor (Massachusetts) and Stephen Keeling (Western Massachusetts), Messrs. L. D. Learned (Rhode Island) and C. A. Pease (Connecticut).

The provincial canons were amended, where necessary, to conform to the revised canons adopted by General Convention a year ago.

The three chief departments of the Church's work were well covered by addresses following the official reports, and in each case followed by useful discussion. The subject of work among our Foreign-born population was introduced by the Rev. Wm. C. Emhardt. The First Province may be said to have led the way in this work now taken over by the Presiding Bishop and Council, and a resolution of congratulation and appreciation was adopted in reference to the leadership in this matter of Bishop Parker and the Rev. Messrs. Thomas Burgess and Robert Keating Smith. The Rev. Roy Magoun of the Seaman's Institute at Newport, R. I., gave an interesting account of work among seamen, emphasizing the need of pastoral ministrations, and the value set on these by the men, in addition to the provision of clubs and recreation.

The Nation-wide Campaign with its national budget was ably explained by Mr. Lewis B. Franklin and Dr. Alexander Mann. On the suggestion of the latter the Synod begged the Presiding Bishop and Council to consider the possibility of submitting to a provincial synod the quotas proposed for its component dioceses before these are reported to General Convention.

With reference to Social Service Bishop Brewster of Maine enlarged on the treatment of social questions at the Lambeth

Conference; the Rev. Norman Nash gave a brilliant exposition of the position and aims of the Church League for Industrial Democracy; and Mr. Wm. R. Webster of Bridgeport read an instructive paper on Recognition and Reconciliation, with notable statistics concerning increase of wages, etc.

On Religious Education Dr. Thayer urged provincial aid for Church Schools that a diocese alone cannot support. Dr. Gardner with admirable good temper welcomed criticism of the Christian Nurture Series, and begged for aid in preparing courses for small rural schools.

Before a large congregation at the concluding meeting three excellent addresses were made on Religious Education and American Citizenship, Mr. Edward Sargent dealing with the need of Religious Instruction in cooperation with the Public Schools; the Rev. Remsen Ogilby with Religious Education in Preparatory Schools; and the Rev. John Dallas, of Hanover, N. H., and Dartmouth College, with the Church's responsibility to help college men and women.

A resolution was adopted endorsing the work of the Near East Relief, and commending its appeal to our people.

#### BISHOP ROWE'S TWENTY-FIFTH ANNIVERSARY

A MOVEMENT which will arouse nationwide interest has been inaugurated to observe on November 30th the twenty-fifth anniversary of the missionary episcopate of the Bishop of Alaska, and as a fitting thanksgiving for his bishopric, and testimonial of the admiration and love in which he is held, to establish The Bishop Rowe Foundation Fund of \$100,000, the annual income to go to some missionary object in Alaska.

Peter Trimble Rowe was born in Meadowvale, Ontario, Canada, and is a graduate of the University of Toronto. From 1878 to 1892 he had charge of missionary work among Indians and white people along Lake Huron, and from 1892 to 1895 in the Soo country, Northern Michigan. Few men have had early training which so thoroughly fitted them for their life-work. In 1895, when the Church determined to send a bishop to Alaska, he was called.

Bishop Rowe began in Alaska with the same practical devotion that had marked all his former ministry, and which has made him known as the friend of every man—white, Indian, or Eskimo—and the best known and best beloved citizen of Alaska.

In the Arctic winter he has regularly gone on marches of a thousand or even two thousand miles—journeys involving snowshoe trips which experienced men had thought impossible, building his own boat and shooting the rapids; and as the strikes of gold caused a rush of white miners here and there, at Fairbanks, Nome, Cordova, or elsewhere, he has not delayed. The Church has been there as soon as the saloon—sometimes getting there first—erecting hospitals, schools, clubrooms, and churches; placing nurses, teachers, and missionaries in charge; himself an expert with hammer and saw, or seeking out the lonely prospector, the sick and distressed, or following up the Church's children who have emigrated from every State in the Union and from many other parts of the world.

Among Indian and Eskimo, also, the Bishop's name is a household word; and they rejoice at the news passed along that he is on his way for a visit with them—their friend and Father in God.

One touching letter comes from an isolated point in the interior:

"When you come to ———, please you

make big church and help all people get straight in God way. I wait here for you all summer.

"You come here then all this country you make light, and then I be glad. All children and every one want to see you.

"Sure you make light this country if you come, and if you no come every one be too much sorry.

"You help me. Your friend,

"\_\_\_\_\_"

A national committee will have charge both of the celebration and of the memorial fund. Of this committee Bishop Tuttle is honorary chairman; the Bishop of California, chairman; and the Bishop of Oregon, secretary. The Alaska committee includes the Ven. Hudson Stuck (deceased), the Very Rev. G. D. Christian, Juneau; and his Excellency, Governor Riggs. Mr. Stephen Baker, of 40 Wall street, New York, has kindly consented to act as treasurer.

#### NOTES IN RELIGIOUS EDUCATION

THE CHINESE EPISCOPAL CLUB of New York City, a unit of the National Student Council, has elected as its president this year Consul General C. I. Suez, the first Christian consul the Chinese have sent to America. A graduate of St. John's University, and belonging to a family that has been in the Church for more than one generation, Consul Suez is making his influence felt for Christianity in New York City in a very striking way. He it was who arranged for a celebration of the national day of China in the Cathedral of St. John the Divine on October 10th, as reported in these columns.

THE PRESENCE of two students, one from Rice Institute and the other from the University of Texas, proved a desirable innovation at the Synod of the Province of the Southwest. Both students spoke with great enthusiasm and convinced the delegates of the need of work for the students.

THE COMMISSION on the Church School Service League met in the office of the Department of Religious Education, on October 20th, for a three-and-a-half-day session. The commission is to issue from time to time helpful programmes for the six cycles of the League.

Programmes were formulated for Cycles III and V, showing how the prayer, study, work, gifts, and fellowship of the League may be developed in the different fields of service. At its next session the Commission expects to work on programmes for Cycles II, IV, and VI. That for Cycle I was issued in September. Copies of the programmes will be obtainable soon from the Department of Religious Education.

THE TEACHER TRAINING COMMISSION of the department has invited representatives of all the summer schools to attend a conference at 289 Fourth avenue, New York City, on November 4th and 5th, in the interest of a general coöperative policy. At least nine schools will be represented. No more stimulating and powerful agency for the training of leaders exists than the summer schools, and the conference is intended to promote the welfare of this important movement.

A LEAFLET signed by the Department of Religious Education in the district of Spokane, with Bishop Page as chairman, formulates a judgment on the usefulness of the Christian Nurture lessons in small and scattered schools. A uniform system for the small school was under consideration and finally rejected because the Christian Nurture Series was deemed better even for

the small school. They are planning certain modifications to render the series more available for the small school, and all interested may communicate with the Rev. H. I. Oberholtzer, Ellensburg, Washington. They make the following statement:

"It is our conviction that every clergyman who believes in religious education should master the principles and details of the Christian Nurture Series, see that his teachers understand it and learn how to use the various courses, and then supervise the work that is being done. Any efficient system requires work on the part of the clergymen, and we believe that any clergyman who will master the Christian Nurture Series and use it will secure surprisingly good results."

#### BURIAL OF FAMOUS ALASKAN MISSIONARY

A REPORT to Dawson City from Fort Yukon says the remains of Archdeacon Hudson Stuck were interred in a humble Indian cemetery at Fort Yukon beside the bodies of natives among whom he had spent his life. He was buried there at his own request. The service was conducted by Dr. Grafton Burke. The pallbearers were part of the native council who bore the body a quarter of a mile to the grave.

#### FROM LIBERIA

ONE OF OUR missionaries at Cape Mount, Liberia, writes:

"The rains have been unusually heavy this season, and the people were really suffering from lack of food. Now that the swamp rice has been cut, they are beginning to look a little happier. For the last five months everyone in the neighborhood of Cape Mount has been living almost entirely on plums and palm cabbage, even the fish having apparently deserted us.

"Now it is quite funny to see the people's faces break with smiles when they see a man going along with a bag of rice on his head.

"We have been working hard for the Nation-wide Campaign, and the natives in the interior, very interested in the movement, have sent from time to time small sums of money, and a little farm products, to be sold in aid of the fund. Altogether the rector has been able to send about a hundred dollars to the committee in charge of the Nation-wide Campaign.

"At the hospital yesterday morning, we caught a large rat. When it was time to leave for church, the children were surrounding a plate of stewed rat and seemed so extremely loath to leave it that I suggested that each eat her little piece of rat on the way to church. They all departed quite happily munching their dainty morsels."

#### INSTALLATION OF RECTOR AT HOWE SCHOOL

THE NEW rector of Howe School, the Rev. Charles H. Young, was installed on October 31st. The Bishop of the diocese, the Rt. Rev. John Hazen White, D.D., officiated and preached. On Monday, as has been the custom for years, the founders of the school were commemorated. Addresses were given by a member of the alumni, the school, and by the Bishop.

Many years ago, when the present Bishop was rector of a parish in the diocese of Chicago, the rector of the school was a member of the Sunday school. He received part of his preparation for college from his

rector. Later, a part of his training was received at a seminary of which the present Bishop was then head.

This new relationship, accordingly, marks the renewal of a friendship extending over a long period.

#### CONSECRATION OF BUFFALO CHURCH

BISHOP BRENT consecrated All Saints' Church, Buffalo, N. Y., Sunday morning, October 31st. The parish, organized in 1879, has had but two rectors, the Rev. Mr. Hyde and the present rector, the Rev. George Herbert Gaviller, under whose pastorate the parish sold its old site and built a new church in 1914. A gift of a carpet runner for the middle aisle was made at this service by two sisters in the parish.

#### G. F. S. IN THE FIFTH PROVINCE

THE FIRST conference of the Girls' Friendly Society in the Province of the Mid-West under the new Constitution was held in Cincinnati on October 22nd, 23rd, and 24th. Out-of-town delegates numbered twenty-seven, and eight dioceses were represented. On Friday evening, Mrs. J. D. Herron, vice-president for the province, opened the meeting with the G. F. S. prayer, after which the Rev. Frank H. Nelson, D.D., rector of Christ Church, welcomed the conference. Miss Catherine Morrison (Cincinnati) spoke on the Church Service League and the Relation of the G. F. S. to It; Miss Lydia Thieme (Chicago) discussed the question of retaining the interest of the older girls, urging training them to help in establishing new branches and strengthening others. Saturday morning was devoted to sight-seeing, the second session being called at two o'clock. Miss Lydia Thieme was elected secretary, and Miss Ida Walker (Cincinnati) treasurer. Miss Margaret McGuffey, housing referee for the G. F. S. A., spoke on housing as affecting women and girls in industry, and Miss Alice Simrall of Cincinnati spoke on branch programmes. A discussion of the third central rule followed, after which Miss Rosalie Phillips (Cincinnati) presented two motions, both of which were carried. The first of these recommended to every diocesan council in the province a careful study of the amendment to change the rule from a negative to a positive statement, which was passed in Cleveland in October 1919, and will come up at Central Council in October 1921 for the second vote necessary to its acceptance. The second motion opposed the amendment.

The offering at the festival service was sent to Miss Sibley to apply on her pledge of \$500 made in the name of the Girls' Friendly Society, to help save Racine College. At the evening meeting, Miss Jeanette Ziegler, extension secretary, spoke on Extension.

The last speaker was the Rev. Charles N. Lathrop, secretary of the social service department of the Church. He urged a practical rather than a sentimental conception of social service, and commended the efforts of the G. F. S. in bettering the working and housing conditions of women and girls.

The two services of the conference were the corporate Communion in St. Paul's Cathedral on Sunday, with Dean Purves as celebrant, and a festival service in Christ Church Sunday afternoon. Five hundred members and associates, with many banners, made the procession into the church a wonderful sight. Bishop Reese, of Southern Ohio, preached.





**WE CAN SAVE THEM**

**NEAR EAST RELIEF IN ASIA MINOR**

A CONFERENCE on Near East Relief was held recently in Constantinople with about sixty workers attending, including Mr. Vickery of New York, general secretary, just arrived in Constantinople from the Caucasus.

Deliberations centralized in the recommendations of the findings committee, defining the policy of the organization in regard to continuance of its relief work.

Direct relief, it was decided, except for the refugee population, tends to pauperization, and except possibly in the Caucasus, where the food supply is inadequate, should be discontinued. Industrial relief, except as part of the education of orphans, should be terminated as soon as possible. As the medical service is restoring the normal physical condition of the people, it should be continued; but it should soon be turned over to the medical agencies operating before the war, such as the native physicians and the medical institutions. The rescue homes will be carried on because Near East Relief has a responsibility that cannot be shirked for the Armenian women who were imprisoned in Turkish harems. But these victims of deportation will be helped to industrial independence, or restored to their relatives, as rapidly as possible.

A vast field that cannot be abandoned is the care of orphans. The organization is guardian of at least 60,000 destitute children, a number swollen to 110,000 when other children under care of the Near East Relief are included. It is recommended that training for industrial independence of at least 50,000 of these children, with the supplementary feeding of other under-nourished children, be undertaken as a contribution to the future welfare of the Near East.

This modified programme will require large sums through a series of years. The rescue homes will require at least \$120,000 a year for every thousand of women rescued and sheltered; while the annual budget for the orphanages will be at least \$8,000,000, although this total will decrease gradually as the children are released and as industrial efficiency brings self-support.

As President Ohandjanian of the Arme-

nian Republic said to Mr. Vickery on his recent visit to Erivan, capital of Armenia; "These people would not be alive to-day had it not been for American relief."

**THE CHURCH LEAGUE**

THE ANNUAL meeting of the Church League of the Protestant Episcopal Church was held in St. Andrew's parish house, Wilmington, Delaware, on October 20th. The present officers were reelected. Reports of treasurer and secretary made evident a widespread interest in the league. The re-issuing of the Declaration was assigned to a special committee, authorized to restate it if necessary and give it more general circulation. Drs. Floyd W. Tomkins and George C. Foley were appointed to draft suitable resolutions upon the death of the League's first president, the late Rev. Dr. McKim.

The league adopted a plan to federate with several other evangelical societies, interested in maintaining the evangelical character of the Church, and a committee was appointed to confer with similar committees from other bodies upon the preparation and distribution of fresh papers upon the proposed amendments to the Prayer Book. This combination aims to supply information concerning the meaning, tendency, and objects of the proposed changes.

**ORDER FOR CONSECRATION**

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Granville Gaylord Bennett as Bishop Coadjutor of the diocese of Duluth, as follows:

Time: Wednesday, November 17th.

Place: St. Paul's Church, Minneapolis.

Consecrators: The Presiding Bishop, the Bishop of Duluth, the Bishop of North Dakota.

Preacher: The Bishop Coadjutor of Southern Ohio.

Presenters: The Bishop of Minnesota, the Suffragan Bishop of South Dakota.

**"COMMEMORATION SUNDAY"**

A CORRESPONDENT writes calling attention to the following resolution, passed by the last General Convention:

"Resolved, the House of Bishops concurring, That the Sunday falling on or immediately following the 14th of November, being the anniversary of the consecration of our first American bishop, be designated 'Commemoration Sunday', and it is

"Recommended, That on the said Sunday in each year some effort be made loyally to commemorate the beginning of our Church in America."

This resolution ought not to be overlooked in the multitude of claims upon our attention.

**DEATH OF W. H. RODDIS**

THE DEATH of William H. Roddis of Marshfield, Wis., who was perhaps the most widely known and most influential layman of the diocese of Fond du Lac, occurred at his home in Marshfield in the early morning of Saturday, November 6th. Mr. Roddis has been a member of each General Convention since 1910 and has served his diocese and the national Church in many capacities. For a number of years he has been a trustee of Nashotah. Born in Troy, N. Y., January 5, 1844, he lived much of his earlier adult life in Milwaukee, where he was associated with the work and organizations of the

Cathedral. He removed in middle life to Marshfield, where he was engaged in manufacturing and served one term as mayor of the city.

**NEW DEAN OF PORTLAND CATHEDRAL**

THE REV. EDMUND RANDOLPH LAINE, Jr., associate rector of Christ Church, Springfield, Massachusetts, has been elected Dean of St. Luke's Cathedral, Portland, Maine, to succeed the Rev. Dr. Frank L. Vernon.

Mr. Laine is a graduate of Clark University, Worcester, Mass., and of the General Theological Seminary. He was ordained deacon and priest by the Bishop of Western Massachusetts. From 1914 to January 1, 1918, he was in charge of St. Andrew's Church, Ludlow, Mass. On January 1, 1918, he became associate at Christ Church, Springfield, succeeding the Rev. John W. Suter, Jr. From the summer of 1918 until August 1919 he was on leave of absence, serving as chaplain of the 58th Infantry of the American Expeditionary Forces. Mr. Laine was with his regiment in the Meuse-Argonne offensive and eight months with the army of occupation in Germany. On his return he resumed his duties at Christ Church. He has accepted the Deanship of the Portland Cathedral and will probably go there about the first of the year. While at Christ Church he has been the pastor of the young people.

**BEQUESTS**

BY THE will of Mrs. Roger W. Butterfield, recently deceased, the Bishop of Western Michigan receives \$10,000 as a personal gift, and the Woman's Auxiliary is bequeathed \$2,500.

IN THE will of Mary Temple Robinson, wife of R. A. Robinson, a bequest of \$1,000 is made to the endowment fund of St. Andrew's Church, Louisville, Ky. (Rev. John S. Douglas, rector), of which parish she was a member.

**MEMORIALS AND GIFTS**

THE BEAUTY of St. Michael's Church, Bristol, R. I., has been enhanced by a new window, picturing the Adoration of the Magi, given in memory of Samuel S. and Hannah W. Drury by their children, one of whom is the Rev. S. S. Drury, D.D., headmaster of St. Paul's School, Concord.

THE FINE new organ for the chapel of the St. Elizabeth Home, Providence, R. I., dedicated by Bishop Perry on the afternoon of Sunday, October 24th, is the gift of Miss Helen G. Chase in memory of her parents Frederick A. and Harriet H. Chase. The cost of installation was paid from a fund raised by the members of the Home and their friends. The chapel was crowded to its utmost capacity for the service.

ON SUNDAY, October 24th, in Trinity Church, Woburn, Mass. (Rev. Luther L. Weller, rector), a jeweled brass processional cross was blessed and used for the first time. The Cross is inscribed:

"To the Glory of God,  
and in loving memory of  
JOHN P. AND ROBERT GIVEN."

These brothers were among the incorporators of Trinity parish in 1867; and the cross was presented by their sons. Two grandchildren were baptized at this service.

ON SUNDAY, October 24th, there was a service of benediction of the memorial chimes at All Souls' Memorial Church, Washington, D. C. The chimes proper were given by Mary Kirtley Lamberton in

memory of her father, Rear-Admiral Benjamin P. Lamberton, U. S. N., and of his wife Elisabeth Stedman Lamberton. The cost of their installation (\$1,400) was met by the people of the community, chiefly by contributions in memory of some departed one. The chimes were put in by J. C. Deagan of Chicago. Mrs. John Miller and her son Allison N. Miller have given the \$500 required to put in the Westminster clock and automatic chimes device in memory of husband and father. An address on the sentiment and religious influence of chimes was made by the associate rector.

A FUNERAL PALL of heavy black silk, with an appliqued cross of violet brocade, edged with dull gold cord, was blessed by the rector of Trinity Church, Waterbury, Conn., on October 10th, in memory of Isabel Ross Wilton, a devoted communicant of the Church. On All Saints' Day, the rector blessed a silver tray, on the front of which is the sacred monogram in relief, and beneath it, engraved:

"Lord, I have loved the habitation of Thy house, the place where Thine honor dwelleth."

On the reverse side is:

"In loving memory of LAURA E. BITTZ, entered into Paradise March 24, 1919."

During the past year a red chalice veil and burse have been given in memory of a member of the altar guild, and a silver ciborium, a thank offering for the safe return from France of a young officer, a member of the parish.

ON THE Sunday within the octave of its patronal day the parish of All Saints', Orange, N. J., held a service of blessing for a pair of memorial windows erected by his father, in memory of Archer R. Robinson Trench of the Canadian Field Artillery. Of colored and stained glass of great beauty, the windows are from the studios of the Montague Castle-London Co., of New York. In one window is found the figure of the Divine Lord, who gave His life for the world. He stands against a background of the vine—"I am the true vine, My Father is the Husbandman"—in the act of blessing the English proto-martyr St. Alban of Verulam. A third figure is that of St. George, the patron saint of England, who, like St. Alban, gave his life for the faith. The figures of St. Alban and St. George are massed against a background of laurel, the symbol of victory.

TWO EUCHARISTIC candlesticks have been presented to St. John's Church, Madeira, N. Y., by Dr. Milton E. Bork of Grace parish, Buffalo, where the rector of St. John's was a former associate rector.

A NEW tabernacle door has recently been installed in All Souls' Chapel, St. Matthew's Cathedral, Dallas, Texas. The door is of heavy bronze, with raised design showing the chalice and host, and the following quotation: "*Et Verbum Caro Factum Est Et Habitavit in Nobis*". Below is the inscription:

"In loving memory of their son  
WALTER SHERMAN KEELING,  
Lieut. U. S. A. Air Service.  
November 5, 1898—September 10, 1918.  
from  
Mr. and Mrs. E. B. Keeling.  
R.I.P."

A new silver-gilt ciborium also recently given for use in the tabernacle bears the inscription:

"In Memoriam  
CECIL JAMES HUMPHREYS,  
Lieutenant-Royal Flying Corps  
Died in Service  
Monday, July 15, 1918.  
R.I.P.  
Given by  
Mary Elizabeth Cochran  
Whitsuntide-1920."

## ALBANY

RICHARD H. NELSON, D.D., Bishop

### Dedication of Parish House—The Mercer-Hadley Mission in Albany

THE DEDICATION of the new parish house of St. Paul's Church, Albany, took place on All Saints' Day, immediately after the morning service. The dedication service was conducted by the Ven. Roelif H. Brooks, rector of the parish, and the bronze tablet bearing the following inscription was unveiled:

"This Parish House is erected  
to the Glory of God  
through the service of man  
in loving memory of  
GEORGE POWERS WILSON  
and  
HELEN LOUISA HEWSON  
his wife  
by their daughter  
Paulline Hewson Wilson  
All Saints 1920."

Mr. and Mrs. Wilson were long beloved members of this parish. Mr. Wilson was a vestryman from 1884 to 1895 and a warden from 1895 to 1918.

The new building adds a choir room, chapel, a guild room, a recreation room, and a study for the curate, and also makes possible remodeling the old parish house to provide a model kitchen and an enlarged school room.

IN THE Mercer-Hadley mission recently held in St. Paul's Church, Albany (Ven. Roelif H. Brooks, rector), there is not a doubt that each person who attended was definitely and consciously helped. The services were simple and dignified, and in listening to the addresses, one was impressed by their sincere purpose and by the sense of confidence inspired through their faith in Christ. Mr. Mercer, of wide experience in all the strata of social life, has peculiar ability to render self-critical every man, woman, and child before whom he speaks. He presents not a ruthless condemnation of the pleasures of life, both good and evil, but rather, a sane, critical examination of the problems of sin, and through stirring stories from his varied experiences he brings one to the realization that Christ is indeed the Saviour. The talk he gave for women and girls was really remarkable. Though he discussed the problems of the young girl with absolute frankness, he approached the subject so cautiously and with such evident earnestness as not to offend even the most sensitive. On the last day Mr. Mercer and Mr. Hadley each told his own story. There is a practical Christian work, appealing not to sympathy and emotion, but rather to the natural desire for what is right, clean, and Christ-like.

THE SPIRITUAL OVERSIGHT of St. Stephen's, Delmar, formerly in charge of the Dean of the Cathedral, Albany, has been committed to Archdeacon Brooks.

## ARKANSAS

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

### At the University—Diocesan Statistics—Cornerstone Laid at Marianna

WORK AMONG the students in the University of Arkansas at Fayetteville under the rector of St. Paul's parish, Fayetteville, the Rev. C. P. Parker, is going forward nicely, considering the inadequate plant. More students are enrolled in the University this year than at any previous time. Mr. Parker has been diligent greeting the students, meeting most of the trains which brought them into Fayetteville. This work is one of the most important in the diocese, hundreds of Arkansas young men

and women getting their first impressions of the Church in the University town. Bishop Saphoré is a former rector of St. Paul's parish.

THE DIOCESAN JOURNAL for 1920 contains some interesting statistics. The amount raised for all purposes in 1919 was the greatest in the history of the diocese, totaling \$101,327.97. The number of communicants is estimated at 4,900. The diocese has three bishops, the largest complement of episcopal aid in the American Church; 21 priests, 9 postulants, and 18 lay readers. The value of Church property is estimated at considerably over half a million dollars. The Rev. A. E. Lyman-Wheaton is secretary of the diocese.

THE CORNERSTONE of St. Andrew's Church, Marianna (Rev. C. C. Burke, rector), has been laid with appropriate ceremonies. Bishop Winchester officiated. The cornerstone bears the simple inscription, "One, Holy, Catholic, Apostolic Church", and is made of native Arkansas marble.

THE REV. AND MRS. JOHN BODEN, of Christ Church parish, Little Rock, gave a reception on November 3rd in the handsome two-story brick edifice recently acquired as a rectory by Christ Church parish. This parish is being given a thorough reorganization by the rector and his assistant, the Rev. Frank W. Gee. It now has 1,000 baptized members and its reorganization will make for greater efficiency for the whole diocese.

THE MISSIONS near Winslow, under supervision of the Rev. E. T. Mabley, warden of the Helen Dunlap Memorial School, are making satisfactory progress. Mr. Mabley now has helping him two or three young men who are looking forward to holy orders.

BISHOP WINCHESTER has returned much rested to the diocese after several weeks spent in Clifton Springs, New York, recuperating from the shock and injury of an automobile accident early last summer.

GRACE MISSION at Wynne, and the mission at Blytheville, now have regular services.

THE NINTH number of the second volume of the *Southwest Churchman*, edited by Bishop Demby in the interest of the colored work, appears this month in a more attractive form, and about twice its former size, laying special stress upon the colored communicants entering the Nation-wide Campaign.

THE SECOND annual convocation of colored Churchmen of the diocese meets in St. Mary's Church, Hot Springs, from November 21st to 23rd.

THE HELEN DUNLAP Memorial School at Winslow (Rev. E. T. Mabley, warden), has had a most auspicious opening for the year with twenty-six girls enrolled. The work in the school and about Winslow (which is also a summer resort) is progressing. Last summer the school chapel was well filled each evening for the vesper services.

BISHOP DEMBY is anxious to open up a community center and playground in the south part of Little Rock on the property of St. James' mission. He is seeking funds and hopes that by the first of the year he may have established classes there in domestic science and arts, with lecture talks on civics, industry, hygiene, and sanitation. The Bishop is relying partly upon a resolution passed at the last diocesan council calling for an offering for his work in every parish and mission.

**BETHLEHEM**

**ETHELBERT TALBOT, D.D., Bishop**

**Woman's Auxiliary**

THE AUTUMN meeting of the Woman's Auxiliary of the archdeaconry of Scranton was held on October 26th and 27th, at St. Paul's Church, Montrose (Rev. Wallace Martin, rector). On Tuesday the Rev. George A. Green gave a fascinating account of the work of the Seamen's Church Institute. On Wednesday, Mrs. W. A. Lathrop, vice-president, presided over the business meeting at 10:00 A. M. The president's address was delivered by Miss Laura L. Ruddle, of East Mauch Chunk. Other speakers were Mrs. W. E. Bates on Looking Forward; Miss M. L. Farrer on the United Thank Offering; Mrs. A. M. Hildebrand on the New System of Box Work; Miss Margaret Maurice on the Church Periodical Club. A talk on Church Work Among the Indians was given by Miss Margaret L. Elliott, of Cannon Ball, North Dakota. After luncheon the new executive secretary of the Bishop and Council, the Rev. Harvey P. Walter, gave an address on Porto Rico and the Nation-wide Campaign.

**CENTRAL NEW YORK**

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

**Changes in Personnel—Improvements—Standard for Clergy Salaries—Parish Anniversary**

A NUMBER OF CHANGES in the personnel of the diocese are taking place this fall. The Rev. F. S. Eastman, rector of Grace Church, Carthage, will soon take charge of a parish in Salem, Ohio; the Rev. A. E. Dunham, engaged in supply work since his resignation of Trinity Church, Fayetteville, will take up work in Florida; the Rev. E. S. Middleton, locum tenens in St. Mark's, Syracuse, during the war, has accepted a parish in Dallas, Texas; and after an interim of six months, St. Mark's, Syracuse, will have as its rector, the Rev. Percy T. Fenn, D.D.

A NEW heating plant has been placed in St. James' Church, Clinton (Rev. Robert J. Parker, rector), and the church and other parish buildings have been repainted. Considerable improvement, including a new heating plant, has been made in the Church of the Good Shepherd, Oriskany Falls, a mission of St. James'.

THE DIOCESAN COUNCIL has appointed the Archdeacon and the executive secretary a committee to establish a standard for clergy salaries in missionary districts. One difficulty the committee encounters is that the salaries of the parochial clergy are in many cases below the proposed missionary standard.

DURING THE octave of All Saints, the Church of the Good Shepherd, Binghamton (Rev. H. C. Staunton, rector), celebrated its fiftieth anniversary. On Sunday, October 31st, at the first evensong of All Saints' Day, Bishop Fiske was the special preacher, and was also celebrant at Holy Communion at 7 A. M. on All Saints' Day. On Thursday evening, at a social evening and entertainment for members and friends, the Rev. H. P. LeF. Grabau, a former rector, Mr. Thomas J. Mangan, and Mrs. Anna F. Stone spoke of earlier days in the parish. On Friday the rector celebrated at a requiem Eucharist, assisted by the Rev. H. P. LeF. Grabau. Saturday morning there was a children's service, special programme and luncheon; and the festival closed on Sunday, November 7th, with Holy Eucharist and sermon by the Rev. H. P. LeF. Grabau.

GRACE CHURCH, Syracuse (Rev. H. G. Coddington, D.D., rector), will celebrate its 50th anniversary on December 5th. Bishop Olmsted and Bishop Fiske will take part.

A QUIET DAY for men and women was conducted by the Rev. Spence Burton, S.S.J.E., in Trinity Church, Syracuse, on October 29th, with about forty present.

THE MEN'S CLUB of Trinity Church, Syracuse (Rev. A. A. Jaynes, rector), had their first dinner of the season in October, the speaker being Prof. C. H. Richardson of Syracuse University.

THE ROME COMMANDERY of Knights Templar attended service in St. John's Church, Oneida (Rev. S. R. MacEwan, rector), on the eve of All Saints' Day:

THE REV. SPENCE BURTON, S.S.J.E., preached to the Girls' Friendly Societies of Utica and vicinity on October 25th, and later in the week conducted retreats in St. George's, Utica, and Trinity Church, Syracuse.

THE BROTHERHOOD of St. Andrew of Emmanuel Church, Elmira (Rev. L. E. Ward, rector), has undertaken special missionary work at Greatsinger's Corners. In this small settlement of twenty-seven families, with many children, no religious services of any kind have been held before.

A DRIVE for \$150,000 for St. Luke's Hospital, Utica, has just been launched. Mr. T. R. Proctor is chairman, and Bishop Olmsted is a member of the executive committee.

THE WOMAN'S AUXILIARY of the second district held a two days' institute on October 21st and 22nd at Grace Church, Utica, conducted by Miss Laura Boyer, organizing secretary from New York City, whose subject was The Survey. In the evening an address was given by the Rev. E. C. Tuthill. Bishop Olmsted led in the opening and closing devotions.

BISHOP OLMSTED is a member of the committee of one hundred which will select a commission of five to conduct impartial investigation into conditions in Ireland.

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## CONNECTICUT

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

Girls' Friendly Society—Bishop and Clergy—  
Community Recreation—Death of Judge  
Seymour

THE COMMITTEE of the New Haven Girls' Friendly Lodge, by way of an experiment, will open for November the Lodge at 82 Trumbull street in that city as a girls' center and rest room from 5:30 until 7:45 each day. On Sunday afternoons from four to six the committee will serve afternoon tea to all visitors. An associate hostess will be present each evening.

THE BISHOP desires to meet the clergy of the diocese in groups in the several archdeaconries. He has invited the clergy of the New Haven archdeaconry to meet him in Trinity parish, New Haven, on Tuesday, November 8th, when he will celebrate the Holy Communion and afterwards give an account of the Lambeth Conference. In the afternoon in Trinity parish house the Bishop will address an open meeting of the clergy and people on some of his experiences in England during the summer.

A NEW VENTURE in community service in which all the local Churches and religious institutions are asked to cooperate is the New Haven Community Service Play School, to be inaugurated during the weeks of November 8th to 19th. The object is to increase interest in games, dramatics, and other forms of healthful recreation among men and women, and also to furnish leaders with recreation material for gatherings of any kind. It is hoped that this school will in part solve the problem of how to interest young people in wholesome week-day recreation.

IN THE death of Judge Morris Wodruff Seymour the diocese has lost a faithful Churchman and the state a man of large prominence. Born in Litchfield, where he died, he was one of a family which had meant much to the Church. His brother, the Rev. Storrs O. Seymour, who died a few years ago, was for many years rector of St. Michael's Church in that town and president of the Standing Committee. Judge Seymour was the first chancellor of this diocese, resigning only with failing health. During his public life he held many offices, among which were those of state senator, member of the State Reformatory Board, and member of the State Prison Board of Pardons. At the time of his death last month Judge Seymour was president of the Connecticut Society Military Order of Foreign Wars, Connecticut Colonial Wars, vice-president of the Connecticut Society of the Cincinnati and of the Connecticut Historical Society. Funeral services were held on the 23rd and burial was in the cemetery of the Church.

## DALLAS

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

Bishop Garrett's Birthday

ON OCTOBER 31st, special services were held at St. Matthew's Cathedral in honor of the eighty-eighth birthday of Bishop Garrett, which occurred on November 4th. Bishop Garrett, following a custom of many years, was the special preacher at 11 o'clock. The Bishop came to Dallas in 1874. In the forty-six years since then he has become known throughout the country as Churchman, scholar, orator, and educator, not only the spiritual pastor and beloved head of the diocese, but a national figure in the Church.

## DELAWARE

PHILIP COOK, D.D., Bishop

Woman's Auxiliary—Bishop and Mrs. Cook—  
Christ Church, Delaware City

THE ANNUAL meeting of the diocesan Auxiliary was held in Immanuel Church, Wilmington, on October 21st. Bishop Cook was celebrant and preacher. The following officers are among those elected: President, Mrs. John P. Saulsbury, of Dover; Secretary, Mrs. Wm. H. Beacom.

BISHOP COOK and the Rev. R. W. Trapnell were speakers at a masonic George Washington commemoration dinner in Wilmington on November 4th, when 1,200 guests were present. The invocation was made by the Rev. Thomas V. Wingate.

A PUBLIC RECEPTION was given to Bishop and Mrs. Cook at the Hotel du Pont on November 10th.

THE CHURCH CLUB of the diocese has issued invitations for a dinner at the Hotel du Pont on November 23rd. The Bishop will be the guest of honor.

SUNDAY, October 31st, was a red letter day for Christ Church, Delaware City. This church, in the absence of a rector, has maintained services and a Sunday school, largely through the efforts of Mr. Wm. B. Jester, a lay reader. The church has recently been redecorated, and a new lighting system installed. It was opened again on October 31st with a celebration and sermon by the Bishop in the morning, and a service in the evening under direction of the Rev. Joseph H. Earp, assisted by the Rev. George S. Gassner, D.D., and the Rev. P. L. Donaghy. The sermon was preached by the Rev. Benjamin F. Thompson, of Dover. The Methodist congregation of the city attended in the morning, and the Presbyterian congregation in the evening.

"OLD CHRIST CHURCH," near Laurel, dating from 1771, was opened for the usual semi-annual service on October 24th. The service marked the Bishop's first official act in the diocese, he being celebrant and preacher. The clergy and choirs from nearby parishes, with members of the congregations, attended either the morning or afternoon service. The old church, mother of all the work in that part of the diocese, is now under the care of the Rev. F. A. Parsons, rector of St. Philip's, Laurel.

## EAST CAROLINA

THOMAS C. DARST, D.D., Bishop

Church Club of Wilmington—Convocations

CLERGYMEN and laymen of near-by missions were invited by the Church Club of Wilmington to attend the October meeting, held in the parish hall of the Church of the Good Shepherd (Rev. Frank D. Dean, rector). Bishop Darst made an inspirational address. The visitors expressed de-

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THE CONVOCATIONS of Wilmington and Edenton are meeting this week, the former in the Church of the Good Shepherd, Wilmington, on November 11th and 12th, the latter in Belhaven, on November 9th and 10th.

**KANSAS**

JAMES WISE, D.D., Bishop

Commission of Student Workers—The Bishop's Anniversary—Grace Cathedral—Healing Missions

THE COMMISSION of Student Workers of the diocese met in St. Peter's Church, Pittsburg, on October 12th. After shortened evensong, the chairman, the Rev. Carl Nau, gave welcome, and also spoke on the needs of the Commission. Reports were made for Lawrence, Manhattan, Emporia, and Pittsburg. The key note was struck by two addresses from students present, Mr. Bennett of the Kansas University and Miss White of the Kansas State Normal at Emporia, both of whom spoke on The Relationship of the Faculty and Parish Church to the Student. Mr. Bennett said: "At Lawrence students must be interested by students, for it has been demonstrated many times that a few students can accomplish in a few weeks what the older Faculty men have failed to do in several years. The student does not expect the faculty member to meet him at the Church door or call him by his first name. The faculty can be the means of suggesting by their attitude in the class room and in a practical way, that the Christian life is worth something. A student, impressed by a teacher will seek out than man's Church to see where his belief comes from. Students cannot be driven; they are not willing to have anything hammered at them."

Professor Conover of the agricultural college at Manhattan spoke on the Relationship of Church and Student. Next morning after the Holy Communion, the business session was held. The papers were of great interest. The personnel of the Commission, again changed, now is composed of the student pastor and one faculty member with one student from each of the four student centers. The synod of the United Presbyterians was meeting in Pittsburg, and greetings were exchanged. Dr. Brandenburgh of Kansas State Normal spoke on The Influence of Sacred Literature in the Curriculum of the College Student. The Commission meets in Manhattan next spring.

BISHOP AND MRS. WISE returned the middle of October from their European trip. After the Lambeth Conference they traveled through England, Scotland, France, Italy, Switzerland, and Belgium. October 28th was the Bishop's fourth anniversary. As he was at the session of the House of Bishops on that day, he celebrated in the Church of the Holy Communion, St. Louis, where he was consecrated, and of which he was then rector.

GRACE CATHEDRAL, Topeka, is advertising in the moving picture houses with films of the parish, such as the Girls' Friendly Society cottage; the choir and procession; Bethany College and the girls leaving for the Cathedral, and pictures of the grounds. These pictures, run three times daily, a week in each house and then transferred to a second house, are very beautiful and have attracted wide attention. Printed material acquaints non-Churchgoing people with the cause of the Gospel of Christ. It is planned to run these pictures for a year.

THE HEALING MISSIONS are being continued in the Cathedral with considerable success and the clergy staff are making a house to house visit on all who have registered. The impression is decidedly good. The plan is to have these services every other Sunday afternoon. A special pamphlet has been printed.

A UNIT OF the National Student Council has been formed by the college students attending the Church of St. Andrew (Rev. Carl W. Nau, rector), in Emporia.

**KENTUCKY**

CHARLES E. WOODCOCK, D.D., Bishop

\$50,000 Fire at Church Home—Entertainment for the Provincial Synod

WHAT MIGHT have been a very disastrous fire occurred Friday of last week at the Church Home and Infirmary, Louisville. Flames on the roof were discovered by somebody passing who promptly sent in an alarm. The cook with great presence of mind rang the dinner gong and all of the aged inmates came promptly to the dining-room on the ground floor, thus avoiding a panic. Neighbors and the police did prompt and efficient work in assisting or carrying out the elderly, blind, and infirm. Special mention should be made of the faithful employee who operated the elevator, in spite of increasing smoke, until the last of the old people had been carried down in safety. Immediately upon the return of the Bishop, a meeting of the board of trustees was held. The roof was entirely destroyed, and there was considerable damage from water. The loss has been estimated at \$50,000. A special committee has been appointed to have the loss adjusted quickly and report back to the board for final action. It is estimated that at least two months will be required to put the building in habitable shape, and in the meantime the eighty residents are being cared for at other institutions and in private homes.

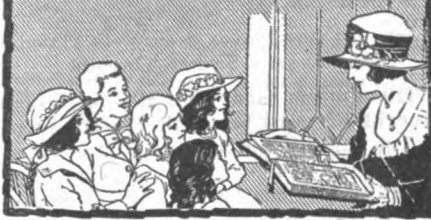
LOUISVILLE has for some months been making careful and complete arrangements to entertain the synod of the province on November 16th to 18th. Lieutenant-Governor Ballard, general chairman, has an efficient corps of assistants. As a large medical convention and other smaller gatherings are scheduled for the same week and the fall racing season is also in progress, the hotels have cancelled all reservations and announced that no rooms can be held for the committee. Thus practically all

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delegates and visitors must be entertained in private homes; this however was the plan in most cases anyway and there is no doubt that Kentucky's far famed hospitality will be amply demonstrated. The committee has provided a series of pre-synod meetings, chiefly in the interest of religious education.

**LONG ISLAND**  
**FREDERICK BURGESS, D.D., Bishop**  
 Companions of the Holy Saviour

THE GENERAL CHAPTER of the thirty-seventh year of the congregation of the Companions of the Holy Saviour was held at St. Saviour's, Maspeth, N. Y., on October 19th. Six companions were present. The annual retreat began the same day and was conducted by the reverend master. During the past year three new members have been received.

**LOS ANGELES**  
**JOSEPH H. JOHNSON, D.D., Bishop**  
**W. BERTRAND STEVENS, Ph.D., Bp. Coadj.**  
 County and City Mission Society—In Honor of  
 Bishop Stevens—Students Organize

THE COUNTY and City Mission Society brought its work before the Church people of Los Angeles and vicinity by the unique method of a complimentary reception supper in the parish house of St. Paul's Pro-Cathedral on October 27th. The honor guest was Bishop Stevens. After supper there was a community sing, followed by addresses from the Very Rev. William MacCormack, D.D., Bishop Stevens, and the Rev. V. D. Ruggles, on the society's work. The Rev. Alfred M. Smith, a former chaplain of the society, told of his present work with the Philadelphia City Mission. George M. Wiley described his lay services in the jails, while Walton J. Wood, public defender of the county, told of his labors and their relation to the society. The Rev. Byron Holley spoke on behalf of the Nation-wide Campaign.

THE FIRST function given in honor of Bishop Stevens after his consecration was a parish dinner at St. Luke's Church, Long Beach (Rev. A. G. H. Bode, rector), on October 14th. Over two hundred sat down, the rector acting as toastmaster. The address of welcome was given by the senior warden, Mr. J. W. Tucker. In response Bishop Stevens spoke on the Nation-wide Campaign. Bishop Stevens confirmed his first class at St. Paul's Church, San Diego, on Sunday, October 24th. A class of twenty-two, the second class this year, was presented by the rector, the Rev. Charles L. Barnes. Bishop Stevens preached.

THE FIRST regular meeting of the Episcopal Club of the University of Southern California at Los Angeles was held on October 22nd. Bishop Stevens spoke of the Church's need of the college man and woman. The Rev. Stanley T. Boggess told of the National Student Council, to which the club voted its support. A plan of corporate communions was also developed. Although the University is a Methodist institution it numbers a great many Churchmen among its 2,000 students.

**MINNESOTA**  
**FRANK A. MCELWAIN, D.D., Bishop**  
 Parish Anniversaries—St. Luke's, Minneapolis—  
 Pipe Organs—Christian Nurture Series

THE REV. W. S. HOWARD recently celebrated his eighth anniversary as rector of Christ Church, the old mother parish of St. Paul, and was guest of honor at a reception given by his parishioners on Octo-



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ber 26th. During his rectorship Christ Church, as a downtown parish subject to losses by removals, has not only stood its ground but has also demonstrated that it is possible for a downtown parish to carry on aggressive and successful work. The parish has doubled the number of its communicants in those eight years, and greatly increased its financial support.

A RECEPTION was given to the Rev. G. G. Bennett, Bishop Coadjutor-elect of Duluth, and to Mrs. Bennett by the parishioners of St. Paul's parish, Minneapolis, at Dayton's Tea Rooms in Minneapolis on November 2nd.

ALL SOULS' CHURCH, Sleepy Eye (Rev. C. W. Baxter, priest in charge), celebrated the thirtieth anniversary of its opening on All Saints' Day. The programme of the day included morning and evening prayer, the Holy Communion, sermons and addresses by the Rev. W. L. Johnson of St. Peter and Mr. C. D. Murray, and a parish supper served by the ladies' guild.

THE REV. FATHER McVEIGH HARRISON, O.H.C., conducted a successful mission at the Church of the Messiah, St. Paul (Rev. C. C. Rollit, D.D., associate rector), from October 10th to 24th.

THE CHURCH HOME of Minnesota has now moved into its newly acquired quarters on Feronia avenue in St. Paul. A special gift of \$10,000 for maintenance has recently been announced.

A FOLDER issued on behalf of the Nationwide Campaign by St. Luke's Church, Minneapolis (Rev. F. D. Tyner, rector), indicates remarkable progress since this parish was founded as a mission Sunday school in 1911. The communicants and Church school enrollment have more than doubled since 1917, the church plant has been thrice enlarged, the parish is working on a budget of \$8,000 this year, and the gift of an automobile to its rector makes possible regular services at the Sheltering Arms and at Douglas Chapel in North Minneapolis, besides occasional hospital services and frequent visitations. The parish is planning a budget of \$11,000 for the coming year.

THE CATHEDRAL of Our Merciful Saviour, Faribault, has recently spent \$3,000 in rebuilding and modernizing its pipe organ. The work was done by J. S. Austin of Minneapolis.

ST. PAUL'S-ON-THE-HILL, St. Paul (Rev. E. H. Eckel, Jr., rector), has purchased the old Hook and Hastings organ, now in St. Paul's Cathedral, Detroit, Mich., and soon to be replaced by a costly new instrument. The Austin Organ Co. will place the Hook and Hastings instrument in St. Paul's Church about the first of the year.

THE CHRISTIAN NURTURE SERIES is used by an increasing number of Church schools in this diocese, and encouraging reports of growth and progress have been received this fall. St. Paul's Church School in St. Paul, which before the introduction of the series had an enrolment of 70 officers, teachers, and scholars, now has an enrolment of 165. The average attendance has trebled in a little over two years.

**MISSOURI**

DANIEL S. TUTTLE, D.D., Bishop  
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Cathedral Anniversary

CHRIST CHURCH CATHEDRAL, St. Louis, observed its 101st anniversary between November 1st and 8th. A reception for the diocese, celebrations of the women's and

girls' clubs, and guilds, and a corporate Communion on All Saints' Day, marked the week. Dean Carroll M. Davis is now in his thirty-first year of service at the Cathedral. The former Dean, the late Rev. Montgomery Schuyler, was for forty-two years head of the parish.

**NEWARK**

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

Mission and Patronal Festival

A SUCCESSFUL mission was conducted by the Order of the Holy Cross at all Saints' Church, Orange, N. J., from October 10th to October 24th. The missionaries were the Rev. Karl Tiedeman and the Rev. Joseph Smyth. On November 7th the parish celebrated its patronal festival, the Rev. Arthur Whipple Jenks, D.D., being the preacher. At this service two memorial windows were blessed by the rector, the Rev. Clarence M. Dunham, in memory of Archer R. Robinson French.

**NEW HAMPSHIRE**

EDWARD M. PARKER, D.D., Bishop

Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary held its annual meeting in Concord, when explanations of the Church Service League and the method of forming a parish unit were presented by Mrs. Chase of the Massachusetts Auxiliary and the Rev. W. S. Emery. At the full business meeting Mrs. Ida C. Humphrey was elected president and Miss Margaret Emery corresponding secretary. Three members of the diocesan Bishop and Council were also elected, and Mrs. Humphrey was chosen president and Mrs. William Porter Niles secretary-treasurer of the diocesan council of the Church Service League.

**NORTH CAROLINA**

JOSEPH B. CHESHIRE, D.D., Bishop  
HENRY B. DELANY, D.D., Suffr. Bp.

Parochial Mission at Mt. Airy and Walnut Cove

A NINE DAYS' MISSION was recently held at Trinity Church, Mount Airy, and Christ

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Church, Walnut Cove (Rev. J. R. Mallett, priest in charge). Attendance at each place grew steadily, until seating capacity was taxed to the utmost. The missions culminated on the evening of the Twenty-second Sunday after Trinity when Bishop Cheshire, after the baptism of adults, administered confirmation. The missionary was the Rev. Dr. F. J. Mallett.

**NORTHERN INDIANA**

JOHN H. WHITE, D.D., Bishop

**Conference on Church Work—Church Service League**

A TWO-DAYS' conference on Church work was held in St. James' Church, South Bend (Rev. Robert J. Long), on October 25th and 26th. The meetings were for (1) young people, (2) the clergy, and (3) general, but more especially for the Woman's Auxiliary. At a supper at the Y. M. C. A. a diocesan society was organized. Mr. John Myers, of the young people's society of St. James', presided and the Rev. Charles H. Young, rector-elect of Howe School, made the address. About one hundred attended. At a conference on social service on Monday afternoon, Miss Kathlyn Moore, director of charities in Evanston, led the discussion. On Tuesday, the Rev. McVeigh Harrison, O.H.C., spoke on Making a Meditation, and Dean White of Cleveland on the Expanding Work of the Church. On Monday the Rev. Charles H. Young pointed out new fields of Church work, dwelling especially on Americanization, rural and college opportunities. Dean White conducted a service for children. Canon Reade spoke on social service in regard to Churchmen. Bishop McCormick gave an account of the Lambeth Conference. The principal service, held on Monday evening, was of a missionary nature. The combined choirs of several parishes with an orchestra shared the service, at which Bishop Anderson preached.

THREE DISTRICT meetings of the Church Service League were held on October 3rd, 4th, and 5th; in Trinity Church, Ft. Wayne, Trinity Church, Logansport, and St. Andrew's Church, Valparaiso. The new method for women's work was presented and discussed. Miss Matthews told of the work as related to the general Church, and Mrs. W. T. Brackenridge, Mrs. W. J. Lockton, and Mrs. G. W. Gardner also spoke. The Bishop, the last speaker, commended the Nation-wide Campaign and urged increased activity in its support.

**OHIO**

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

**Church Normal School—Numerous Confirmations on Parish Anniversary**

THE CLERICUS of Cleveland recently appointed a committee to take up the question of a normal school for the Church school teachers, and at Trinity Cathedral, October 25th, the first meeting of a school for training teachers using the Christian Nurture series was held. Several parishes were represented and there was an attendance of sixty-two. The plan is to have a meeting on the fourth Monday of each month throughout the school year, with a conference for each course, under a competent leader. This is a regularly organized body, with the Rev. Frederick G. Harkness as president, and Miss Mary Goff, educational secretary of Trinity Cathedral, as secretary.

ON SUNDAY, October 24th, sixty-two persons were confirmed in St. Stephen's Church, East Liverpool, the largest class confirmed at any one time in nearly a century of par-

ish life. The parish also commemorated the twentieth anniversary of the present Church and appropriate addresses were made by Bishop DuMoulin in the morning and the Rev. G. F. Patterson in the evening.

**QUINCY**

EDWARD FAWCETT, D.D., Bishop

**Daily "Community Celebration" at Peoria—Church Students**

AT ST. PAUL'S CHURCH, Peoria, a daily "community" celebration of the Holy Eucharist has been established, the service being taken in turn by the three priests of the city, the Rev. H. L. Brown, rector of St. Paul's, and the rectors of St. Andrew's and St. Stephen's parishes, who are working under special direction of the Rev. Mr. Brown as Rural Dean of Peoria.

A CHURCH CLUB, composed of men and women students of Knox and Lombard Colleges, has been organized at Grace Church, Galesburg (Rev. W. D. Foley, rector). The club meets Sunday evenings, with programme of music, popular talks, and sociability, followed by compline.

**RHODE ISLAND**

JAMES DEWOLF PERRY, JR., D.D., Bishop

**All Saints' Church, Providence**

ALL SAINTS' CHURCH, Providence, has had its vestibule repainted and decorated, and the walls retinted after the penetrating storms of last winter. It has been made more comfortable by installation of a new heating plant at considerable cost. The over-worked rector needs an assistant, but felt that these improvements were the more necessary.

**SOUTHWESTERN VIRGINIA**

ROBERT CARTER JETT, D.D., Bishop

**Executive Board**

AT THE monthly meeting of the Executive Board, at Roanoke, on October 15th, the chairman of the Nation-wide Campaign gave a most interesting report. It was decided to have preaching missions before December 5th, to be preceded by cottage prayer meetings. The treasurer is much gratified at the prompt payment of subscriptions. It was decided that the financial obligations hitherto carried by the old convocation of Southwestern Virginia should be taken over by the Board so as not to further tax the parishes. The Rev. C. E. Hughes proposed the founding of a home for children in the archdeaconry, and a committee was formed to report on the matter at the next meeting.

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*"All things come of Thee, O Lord,*

*And of Thine own have we given Thee."*

### The Parable of the Talents

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one went and digged in the earth and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoned with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, Thou deliverest unto me five talents; behold I have gained beside them five talents more.

21 His lord said unto him, **Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord.**

22 He also that had received two talents came and said, Lord, thou deliverest unto me two talents; behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, **Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:**

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have in abundance; but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

*St. Matt. 25: 14-30.*



## STEWARDSHIP

"Behold, I have gained five talents more!" The words of the faithful servant strike a note of triumphant joy. His lord had given him his five talents and he was turning them back with five talents "beside them" for his master.

On the other hand, the first thing the unfaithful servant did was to make excuses. He realized he had been unfaithful and immediately sought to remove the blame from himself.

There is nothing remarkable in the acts of the two faithful servants; nothing remarkable in the act of him who was not faithful. Three servants were given definite tasks to perform. Two measured up and one was found wanting.

Each one of us has been given talents, each "according to his several ability," money, time, influence, skill.

Can we say with the faithful servants, "Behold, Lord!" and know the full joy of a stewardship fulfilled? Or must we make excuses, being unwilling to admit that "we have not done those things which we ought to have done?"

Can we say, "Of Thine own have we given Thee" in the same joyful tone as the two faithful servants, knowing deep in our hearts that the joy verily is ours?

*"It is required in stewards, that a man be found faithful."*

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