



# The Living Church

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HE THAT ADDS to the beauty of the world is of the sons of God.—William Sharp.





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## EDITORIALS AND COMMENTS

### Bishop Hall on the Lambeth Appeal

WE are printing on another page the review of the Lambeth Appeal for Unity which the Bishop of Vermont has published and in which he states the grounds which led him to cast his vote in the Lambeth Conference against the adoption of the Appeal. We had awaited this statement with much interest because the report that he was one of four bishops in the Conference to register dissent by casting their votes in the negative had caused us to study the Appeal even more carefully than perhaps we might have done without this suggestion of caution. Yet the result of our own study has seemed to us to commend the attitude rather of such trustworthy critics as the Bishop of Zanzibar, the Bishop of Nassau, and the Bishop of Edinburgh, each of whom has reviewed the matter in published articles, and each of whom has given his endorsement to the Appeal. In the light of Bishop Hall's article we have now read again the Appeal, the Encyclical, the Resolutions, and our own editorial entitled *The Lambeth Programme for Unity* (*THE LIVING CHURCH*, September 18th)\*, in order to see whether his criticisms should seem to require on our part some modification of the general approval (not extending to certain details) which we expressed in the editorial mentioned. We feel bound to say that no such modification seems to us to be required. Giving the utmost deference to the scholarly opinions which the Bishop of Vermont has expressed we shall seek briefly to show—not indeed that he is wrong but rather why we have reached conclusions differing from his own. We shall not seek to justify such different conclusions, rather leaving our readers to say for themselves whether those conclusions, or the criticisms made by the Bishop, shall seem more adequately to be justified by the language of the Appeal and the other Lambeth papers; and we do not forget the strong presumption that the Bishop, rather than this editor, would be right when a difference of interpretation should arise, were it not that the editor does but follow the reasoning, apparently, of the whole Anglican episcopate, four notable and scholarly members alone excepted.

BISHOP HALL states as first among his objections to the Appeal that which is numbered (6) in his printed paragraphs. He is unable "to accept the dogmatic assumption—clean contrary to the teaching of many Fathers . . . that Baptism alone, by whomsoever ministered, in whatsoever body (*e. g.* Mormons?) and with whatsoever intention, constitutes membership in the Body of Christ, without any sanction or reconciliation by the Laying on of hands. Confirmation is regarded not as the appointed completion of the initiatory

rites of the Christian Church, but as a desirable but not really necessary addition."

But does the Lambeth Appeal justify this comment? "We acknowledge", it reads, "all those who believe in our Lord Jesus Christ and have been baptized *into the name of the Holy Trinity* as sharing with us membership in the Universal Church of Christ which is His Body." Surely there is here intended no complete definition as to what, exactly, constitutes valid baptism. Whoever has undergone a process that is not regarded by the Church as Christian baptism is obviously not included. It can scarcely need to be argued that our bishops had not forgotten such a distinction between rites as, *e. g.*, that between Christian baptism and the baptism of John the Baptist, or between a baptism into the sacred Name and one that had no such import.

So also as to the relation of Confirmation to Baptism. We have not forgotten the careful exegesis of the subject given by Bishop Hall in his valuable work on *Confirmation*, in which he treats of Confirmation as the completion of Baptism, nor the earlier work by Canon Mason, who argues almost that a baptism is not effective until it is completed by confirmation. These books are real contributions to a difficult subject. Yet we need scarcely say that those who argue (quite truly) that Confirmation is the completion of Baptism may easily be misunderstood. Death is equally the completion of life, yet life is quite truly *life* from the moment when generation begins without waiting for its completion in death. The same is true of regeneration. Baptism is not so dependent upon Confirmation as to be unavailing without it. Professor F. J. Hall is undoubtedly justified by the consensus of the Church and of Catholic theologians when he says:

"The benefits of Baptism are (a) incorporation into the Body of Christ, and consequent regeneration; (b) remission of sins and justification; (c) adoption as children of God and heirs of the kingdom of heaven; (d) 'character' suitable for such a status; (e) capacity to receive the benefits of other sacraments" (*Doctr. of the Church*, p. 54).

These "benefits" undoubtedly accrue from Baptism alone and are not dependent upon the "completion" of the act by confirmation. Infants dying after baptism but before confirmation are not construed to have died unbaptized; neither do we count the Roman practice—which we deprecate—of giving first communion to unconfirmed children an act of sacrilege as it would be were those communicated who were unbaptized.

Our theologians may well exercise some reticence in requiring general acceptance of particular theories as to Confirmation. Nothing is clearer than that the doctrine of the Catholic Church relating to it is in great confusion, not only by reason of divergent practice and teaching between East and West but by reason also of the grave differences

\* The Appeal to All Christian People was printed in *THE LIVING CHURCH* of August 28th; the Encyclical in that of September 11th; and the Resolutions, September 18th.

even between the theologians of the West. The *Catholic Encyclopedia*, representing the consensus of thought among Roman Catholics, seems justified in saying:

"It is clear from the diversity of practice at the present day that there is much uncertainty as to the doctrine concerning Confirmation. . . . At the time of the Council of Trent the difficulty was felt to be so great that the assembled Fathers contented themselves with only a few canons on the subject."—Art. "Confirmation", *Cath. Encyc.*

Over-definition has generally been a Roman rather than an Anglican failing, and we are not willing in this matter to allow definitions as essential that rest simply on the view taken by our own scholars. Neither the Roman canons thus referred to nor any Anglican legislation justify the position that Baptism is intrinsically deficient without Confirmation. That regeneration is wholly and finally effected by Baptism is so truly the teaching of the Church that it can scarcely be treated as open to revision. Bishop Hall is on ground easy to be misunderstood when he maintains it to be erroneous to hold that Confirmation is "a desirable but not really necessary addition", presumably to Baptism. "Necessary" is a term of technical significance. The Anglican distinction of two sacraments alone as "necessary to salvation" is upheld completely in the matter of Confirmation by the Catechism of the Council of Trent which says:

"Confirmation has not been instituted as necessary for salvation, but that by virtue thereof we might be found well armed and prepared when called upon to fight for the faith of Christ."—*Catechism of the Council of Trent*, pt. II, ch. iii, 18.

At least, therefore, in the matter which Bishop Hall chiefly criticises in the Lambeth Appeal, it is not clear that his position accords either with Anglican or with Roman formularies, however he may be within his rights as a Catholic scholar in holding the position which he maintains. Certainly in any plan for reunion it would be dangerous to add to the Church's official teaching as to Confirmation that which would also detract from her teaching as to Baptism. In upholding Confirmation we may well be careful lest we impair the Church's doctrine of Baptismal Regeneration.

Neither do we follow the Bishop when he says: "Apparently a minister of another religious body might be ordained without first receiving the laying on of hands for the gift of the Holy Ghost." We find nothing in the Lambeth Appeal that even suggests this possibility, but we grant that the question does arise in connection with the quasi-recognition of Swedish orders and the participation by two English bishops in consecration of Swedish bishops, apparently on the authority of Lambeth Resolution 25. We feel this action to have been of questionable wisdom, but yet it is not difficult to defend it in so far as the lack of valid confirmation of the bishops consecrated is concerned. "Every baptized male can validly receive ordination", says the *Catholic Encyclopedia* (art. "Orders"). F. J. Hall says:

"The subject of Order must be of the male sex, and must be at least baptized. . . . Confirmation is also necessary for regularity, but inasmuch as its grace is contained in that of Order its omission does not invalidate Order"—(*Doctr. of the Church*, p. 82).

Mortimer says:

"The subject of Holy Orders must be a baptized male and capable of Orders, that is, free from any impediments. He should also have been confirmed, but the absence of this does not invalidate the Sacrament of Orders." Mortimer, *Cath. Faith and Pr.*, II. 86.

Grueber, in his very careful text book, *Holy Order*, says: "The omission of Confirmation has not been considered to render Orders invalid", and he cites at length a passage from St. Thomas Aquinas *de Sacrament. Ordin. Quaest.* xxxiv, Art. 4, as bearing out his statement. He proceeds to declare it to be a "grave offence" to receive Orders unconfirmed "if it be wilful and any one elect to enter Orders with the knowledge that he has not been confirmed." The omission is further declared to be "contrary to order, but not an 'Irregularity' in the strict and technical sense of the word, which means a thing done in violation of express canon" (*Holy Order*, pp. 22-24).

Thus the action of the English bishops in participating in the Swedish consecrations is not to be challenged on the ground that no valid confirmation had previously been re-

ceived by the candidates consecrated, especially since these had received the rite which is called Confirmation in the Swedish Church and their failure to receive it according to the discipline of the Anglican Church is certainly not a "wilful" rejection of it. Yet that we must insist upon Confirmation in any general plan for reunion, and especially that no scheme shall admit of the ordination of unconfirmed ministers of the Protestant non-episcopal Churches, seems to us absolutely beyond question. Neither do we see that the Lambeth Appeal takes other ground. It will be remembered that the proposed canon appended to the Concordat expressly provided for confirmation before ordination of any candidate, while the resolutions of General Convention referring the matter to a commission went further and expressed the confident expectation that Confirmation should be generally accepted by the people in the event that the proposed relationship with Congregationalists should ensue. This went beyond the condition suggested in the report of the committee on canons in the House of Bishops, which, commenting on the Concordat, only proposed "further safeguards" "as to the restriction of its administration"—i. e., the Holy Communion—"at least to those duly baptized" (*Journal Gen. Con. 1919*, p. 97).

BISHOP HALL believes "that while, with the use of a good deal of skill, the Appeal and its consequent Resolutions may be defended and interpreted by us in an orthodox or Catholic sense, it will not be so understood by many of those to whom it is addressed." Curiously enough, exactly the opposite seemed to us the case both on the first reading of these papers and even more on each successive reading. Rather would we say that, while an orthodox or Catholic sense alone gives adequate interpretation to the papers, some of the paragraphs are so loosely drawn as (taken by themselves) to detract from the clearness with which the papers generally are expressed. But the real test is to be found in the views expressed by non-Churchmen. Have these views seemed to be founded on a mis-interpretation of the papers in the interest of a proposed laxity in practice? If so, the expressions that have come to our attention do not indicate it. "The distinct hardening of practice, which has been manifest since Kikuyu, receives now for the first time, if we mistake not, authoritative sanction", says Prof. C. Anderson Scott (Presbyterian) in the *British Weekly*. Principal Griffith Jones, a leading Nonconformist, was quoted in our London Letter as commenting that "the vast majority of Free Church ministers will never submit to conditions of reunion which include episcopal ordination and the Nicene Creed. . . . Probably the outcome" [of the Appeal] "will be to continue the present friendly negotiations with the Orthodox Eastern Churches, and do all that is possible to be done in that direction, while leaving an 'open door' for the Protestants." Bishop Luther B. Wilson (Methodist), writing in the *Churchman* of November 6th, quotes the question in the Appeal: "May we not reasonably claim that the episcopate is the one means of providing such a ministry", and answers: "Multitudes of believers would answer that question with an emphatic negative; and if *as is doubtless the case*, it is intended that the episcopate be the 'historic episcopate' of other Anglican conferences and appeals, there will doubtless be upon the part of those outside the Communion represented in the deliverance a dissent almost universal." Unfortunately we did not retain the copies of American sectarian papers which commented on the subject, but we do not recall a single one that seemed to see in the Appeal a recession from principles that our Anglican formularies have heretofore set forth. Bishop Hall fears especially that American Congregationalists will misunderstand the distinction between "the episcopal ordination which we offer their ministers and the commission or recognition which we profess to be ready in turn to receive." But though the paragraph in which this is treated in the Appeal leaves very much to be desired in its language, the Congregationalist papers that have come to our attention have not seemed to misunderstand it, and certainly the commission of that body now in conference with a commission of our own will easily be corrected if a misunderstanding shall be found to exist.

Bishop Hall comments further that "according to th

Appeal the Catholic Church is an object of hope rather than of faith". We do not so read the Appeal, though it is not as clear as might be desired in this respect, but any such misapprehension is corrected by the Encyclical which, referring directly to the Appeal, says: "The one Body exists. It needs not to be made, nor to be remade, but to become organic and visible." "To become organic" is a curious and perhaps meaningless expression, but the sense of the paragraph seems clear.

The Bishop believes that the system of "groups existing side by side, but retaining differences of administration and worship, within a given area (say the state of Vermont), if only each had its bishop" is a "sort of Reunion hardly worth striving for." "Overlapping jurisdictions promise no real union, but seem fruitful in rivalries and trouble." Yet that system already prevails in dioceses in this country in which the jurisdiction of Oriental bishops of various rites "overlaps" with both the jurisdiction of our own bishops and of each other, while in Constantinople and Jerusalem this has been a matter of course for centuries. It is not an ideal condition. It simply makes possible a step toward ultimately a greater unity, and for its value in connection with any bodies in this country or in England everything would depend upon details. Such a system in connection with any Protestant body is not likely to be worked out in our own day, and would require the most careful scrutiny. Yet we can see that it *may* be the natural step toward unity sometime, and we should be quite willing to discuss details on that basis with any body that seemed interested. Our own opinion is that the conference rather than its probable outcome would be the thing of value, and, as we have remarked more than once in connection with the conferences that resulted in the proposed Concordat, it is next to certain that a succession of false steps will be the immediate result of any such conferences, and their conclusions must always be subjected to rigid criticism, yet the conferences themselves are useful and will ultimately produce good results. In any event, so far as the Lambeth Appeal goes in this respect, the most serious criticism that can be made is that such a plan is, under present conditions, probably unworkable and even impossible; but it does not necessarily contravene fundamental Church principles. With Bishop Hall we feel that "the bishops who, by an overwhelming majority, adopted the Appeal and its consequent Resolutions will, I feel sure, feel bound to do their utmost to preserve the balance of the agreement and to guard against the possible dangers and risks which many of them recognize and of which all have been fairly warned."

We have written all of this, not because we fail to sympathize with the anxieties of the Bishop of Vermont, but because, frankly, we do not believe that he has shown that the reasons that impelled him to vote against the Appeal to all Christian People are sufficient to justify serious misgivings on the part of Churchmen. The Anglican Churches are not in danger of apostasy. The overwhelming desire for unity is likely to lead to the serious presentation of many impossible schemes, and about six different varieties of such impossibilities have been propounded each year by serious Churchmen during the era since the war began, and, particularly, since it ended. Each one of them must be carefully and sympathetically examined, and those responsible for it must be treated with the greatest deference. The worst possible reaction on the subject is that of becoming excited or panicky over any one of them; and the distrust of the Holy Spirit and of the essential good sense of Anglican Churchmen that we have sometimes witnessed reflect anything but credit to those of little faith who exhibit it. In marked contrast to those is this dispassionate, temperate statement by the Bishop of Vermont. He has simply shown why he felt impelled to vote against the Appeal. He charges neither bad motives nor bad judgment against the great majority of his brethren with whom he disagreed. All of us are glad to be able to read and to weigh his reasons.

In the spirit in which he has written, we have sympathetically read his statement. Yet, with the greatest deference to his views, we believe that the overwhelming majority of the Anglican episcopate were justified in setting forth the Lambeth Appeal.

**W**HEN, on Monday of this week, the representatives of forty-one nations sat side by side in formal conclave in Geneva, constituting the first gathering of the assembly of the League of Nations, a new chapter was opened in the history of the world. United civilization—with some notable omissions—now takes up the mighty task of world reconstruction.

History in the Making

The contrast between this representative gathering of the peoples of the world and the gathering of absolute monarchs that signaled the beginning of the so-called holy alliance marks the contrast between the twentieth and the early nineteenth century. Then a half dozen autocrats plotted to maintain perpetually their personal rule. Now, though a few minor nations with uneducated peoples are still ruled by petty czars, anomalies in the midst of the mighty democracies that rule the world, the gathering of the nations bespeaks the triumph of those principles with which Washington and Jefferson and Hamilton and Patrick Henry startled the world less than a century and a half ago.

United civilization now starts on the appalling task of making great wars forever impossible, simply by providing the machinery for bringing the nations together and constituting a tribunal that shall settle their differences. It is pathetically simple; but nineteen centuries of the religion of Jesus Christ have not yet so conquered the hearts of the nations that all of them are ready to unite in the adventure of peace. The feasibility of the plan depends upon the feasibility of the gospel. Dismiss Jesus Christ from the world as an idle dreamer and the impossibility of the League of Nations becomes a matter of course. But nothing is clearer than that if, in that awful July and early August of 1914, there had been a power that could have compelled a truce for one or two short months, in which the nations could have been compelled to sit side by side and weigh the consequences of a war to be waged by autocracy against civilization, the war would never have occurred. That glaring lack in our civilization has cost the world millions of lives and billions of treasure and has left civilization on the brink of chaos.

Civilization, humbled, now seeks to supply the lack. The League of Nations, imperfect, but containing the germ from which the organism of peace may be matured, is her attempt to mend the defect. The master minds of civilization will strive to make it a success. Every blinded and maimed and wounded and diseased soldier, every mute evidence of the suffering of the world, is the outward and visible sign of the world's prayer for the success of the undertaking.

America, from her self-chosen place beside Germany and Turkey and Mexico, outside the ranks of organized civilization, has declined her rightful place in the great task of reconstruction. The leadership that she wielded over the world two years ago is gone—perhaps for ever. Europe and Asia and South America, united for the first time in the bonds of a common task assumed by them all and for them all—yes, for America and Germany and Turkey and Mexico as well as for themselves—now seek to rebuild civilization. So nations have risen and fallen throughout the whole course of history, as they have been obedient or disobedient to the heavenly vision. God is not mocked.

And from great numbers of bleeding hearts, in this land that has chosen to be outside, the most earnest prayers will ascend to the Father in heaven that He will guide these great nations in their unparalleled task; that He will bless the new leadership across the seas that has responded to His call; and so that, through the endeavor of those who have dreamed the great dream of a world united, and are seeking to realize their dream in actual reality, peace on earth may be established, and men of good will, from whatever nation and of whatever blood, may be the instruments whereby His will shall be done on earth as it is in heaven, throughout the new era that is to come.

Amen.

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Mmes. H. B. Hardy and W. T. Picard, Jackson, N. C. *....	10.00
Miss E. M. Backus, Toledo, Ohio.....	10.10
L.....	10.00

32.10

\* For Children's Christmas Fund.

BISHOP ROWE FOUNDATION FUND

Rev. Dr. C. W. Leffingwell, Pasadena, Calif.....	\$ 50.00
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FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

L.....	\$ 10.00
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NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

H. N. H.—Where many persons are to be communicated the usual custom is to say the words of administration collectively as the priest passes along the rail, in which event the communicant at once consumes the sacred species when it is administered to him. Where the words are said in full to each communicant, he will generally wait for the words, "Take, eat", etc.

THANKSGIVING DAY

Praise we God, whose Mighty Hand  
Hath our country richly dowered,  
And each season, on our land,  
Precious gifts hath showered;  
Troubles may awhile prevail;  
But His mercies never fail.

Praise Him that the toil is blest  
Of the sower and the reaper:  
He hath been, from East to West,  
Of our crops the Keeper:  
Winter, Springtide, Summer, Fall;  
'Twas His blessing crowned them all.

In New England, long ago,  
Pioneers in freedom living,  
For their harvest home, we know,  
Kept a glad Thanksgiving:  
Still with joy that harvest brings  
Year by year our country rings.

Keep we now Thanksgiving Day;  
Not by social feasting only,  
But by brightening the way  
Of the poor and lonely;  
And while sounds of toil are stilled,  
Let the courts of God be filled.

Spread a Feast for those in need:  
Christ, who stooped to be our Brother,  
Christ, of whose great love we read,  
Bade us love each other;  
And His blessing from above  
Rests on every deed of love.

MARY ANN THOMSON.

THE FIRST magistrate of a state may be an hereditary monarch or an elected president, but the precept which bespeaks for him the reverence of men, as bearing on earth a likeness of the divine authority, is always obligatory.—H. P. Liddon.

HUDSON STUCK

Dead at his post! That valiant man is dead!  
Himself he spared not, flaming his life away  
Freely upon God's altar; to hear him pray  
Made faith a credible thing, and when he read  
Or reasoned, deep sincerities unsaid  
That shaped his soul—more eloquent were they  
Than e'en that vibrant voice to stir and stay  
The hearts of men upon the living Bread.

Into the wilderness he went with Christ  
And wrestled with his spirit: the arctic vast  
Involved him, and imperial mountain peaks  
Vouchsafed an awful kinship: these sufficed—  
These and a hapless folk—to hold him fast,  
And unto these eternally he speaks.

GEORGE HERBERT CLARKE.

MISSIONARY BULLETIN

THE report of receipts to November 1, 1920, on account of the Nation-wide Campaign is most disturbing, writes Mr. Lewis B. Franklin, the treasurer. Allowing a full month for the collection and transmission of money to the general treasurer the report shows that there should have been paid in by November 1st \$2,371,694, whereas the receipts are only \$1,888,391.19, a deficit of \$483,302.81. Included in the receipts are the Church school offerings which were not, or should not have been, included in the total reported pledged, although such offerings are credited to the quota.

Due to this delay in the collections, the Presiding Bishop and Council has been compelled to borrow money to meet current needs and no payments have yet been made of loans incurred in past years.

The situation demands immediate and decisive action on the part of each and every diocese and district in which the collections are below the amount due.

Following is the report summarized by provinces:

Province 1..	\$1,302,846.00	\$ 282,000.00	\$ 211,500.00	\$ 225,127.53
Province 2..	2,513,979.00	723,000.00	534,166.00	454,665.05
Province 3..	1,688,548.00	786,199.00	589,652.00	565,071.98
Province 4..	516,409.00	412,796.00	309,595.00	201,135.20
Province 5..	1,098,651.00	413,790.00	303,637.00	202,251.18
Province 6..	363,153.00	210,071.00	157,552.00	64,399.34
Province 7..	337,824.00	216,674.00	162,505.00	110,416.51
Province 8..	358,005.00	135,454.00	103,087.00	65,324.40
	\$8,179,415.00	\$3,179,984.00	\$2,371,694.00	\$1,888,391.19

GOD'S FOOLS FORGIVE

WE MUST commit the folly of forgiveness of our enemies. Germany and the Central Powers against which we fought belong to our world, and must be won to our fellowship. There is one way, and only one, to do it. We must clothe ourselves in the disposition of good-will towards them, putting off all feelings of revenge and fear. That is what God did to the human race. While we were yet sinners Christ died for us. Herein is love, not that we loved God, but that He loved us. Fire kindles fire. The forgiving disposition creates the penitent disposition. Then forgiveness becomes an active force, expressing itself in fellowship and mutual service.

A hard saying, you object. Perhaps. But the only persons towards whom you can exercise forgiveness are your enemies. Whom else can you forgive other than your enemies? And do not think of forgiveness as an amiable disposition cultivated as a personal virtue to your own credit and for your own benefit. It is the mightiest engine for good ever put into the hands of man—God's own special prerogative passed on to us. By means of it He works redemption; by means of it we reach fellowship and change enemies into friends. The best of us needs it from others as well as from God. Happy are those who have large opportunity to exercise it freely and widely!

We are living in a broken and dishevelled world. In affairs domestic and foreign we are troubled and confused. Great industrial upheavals menace the commonwealth. There are wars and rumors of wars. In all these things we can hopefully look for victory if we but loyally accept the foolishness of God which is wiser than men.—Bishop Brent.

IF EVERY year we would root out one vice, we should sooner become perfect men.—Thomas à Kempis.



DAILY BIBLE READINGS

BY THE RT. REV. DAVID LINCOLN FERRIS, D.D.

(For the Week beginning with the Sunday next before Advent)

THANKSGIVING

*The Spirit of Thanksgiving*  
Sunday: Psalm 107

"Oh, that men would therefore praise the Lord for his goodness"

HERE is an undoubted value in the days of the national year which are set apart for the purpose of imparting some lesson we need always to remember, from the founding of the Republic to its preservation, from the memory of heroes to the dignity of labor, from the spirit of independence to the spirit of thanksgiving. History teaches us the inexorable law that the nation which forgets Jehovah cannot survive. The spirit of thankfulness as a national consciousness is one much needed and but little cultivated. In this psalm we are reminded of the common mercies of life, so richly given, so little recalled. It is the Lord who brings the erring into the way of truth, comforts those in distress, and succors those in peril. He crowneth the year with goodness, and preserves our way. How much we as a nation have each year to thank Him for!

*The Duty of Thanksgiving*

Monday: Habakkuk 3:17-19

"I will joy in the God of my salvation"

At first thought this selection seems more appropriate for a day of fasting than for a day of thanksgiving. But as we study it we are lifted into a broader vision. Whether in darkness or light, in adversity or prosperity, the real basis for the soul's rest and joy is always in God Himself. It is a valuable thing to make this a basic principle of our religious consciousness, whether we think of Washington on his knees in the snows of Valley Forge, the husbandman in his fields with his crops parched and dying, or the prophet standing amidst the grove of fig trees that do not blossom, and the vines that yield no fruit. For many years of our national life this people has been blest beyond all others, and we owe our heart-felt thanks to the Giver of all good things.

*The Christian Religion*

Tuesday: Philippians 2: 1-11

"Every tongue should confess that Jesus Christ is Lord"

Foremost among our causes for thanksgiving must ever remain the Christ and His Church. The future may be bright with promise, or ominous with gathering clouds, but the Christ stands; His name prevails with increasing power as His religion gains its hold upon thinking men. He will never be outgrown; He still leads on, calling "Follow Me," still the Example and the Goal of humanity.

*Our Church Catholic*

Wednesday: Ephesians 5:22-33

"A glorious Church"

We have reason to be devoutly thankful for the treasures of the past which our Church has preserved. The Christian Year is one of these, and but for the Anglican Communion this treasure would have been lost to the Protestant world. We should be more faithful in observing it and more earnest in appreciating it. Another is the Historic Ministry. To an unique extent among Christian bodies it is the glory of our Church to hold the evangelic truth in the order of the historic ministry, in an unbroken continuity of apostolic succession. A third is our Prayer Book. Our Church offers us freely the most venerable liturgy in the English tongue. No book of religious forms possesses its two-fold quality of richness and age. Next to the English Bible it is the most wonderful product of the English Reformation. As a form of devotion it has no equal in any part of the Church of God. To these one may add many other things in the Church for which we should be thankful.

*Our Institutions*

Thursday: Psalm 147

"The Lord doth build up Jerusalem"

No other government established by man is so well adapted to secure for its people the inalienable rights of man: freedom of speech, freedom of press, freedom of religion, universal education, universal franchise, civil liberty, and individual rights. The Constitution of the United States is one of the most remarkable as well as most sacred human documents

ever written. God has charged this nation with the most significant experiment in democracy ever committed to man. It is glory to have inherited it, and our responsibility to pass it on to coming generations unimpaired.

*The Fundamentals of Civilization*

Friday: St. James 1:16

"Every good gift and every perfect gift is from above"

"Do not err, my beloved brethren." Into the present conditions of civilization presses the life of the Church. The Church may well consider the challenge of the world, but the world needs to consider also the challenge of the Church if its sores are to be healed and the spirit of brotherhood to be established. A material or a secular civilization cannot be enduring. The sufficiency of civilization is not in itself. Into the scheme of world government man must include the spiritual as well as the material, the ideal with the practical, the cause with the effect.

*Seeking Fruit*

Saturday: St. Luke 13:6-9

"I come seeking fruit"

Not profession but attitude is what the Master seeks. Not lip service but the spirit of thanksgiving is what He always sought to develop. Not the largest incomes but the consecration of self to Him is the joy of the Kingdom. No man is quite true to himself until he seeks to develop life in its three dimensions: towards his God, his fellow-man, and his own soul. No life has risen to the stature of its manhood until it reaches the spirit of thankfulness to almighty God for the good things of life. Let us "go into His courts with thanksgiving".

THANKSGIVING 1920

For fertile soil and kindly skies,  
For fecund seed, for strength and skill  
To sow and harvest the supplies  
Which now our bursting garner fill,  
We give Thee thanks, O Lord.

For daily grace through daily prayer,  
For daily aid in daily strife,  
That we have been allowed to share  
The Wine of Heaven, the Bread of Life,  
We give Thee thanks, O Lord.

For every wise and holy thought,  
For all of worth that we have won,  
For every kindness we have wrought,  
For every kindness to us done,  
We give Thee thanks, O Lord.

For faith—of all Thy gifts the best—  
The vanquisher of worldly care,  
For peace amid the world's unrest,  
For hope amid the world's despair,  
We give Thee thanks, O Lord.

Ours is the pilgrim's changeful lot:  
Let light or gloom fall on our way,  
May we press on and falter not,  
Till in the land of fadeless day  
We give Thee thanks, O Lord.

JOHN POWER.

OFTEN CHRISTIAN LIBERTY is spoken of as freedom from restraint in sacrificing our will, or the enjoyment of the world. Its real meaning is the very opposite. True love asks to be free from self and the world to bring its all to God. The truly free spirit asks: "How far am I free to follow Christ to the uttermost?"—*Rev. Andrew Murray.*

HIGH OFFICE among men, when legitimately attained, deserves reverence. High office always and everywhere is a shadow of the majesty of God. The commandment to honor an earthly parent includes in its spirit the duty of honoring all who have upon them this certificate of greatness.—*H. P. Liddon.*



## NOTES ON THE NEW HYMNAL—XLV

BY THE REV. WINFRED DOUGLAS

**W**E now come to a group of hymns under the heading "Catechism". It is a small group containing eighteen hymns. In the former Hymnal forty-eight hymns were classified as "For Children".

The change is altogether desirable. It is in childhood that the great standard hymns of the Church should be learned and constantly used. Childhood is eagerly receptive of the best and noblest things in poetry and music. After thirteen years of continuous work in this field with large groups of children, I can testify to their unfailing and enthusiastic interest in the masterpieces of hymnody.

But there is a small number of hymns suitable *only* for the Church school, and these are now properly classified; although among them are three or four susceptible of more general use. It cannot be too strongly impressed on clergy and teachers that the hymns for the Church school should not be drawn from this group alone. If they will turn to page xlvi in the introductory part of the book, they will find a very valuable list of hymns for the Church school, drawn up by the chairman of the Joint Commission, Bishop Whitehead.

HYMN 348. "Advent tells us Christ is near".

Like the preceding hymn, this new addition to our list takes up the seasons of the Christian Year in its successive stanzas. It was written by Miss Katherine Hankey for the Sunday school of St. Peter's, Eaton Square, London, in 1888.

Miss Hankey also composed a tune for her verses; but it has seemed better to use the familiar tune *Innocents*. This appears in its present form in *The Parish Choir*, in 1850, where it is called "An Ancient Litany"; but a comparison with Handel's *Christmas*, No. 111, will show the common origin of both melodies.

HYMN 350. "I think when I read that sweet story of old".

Jemima Thompson wrote this hymn while making a journey by stage-coach two years before her marriage to Samuel Luke in 1843. It was at once sung in the local village school, and speedily made its way wherever English is spoken.

The tune is of Greek origin; but its folksong character has been much modified by arrangements. Two forms of this melody are in current use. It seemed best to choose the familiar version arranged by W. B. Bradbury, and known to the vast majority of American children.

HYMN 351. "By cool Siloam's shady rill".

Only by the omission of the third and fourth stanzas can this be considered a suitable hymn for the Church school. The person who could set young children to singing about

"the wintry hour  
Of man's maturer age"

would be worthy to keep company with the good Puritan who in the year 1585 published a collection of hymns with the lugubrious title, *Seven Sobs of a Sorrowful Soul*. But omitting these two stanzas, which are solely for the benefit of their moralizing elders, children may well sing the hymn, with the beautiful old tune by Jeremiah Clark, which is one of the set by him found among the manuscripts of the London Foundling Hospital in three-part harmony. The parts have been recast in order to avoid an ugly false relation.

HYMN 352. "Again the morn of gladness".

This is by far the most important of the additions suited only to the use of children. It is preëminently a hymn of Sunday morning, with the insistent refrain proclaiming again and again the origin and character of the Lord's Day. Yet in a recent conversation with a devoted Church teacher to whom I had recommended the hymn, she responded, "But I thought we could only sing that on Easter Day!"

Both words and tune give us that most valuable of devices for holding interest, an effective refrain. In learning the hymn, it would be well to teach this refrain first, getting it thoroughly well memorized by everybody. Then the hymn might be sung as a solo by a good singer, with all heartily responding at the refrain. Later on, a chosen group of older scholars would naturally sing the verses. Both words and

music call for great spirit and energy, and for a pace, which, while not hurried, will possess incisive rhythm and vigorous motion.

## ENTHRONEMENT OF NEW ARCHBISHOP OF DUBLIN

**A**SPECIAL service was held in Christ Church Cathedral, Dublin, on Thursday, October 7th, when the Rt. Rev. John Allen Fitzgerald Gregg, D.D., late Bishop of Ossory, was enthroned as Archbishop of Dublin and Bishop of Glendalough, Primate of Ireland and Metropolitan, in succession to the Most Rev. Dr. D'Arcy, who was recently appointed Primate of All Ireland. The service was a very solemn and impressive one, and the congregation, the *Church of Ireland Gazette* reports, was exceedingly large.

## A MYSTERY OF THANKSGIVING

BY SUSANNE ALICE RANLETT

**I**N one of the religious weeklies there appeared, some months ago, an article entitled *A Holy Mystery of Thanksgiving*. This related to the thanks of Jesus after giving the cup to His disciples.

The entire meaning of these words may, in truth, not be known until some wonder-revealing day when all is fulfilled in the kingdom of God, where the Master drinks of the fruit of the vine and His redeemed eat at His table.

And yet, did not Jesus, giving the cup, plainly suggest the theme of His thanksgiving? And may not we reverently think in part His thoughts?

Was not He rejoicing in the "testament", His gift to the world, "His blood shed for many for the remission of sin"? Did not He see, through the ages, the sinful and the weak of earth coming to the "cleansing tide" and the "feast of love"? Was not He glad in the gladness of all who should drink of that "blest cup of sacrifice"? Did not He foresee sin washed away and souls made new and knit into union with Him? Did not He behold the "great multitude which no man can number, of all nations and kindreds, standing before the throne" and crying, "Salvation to our God and to the Lamb"? Did not He hear the "new song", "Worthy the Lamb that was slain, for He has redeemed to God by His blood those from all peoples"?

The cup of blessing was for the children of men the "Communion of the blood of Christ" wherein they should have redemption.

Far beyond the passion, the cross, and the "blood poured out" looked the Saviour into the eternal life of power and glory wherein man would share the inheritance of the Son of God. Therefore, when He gave the cup, He thanked the Father, who, through Him, in the world where time is not, had already enabled Him by His precious blood to deliver humanity from the powers of darkness and to translate the children of earth into the kingdom of God.

A little way may we see into this "holy mystery of thanksgiving".

And our own thanksgiving? Well we know that a thousand reasons should send us to "His presence with thanksgiving". And yet how little do we consider of all the good that God hath prepared in this present time as well as in all time or eternity, for His children. "The half has never been told." But the Holy Spirit, speaking through the Church, calls the faithful to the greatest earthly thanksgiving—in the Eucharist. In that noblest of thanksgivings, ten times, directly or indirectly, comes the call to thanks, rising to the angelic hymn and summing all reasons for thanks—"for Thy great glory, O Lord God," that is, for Thy most holy, glorious character from which all blessings flow. We thank Thee for THYSELF!

After all, true love and true gratitude are not so much for gifts as for the Giver. And so we do not always need think that for this and this and this blessing we make thanksgiving, or choose a special day for our thanking, though this is a good and pious practice; but we should still "at all times" give thanks for mercies new every hour, from everlasting to everlasting. He is our God, the SAME, "yesterday, to-day, and forever."



FROM Denver comes an amusing monthly paper called *Scientific Christian*, which appears to be the organ of a combined Eddyism (without Mrs. Eddy), new thought (without much thought), and sun-worship. It has been published for twenty-seven years; and the members

of its cult are "Sun-phoners". I have heard of "Sun-downers", but own that this other barbarism is new to me. Mr. and Mrs. T. J. Shelton edit it; and, as Mrs. Shelton publishes the statement from an admiring friend that "she is the greatest woman in the world", it ought to be worth reading. Somehow, I didn't find it so; but there are juicy bits; *e. g.*, this from the Correspondence Department:

"I am teaching a Sunday school class and I don't teach Baptist doctrine, either, although I am supposed to do so; but they are all grownups and if they can't tell what they want I feel I should give them what they need. And they tell me that I am a good teacher."

"This is the way all good Scientists are conducting themselves in the objective universe where they have to associate with orthodox people. Go right on teaching the Truth without antagonizing others; you don't have to offend and you can be orthodox for that matter, for the fundamental teaching of all sects is the Truth when rightly interpreted. You know how to interpret it!"

Perhaps this explains why there are clergy who teach the errors they have long before pledged themselves to repudiate!

"Treatments are given to the fellowship by either of us for One Dollar a month; by both of us for Two Dollars a month. Direct personal and Special Treatments are given by either of us for Five Dollars a month; by both of us for Ten Dollars a month."

One bit of advice is worth handing on:

"Give name and address in every letter.

"You can get more from one month of Sunphone treatments than from a thousand years of books. You enter into the consciousness of your own divinity."

The modest editors declare that "their office is in the sun"; but currency must be sent to 1657 Clarkson street, Denver—postal connections with the sun being a trifle uncertain, I suppose.

"There are four dimensions—earth, water, air, and fire. You are the fourth dimension." This is worse than Einstein.

The testimonials published are fully equal to those in a patent medicine almanac. But here is a scheme for bewitching motorcars which is perhaps worth testing, if you believe in witchcraft!

"How are you going to protect children from automobiles? By passing a law prohibiting the manufacture, sale, and use of automobiles? Baby Blanche is an expert driver, but like her Dad she wants to turn things loose. After being in four accidents in nearly as many months, and smashing her mother's car without receiving a scratch or hurt to herself, except to hurt her feelings, we concluded to protect the car as well as the girl. So when the new car came (it is a blue one this time) we spoke the Word for protection of the girl and the car; accidents ceased suddenly. The girl still drives the blue car like a blue streak, not only in Denver, but to Colorado Springs, Idaho Springs, and various mountain park trips, and everywhere she wants to drive it. We did not drain the ocean in order to save our daughter from drowning. We taught her to swim and so left the ocean, with the sharks and the serpents, in its own place in the sun."

I gather that the senior editor was once a Protestant minister of an evangelical denomination. *Heu, quantum mutatus!*

NOW THAT THE ELECTION IS OVER, I may venture a comment upon the extraordinary letter addressed by Elizabeth Marbury, "Chairman Woman's Headquarters, Democratic

State Committee", under date of September 25, 1920, to all the Roman Catholic ministers in New York state, urging them to instruct their women parishioners to vote for Cox and Roosevelt. Such a document opens up alarming prospects of clerical domination; but we may reasonably hope that our Roman Catholic clerical neighbors are too patriotic to heed such a demand, and that their women parishioners are too Americanized to obey their instructions in that field.

At the convention of the International Federation of [Roman] Catholic Alumnae, October 12th, resolutions were adopted calling upon Roman Catholic women voters to prepare themselves to vote intelligently. But Miss Monica Foley, reading a paper on The Principles of Democracy Found in the [Roman] Catholic Church, attacked the League of Nations and the Versailles Peace Conference, because "the victors denied the representative of the Prince of Peace a place at the table." I wonder if Miss Foley means that the Pope is the *only* representative of the Prince of Peace. Perhaps she may think so; but she can hardly expect the non-papalist world to agree with her! And as to democracy, did she ever read Pius IX.'s Syllabus of Errors, in which every fundamental doctrine of democracy is anathematized?

THIS DELIGHTFUL NOTICE from a San Francisco paper ought not to be lost to sight:

"BUDDHIST CHURCH OF SAN FRANCISCO (INC.)  
"1881 PINE ST., NEAR OCTAVIA

"ORDINATION OF DR. AND MRS. CLARK OF Vancouver, B. C., at 11 A. M., by the VEN. RT. REV. SRI SIR BISHOP MAZZINIANDA, MAHA THERO, LORD HIGH PRIEST, assisted by the RT. REV. BISHOP PROVINCIAL UCHIDA; Rev. E. G. Asaji, Chaplain; Rev. S. Kosala, B.A.; Rev. Mother Maha Devi; Rev. Sarubashi; Rev. Sogaku Shaku, M.C.

"Sermon by Rev. Sogaku Shaku and RT. REV. THE LORD BISHOP. Everyone cordially invited to the ceremonies. PHOTO TAKEN AFTER THE SERVICES.

"OAKLAND, CHURCH OF UNIVERSAL TRUTH (INC.), K. P. HALL, cor. 12th and Alice sts., 3 P. M., the BISHOP WILL PREACH ON HIGHER CONSCIOUSNESS. 7:30, THE MONTHLY CONCERT will be held. Good programme."

I NOTE WITH INTEREST the Archbishop of Canterbury's recent answer to a rather impertinent request of the *New York Nation* that he endorse the proposed "investigation" of Irish conditions by a packed committee selected by the *Nation's* editor:

"Dear Sir,—I have received your telegraphic message, dated September 29th. You are not mistaken in supposing that I, in common with all who have at heart the welfare of the United Kingdom and of the British Dominions throughout the world, am anxious to cooperate in every way in what may promote the ending of present unrest and disorder in Ireland. It seems to me, however, that your message, besides containing expressions to which I should take strong exception, rests, like many other utterances which are now made public, on a mistaken assumption that the existing strife is between Ireland on the one side and England on the other; whereas the real controversy or contest is, in the main, between the two great sections of the Irish people themselves. The people of Great Britain, so far as I am able to judge, is practically unanimous in the wish to bring about in Ireland any settlement that its inhabitants as a whole can reasonably desire, provided it be consistent with the welfare of the whole Commonwealth whereof Ireland is a part.

"The practical difficulties are due to the present inability of the Irish people as a whole to agree upon any proposal which would meet a general wish on the part of Irishmen. The matter is not one in which I have any special power or opportunity of action, or of direct influence, but no effort on my part would be wanting which might contribute towards bringing to an end conditions which every thoughtful man deploras."

THE BAPTIST CHURCH of Sidney, N. Y., advertising a candidate for the vacant pastorate, announces—"a song and praise service in the evening, and a solo by Rev. Ahrens, accompanied by the piano and the Swiss bells—Mr. Ahrens being an expert Swiss bell ringer."

It is interesting to know that the expert has been called.

## Bishop Hall on Reunion

### Explains Why He Voted Against the Lambeth Appeal—Believes It Goes Too Far in the Way of Concession

**I**N a paper reviewing the proceedings of the Lambeth Conference, prepared for his diocesan paper, the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, explains the pronouncements relating to Problems of Marriage and Sexual Morality, the Ministry of Women, and Reunion. With respect to the latter subject the Bishop says:

An earnest effort was made to advance the cause of the Reunion of Christendom. The pressing necessity for this in view of actual world conditions was felt to justify brave ventures. A large representative committee of between sixty and seventy bishops from all parts and of varied antecedents, in spite of fears and discouragement at the beginning of their work, was led to final agreement by a power which they believed to be that of the Holy Spirit of God. This of course must be tested. The proposal was embodied in an Appeal for Reunion, which the Conference adopted by an overwhelming majority, only four bishops voting against it, while some others refrained from voting.

Before I give the reasons which obliged me to vote against it, as in my judgment going too far in the way of concession, I think it is right to point out where the Appeal itself distinctly stopped, refusing to go further. It had been proposed (as in Dr. Headlam's Bampton Lectures) that in the interest of Reunion the ministry of any Christian body (*e. g.*, Presbyterian, Congregational, Methodist, Disciples) should be recognized as sufficiently valid for practical purposes, provided only that the ministers were ordained with prayer and the laying on of somebody's hands, while—somewhat inconsistently—episcopal ordination should be required for the future. So far from agreeing to this the Conference insisted (1) that none but an episcopally ordained priest could be allowed to celebrate the Holy Communion in one of our churches, and (2) that for the Reunited Church episcopacy (with the power of ordination and of chief government) must be required. This insistence, it was thought by many, safeguarded our position and our historical claims and witness, while making liberal allowance for the urgent need of meeting the anomalies of the existing conditions of a divided Christendom. On the other hand I could not and cannot but feel that while, with the use of a good deal of skill, the Appeal and its consequent Resolutions may be defended and interpreted by us in an orthodox or catholic sense, it will not be so understood by many of those to whom it is addressed. In particular (1) I feel sure that many—American Congregationalists, for example—will make no distinction, as to the conferring of divine authority (which is the real matter of importance), between the episcopal ordination which we offer their ministers, and the "commission or recognition" which we profess to be ready in turn to receive from their ecclesiastical authorities, other terms of Reunion being satisfactorily adjusted. Our own words seem to express the object of this mutual reordination (if it may be so called) to be only the giving or gaining of a wider sphere of ministry, not any added guarantee of a divine commission.

In their desire (admirable in itself) to make terms of Reunion as easy as possible for others, and to avoid on their own part an attitude of superiority, the bishops seem really to have abandoned all of strength and authority that goes with the inheritance of a ministerial commission handed down from the Apostles to whom it was originally given by our Lord Jesus Christ. There is no mention throughout the Appeal of this transmission. The episcopate they—I cannot but think inconsistently—insist on for the future, but chiefly, if not wholly, for utilitarian advantages as an instrument of unity—which it has not always shown itself! By these terms we should sanction a low view of ordination, both among those admitted on these easy conditions, and among the next generation of ministers whom they might encourage to be ordained on a similar understanding.

(2) According to the Appeal the Catholic Church is an object of hope rather than of faith. It is the Church for which we look, rather than the body with its divinely appointed organization to which, however outwardly maimed, we recall men. Accordingly there is no word of condemnation for a schismatical position, however largely to be excused in the present members of separated bodies.

(3) During the time of transition, which must extend over a number of years, there would be the accepted anomaly of a number of ministers who, not having received episcopal ordination, would be allowed to preach and conduct services in our churches, but not to celebrate the Holy Communion, and who would be full members of diocesan and other synods.

(4) Apparently—though this is not explicitly stated in the Appeal, but is defended by some of its warm supporters—"groups" would still be recognized in the Reunited Church. There might be Presbyterian and Methodist and Congregational and Anglican and Roman Catholic groups existing side by side, but retaining differences of administration and worship, within a given area (say the state of Vermont), if only each had its bishop; and held in communion one with another by their several bishops being all members of one synod. Now I am bold to say that this sort of Reunion seems hardly worth striving for. To my mind there must be unity of Chief Pastors in each area, whatever arrangement of suffragan or assistant bishops might be devised for different sets of people, as for different races. The appeal to the Uniate Churches among Roman Catholics does little to strengthen the case. They are comparatively insignificant in numbers, and their history is by no means satisfactory. I long ago expressed my willingness to retire from office myself if a new bishop might be chosen who would be acceptable to a united Church, as free from former antagonisms. But overlapping jurisdictions promise no real union, but seem fruitful in rivalries and trouble.

(5) The testing of an agreement arrived at by a good deal of mutual concession, if not of compromise, comes when it is put into practical execution. Then the different understandings with which various persons have agreed to the common statement are likely to appear. Here, I fear, exists a risk of further controversy and division. The bishops who by an overwhelming majority adopted the Appeal and its consequent Resolutions will, I feel sure, feel bound to do their utmost to preserve the balance of the agreement and to guard against the possible dangers and risks which many of them recognize and of which all have been fairly warned.

(6) I must not omit what I placed first among my objections stated to the Conference, my inability to accept the dogmatic assumption—clean contrary to the teaching of many Fathers, *e. g.*, St. Augustine, and of other authorities—at the beginning of the Appeal, that Baptism alone—by whomsoever ministered, in whatsoever body (*e. g.*, Mormons), and with whatsoever intention—constitutes membership in the Body of Christ, without any sanction or reconciliation by the laying on of hands. Confirmation is regarded not as the appointed completion of the initiatory rites of the Christian Church, but as a desirable but not really necessary addition. Apparently a minister of another religious body might be ordained without first receiving the laying on of hands for the gift of the Holy Ghost.

For these reasons I declared myself unable to join in the Appeal, which I felt sure would not satisfy the needs of persons outside our communion, while it would distress and upset many of our most earnest people, and at the same time set up a fresh barrier between ourselves and both the Latin and Greek Churches, which would be confirmed in their suspicions as to our abandonment of belief in holy orders as really sacramental, conferring divine grace, and not merely a human appointment of ministers. Acknowledg-

ing the generous intention which dictated the Appeal, I can only follow it with anxious and prayerful interest, trusting that its issue may be better than I fear.

There is a marked difference between this plan and that of the Concordat proposed at our last General Convention. The Concordat dealt with individual ministers who might seek ordination by an individual bishop while retaining their position in the body (Presbyterian, Congregational, Methodist, or other) to which they already belonged. The Lambeth plan contemplates the action not of individuals but of religious bodies. A national or provincial Church of the Anglican Communion is to deal with the authorities of another communion with a view to Reunion, on condition of the acceptance and use of the Nicene Creed and of episcopal ordination for its ministers in the future.

Two words of reassurance in conclusion.

1. The Lambeth Conference expressly disclaims any legislative authority. Its conclusions will carry great weight as arrived at by a representative assembly of bishops after long and prayerful study of the various problems presented; but they are not authoritative decrees, but rather of the nature of recommendations for the several national Churches of the Anglican Communion, which alone have authority to enact canons.

2. In most of the matters under consideration it is distinctly said that it rests with national or regional or provincial Churches to carry out or act upon the suggestions made—not upon individual clergymen or bishops. For us this authority would be our General Convention (not the House of Bishops alone), for power has not yet been conferred on our embryonic provincial synods to deal with such questions.

#### REFLECTED LIGHT

To-day while in my garden gathering corn,  
Where all was still save busy chirping birds,  
And now and then the soft accusing note  
Of a complacent, lazy katy-did,  
I chanced to look high up in God's blue sky;  
And there I saw beyond the distant wood  
A lovely bird-like thing that dipped and rose  
As on it came;  
And as it steadily advanced I heard  
The strident hum and clatter of its wings,  
And knew that in my little home remote  
I had at last beheld an aeroplane.  
When it was gone I gathered up my corn  
To sit down on the step to husk the ears,  
And with hands busily employed I fell  
To musing thus:  
How great is man to have achieved this work,  
Defeating nature's laws triumphantly!  
I hugged this thought close to my breast with pride,  
And somehow God seemed very far away,  
Belonging to a world of simple things,  
Of growing gardens, brooks, and nesting birds.  
Quite suddenly, still in this trend of thought,  
I raised my eyes,  
And there among the honeysuckle vines  
I saw a tiny humming bird alight,  
A dainty winged creature fairly blue,  
So very small and yet so exquisite.  
And straightway my dim eyes were made to see  
In these swift little wings so free and fair,  
That dipped and rose above the climbing vine,  
Once more God's hand.  
May God forgive my sinful arrogance,  
And grant us all a sense to realize  
That our achievements here on earth should be  
Results of humble strivings to be like  
To Him from whom our blessings all are given.  
And through each clumsy effort to create  
May we be mindful man but stands in God's  
Reflected light!

MARJORIE MANN.

#### A "WORD OF POWER"

BY THE REV. W. HERBERT MAYERS

AMONGST the Indians of the Fraser and Thompson Rivers Valleys in British Columbia, I found a very youthful looking old man. At a great gathering of the tribe at Nklpahm, near Lillooet, I saw him ride swiftly up to the Compound, jump nimbly off his horse, and enter into animated conversation.

Seeking for an opportunity to get better acquainted with this specially attractive-looking Indian, I asked how long he had been connected with our mission. He replied that he was quite a mature man when the missionaries first came there, which was about the year 1854.

According to this statement, which was vouched for by others at the gathering, he would be eighty years old. I asked him how was it possible for a man of that great age to preserve such youthfulness as I saw in every word and action of his. He replied:

"The boys in old days were told that it was impossible for them to be strong, good, brave, and sagacious unless they continued through life in the custom of repeating, out in open forest, and before break of day, certain invocations to the Great Spirit. . . . I was specially advised by my father to give myself up to this custom. I have followed it all the days; and therefore I have been kept in health and preservation until now. I have given these words to Archdeacon Small, now dead; but as you have come to us in his place, I will give them to you."

I then copied them out in the original—a beautiful piece of composition; and he sat with me until the early hours of the morning, helping me to produce the following free translation:

"O Mighty Lord! Thou Prince of Life! Ruler Supreme! Whose Chariot is the Ray of Dawn!  
King of my Life! Thou makest me live in gladness by Thy Light.  
As Thou comest forth from Thy chamber this day, in order reviewing all the things that Thou hast made,  
At me (poor puny creature) Thou wouldst not waste one glance, were it not for Thy pitying love!  
To see me—small, weak, and faint—is the signal for Thy pitying heart to shed a beam of love and aid upon me.  
'Tis thus to-day—aye, all the days—I know that I shall live. . . . Thus, thus, is swift death baulked!  
Bend, Lord, Thine ear to me from every loftiest snow-clad peak!  
Catch my faintest whisper in the far reaches of the wide vales and sloping side-hills!  
Let not the mighty gathering of the waters shut out my cry!  
Oh! my Lord of Light! into every creek; into every crevasse; my voice shall try to reach Thee with its piercing, longing cry.  
Art not Thou my only master? To Thee, my Lord, will I cling.  
At Thy knees will I fall and clasp them—yea, clasp them with both my hands, for my only refuge and support!  
"Then, stooping, Thou wilt lift me up and bless me!  
Ah, then shall I feel that Thou art close beside me all the way.  
Yea; then wilt Thou grant me Thy very self as a resting-place; nay, more—Thou wilt give Thyself to me;  
And every look of mine this day shall be a look of Thine, for I must use Thy Face!  
Every word shall be a word of Thine, for I must use no words but Thine!"

LET US CHERISH any good thought and good resolution, any holy impulse that has been awakened.—*H. R. Harris.*

#### PRAYER FOR CHURCH WORK AMONG THE FOREIGN-BORN AND THEIR CHILDREN

O Saviour of mankind, who didst send Thy disciples unto every nation, bidding them feed Thy sheep and Thy lambs, and who now in these later times hast brought out of many nations a multitude to dwell together in this our land; Grant that we of Thy Church in America may prove faithful in the great trust that Thou hast laid upon us; to honor and love and serve all these our brethren, and to feed by Thy appointed means the multitude now wandering outside Thy fold. Give us grace to do Thy will, we humbly beseech Thee, O Lord.



# Sermon at the Twentieth Anniversary of Bishop Weller

Preached at St. Paul's Cathedral, Fond du Lac, on November 8, 1920

By the Rt. Rev. William Walter Webb, D.D.,

Bishop of Milwaukee

*"There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 4-6.*

**D**URING the past summer there have been three great religious meetings in which the Anglican Church, and therefore the American Church, has been especially interested: The Conference on Faith and Order at Geneva, Switzerland; the Lambeth Conference; and the Anglo-Catholic Congress at London.

The Conference at Geneva, where eighty religious bodies and more than forty nations were represented, was the most representative gathering of Christians, with the thought of Unity in their minds, that has ever been held since the attempt was made in the Council of Florence, nearly five hundred years ago, to heal the breach between the East and the West. Presided over by our own Bishop Brent, strongly dominated by Eastern ecclesiastics, holding its final service in a Russian church, and with an invitation by an Eastern Patriarch to the Conference to hold its next meeting in Jerusalem, it was certainly a unique occasion.

At the Lambeth Conference the dominant thought was that of Unity. The Encyclical sounded its note of fellowship; fellowship among nations that would ensue peace to the world, with the hope that there might be some sort of a league of nations; fellowship among Christians that would lead to the reunion of Christendom and to real, corporate, external unity; fellowship in the industrial world that would lead to a realization of the infinite value of every human life and that would place the common good above the claims of either capital or labor; fellowship in the family that can only be when marriage is considered indissoluble.

There was also put out the Appeal to all Christian People, considered by many the most remarkable document ever issued by the Anglican Church, certainly a very unusual document, appealing to each group of Christians "to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world."

One thing was very noticeable in the Lambeth Conference compared with the Conference of twelve years ago: its freedom from a rigid Anglicanism, its realization that the Anglican Communion was far wider than the mere Provinces of Canterbury and York, that it had a world-wide mission, that it should not attempt to impose, especially on Eastern converts, a form of worship that was purely Anglican. Voltaire once said that the average Englishman thought that God had become incarnate for the Anglo-Saxon race. No such criticism could be brought against the Lambeth Conference. There was a freedom of debate, a realization of the great opportunity of the Anglican Church to reach people of many races and many minds, a use of terminology that showed a far greater sympathy with the mind of the whole Catholic Church, whether Latin or Eastern, than was shown twelve years ago. Orders and marriage were frequently spoken of as sacraments, unction was discussed as a rite, if not a sacrament, that had been forgotten and neglected to the great detriment of the Anglican Church. It was resolved that, while maintaining the authority of the Book of Common Prayer as the Anglican standard of doctrine and practice, the Conference considered that a liturgical conformity should not be regarded as a necessity throughout the Churches of the Anglican Communion; "that the Church in many parts of the Mission Field rendered inapplicable the retention of that Book as the one fixed liturgical model."

The Anglo-Catholic Congress was the greatest inspirational religious gathering I have ever attended. It started with a group of priests and people in London who wanted to show that the Tractarian movement was not dead and that the Catholic party emphasized strongly the old Evangelical truths of the Incarnation and Atonement and of the need of penitence. It was first planned to meet in the Westminster Hall in the Church House; then, when the registration became too large for that hall seating 1,200, taking Queen's Hall in Regent street seating about 3,000; and, when that proved too small, arranging for the meetings in Albert Hall, seating 10,000. Even this hall was crowded at times far beyond its seating capacity, and with great crowds outside waiting to get

in. People often brought their lunch and remained all day, that they might not lose their seat. I wish every one here might have been present. Above the platform there was a great crucifix with a more than life size figure of our Lord, at the foot of which they piled the collection of bank notes, checks, and jewelry that were taken up. Each session was opened with the recitation of the Creed, the Lord's Prayer, and the Hail Mary. It was a wonderful thing to hear the great audience singing the hymns and reciting the Acts of Devotion. The Bishop of Zanzibar, Dr. Weston, a dominant personality both in the Congress and in the Conference, suggested that a collection be taken up for Catholic missions to show that the people were in earnest; that they were not merely there to sing hymns and listen to theological papers and addresses, but that they wanted to show their love for our Lord by giving what cost them something. He suggested that they raise fifty thousand pounds, a very large sum, particularly at this time when the taxes and high cost of living are a heavy burden, especially on the English. More than half the sum was raised at the sessions of the Congress, and the entire sum has been raised since. In their earnestness and zeal people gave great quantities of jewelry, rings, watches, necklaces—all piled up in a great heap at the foot of the cross.

The opening service was at St. Alban's, with its great procession through the streets, priests walking four abreast and the bishops in copes and mitres, the people kneeling for their blessing. St. Alban's was crowded with clergy to participate in a Solemn High Mass, at which the Bishop of Salisbury preached. Seven churches were crowded with overflow meetings. Hundreds of Masses were said every morning with enormous communions, all over London. The final service was in Southwark Cathedral, when the Bishop of St. Alban's preached, and there were thousands of people outside, although services were held in many churches to accommodate the crowds that wanted to render thanks for what they had seen or heard. I doubt if London, or any other city in the world, has even seen such a religious demonstration.

And what was it all for? To emphasize the fact that there is one body, one Spirit, even as we are called in one hope of our calling, one God and Father of all, who is above all, and through all, and in you all. That was really the one thought that ran through all these wonderful gatherings in Geneva and in London.

On the octave of All Saints we naturally think of all those who have fought the good fight of faith, whether under the old dispensation or later in the Christian Church.

That great company of the saints, that procession winding its way up to the throne of God, that great multitude which no man could number, of all nations and kindreds and peoples and tongues, whom St. John saw standing before the Throne and before the Lamb, clothed with white robes and palms in their hands; the patriarchs, prophets, martyrs of the old covenant, the Blessed Mother, the apostles, martyrs, confessors, doctors, virgins of the Christian dispensation, the saints of all ages, the unknown saints of every race and station—those on the calendars of all the Churches of Christendom and those known only to God and never commemorated except in the thoughts of those who loved them, they now reign with our Lord in heaven. St. Paul speaks of them as a great cloud of witnesses with which we are compassed about, and they are watching us as we run the race of the Christian life here on earth.

Through the one Lord and the one baptism we are united with them, and we are fighting for the one faith, in the one body, and we have the same one hope of our calling.

But they wait anxiously and pray incessantly, that the number of the elect may be accomplished and that God would hasten His kingdom, that they may have their perfect consummation and bliss both in body and soul in His eternal and everlasting Kingdom.

They have shown us the way; we follow after in their footsteps, learning from them the best way, trying to love as they loved, to think as they thought, to believe as they believed, to do as they did, to worship as they worshipped.

They are the saints of God, God's dear friends, who have



shown forth in their lives that sanctity and perfection which are only found absolutely in our blessed Lord.

We are called to the same sanctity and perfection, called to be saints, called to be perfect as our Father in Heaven is perfect, not with the absolute sanctity and perfection of God; that is impossible, for He only is absolutely perfect and absolutely holy; but each in our own station and condition of life, each with the special vocation with which God has called us. In that condition and station we are called to that relative perfection and sanctity of which each of us is capable. We commemorate God's saints of all races and people, of all stations and conditions, men, women, and children, kings and beggars, learned doctors and very simple folk, married and virgins, living under every condition and station of life, in the crowded city or the quiet country or the lonely desert, for "the Lord is the Maker of them all".

So it is well, as we are thinking in these days a great deal about Unity, that the thought we should have in our minds and in our prayers, in all our teaching and worship, is Unity with the whole Church of God, not merely with those religious bodies that we all see much of and which are so insistent in this country. We want Unity especially with the great historic Churches of Christendom.

We have to remember that when we take all the Christians of the world into consideration, more than nineteen-twentieths of them are governed by bishops; that nothing could be more disastrous in our efforts towards Unity than that we should in any way strengthen the barriers or widen the breach between ourselves and Catholic Christendom in our endeavor to bring about Unity with those bodies that call themselves Protestant or Evangelical.

We hold a unique position, and we must see that it is not imperilled by anything which would throw any shadow upon the validity of our Orders. On the other hand we must realize that certain doctrines and practices are so ingrained in the whole doctrinal and liturgical systems of both East and West that Unity without an acknowledgment of them seems impossible. Both East and West have accepted some doctrine of the seven sacraments. It is woven into their whole system of faith and worship. Not merely Baptism and the Holy Eucharist as the two great Sacraments of the Gospel, but Penance, Confirmation, and Unction administered in some form as part of the spiritual life of every Catholic Christian, Orders and Marriage for special occasions. Therefore our emphasis on these lesser sacraments as an approach towards Unity. We dare not do away with Confirmation; and Penance and Unction must find their true places.

The Eucharist as the great central act of worship, the one Divine Service, must find its proper place, and the more often it is celebrated with all the ancient and historic adjuncts of worship—candles, vestments, and incense—the more we are breaking down those barriers which separate us from Catholic Christendom.

We must also remember that the Western and Eastern Churches have developed along very different lines.

The Western Church has especially developed the doctrine of the Eucharist and devotion to our Lord in the Sacrament of the Altar, with the daily and frequent Masses in one church, on one day, a practice unknown in the East. The reservation of the Blessed Sacrament, not merely for the communion of the sick, but for purposes of devotion, working out into the observance of the Feast of Corpus Christi, processions of the Blessed Sacrament, and services of adoration and benediction.

The Eastern Church, with its mystical tendency, has emphasized the Communion of Saints and has carried the thought of that Communion and the Cultus of the Saints to a fuller development. Spiritual things are very real to the Eastern mind, and the saints and the angels are ever present in their thoughts. They talk of their dead and pray to their dead as they would talk of and intercede with the living.

We have many lessons to learn from both these great bodies of Christians, and above all, we must try to see through their eyes and learn from their experience. Unity will come far sooner through a real spiritual realization of what Catholic faith and practice mean to other souls, and may mean to our individual souls, than by any amount of conference on Faith and Order.

If they see that in most respects our worship is like theirs, that we believe that the Eucharist is a sacrifice, that it is the great central act of worship, that we are not satisfied with singing subjective hymns and listening to sermons and saying some monastic offices, that our worship has the same notes and the same general external appearance that Christian worship has always had; if they realize that we believe in Penance, Confirmation, and Unction, if they know that we are not going to forbid them to pray for the dead and to the dead, perhaps do it ourselves; if they realize that we believe in such a type of sanctity as the Catholic Church has ever emphasized, in self-examination and meditation, in prayer which is not merely the trying to get something from God, but which is real worship and devotion, the expression of our love for Him, adoration because He is our God; that we believe in sin, which God hates, and that we would do penance for our sins, and come to the ministers of His Church to receive absolution; and show by prayer and fasting our penitence; if they know and see that we believe these things and practise these things, that we are really one with them through our oneness with our Blessed Lord, corporate unity will not be far distant.

Your Bishop, whose twentieth anniversary we keep to-day, has done more to bring about Unity along these lines than it has been granted to most men to accomplish.

If all Anglicans followed his example, Unity with the East would be even nearer than it is, and with the West would not seem so hopeless.

Twenty years ago there was a service in this Cathedral, when your Bishop was consecrated, that was unique in its appointments and Catholic ritual, which aroused criticism and even bitter contempt in some of the Church papers on both sides of the Atlantic.

It is hard to realize that twenty years have passed. I little thought then, when I had the privilege of acting as chaplain to Bishop Williams of Marquette, that I would later be a bishop of the other diocese in the state and would have the privilege of preaching at the twentieth anniversary of your Bishop's consecration.

No bishop of the American Church has stood so valiantly for the whole Catholic faith. No one has defended more courageously and eloquently the doctrine and discipline and worship of the Church. We have always known where your bishop stood. There has never been any uncertainty as to what he held and taught as of faith. Whether it was in some little unknown mission in his diocese, or whether he was preaching to some great congregation filling some of our largest churches, or in the House of Bishops, or as one of those who were sent to represent our Church in the East and to invite the Eastern bishops to that Conference just held at Geneva, he stood always for the whole Catholic faith, not for any mere part of it.

He has carried on the traditions of the diocese and the work of his great predecessor, often under very difficult conditions. His eloquence and deep spiritual insight have helped thousands of souls in the many conferences, missions, and retreats that he has been asked to give. There are few bishops who have so won the affection and love of their clergy; a true Father in God; and not only his own clergy but scores of priests throughout the Church have looked to him for sympathy and advice. May our dear Lord spare him for many years to the Church, to the diocese, and to his friends, to whom he is such a help and comfort, and may we all at the last be numbered with God's saints in glory everlasting.

## LONELINESS

THERE ARE moments when the soul feels itself to be alone in the universe. The neighbor across the way and the faintest star in the sky seem equally remote, equally uncomprehending. Every great inward crisis reveals the eternal separateness of the individual. We are a part of all that we have met, indeed, but we are also strangely aloof from all other created things. It is when this sense of the soul's separateness presses hard that we cry out for a Saviour who can recover us from loneliness. Loneliness and temptation often come together. Indeed, loneliness is in itself a temptation to discouragement, despair, and the loosening of all sense of obligation. "Who knows?" "Who cares?" are dangerous questions for the soul to ask.

It is at such times that we learn the meaning of the great withdrawal of Calvary. Theology has tried to explain away the loneliness of the Master, as it has tried to explain away the other elements of His divine humanness. But it is to the solitary Figure of the Cross that we must go when the need of the soul is most profound. It is He who trod the wine-press alone, of whose sympathy we are sure when we pass through experiences which those about us can not be expected to understand. It is the loneliest One, looking from a careless world to a darkened heaven and finding no evidence of companionship, to whom we cry out in life's hardest hour. To Him, in some supreme experience, every believing soul must say, "But for Thy cry, 'My God, why hast Thou forsaken Me?' Thou couldst not be my Saviour now!"—*Christian Century*.



## 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.

### USE OF NEW LECTIONARY BEGINS NOVEMBER 28TH

To the Editor of *The Living Church*:

THE Commission on Revision of the Lectionary is anxious that the clergy should begin its use on the First Sunday in Advent, November 28th. Changes have been made in accordance with suggestions and criticisms received. Fearing that the new tables will not get into the hands of the ministers in time, I am begging you to publish the lessons for the first four Sundays in Advent, and also Christmas and St. Stephen's day.

Nov. 28th. First S. Advent	Mal. 3 and 4	Luke 1:1-25	Genesis 2:4 24 or Isaiah 65	Rev. 21 or John 1:1-18
Dec. 5th. II. S. Advent	Dan. 2:31-45	Luke 1:26-38	Gen. 3 or Isaiah 59	Rev. 22 or John 1:19-34
Dec. 12th. III. S. Advent	I Sam. 1:21 —2:11	Luke 1:39-56	Gen. 6 or Zeph. 1:1— 2:3	II Pet. 1:19 —2: end or John 3:25
Dec. 19th. IV. S. Advent	Micah 7	Luke 1:57	Gen. 8:15— 9:17 or Job 22:12— 23:10	Rev. 3:14— 4: end or Lu. 17:20
Dec. 25th. Christmas Day	Nehemiah 8: 1-12 (omit ting 4 and 7)	Luke 2:1-20	Isaiah 7:10- 16	I John 5
Dec. 26th. S. Stephen	II Chron. 24: 15-25	Acts 6	Wisdom 4: 7-15	Acts 7:59— 8:8

If it is not out of place may I personally beg of the clergy to read the notes accompanying the lessons and also the articles discussing the general subject of the Bible and the Lectionary in the Church Calendar?  
C. B. WILMER.

### THE CLAIMS OF THE CHURCH

To the Editor of *The Living Church*:

DO I say a word respecting the priority of the claims of the Church?

The Nation-wide Campaign furnishes the Church with a splendid opportunity, by means of its literature, preaching missions, etc., to press home the conviction that claims of the Church are prior to the claims of any or all other organizations whatsoever. The interests of the Church should take precedence of the interests of business, of industry, and even of the state.

Considered solely from the point of view of this world and as a factory producing a certain kind of goods, the Church can easily show that its product has a greater social value than has the output of any other plant. A paper mill makes paper, which is of immense value to society; a woolen mill makes cloth, and we certainly need good cloth and more of it; but neither paper nor cloth, nor any other manufactured article, is more necessary to the well-being of society than are those products of the Church, such as purity, loyalty, honesty, truth, charity, wisdom, moderation, patience, love, etc. We have too long accepted the claims of industry, of business, of what not, as an excuse for staying away from church and for otherwise neglecting her claims. The Parable of the Great Supper is very clear in this connection, and a text from it could easily be added to the list sent out for use by missionaries in the preaching mission. In that parable we are told that God's claim upon men's time is greater than the claims of property (I have purchased a field), of industry or agriculture (I have bought five yoke of oxen), and even of the family (I have married a wife). It is annoying in the extreme when one asks a Churchman why he does not come to church to be told, "I have to work seven days a week." The world's work should be so arranged as not to interfere with the prior claims of the Church. This could be done. But it will not be done until at least a majority of Christian people are deeply concerned to have it done. There must be ceaseless agitation for it before it will, like prohibition and women's suffrage, be an accomplished fact.

We should begin, however, at least so it seems to me, not by attacking the specific problem of unnecessary Sunday labor, for the question goes deeper than this, but by teaching and preaching the priority of the claims of the Church. Nor is it enough to say that society needs the Church to bolster its tottering walls, or that civilization cannot continue to exist without religion and an organized expression thereof. The Church is

not a means to an end. Religion does not exist to save civilization. Religion and the Church are ends in themselves, and only when they are so conceived will they be able to save the world. The Church should say, through her chief spokesmen, through all her spokesmen, to her children, "You must learn to subordinate every other interest to my interest." It was this spirit which gave the early Church such power. Men may be found today, in large numbers, who are ready to die for their country. Too few are they who are ready to die for the Church which is more worthy of such sacrifice!

Personally I hope that all those who speak for the Church in the Nation-wide Campaign will never fail to "speak with authority and not as the scribes". The Church must present her claims with patience and love, it is true, but she should never stoop to wheedle or beg and should consistently refuse to listen to any excuses offered to escape the necessity of meeting her supreme claims. The Son of God was ready to forgive human weakness, but not hypocrisy nor lukewarmness. Of all who were not ready to make the necessary sacrifices He said that they could not be His disciples. They cannot be, and are not today. It is only just to them and to the world that the fact should be made perfectly clear. The claims of the Church and the Kingdom of this world must always conflict. The former can only hope for victory when, like the Apostolic Church, she girds herself for battle.

Waterville, Maine, November 9th.

JOHN H. YATES.

### APPRECIATION—WELL MERITED

To the Editor of *The Living Church*:

YOUR readers owe you a debt of gratitude for the publication, from time to time, of articles by Louis Tucker. It is always a gala day to me when I find something by him in *THE LIVING CHURCH*. It has been in my mind many times to write you that my personal thanks to Mr. Tucker might be published where all might see it. I feel sure that I express the sentiment of a multitude of your readers.

I have always cut out Mr. Tucker's articles for preservation. They are too good to be buried in my files of *THE LIVING CHURCH*. It occurs to me that many of your readers would join with me in urging the publication in book form of Mr. Tucker's writings. I know I would be very thankful to be able to pick up a much used volume of Tucker and read over again some of his splendid poems and fascinating little dramas. Especially valuable, both from the point of view of interest and instruction, are his stories about incidents suggested by gaps in the Gospel record. There is an atmosphere in them which I have found nowhere else, and to me they make the New Testament live in a very vivid way. I wish Mr. Tucker could be persuaded to write a Life of Christ in the same style that these little stories are written. Such a "Life" would be much more enlightening than many of those already written.

MORTON C. STONE.

Holy Nativity Rectory, Chicago, Ill., November 9th.

### FLAG OF THE IRISH "REPUBLIC"

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS, writing in *THE LIVING CHURCH* for October 23rd, says: "The float was decorated with the Sinn Fein flag (the papal yellow and white with the Irish green added)".

Allow me to call your attention to the fact that the flag of the Irish Republic is made of orange, white, and green—the orange for the North, the white for Unity and Peace, and the green for the South. The flag symbolizes the union of the North of Ireland and the South of Ireland in the cause of Ireland. It does not have its origin in the papal colors. The papal colors are not orange, white, and green.

I trust you will agree with me that Presbyter Ignotus is in error in this matter and print the obvious correction.

I should be glad, too, to know why Presbyter Ignotus printed only the opinions of Catholic theologians who opposed Mayor MacSwiney's course. He must know that there are two sides to the question and that hundreds of Catholic clergymen approved the prisoner's "hunger strike" and encouraged his chaplain.

New York, October 27th.

JAMES WALDO FAWCETT.

## 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.

## Personal Mention

THE VEN. A. A. ABBOTT will by appointment of Bishop Leonard continue to act as Archdeacon of Ohio until further notice, his resignation being recalled.

THE REV. DR. ALFRED W. ARUNDEL, having resigned the rectorship of Greenwood, South Carolina, is now in New York City and has taken charge of Trinity parish, New Rochelle, pending election of a successor to the Rev. Dr. Canedy. Address, 145 West Twelfth street, New York City; telephone Chelsea 5774.

THE REV. ROBERT H. ATCHISON, in charge of Pittsfield and Griggsville, Illinois, has accepted a call to the rectorship of St. George's Church, St. Louis, Mo., and will be in residence after January 1st.

THE address of the Rev. HENRY B. BROWN is changed from 1621 Lake street to 1944 Ridge avenue, Evanston, Ill.

THE REV. EDWARD TANNER BROWN, called to the rectorship of Trinity Church, Reno, Nev., was instituted on Sunday, November 7th, by Bishop Hunting.

THE REV. CHARLES A. BURRITT, for the past seven years in charge of St. Paul's, Fort Morgan, Colo., has accepted the rectorship of the Church of the Ascension, Salida, Colo., and will assume his new duties about December 1st.

THE REV. EARL C. CLEELAND is now curate at the Church of the Transfiguration, 1 East Twenty-ninth street, New York City.

THE REV. JOHN JOS. COWAN has come from British Honduras to Nevada. He is now at Winnemucca and its missions until the new vicar comes in December, when Mr. Cowan will become Archdeacon of Reno, with residence at Yerington.

THE REV. FRANK DEAN GIFFORD, now assistant rector at Grace Chapel, New York City, and formerly missionary in Tokio, has accepted a call to Emmanuel Church, Norwich, N. Y., and will arrive December 1st.

THE REV. ALFRED R. HILL, formerly on the staff of Calvary Church, New York, has taken up missionary work in the diocese of New York. His address is St. Andrew's Rectory, New Paltz, N. Y.

THE REV. HENRY FRANCIS HINE has resigned as vicar of St. Paul's Church, Omaha, Neb.

THE REV. LEOPOLD KROLL, for nearly thirteen years connected with the Honolulu mission, has resigned, and may be addressed temporarily at Red Hook, Dutchess County, New York.

THE address of the Rev. EDMUND S. MIDDLETON, announced last week as 3414 Spence street, Dallas, Texas, has been changed to 3009 Holmes street.

THE REV. CHARLES BAIRD MITCHELL of West Virginia will be in charge of Grace Church, Waycross, Ga.

THE REV. LEWIS GOUVERNEUR MORRIS, D.D., for the past eight years rector of All Saints' Church, Worcester, Mass., has accepted a call to Christ Church, Rochester, N. Y., and will take up his new work on January 1st. His office address will be 28 Lawn street, his residence, 114 Rutgers street.

THE REV. H. I. OBERHOLTZER, at present in Ellensburg, Washington, has been appointed director of Religious Education for the diocese of Olympia and the district of Spokane. He enters upon his duties January 1st.

THE REV. ERNEST H. PRICE, after two severe attacks of influenza, finding his heart seriously affected by the altitude of Nevada, has resigned as vicar at Fallon, and will take up work in the diocese of California.

THE REV. J. K. PUTT has changed his address to 3424 Boudinot avenue, Cincinnati, Ohio.

THE REV. GORDON M. REESE, formerly field secretary for the Junior Department of the Brotherhood of St. Andrew, has been appointed secretary for work among young people in the diocese of Texas and should be addressed at 1205 Travis street, Houston, Texas.

ON Thanksgiving Day the Rev. C. W. ROBINSON will be instituted into the rectorship of Christ Church, Bronxville, N. Y., succeeding the Rev. A. D. Willson, lately deceased.

THE REV. E. R. SMYTHE, formerly of St. James' School, Faribault, Minnesota, appointed curate at the Church of the Epiphany, Philadelphia, Pa., may be addressed at 5127 Catherine street.

THE REV. SAMUEL UNSWORTH, after twenty-five years as rector of Trinity Church, Reno, Nev., has retired on the Pension Fund.

## ORDINATIONS

### PRIESTS

HARRISBURG.—The REV. CHARLES RAYMOND BARNES, deacon, was ordained to the priesthood by Bishop Darlington in St. John's Church, South Williamsport, on Wednesday, the 10th. He was presented by the Rev. Archibald M. Judd, executive secretary of the diocese. The Litany was read by the Rev. Daniel W. Gateson and the Rev. Floyd Appleton, Ph.D., preached. Other clergy present were the Rev. Messrs. Lascelle, Kunkel, Brueninghausen, and the Rev. Dr. Milbank. Mr. Barnes has been in charge of St. John's for several months past and will remain there as rector.

## BOOKS RECEIVED

- The Century Company.* New York City.  
*The New World of Science.* By Robert M. Yerkes. Price \$3.00.  
*The Workers at War.* By Frank Julian Warne. Price \$3.00.  
*Political Systems in Transition.* By Charles G. Fenwick. Price \$3.00.  
 Edwin S. Gorham. New York.  
*The Valiant Heart. A Romance.* By E. M. Tension.  
 Alfred A. Knopf. New York City.  
*Democracy and Government.* By Samuel Peterson. Price \$2.00.  
*The Macmillan Company.* New York City.  
*Ambassadors of God.* By S. Parkes Cadman. Author of *The Three Religious Leaders of Oxford and their Movements*, etc. \$3.50 net.  
*The Story of the American Red Cross in Italy.* By Charles M. Bakewell. Price \$2.00.

## PAPER COVERED BOOKS

- American Bible Society.* New York City.  
*The Pilgrim and the Book.* By Percy MacKaye. 25 cts. net.  
*The Faith Press.* London, England.  
*The Church and Faith of Armenia.* By the Rt. Rev. Dr. Abel Abrahamian, Supreme Vardapet of Armenians in England; Author of *Die Grundlagen des Armenischen Kirchenrechts*. Price 60 cents.  
 S. P. C. K. London, England. The Macmillan Co., New York, American Agents.  
*The Saints of Cornwall.* By William John Ferrar. 60 cents net.  
*The University of Chicago Press.* Chicago, Ill.  
*The Treatment of the Problem of Capital and Labor in Social-Study Courses in Churches.* By Clarence Dan Blachly, Ph.D.

## PAMPHLETS

- The Faith Press.* London, England.  
*Intercommunion with the Assyrian Church.* By the Rev. W. A. Wigram, D.D. Price 20 cents each.  
*The Southern Churchman.* Richmond, Va.  
*Money in its Relation to the Work of the Church.* An Essay read before the Society of the Alumni of the Theological Seminary in Virginia, June 3rd, 1920. By the Rev. Middleton S. Barnwell, Rector of the Church of the Advent, Birmingham, Ala.

## YEAR BOOKS

- Church of St. Michael and All Angels.* Baltimore, Md.  
*Year Book October 1st, 1920.*  
*St. Paul's Church.* Steubenville, Ohio.  
*Year Book and Directory 1920.*  
*World's Sunday School Association.* 216 Metropolitan Tower. New York.  
*Year Book 1920.*

## 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.

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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.*

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 Sunday School Commission, 73 Fifth avenue.  
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### BUFFALO:

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

### BALTIMORE:

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

### DIED

**ASHTON.**—Entered into life eternal on November 3rd at the Child's Hospital, Philadelphia, **FREDERICK TURNER**, only child of the Rev. Frederick Turner and Elizabeth Ashton, aged two months.

Funeral service in Christ Church, Christians Hundred, Delaware. Burial in St. James' Churchyard, Hyde Park, New York.

**FAMES.**—Entered into life eternal, November 2nd, at her home in Fall River, **HELEN CHRISTENA McDONALD**, beloved wife of the Rev. Joseph FAMES, rector of St. Stephen's Church, Fall River, Mass., in the sixtieth year of her age.

**JONES.**—Died, on October 27th, at his late residence in Savannah, Ga., in his 86th year, **CHARLES LUCIAN JONES**, son of Major-General Roger Jones, U. S. A., and Mary Ann Mason Pace. He was an officer in the Confederate Navy, and for many years a vestryman and sometime warden of Christ Church, Savannah.

Grant him eternal rest, O Lord, and may light perpetual shine upon him!

**SHERMAN.**—On Sunday, October 24th, at the University Hospital, Philadelphia, Pa., **ELIZABETH PERRY SHERMAN**, eldest daughter of the Rev. Addison M. and Kate L. Sherman, aged 38 years.

Grant her, O Lord, eternal rest!

**SISTER MARTHA.**—**MARTHA E. TABOR** was born in Chatteris, England, October 26, 1839, and died at Merrifield, New York, October 29, 1920. For many years she was connected with the Sisterhood of the Good Shepherd in New York City and later in St. Louis, Missouri, being known as Sister Martha. Interment took place on November 3rd at Evansville, Indiana, her old home, the service being conducted by the Rev. William R. Plummer.

Tender and sympathetic, she brought to all with whom she came in contact a reminder of the Saviour she loved and served.

**VAN INGEN.**—At Rahway, N. J., on Thursday, November 11th, **ANNA M. VAN INGEN**, wife of the Rev. James W. Van Ingen. Funeral services in St. Stephen's Church, Millburn, N. J., on Monday, November 15th.

### MEMORIALS

#### MISS MARY COLES

(Minute adopted in her memory by the Board of Trustees of the Church Training and Deacons House of Pennsylvania.)

At daybreak of Wednesday, October 27, 1920, the soul of **MARY COLES** was called unto the joy of her Lord in Paradise.

From early girlhood she was Christ's faithful soldier and servant unto her life's end. The outstanding characteristic of her most forceful personality was the complete consecration to her Lord of all that she was and had. Her work went out in all directions for the advancement of Christ's Kingdom. Hundreds have been won to the love and service of God by her words and prayers, and hundreds more have been built up in their most holy faith by precept, example, and personal influence.

To her vision and inspiration we owe the founding of the Church Training and Deacons

House, whose graduates now are found all over our own land, and even to the ends of the earth. To this work, for nearly thirty years, she has given the utmost devotion of thought, word, and deed.

While we rejoice in her happiness, our hearts are exceeding sorrowful as we mourn her we love. Among all who have been choice vessels of God's grace, and the lights of the world, she will long be remembered.

God give us grace to follow the example of her steadfastness of faith, and obedience to His holy commandments.

#### CLARA C. GRISWOLD

Miss **CLARA C. GRISWOLD** died in Chicago on the 21st of October, and the funeral service was held at St. Mark's, Evanston, on the 23rd. As a girl, she was a pupil at St. Margaret's, Waterbury, and St. Agnes', Albany. Coming to Evanston with her parents twenty-five years ago she became a member of St. Mark's parish, and during all that period she was a vigorous worker both in the parish and in the diocese. She was especially interested in the Woman's Auxiliary, and was serving as its Educational Secretary at the time of her death.

Miss Griswold never spared herself. She was connected with the management of various charities, and if she saw something that needed to be done, she did it. But she did not talk about it, and it was only by accident that her friends learned of the extent to which she gave herself, whether the gift was expressed in time, or money, or gracious hospitality, or kindly sympathy.

She knew the meaning of religion. She loved and used the House of God. In quietness and confidence she found her strength. She prepared with care and thoroughness for her work in life, and when she learned that she must soon die she prepared for death with the same calm. The world is poorer for her going, but richer and stronger for her life.

A. R.

### POSITIONS OFFERED

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**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.

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#### MISCELLANEOUS

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

**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.

**CHURCHWOMAN TO TEACH A PRIVATE** school of twenty-five children, ranging from first grade to eighth. Adequate compensation. Address B-273, care LIVING CHURCH, Milwaukee, Wis.

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### POSITIONS WANTED

#### CLERICAL

**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.

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

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

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Preacher, Nov. 25th (Thanksgiving), The Rev. Charles L. Street.

Preacher, Nov. 28th, The Rev. E. P. Sablin.

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

Goodell street and Michigan avenue. The Rev. **HARRISON ROCKWELL**, rector. 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.

**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.**

**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.

**QUIET DAY**

**HARTFORD, CONN.—**In Christ Church Cathedral, Hartford, on December 1st, Dean Rousmaniere of Boston, conductor; Holy Communion at 8 and 11 o'clock; meditations at 10, 2:30 and 4. Breakfast (35 cts.) and luncheon (50 cts.) will be served.

**RETREAT**

**NEW YORK.—**There will be a day's retreat for the Associates of the Sisters of St. Margaret and others, at St. Christopher's Chapel, 213 Fulton street, New York City, on Saturday, November 27th. Conductor the Rev. Ralph B. Pomeroy. Those wishing to make the retreat will please notify the Sister-in-charge, Trinity Mission House, 211 Fulton street, New York.

**A CHURCH FOR MISSIONARIES**

A CHURCH DESIGNED especially for missionaries is somewhat unusual, yet such a church has been erected in connection with our American Church Mission at Kuling, China, in the missionary district of Anking.

Kuling is the summer resting place for missionaries of all names and of all boards in China and is, therefore, in a sense, a missionary capital. There the overworker or overburdened missionary is sent for recuperation and rest. Some years ago a union church was erected there and the missionaries generally appreciate its services. Our own mission began a small work there several years ago, when the Rev. Robert E. Wood built a little chapel attached to his bungalow, where he began celebrating the Holy Eucharist when he was in retreat at Kuling and where others of our missions kept services going when any were available. The little chapel became appreciated not only by our own missionaries but by many from other bodies. Gradually the attendance outgrew the accommodations. Consequently a beautiful church building, The Ascension, was erected last year with money raised among missionaries and business men in China without calling for assistance from this country. Our clergy from the three American districts cooperated, as did many from the English missions in China. Bishop Huntington, in whose district the church is located, was chairman of a committee which has arranged a schedule of services. It consists of Holy Communion in Chinese at 7 and in English at 8, followed by a choral Eucharist and sermon at 9:30. There is then no further service in the morning, but evening prayer in Chinese at 2:30 and in English, with address, at 5:30 in the evening.

The morning services are especially arranged with a view of avoiding conflict with the service at the union church at 11 o'clock, thus making the services of the Church available for all, be they of any name, who may wish to participate in Eucharistic worship though desiring later to go to the services of the union church. It is said that a considerable number avail themselves of this opportunity. Also, in order that the services may be congenial to all of our own people, the early celebration is very plain while the later celebration includes a more elaborate ceremonial and use of the colored vestments.

Kuling is a unique place by reason of the circumstance mentioned, and probably no similar conditions exist anywhere else throughout the world. The arrangement providing both for unity among ourselves and also for some approach to unity with other Christian people in the schedule of services is quite generally appreciated.

**NEW ARCHDEACON OF DETROIT**

**THE REV. HOWARD K. BARTOW**, rector of St. Stephen's Church, Cohasset, Mass., has accepted an appointment under Bishop Williams to become Archdeacon of Detroit. Mr. Bartow is an exceptionally well qualified leader of men. His work as chaplain at Camp Devens was a fine illustration of what the Church can do when it has an all rounded man to direct her work. As secretary of the Bishop's Twenty Weeks in 1918-19 in Massachusetts, Mr. Bartow broke many diocesan precedents in gathering groups together in different parts of the diocese, but no permanent objections were made, for the results for good were too evidently manifest. Mr. Bartow's chief service in the diocese has been his effective leadership on the Social Service Committee.



## FINAL SESSIONS OF ENGLISH CHURCH CONGRESS AT SOUTHEND

*Maintain Early Interest—Reunion, Recreation, Evangelism, Intellectualism, and the Church's Future Are Among Topics—Deprived Vicar Will Enter Roman Communion*

The Living Church News Bureau  
London, October 29, 1920

THE Church Congress at Southend maintained its interest until the very end, few members leaving until the concluding meeting had taken place. Indeed, the final day (Friday) witnessed the arrival of many additional lay members, who, for business reasons no doubt, were unable to attend throughout the Congress. These were supplemented at the great "open" meeting in the evening by many local residents.

### ON REUNION

The morning session of Thursday was devoted primarily to discussion of the Lambeth Conference Resolutions on Reunion, which formed the subject of four papers.

Mr. Athelstan Riley, in a paper on The Eastern Churches (a subject in which he is an acknowledged master), began by saying: "Do not be too ambitious, do not treat other people's principles as matters to be easily laid aside; encourage union over the whole field in detachments, welcome the union of bodies standing far off, or even in seeming hostility to your own." Ever since the breach with Rome in the sixteenth century the eyes of Anglican divines had turned towards the Eastern Church. On the Eastern side there had been but a half-hearted response. That was the position down to the beginning of the war. All was now changed. In Russia, Christians were undergoing sufferings and persecutions. There was only one institution in that great Empire which the bolsheviks had tried to subvert and failed, and that was the Church of Russia. That Church had turned in her agony to the episcopate of the Church of England. The Serbian Church is well-known to us through Bishop Velimirovitch; and who would have thought that the entire body of candidates for the ministry of the Serbian Church during the war would have been entrusted to the Church of England?

But it was the Greeks, the four ancient patriarchates of Christendom and their Greek offshoots, to whom Mr. Riley drew especial attention. The Patriarchate of Constantinople sent a delegation to the Lambeth Conference because they realized that the barriers between East and West had gone down in the mighty flood of war, that Christendom will be regrouped, and that the Anglican communion was and could be their only real friend. The wide difference between the two Churches in services and ceremonial did not matter. The hope and indeed the certainty of reunion lay in the identity of appeal. A perusal of Greek documents and Anglican documents, especially the Preface in the Book of Common Prayer, showed absolute agreement in appealing beyond the Papacy to Holy Scripture. At this moment the Easterns were ready to go beyond mere courtesy, and to recognize officially Anglican orders. But they required to know the Faith in which we ordained. So long as our ordinal, and the immemorial custom of the Church of

England, to re-ordain those non-episcopally ordained ministers who came over to her, remained unaltered, we were safe.

### ON NON-EPISCOPAL CHURCHES

Canon F. B. Macnutt (editor of *The Church in the Furnace*, and a genuinely Liberal Evangelical), in a paper on Non-Episcopal Churches, said that in regarding the episcopate as vital to reunion the bishops had, for all practical purposes, the whole Anglican communion behind them. A great part of the difficulty which many in the non-episcopal Churches felt about episcopacy was due to confusing the present trappings of the thing with the thing itself. There was now evident a steady progress towards episcopacy of the constitutional type, limited in power by the synodical powers of the clergy and laity.

Dr. Garfield Williams spoke of the deplorable effects of a disunited Church from the missionary's point of view, and the Archbishop of Brisbane dealt with reunion as it affected the Overseas Dominions.

Dr. Howard Swinstead (St. Peter's, Bayswater), in the course of discussion, said that while they were only seeking openings with other Churches and with their own brethren at home, they had already achieved something in Sweden, and that something was much, with a Church which numbered five millions in Sweden and America.

### CHRIST AND RECREATION

Another important discussion on Thursday morning had to do with the subject of Christ and Recreation. The attitude of the Church towards amusements is a question which is fraught with controversy, and there was evidence of considerable division of opinion among the large audience which listened to the papers submitted by clerical and lay members of the Congress.

The Bishop of Sheffield (Dr. L. H. Burrows), in his paper on The Christian Ethics of Amusement, said that two striking facts were the great and increasing part which amusements were taking in modern life, and the almost overwhelming variety and diversity of amusements. In the early days of the making of England, and right through the Middle Ages, the people were noted for rough and boisterous amusements, often manly and sportsmanlike, but not infrequently degenerating into coarse and brutal pleasures. From the time of the Reformation the Christian world was strongly divided on the question of the ethics of amusement. In our own times the ever-increasing monotony of labor among the masses of the people had led to a desire to the relief of excitement, which had been the cause of many changes in the character of amusements, and had had very undesirable results. Had Christian ethics, asked Dr. Burrows, nothing to say by way of standard, example, or advice, with regard to this vital and important element in human life? The principles laid down in the New Testament suggested, first, that all amusements must in themselves be able to be defended from the moral standpoint; and, secondly, that the environment of an amusement must be morally healthy. The opposition of many Christians to the theatre, dancing, cards, billiards, and the cinema, was due to the fact that they believed that these forms of recreation could only be enjoyed in unhealthy moral surroundings. There had

been a great change of opinion in recent years with regard to these amusements, but the question of environment was still a most serious one, and must be faced. The third principle was that amusements must take a proportionate subordinate and subsidiary place in human life; and the fourth, and most fundamental, principle was that amusements should be of such a kind as to recreate the whole man, body, mind, and spirit.

Dr. Percy Dearmer, dealing with Sunday Amusements, said that people at the present day tended to regard the Church's insistence on the Lord's Day as something archaic, based on exploded ideas, and therefore insincere. Let the Church make the great Christian principle clear and simple to all the people. Every man should have at least one day and a half for rest out of the seven. Nearly the whole question of Sunday amusements could easily be settled under this principle of Sunday observance—the obligation to give every man rest on Sunday, with necessary exceptions and the corresponding compensation. Rest did not mean merely animal inactivity. For the large sedentary section of humanity such rest ought to take the form of outdoor games. A widespread vigorous movement among Churchpeople was urgently needed. The clergy and Church officers should take the lead in organizing Sunday games. Mental recreation was more difficult, but here the Church might do much. Concerts of good English music might well be held in every church out of service time. They must oppose Sunday theatres, not because theatres were wrong, but because they employed a large amount of labor. For the same reason they must oppose all professional games.

A paper which had been anticipated with more than ordinary interest was that of Miss Sybil Thorndike, an actress who has achieved a well-deserved reputation by her representations in what may be termed the "classical" drama. Miss Thorndike dealt with The Ministry of the Church to Those who Provide Amusements, and said that artists quarrelled with the censorship because it deliberately encouraged insincerity. Under the censorship, if they wished to present a situation which assumed immorality, they must so write it that the hearer could pretend it was not there, with the result that the prurient spent their time looking for and finding innumerable double meanings and innuendos which were never intended. Miss Thorndike went on to argue that if the theatre was a real and faithful reflection of life it should be a valuable means of communication between the stage and the Church. Those who feared the theatre feared life itself. After all, if it was to be a true theatre there should be no aspect of life that was not open to the artist so long as he treated it with a reverent desire to present life as he saw it. The more vividly we lived, the more we mixed with the world, in any capacity, the more danger there was of outward and visible sins, but the logical method of wholly avoiding this danger was the suppression of the theatre altogether. To suppress the theatre, however, would be to mutilate life. "We believe," said the speaker, in conclusion, "that there is good and beauty in every instinct we possess, and that the highest life is that which can use the most vividly and to the utmost limit every faculty and instinct to the glory of life and beauty, which is God."

Subsequent speakers advocated Sunday tennis, golf, and cricket. Vulgar, fantastic dancing was denounced, and opposition was expressed to the Sunday opening of theatres, on the same grounds put forward by Dr.

Dearmer—the undesirable employment of labor on that day.

CHRIST AND EVANGELISM

At the Thursday evening meeting the subject for discussion was Christ and the Evangelistic Message of the Church, and the fame of the reader of the first paper, Miss Maude Royden, was no doubt a great attraction. Miss Royden spoke on The Re-statement of the Message in Terms of To-day, and certainly no one who came especially to hear her could have gone away disappointed, for her contribution to the debate was a very fine one, and the audience recognized this by their loud and long applause.

The Bishop of St. Albans made a characteristically "breezy" speech. His subject was New Methods in Overseas Problems, and his main point was that there must be a change of outlook and of heart if there is to be an adequate supply of the three necessary things, namely, living agents, money and means, and spiritual power. Dr. Furse was dealing with the case of small stipends to the clergy, and gave an instance. The audience cried "Shame!" "Put it right, then!" immediately retorted the Bishop. He gripped the meeting to the very end, and there was loud applause when, dealing with the need for a less stereotyped, more real, and more "alive" type of public worship, he said that our services should be more family gatherings, "with our Lord's Own Service restored to its proper place as the great family service."

CANON BARNES ON THE INTELLECTUAL EXPERIENCE

The devotional meeting on Friday brought forth an earnest paper by Canon Barnes, of Westminster, who dealt with "The Intellectual Experience". He said that we were forced to try to explain *why* our Lord is to us "the living fountain of redemption". That attempt could not succeed without simple loyalty to truth, spiritual, moral, and intellectual. Such loyalty forced us to accept the authority of reason in matters of Faith. This involved, said Canon Barnes, the acceptance of the evolutionary theories of biologists. The older theologians argued from a different, a static conception of man, and so put the fact of sin, and the reality of grace, against a background foreign to our thought.

CLOSING ADDRESS BY THE BISHOP OF CHELMSFORD

The Bishop of Chelmsford, in his closing words to the Congress, said: "We like to think of the Christ of Bethlehem, but for the weary toiler Bethlehem seems far away. We like to think of Calvary, but there are times when Calvary seems dim and distant. We think of the Glorified Lord, and we sometimes wonder whether Christ is not far away. We desire to feel Him nigh at hand. Remember, 'the Word is very nigh thee in thy heart'. We believe it theoretically, but is it true in our experience?"

The thought he desired to leave with them, said the Bishop, was, "I can do all things through Christ which strengtheneth me." "How rarely do we apply the latent power within us? Let us remember the missionary command to 'Go', in St. Luke's Gospel. Immediately above it were the words, 'All authority is given unto Me', and immediately below it, 'Lo, I am with you always.'" Finally, he urged his hearers to have not a mere theoretic faith but a living one.

"HAS THE CHURCH A FUTURE?"

The evening meeting, already referred to,

was addressed by the Dean of Manchester, who discussed the question, Has the Church a Future?, and said that the hope for the future lay, he was convinced, with reunion. Such reunion must provide for the minimum of dogmas of necessity and the maximum of comprehension. He held up "the glorious comprehensiveness of the Church of England" as an indication of what might be achieved in the world for the benefit of institutional religion.

The Dean was followed by Mr. Walter Runciman, M.P., a prominent Wesleyan, who dwelt upon the necessity of closing their ranks in view of the modern tendency to drift away from organized religion. Speaking of the Lambeth Appeal, Mr. Runciman said, "The boldest, holiest, least prejudiced movement of our time proceeds from the Lambeth Conference." The appeal, he said, had not fallen upon deaf ears. Though he had no authority to speak for the Wesleyan body, he declared that the best minds and warmest spirits in the Wesleyan Methodist Church were ready to step forward and meet the advance of the bishops.

To sum up, it may with truth be said that the Southend Congress reached a high level by its evident spirit of charity and toleration. It is to be hoped that this

spirit may pervade the whole Church. The kindness, fair-mindedness, and deep religious reality of the president were of the greatest value to the assembly. Every member of the Congress must have come away full of gratitude to the Bishop of Chelmsford, and with the hope that he may be spared to the service of the Church for many years to come.

During the week it was announced that the next Church Congress will be held in Birmingham, at which city the 1914 Congress had arranged to meet, but the outbreak of war made this impossible.

CENSURED, DEPRIVED, IS CONVERTED!

The Rev. Reginald Wynter, who, it will be remembered, was deprived last April of the vicarage of St. John's, Taunton, for disobedience to his bishop concerning the rite of Benediction, has now announced his intention of joining the Church of Rome. Mr. Wynter, during the last few months, has been acting as temporary curate at St. Saviour's, Hoxton—a church, it may be added, which has been under the censure of the Bishop of London for a considerable period. Mr. Wynter states that he proposes to take up literary work for a livelihood. GEORGE PARSONS.

ARMISTICE DAY OBSERVED THROUGHOUT ALL CANADA

With Services, Ceremonies, and Silence — Archbishop of Algoma on Reunion Proposals—Bishop of Montreal on Restoration of Unity

The Living Church News Bureau }  
November 10, 1920 }

ARMISTICE DAY was observed yesterday throughout Canada with religious services, military and civil ceremonies, and the universal observance of two minutes of silence at noon, during which traffic and labor were suspended. In Toronto, the Governor General of Canada and the Duchess of Devonshire, the Lieutenant Governor of Ontario and Mrs. Clarke, the Premier of Ontario and Mrs. Drury attended an official service at St. Paul's Church, which was crowded to the doors. In a brief address Dr. Cody, the rector, said:

"Three great results have come to Canada from the war. She has emerged with the profound satisfaction of having helped protect the world from a political and spiritual reaction. Secondly, Canada gained the hope that she rendered a real service in helping to bring about a change internationally in a democratic way towards better things. Canada gained a knowledge of her own capacity and possibilities which has given her confidence to go forward among the nations of the world. Let us therefore dedicate ourselves afresh to the service of God, country, mankind, and the memory of our martyred heroes. The world is restless, but let us remember that the pessimists during the war were wrong, and the optimists who believed in God and Empire right: therefore let us be of good cheer."

At the same time an open air celebration presided over by Mayor Church was held in front of the City Hall, before which a cenotaph had been erected. Prayer was offered by a military chaplain, the vast

throng stood in silence as the city clock boomed out the hour of twelve, and then came the thrilling notes of the Last Post, followed by the national anthem. Wreaths and bunches of flowers had been laid on the cenotaph both by organizations and by individuals. Some women could not trust themselves to come to the cenotaph. A tiny bunch of violets was sent up from the crowd. A boy came with a single red rose. Just before the service Mrs. Lionel Clarke, wife of Ontario's lieutenant governor, and mother of a boy who would not surrender, came up without ceremony and placed her nosegay at the base with those of the other mothers whose names were unknown. Relatives of those who fell were everywhere in the crowd, and the most striking feature was surely the tribute of the unknown mourners to the unknown dead. Canadian life has been profoundly affected by the war, and for years Armistice Day will be full of the personal as well as the national aspect.

At Ottawa vast crowds thronged Parliament Hill for the service, brief addresses being given by Sir James Loughheed as representing the Premier, and by two chaplains, Colonel Beattie speaking in English, and Father Desjardines in French. The base of the great white cross erected for the occasion was covered with flowers. Officials of the Government, of the Senate, and of the House of Commons attended. From Halifax on the East to Vancouver on the West the day was universally observed, a feature being many celebrations of the Holy Eucharist in addition to other special services in churches and in the open.

The Archbishop of Algoma on the Lambeth Reunion Proposals

The Archbishop of Algoma, universally respected throughout the Canadian Church for his saintly life, his devoted missionary zeal, and his unswerving loyalty to the principles of the Catholic Faith, gave an admirable address before the Ministerial Association of Sault Ste. Marie in the First

Baptist Church of that city on the Lambeth Reunion proposals.

"It is a sin and a folly," said the Archbishop, "to be divided as we are; a sin to be divided at all, and for one part of the Church to be living in continual strife and bitterness with another part; and a folly to be guilty of the economic absurdity of this rivalry, and the waste of the means and the human energy involved in it. It was a difficult question," he said, "but we approached it avowedly in a spirit of penitence and humility. We were conscious that in the past we had not been wholly blameless for all the schisms and rivalries and bitterness existing among the various Churches." He told of how the great vision took definite shape. It was to get back to the teaching of Christ, to put the whole Church in order, to reconstruct it as of yore. The vision entails a reconstructed Catholic Church, including all elements in Christendom: the Roman Catholics, Eastern Church, Protestants: all Christians to meet together and form one great Church to reanimate the individual Churches, to bring together the old fragments. The resultant Church was not to be Roman Catholic, or Methodist, or Presbyterian, or Baptist or any other, but the "Great Catholic".

"It is also folly," said the Archbishop, "to shut our eyes and persuade ourselves that we are only regiments in one great army, and that with a divided front we can face the countless hosts of forces arrayed against us. Isn't it a great vision?" the Archbishop asked. "The Lambeth Conference believes it is its duty to bring about that vision; that it is possible to bring it into effect; and we invite all Christian elements to come together to think it over, to pray about it, and to see if it is not possible for us to set such a movement going." The burden of the discussion which followed the Archbishop's address was that, despite apparently unsurmountable obstacles, it was possible for the Churches to forget their differences and their continual controversies and come together as one great unit, presenting a solid front to the forces arrayed against them.

A very sincere vote of thanks expressing a sanguine hope that it may be possible to make a fact of the vision seen at the Lambeth Conference was passed unanimously.

#### *Memorial Service at Trinity College Chapel*

The Chapel of Trinity College, Toronto, beloved by all Trinity men for the beauty of its architecture, for its carved and canopied open stalls, its altar, "high and lifted up", and its services, the memory of which time never quite effaces, was the scene of a deeply impressive service, when the annual remembrances were made of those of Trinity's sons who fell in the great war. Collect, epistle, and gospel were those set for All Saints' day, as Sunday is within the octave of that feast, and the altar was vested in white, with white flowers above it. The Rev. H. F. F. Duckworth was celebrant and the Provost of Trinity, Dr. Macklem, besides reading the epistle read the names on the honor roll of the fallen, the congregation standing, and afterwards gave a rarely eloquent address. The service was all the more memorable because in the surpliced ranks of youth that filled the seats rising tier on tier on each side of the chapel were many men who fought side by side with those who have passed on, and have come back to fit themselves for the life of peace. "An innumerable host of valiant ones have gathered in the heavens," said the Provost when the last name on the long roll had been read, "but let us not think so much of the ending of their earthly life as of the beginning of a higher life and a more

glorious enterprise, leaving us to 'carry on'." The Provost then touched on the world's unrest. "The war is over," he said, "but peace is not yet won. Heroism is still imperatively needed to check to-day's unbridled greed, its abysmal selfishness, its practical atheism. And because I say these things I would not be thought to chant a dirge of pessimism but to sound a clarion call to heroes. In this solemn hour let us remember three things: The cause we must fight for is the Kingdom of God on earth; dangers call us to dedicate our lives to the direct service of God as the cause of right called our brothers; and the 'Lord God Omnipotent reigneth'.

The question is, who shall be the heroes of this new, this larger, and this more subtle war? My faith in you is that when men look back across the years between 1918 and 1930 they will say as we do who look back upon the victorious years between '14 and '18: 'They wholly dedicated their lives to the highest cause and loved not their lives' because the heart of youth was true."

#### *The Bishop of Montreal on the Restoration of Lost Unity*

In a November message to his diocese the Bishop of Montreal uttered the following well-considered warning as to the method of restoring the Church's broken unity: "The lost unity of the Church cannot be restored by unwisely disregarding the causes which divide us. We must be absolutely loyal to the truth as it is in Christ.

"Ignoring truth will not bring union but division. Sacrificing truth will be to commit moral and spiritual suicide, and to raise up 'an earth-born cloud' which will result in destroying our fellowship with God.

"We shall not further the fellowship of the Body by breaking the fellowship among ourselves. There is very great danger of this. Love will forbid it surely. Age-long divisions can not be healed in a day. Patience and love manifested are required."

#### *Beneficiary Funds of the Canadian Church*

The executive council of the General Synod is taking steps towards action by the next General Synod to provide a central beneficiary fund for the whole Church. While the eastern dioceses have diocesan funds, more or less adequate, many of the western dioceses have little or nothing to offer a retiring or disabled clergyman, his widows, or orphans. Of the Forward Move-

ment funds \$750,000 will be applied to the relief of workers in these dioceses, but the committee has a yet wider vision. It is seeking to have a minimum of benefit provided for the whole Church, and to determine the sound actuarial basis upon which such a fund must rest. Possible revenue must be weighed over against probable outlay and then ways and means devised. The services of an actuary, Professor H. S. Mackenzie, have been secured, and presently the information necessary for his estimates will be sought from the clergy throughout the Church.

#### *Church Given a War Trophy*

With a record of approximately 400 enlistments and 83 of its members making the great sacrifice, the vestry and rector of Trinity Church, Galt, Ontario, recently made application to the Director of War Trophies and a reply was received in the form of a trench mortar, which will be placed in front of either the church or Sunday school.

#### *Miscellaneous Items of Church News*

The Archbishop of Rupert's Land has appointed Canon R. B. McElheran, archdeacon of Winnipeg; and the Rev. W. M. Loucks, rector of All Saints', Winnipeg, and the Rev. D. T. Turner, rector of Portage La Prairie, honorary canons of St. John's Cathedral, Winnipeg.

J. Edmund Jones of "hymn-book" fame, the well-known Toronto barrister, has been appointed deputy police magistrate for Toronto.

The Rev. Canon Arthur Carlisle, rector of All Saints', Windsor, Ont., has agreed to act as an honorary judge in the event of a juvenile court being opened in Windsor.

The Bishop of Ontario has appointed the Rev. Rural Dean W. H. Smith, rector of Leeds Rear, to be rector of St. John's, Portsmouth.

On October 31st the Lieutenant Governor and Mrs. Clarke attended St. George's Church, Guelph, where the former unveiled a memorial to the forty-nine men in the parish who had made the great sacrifice. The church was crowded and the service most impressive, relatives of the dead being among the congregation. The Rev. G. F. Scovil, rector, conducted the dedication service, assisted by Capt. the Rev. C. H. Buckland, M.P.P., and the Rev. E. A. Slack. The Rev. R. J. Renison of Hamilton was the special preacher.

## THE NEW YORK LETTER

New York Office of The Living Church  
11 West 45th Street  
New York, November 15, 1920

#### CHURCH SERVICE LEAGUE

A MASS MEETING of the Church Service League of the diocese was held in Synod Hall on the Cathedral grounds on Friday afternoon, November 5th. Bishop Burch conducted a brief devotional service and made the opening address, dwelling on the modern position of women in the Church's activities and the paramount value of coöperation, and alluding to the Lambeth Conference proceedings. Mrs. Theodore Sedgwick presided.

Mrs. John M. Glenn, member of the National Committee of the Church Service League, spoke of the League's plans and methods, making reference to special Bible readings prepared for the Advent and Christmas seasons to be used by all Churchwomen.

President Bell, of St. Stephen's College, made an address on Religious Education. He argued for the regeneration of the home, and the urgent need of impressing our young people with the glorious joy of being a sacrificing Christian.

In this diocese the plans adopted are somewhat different from those obtaining elsewhere, and so the following seven organizations are represented in the National Committee of the Church Service League: (1) The Woman's Auxiliary; (2) the Girls' Friendly Society; (3) the Daughters of the King; (4) the Church Periodical Club; (5) the Church Mission of Help; (6) the Guild of St. Barnabas for Nurses; and (7) the Churchwomen's League for Patriotic Service.

The by-laws of the diocesan council declare: "The purpose of this organization shall be to federate all diocesan organizations in which women work; to stimulate

the work of these organizations through mutual understanding and coordination of effort; to work towards the enlisting of every Churchwoman in some phase of service under the Church."

The diocesan council, under the presidency of the Bishop, will meet three times in each year: the first Friday in November, the last Friday in February (the annual meeting), and at the time of the diocesan convention.

A Foreword, with suggestions for forming parish units, has been printed. Copies may be had by application to the office of the League, 281 Fourth avenue, New York City.

**ARMISTICE DAY**

Armistice Day was appropriately celebrated throughout the city and environs. There were church services, military exercises, and reunions of veterans. The predominant note was solemnity.

At eleven o'clock the bell in the City Hall tower was sounded one hundred times very slowly. Church bells followed calling congregations together for religious services. The New York county organization of the American Legion had an evening meeting in the 7th Regiment Armory. Mr. James M. Beck recounted the achievements of the American Expeditionary Forces, and exhorted members of the legion to uphold American ideals and traditions.

A mass meeting was held at the Cathedral of St. John the Divine in the evening. After Dr. Nicholas Murray Butler had delivered an appropriate address, the meeting was turned over to the Armenian-American Society. Speeches were made by Hamilton Holt, Henry Morgenthau, and Oscar Straus.

The day was observed by an immense number of services, meetings, reunions, and other celebrations in and about the city and throughout the State.

A service in celebration of Armistice Day was held on Sunday evening, November 7th, in the Church of the Heavenly Rest; Columbia University Post, No. 400, American Legion, attended.

The Rev. Dr. Shipman, rector and chaplain of the post, preached. Dr. Shipman, who was chaplain in France, declared himself opposed to a bonus for ex-soldiers.

"I have been against it; I voted against it," said Dr. Shipman. "And I voted that way because I cannot see how a second wrong can right a first wrong. Service should not be gauged in terms of money."

He said there would be some kind of a league of nations, but asserted that moral consciousness alone could make such a league or any treaty worth the paper it was inscribed on.

Nineteen men of the Royal Sussex Regiment of the British army, commanded by Lieutenant Thompson, attended service on November 7th in Trinity Church. With them was Captain Gloster Armstrong, British Consul General of New York.

The British soldiers were quartered at the Seventh Regiment Armory, awaiting transportation to Bermuda, from where they will sail for Jamaica, en route to India.

The Rev. Dr. Manning welcomed the visitors to Trinity. "It is the Christian faith, simple faith in God and Jesus Christ, which has made the English-speaking people what they are and has given them whatever elements of strength they possess," said Dr. Manning.

"It is their faith in God and in Christ which has given them the principles and ideals which they hold in common, and it is as they are true to this common faith that America and Great Britain will continue in close friendship and fellowship, not for any unselfish or unworthy ends, but for

the good of men everywhere and for the peace and welfare of the world."

**EXHIBITION OF VESTMENTS AND LINENS**

The annual exhibition of work executed by the St. Hilda Guild was held in the guild rooms, 665 Lexington avenue, on Wednesday, November 17th, and through the week.

The guild was incorporated for the making of Church vestments, ecclesiastical embroidery, and altar linens, and these annual exhibitions attract a large number of people interested in the decorative arts.

**CHURCHWOMAN'S LEAGUE OPENS COFFEE HOUSE**

Announcement is made that the Churchwoman's League for Patriotic Service has raised funds to establish the Chelsea Coffee House for Girls, to be attached to the parish house of the Church of the Holy Apostle, Ninth avenue and Twenty-ninth street. Mrs. Huntington Merchant will be chairman of the house, and December 15th is set for the opening date.

"The coffee house will aim to provide inexpensive and good lunches for working girls," said Mrs. Raymond Shipman. "Our league has been in existence nearly two years and last week opened Greer House. As soon as the Chelsea Coffee House is established, plans will be made for opening several other coffee houses in various parts of the city."

**WOMAN'S AUXILIARY**

On Tuesday morning, November 30th, the Advent meeting of the Woman's Auxiliary will be held in the Cathedral of St. John the Divine at half past ten o'clock. A missionary conference will be held in the afternoon in Synod Hall.

**PROFESSOR WOODBRIDGE IN THE PULPIT ON THANKSGIVING DAY**

The day of national thanksgiving always takes on peculiar dignity and joyousness in the Church of the Holy Communion, New York.

This year the pulpit will be occupied by Frederick J. E. Woodbridge, Dean of the graduate faculties of Columbia University. His theme will be America and the Pilgrim. Another interesting feature will be the music, rendered by the choir of forty-two men and women. The hour of service is eleven.

**COLUMBIA'S CHURCHWOMAN'S CLUB**

The crypt of St. Paul's Chapel, Columbia University, is the home of the Churchwomen's Club of the University. Last April it started with thirteen members and now has one hundred. The president is Miss Miriam Monteith; the vice-president, Mrs. Charles Sears Baldwin; the Secretary, Miss Ophelia Stone; the treasurer, Miss Lucy Pollard. The purpose of the club is "spiritual, educational, and social."

**CHURCH PERIODICAL CLUB SERVICE**

Bishop Gailor preached at a special service for the Church Periodical Club held at St. Thomas' Church, New York, on November 7th. The service was appropriately planned to emphasize the work of the club, the idea of the spread of knowledge.

The Church Periodical Club will meet in St. Thomas' parish house, Fifth avenue at Fifty-third street, at eleven o'clock on November 22nd. The speaker will be Miss Olive B. Tomlin.

**ST. ANDREW'S WOULD BE FREE**

Since last February the congregation of St. Andrew's Harlem, has been pushing to clear off the \$85,000 mortgage debt and to secure consecration of the church on its thirtieth anniversary, St. Andrew's Day.

It has raised about \$50,000, and the remaining \$35,000 must come from generous friends outside the parish, since the congregation itself has given about all it can. Even though this sum is not raised, however, the effort will continue to render this House of God free of debt, able to carry on its spiritual ministrations without financial burden.

**CONSECRATION OF ST. LUKE'S, CONVENT AVENUE**

St. Luke's Church, Convent avenue, was consecrated on Sunday, November 7th, by Bishop Burch on the hundredth anniversary of the congregation. The consecration was made possible by wiping out a mortgage of \$72,000, dating back twenty-one years.

The sermon was preached by the Rev. Dr. G. Ashton Oldham, until a few years ago rector of St. Luke's.

After the service the Rev. Dr. William Thomas Walsh, rector, and his wife entertained Bishop Burch and the visiting clergy at dinner in the rectory, which is the famous Alexander Hamilton house.

**GREER CLUB**

In memory of Bishop Greer a club for non-resident women students has been formed and named for him. The club house is No. 121-123 East Twenty-eighth street. To be eligible for membership one must be a woman student, an Episcopalian, and under thirty years of age. The Churchwomen's League for Patriotic Service is back of the enterprise.

Forty-five young women may be accommodated at the club-house. Thirty members are already enrolled.

The room rent is from seven to eleven dollars per week, and the students pay for only such meals as they eat. Miss Antoinette Greeley is directress of the club. It is planned to serve tea every afternoon and to have a dance once a month.

**IN THE MISSION FIELD**

THE REV. EUSTACE P. ZIEGLER says in the *Spirit of Missions*:

"A short time ago I was conversing with Bishop Rowe and we were discussing the grave lack of volunteers. We have thousands of clergy and hundreds of seminary students. We have one missionary district which stands out from general consensus of opinion as most difficult, most romantic, most northern, 580,000 square miles of it—one bishop to travel it and vacant mission stations in it. You young consecrated red-blooded enthusiasts who are studying St. Paul's travels, what kind of a Christianity do you wish to serve? Your own—a dilettante, elegant variety back of a polished table—or St. Paul's?"

Two young Canadian women toured the province of Saskatchewan and Alberta last summer in a motor caravan. They went 3,000 miles, visiting towns and going out to far-off day schools on the prairie. Fourteen districts and ten Sunday schools were visited. Five Sunday schools were started. As there is no Scripture teaching in the day schools in the two provinces, and no Anglican clergyman in the four districts, the children seemed to know nothing about the Life of Christ, and could not say the Lord's Prayer. Sixty children, far away on the prairie, joined the Sunday school by post. They will have lessons sent to them for each Sunday, which they will answer and have corrected.

AT THE close of the last school year Miss Steva L. Dodson retired from the principalship of St. Mary's Hall, Shanghai, after thirty-two years of unbroken devotion to upbuilding Christian womanhood in China.



## HARVARD DIVINITY FACULTY SENDS LETTER TO ALUMNI

*Concerning Divinity Students—Dr. Grenfell in Boston—In Trinity Parish—The President of Trinity College*

The Living Church News Bureau }  
Boston, November 15, 1920 }

SOME wag has rather caustically remarked that at present the four theological schools of Cambridge have as many instructors as students and so are rapidly approaching the tutorial system of theological education. This remark, I feel sure, is an exaggeration, but there is no question over the serious shortage of candidates for the ministry in Cambridge. Relative to this, the Harvard Divinity faculty has sent the following letter to alumni:

"This [17 mei] is unusually small and represents a distinct falling off from last year. It should be noted that the two other schools in Cambridge which are affiliated with the University—Andover Theological Seminary and Episcopal Theological School—also have a small attendance this year, and the same is true of many other theological schools, especially of eastern schools of high academic requirements. The phenomenon is disturbing to all persons who are interested in the Church life of our country. Many denominations are experiencing great difficulty in the matter of recruiting their ministry, especially with thoroughly trained men of good quality. It is beyond the power of the theological schools to produce men for the Christian ministry unless the Christian homes, and the home churches, will send to the schools young men of ability and devotion. It seems certain that the Churches of this country will, in the course of the next ten years, be confronted with a still more serious shortage of educated ministers, and that they will be tempted to fill their pulpits with ill-trained men who have taken short cuts into the ministry. There is no better service which the alumni of the divinity

school can render to the cause of religion than to send to the school young men of first-rate moral and intellectual quality who really desire to devote themselves to the Christian ministry."

DR. GRENFELL IN BOSTON

A reception was given to Dr. Wilfred Grenfell, the Labrador medical missionary, at the Park Street Church by the clergymen of Greater Boston last week. Bishop Lawrence presided. Resolutions pledged support to the work of Dr. Grenfell, who is in Boston in the interest of an endowment campaign.

Arrangements have been made for Dr. Grenfell to address the business men on November 18th, and a meeting of Boston women at the home of Mrs. Walter C. Bayliss on November 22nd. At a mass meeting in Symphony Hall, on November 23rd, motion pictures recently taken in Labrador will be shown. Dr. Grenfell also will speak and show many interesting pictures of his work and experiences. Admission to the Symphony Hall meeting is by complimentary ticket, which may be secured upon application to the New England Grenfell Association, 29 Beacon street.

IN TRINITY PARISH

Dr. Mann made two important announcements last week to Trinity people. The first is that Trinity Home for the Aged has received a gift of \$5,000 from a generous parishioner. Of this, \$3,000 will be used to pay off the mortgage indebtedness and the balance for current expenses. The second item of interest states that of \$41,553 pledged by Trinity parishioners for the "Church's Call" \$35,022 has been paid in.

EPISCOPALIAN CLUB

The Rev. Remsen B. Ogilby, the new president of Trinity College, Hartford, will speak at the next dinner of the Episcopalian Club, at the Hotel Somerset, on Monday evening, November 22nd.

RALPH M. HARPER.

## PHILADELPHIA BERKELEY MEN ENDORSE DEAN LADD'S POLICY

*At Mid-day Luncheon — Philadelphia Mother Church Observes Anniversary—Miss Coles Leaves Legacies to the Church*

The Living Church News Bureau }  
Philadelphia, November 15, 1920 }

THE Philadelphia alumni of the Berkeley Divinity School held a luncheon last Thursday at which they passed a resolution strongly supporting the Dean and faculty in their progressive plans for the school. The Very Rev. Dr. Ladd, Dean of Berkeley, reviewed the recent crisis through which the school has passed and outlined the future policy. He said, in substance:

"The only genuine training for the ministry is that which is based on Christian living. Life at Berkeley is characterized by an evangelical simplicity and a spirit of Christian fellowship which is our most precious tradition. In Bishop Williams' day

the school was like a big family. It is still so. There has been no break with the past. Whatever is new in the school's outlook and method of teaching is only a further application of the ideal of the Christian family to the complex social conditions and problems of another generation. The Lambeth Conference report in its emphasis on Christian fellowship has put strikingly before the Church an ideal which we at Berkeley are trying to apply to theological education. The criticism to which the school has been subjected in the last few months has been of the greatest service. It has enabled us to convey the idea to a number of people that the Episcopal Church does not belong to any particular social class and that neither the Church nor the school can be identified with any economic theory conservative or radical. The great number of letters which have come to us from all over the country have been most inspiring. Another happy result of the attacks made upon the school has been to raise up for us a host of new friends, many of

whom are now asking if they cannot in some definite way help the school by their financial and moral support. It would be a great asset to the school if there were laymen from outside Connecticut on the board of trustees. Altogether it seems as if the future of the school were never so full of promise."

The Rev. Theodore Sedgwick, D.D., president of the board of trustees, strongly endorsed Dean Ladd's policy and predicted a bright future for Berkeley.

Others who spoke were Bishop Rhineland, the Rev. Gilbert E. Pember, the Rev. Dr. George H. Toop, the Rev. Dr. Lewis C. Washburn, the Rev. Dr. Samuel Upjohn, and the Rev. Charles B. Hedrick, a member of the faculty.

Before they separated the Berkeley men requested the Dean to arrange a special "loyalty day" when the alumni would return to demonstrate their loyalty and love for their alma mater.

PENNSYLVANIA'S MOTHER CHURCH

The 225th anniversary of the introduction of the Church into the colony of Pennsylvania is being celebrated throughout the state during the week of November 14th to 21st. The historic observances center in Old Christ Church, Second street above Market, Philadelphia, the "Mother Church of Pennsylvania". THE LIVING CHURCH of last week contained a full outline of the week's events, which is being carried through as planned.

MISS COLES LEAVES LARGE BEQUESTS TO THE CHURCH

Miss Mary Coles, who died on October 27th, left large sums to the Church which she loved and served so faithfully throughout her life time.

Her bequests to charity amounted to \$135,000, much of which goes to the work of the Church in the diocese.

The largest single bequest, \$60,000, goes to the Domestic and Foreign Missionary Society for work among Indians and negroes.

Another \$10,000 is left to the Woman's Auxiliary of the diocese, \$20,000 is bequeathed to establish the "Mary Coles Fund" for the Church Training and Deaconess' House of the diocese, and \$6,000 to the Young Women's Boarding Home Association.

The Church Pension Fund receives \$10,000, and a like amount goes to the Bishop of Pennsylvania for work in the diocese.

The Protestant Episcopal Hospital of Philadelphia receives \$5,000, the Children's Hospital \$2,000, and \$8,500 is left to three institutions for work among the negroes. The American Church Institute for Negroes of the Protestant Episcopal Church receives \$2,500, the Hampton Normal and Agricultural Institute \$5,000, and the trustees of Tuskegee Normal and Industrial Institute \$1,000.

Sums of \$1,000 each are left to the Church Home for Children in Philadelphia, the American Bible Society, and the Female Protestant Episcopal Prayer Book Society of Pennsylvania.

CHURCH FARM SCHOOL DEMONSTRATION

The parish house of St. James' Church, Philadelphia, promises to look like a country fair the second week in December, for the Church Farm School will give a "working exhibit and demonstration" there on December 7th and 8th. The boys will demonstrate carpentry, butter making, tractor assembling, and sausage making. Eggs, scrapple, sausage, and potatoes will be on exhibition and for sale.

There will be a live stock exhibit of sheep, calves, pigs, and poultry. The Church Farm



School is made possible largely through the Nation-wide Campaign. The exhibit will present a novel phase of the Church's activity.

MISCELLANEOUS ITEMS

Several Philadelphia churches announce that Sunday, November 14th, will be observed as Armistice Sunday. Emphasis will be upon "Sailor's Day" in some churches, notably Old Swedes' Church, where the Rev. B. N. Neill, secretary of the Pennsylvania Seamen's Friend Society, will tell of the work among sailors in the port of Philadelphia.

The Rev. Percy R. Stockman, acting superintendent of the Seamen's Church Institute, will preach in St. Matthew's Church, Philadelphia, on Sunday evening.

Christian Citizenship will be discussed Monday night at the meeting of the Church Forum in the auditorium of the Inasmuch Mission. Mr. Samuel P. Wetherill will be the speaker and Mr. Shippen Lewis will preside.

On Sunday evenings services will be held in the Inasmuch Auditorium for the non-church-going people of the vicinity. These services will be under the direction of the Church Forum Committee.

The Rev. James M. Niblo, vicar of St. Michael's Chapel, will speak on Sunday night.

Bishop Rhinelander leaves on November 15th for Norfolk, Va., to attend a meeting of the synod of the Province of Washington.

THOMAS S. CLINE.

sides the choir, there were present the clergy and their wives, the vestry and their wives, and the members of the choir guild—nearly a hundred in all.

The vestry of St. Luke's has just signed the contract for a Skinner organ to be built according to specifications furnished by the organist, Mr. Herbert E. Hyde. This will be one of the largest and finest Church organs in the country, and will occupy the great loft provided when the third stage of the church building was erected in 1914. It will take a year to instal the instrument. The vestry has also purchased for the choir room a new Chickering concert grand piano.

NOTES

On November 9th there was a dinner at St. Mary's Mission House for Churchmen and Churchwomen of the diocese who are professionally engaged in social service work. The Bishop was the guest of honor and spoke.

The supply department of the diocesan Auxiliary is now located at Trinity Parish House, 125 E. Twenty-sixth street. The department is now located most conveniently and the surroundings make a very desirable headquarters. Mrs. Ruthven Deane, in charge of the department, reports that the new interest is most encouraging. Mrs. Charles W. Scott has succeeded Miss Clara Griswold as a member of the executive board.

Many women attended the meeting of November 9th and 10th at the Church of the Atonement, and at Grace Church, Hinsdale, when Miss Matthews explained the Church Service League.

H. B. GWYN.

## BISHOP ANDERSON ADDRESSES CHICAGO AUXILIARY MEMBERS

### On Woman's Work in the Church — Reorganization of Church Schools — Organ Dedicated at St. James' Church

The Living Church News Bureau | Chicago, November 15, 1920 |

WASHINGTON HALL, which accommodates between four and five hundred persons, was filled to overflowing on Thursday morning, November 4th, Bishop's Day for the Woman's Auxiliary. Mrs. E. J. Randall presided. After the reading of several important reports, the Bishop made his addresses, on Women's Work in the Church. He began by referring to two remarkable members of the Chicago Auxiliary, who have died recently, Mrs. Frederick Greeley and Miss Clara C. Griswold. A new emphasis had been placed on women's work, and a new determination had been manifested in recent conferences. This emphasis and determination were consistent with the origin and development of women's work as described in the New Testament. There were four classes of women workers conspicuous in the New Testament, "just women", the deaconesses, the widows, and the unmarried women. With time these four became broadly two, the religious and the secular. In our time we are getting back to the New Testament, and to a discovery of its fundamental principles. This is true of women's work in the Church. The resolutions of the recent Lambeth Conference with the special regulations of women's work in the Church, and the organization of our own Church Service League, recognize this truth.

Speaking particularly of the Church Service League, the Bishop described it as a council, and not an organization, the function of which was to coördinate organizations but not to merge them. After making allowance for a large number of women who were members of certain Church organizations, the Bishop referred to the big residuum of women in the Church whose services were still to be claimed, women whose spirit and talent has been at its best during the war. The Bishop asked that this large army of "just women" be enlisted in the new work and undertakings of the Church.

REORGANIZATION OF CHURCH SCHOOLS

An important meeting of the Church schools of the diocese was held at St. Timothy's Church (Rev. C. H. Andrews,

pastor), on Monday evening, November 8th, the Bishop presiding. By action of the diocesan Department of Religious Education, meetings for complete reorganization of the Church School Institute of the diocese were called at six parish centers on the evening of November 16th and 17th, each Church school being asked to send four pledged delegates and as many teachers. Plans for these meetings include election of officers, explanation of the new teacher training plan, adoption of a worthy programme, and choice of a permanent place and date for monthly meetings.

ORGAN DEDICATED AT ST. JAMES' CHURCH

St. James' Church, the oldest church in Chicago, dedicated its new organ November 14th. John N. Norton is organist. An auxiliary choir of sixty nurses from St. Luke's Hospital assisted, and professional singers were in the body of the church to lead in congregational singing. St. Bernard commandery, Knights Templar, attended. The new organ is nearly identical with that of Medinah Temple, having 5,600 pipes, sixty-seven registers, four manuals, and five separate organs. The Austin Organ company are the builders. John W. Norton is giving monthly recitals, and November 22nd, Clarence J. Eddy will play.

DEATH OF GEORGE T. CHAFFIN

George T. Chaffin, for nineteen years a member of St. James' choir, died of pneumonia on November 7th, and on November 9th was buried from the church he had so long served and loved. Previously Mr. Chaffin had been a choirmaster in England, and for more than fifty years he had served as a Cathedral chorister in England. At the funeral, a full choir of men and boys sang, the pall bearers were all members of the choir, the members of the vestry were honorary pall bearers, and the service was read by the rector, the Rev. Dr. Stone.

AT ST. LUKE'S, EVANSTON

Two hundred men were present when the men's club of St. Luke's opened its sixteenth season on October 27th, with a debate on the League of Nations. The speakers were Horace J. Bridges of Chicago, and Senator Walter Clyde Jones of Evanston. The new parish house is not yet completed, but the dining room on the first floor was temporarily equipped.

The senior choir was entertained on October 29th at the home of Mr. R. H. Keyes of the vestry and music committee. Be-

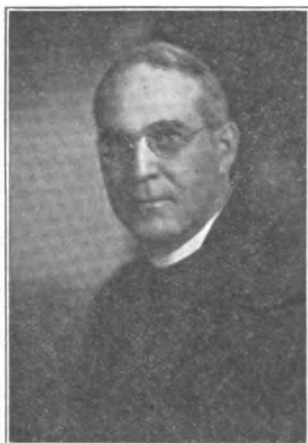
DEATH OF REV. JOHN COLEMAN

NEWS HAS ONLY JUST been received in this country of the death last April in England of the Rev. John Coleman, a brother of the late Bishop Coleman, sometime of Delaware. Mr. Coleman had lived in England for a number of years though preserving his canonical connection with the diocese of Connecticut in which his last work in this country was performed. The burial service was at St. Giles' Church, London, on April 19th.

He was graduated at the General Theological Seminary in 1871 and was ordained in the same year both as deacon and as priest by Bishop Stevens of Pennsylvania. His first clerical work was as assistant at St. Mark's, Philadelphia, after which he was successively rector of Trinity Church, Niles, Michigan; of St. John's Church, North Haven, with St. Andrew's, Northfield, Connecticut. Retiring from the latter work in 1879 he held no subsequent appointment though performing services from time to time, as his health would permit, in various parts of England and on the continent of Europe.

SYNOD WOULD PUBLISH LAMBETH REPORT

THE SYNOD of the Province of the Southwest, recently held at Waco, Texas, adopted a report presented by Bishop Coadjutor Johnson of Missouri suggesting measures to get the report of the Lambeth Conference to the people. The bishops, it was thought, should see that the report was put into the hands of all the clergy, who should be urged to make its contents known to the people. The committee further suggested that the clergy take every opportunity to confer with the ministers of other Churches touching the portion of the report dealing with Christian Unity.



REV. R. H. MIZE  
Missionary Bishop-elect of Salina



REV. JOHN D. LA MOTHE  
Missionary Bishop-elect of Honolulu

#### TWO OF THE NEW BISHOPS ELECT

#### ACCEPTS MISSIONARY BISHOPRIC

THE REV. R. H. MIZE of Kansas City has sent to Bishop Tuttle as Presiding Bishop his acceptance of the missionary bishopric of Salina, to which he was elected at the recent meeting of the House of Bishops. The Rev. Mr. Mize is still rector of St. Paul's Church, Kansas City, Kansas, but during a year's vacation has been acting as locum tenens at St. Luke's Church, Prescott, Arizona, which is his present address.

#### SYNOD OF NEW YORK AND NEW JERSEY

A VERY LARGE congregation attended the opening service of the Synod of New York and New Jersey on Tuesday evening, November 9th. After a shortened form of evening prayer, the Bishop of Western New York made an address of welcome and spoke on some characteristics of the Lambeth Conference.

Welcoming the visitors to Buffalo, Bishop Brent said:

"There is no prouder honor in life than to play the part of host, as we of the city of Buffalo are doing at this very moment. I gather that God Himself finds supreme joy in dispensing hospitality—hospitality which is world-wide and age-long—hospitality which admits us men and women into intimate fellowship with Him.

"We receive you not as strangers but as brothers and sisters beloved, of the common household the Church. Linked together by geographical ties, the two states which form the Second Province have a community of interests and problems which we must consider together as a family. Our synod is akin to the gathering of a clan.

"Our function as a synod is severely limited. The provincial system is as yet but partially developed. It lags painfully behind the demands of the times. General Convention, in conservative and ponderous fashion, releases but slowly its time-honored authority from its over full hands. Until it delegates to the provinces that which we of this province at any rate are prepared to undertake, the whole Church will go halting."

The Bishop's address was followed by a description of The Situation in China, by the Rev. Dr. F. L. Hawks Pott, president of St. John's University, Shanghai. The achievements of Christian missionaries in China, the present day needs and opportunities in that country, and the responsibilities of America, were amply set forth.

The synod met in Buffalo on November

9th, and adjourned on Thursday afternoon, the 11th.

Owing to a recent fire in the assembly hall of Trinity parish house, the Wednesday sessions were held in Trinity Chapel. By courtesy of the Rev. Dr. Holmes, pastor of Westminster Church, the synod deputies and the women delegates of various organizations met in joint session, on Thursday morning, in Westminster parish house and were entertained at luncheon. The synod had its closing session in the same place. The Holy Communion was celebrated on Wednesday and Thursday in Trinity Church.

The programme for women's organizations included a luncheon on Tuesday for the Girls' Friendly delegates in the parish house of St. Mary-on-the-Hill, and this was followed by a diocesan conference of G. F. S. in Western New York. On Wednesday morning there was a corporate Communion at St. Paul's Church for all women's organizations.

The Rev. C. N. Lathrop, secretary of the Department of Christian Social Service, conducted a conference for the officers of the social service commissions of the province on Wednesday afternoon in Trinity parish house. Mrs. F. L. H. Pott, of Shanghai, addressed the members of the Woman's Auxiliary on Wednesday morning. Miss Grace Lindley, executive secretary, spoke at the provincial meeting of the Auxiliary.

On Wednesday morning the House of Bishops and the House of Clerical and Lay Deputies met separately.

In the lower house the Hon. William J. Tully presided.

A message from the House of Bishops stated that it was ready for business. A joint meeting of the two houses was ordered and the president of the synod, the Bishop of Newark, took the chair.

Bishop Lines made the president's address, largely of review, and presented some gratifying statistics to show the numerical strength and resources of the province as compared with those of the whole American Church. This province reports, at the close of the last canonical periods, 288,099 communicants, or 26% of the whole number; 1,284 clergy, or 21%; contributions, \$21,451,346, or 28%.

The Rev. H. Adye Prichard read the report of the committee on the State of the Church, with appended resolutions. The general tone of the report was that results achieved were not wholly satisfactory, yet in view of adverse circumstances not discouraging.

Bishop Burgess read the report of the committee on the Support of the Clergy. When it was discovered that imperfect re-

ports had come from some quarters, the report was received subject to amendment.

Bishop Matthews warmly advocated the policy of extending the duties of the province under amended canonical provision of the General Convention. This endeavor seemed to meet with general approval.

Mr. Edward Sargent made a powerful speech on the subject of Religious Training and Present Day Paganism. In his opinion the child of to-day had not been taken seriously enough.

If he is to absorb Christian ideals and morals, we must give him a chance to live them.

He outlined a plan whereby part of the child's school time will be given to religious instruction each week—a plan already being worked out successfully in some cities.

"I read of a sermon on the Semitic peril, the other day, and I laughed," he said. "The real peril of to-day is not Semitic but paganism. The future generation is going to be one of two things, Christian or pagan."

"A survey of the New York public schools showed that of 860,000 children in the public schools only 260,000 were intimately in touch with religion. A survey of Memphis showed that of 22,000 in the schools only 9,000 were intimately in touch with religion.

"The child of to-day is made to realize that school is the real business of his life. For five days a week, he receives teaching from a splendidly trained force of instructors. But what does Sunday mean to him? Forty minutes of Sunday school with any old kind of teacher and any old kind of text.

"We must give the child more time to live the Christian ideals, if they are to be realized."

Bishop Fiske made a forceful plea for remedying a neglect when he spoke on The Rural Church Problem. He suggested special training at seminaries of the men for such work and the selection of "men who love folks."

The Rev. Dr. Charles H. Boynton reported for the provincial Board of Religious Education, and favorable action was taken on making St. Faith's Academy, Saratoga Springs, N. Y., an authorized institution of the province. The synod also approved the immediate raising of \$3,000 towards the education of daughters of the clergy.

The success at the summer schools—Princeton and Geneva—was graphically described by Bishop Stearly.

The House of Deputies after luncheon on Wednesday received a message from the House of Bishops, reporting that Bishop Lines, after six years as president of the synod, had asked to be relieved. With much regret, the resignation had been accepted, to take effect at the close of the session.

On motion, the deputies expressed thanks and appreciation of the president's services by an unanimous rising vote.

The House of Deputies was informed that the Provincial House of Bishops had elected the Bishop of New York to be president of the synod for three years, and the deputies concurred in Dr. Burch's election.

The Rev. Roy F. Duffield, elected secretary of the House of Deputies, appointed the Rev. John Keller as assistant.

When the two houses met again in joint session, it was voted that the clergy be asked to make appeals on the Third Sunday in Advent for men for the holy ministry.

Mr. Lewis B. Franklin gave interesting facts and figures concerning the operations of his office and showing the vital necessity of making the 1920 Campaign a material success, and greater than that of last year.



There is now not a single diocese not in the Campaign, and only one missionary district not heard from. The treasurer made an eloquent plea for loyal help and coöperation.

Mr. Monell Sayre, secretary, reviewed the history, activities, and prospects of the Church Pension Fund.

The Rev. Dr. John R. Harding reported on his year's work as secretary of missions for the province, showing that he had made seventy addresses, attended forty-five meetings and made many calls on clergy. He also reviewed his ten years' work in this office.

A rising vote of thanks and appreciation was given Dr. Harding, who has retired.

The Brotherhood of St. Andrew reported by Mr. A. S. Cookman that 3,600 new members had been received since January 1st. There are 2,000 members in the province.

Other elections:

President of the House of Deputies: Hon. Wm. J. Tully.

Treasurer: Mr. Donald G. Ross.

Member of the Court of Review: Mr. Russell M. Johnson.

On Wednesday night Trinity Church was filled with members of the synod, Churchwomen, and Church people of the city.

After prayers stirring addresses were made by the Rev. C. N. Lathrop, Secretary of the Department of Christian Social Service, and by President Bell of St. Stephen's College. The latter speaker had for his subject The Practical Working out of Unity in the Affairs of Industry and Society.

Representatives from women's organizations in the province met with the bishops and deputies on Thursday morning and presented short reports. A cordial vote of thanks was tendered the speakers for their presence and interesting and informing presentation of various subjects.

This being Armistice Day, at eleven o'clock the meeting was placed in charge of Bishop Brent, who said:

"At this moment silence fell on the battlefield after four years of turmoil and slaughter."

An impressive period of silence and meditation followed. Then appropriate prayers were made for this and the other nations and peoples of the world, and the departed were commemorated.

The Rev. Dr. Holmes, pastor of the Westminster Church, made a felicitous address, in which he said that he and his people had been glad to open their parish house for the synod. He said: "We are happy that Bishop Brent is Bishop of Western New York", and repeated the remark that "the Kingdom of God is more than ecclesiasticism". The synod tendered an enthusiastic vote to Dr. Holmes and his people for the courtesies of the day.

Various recommendations appended to reports were referred for the most part to committees and commissions.

Concerning a provincial board of examining chaplains it was finally voted that one bishop of the province be appointed by the president, and one representative from each diocese and missionary district be appointed to serve three years on such board. The provisions are not obligatory but permissive to any diocese.

A hearty vote of thanks was tendered the Bishops of Western New York, the committee on hospitality, and the people of Buffalo, who gave such generous hospitality to the members of the synod and delegates to the conferences of the women's organizations.

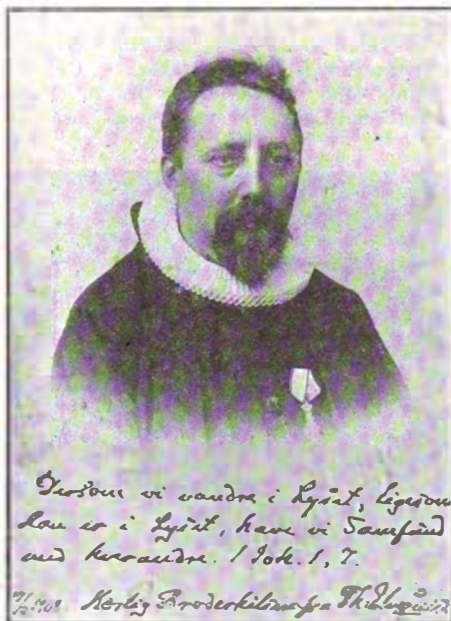
The synod adjourned after accepting an invitation from the diocese of Long Island to meet there in 1921.

DEATH OF A DANISH THEOLOGIAN

INFORMATION is received of the death at Copenhagen, Denmark, on August 19th, of Archdeacon Thorvald Elmquist, whose name should be commemorated by American and English Churchmen by reason of his earnest desire, continued through many years, for attaining closer relations between the Church of Denmark and the Anglican Churches and especially through his earnest hope that the historic episcopate might be restored to his own beloved Church of Denmark. Born October 17, 1847, he was ordained in Denmark, December 18, 1872. For many years he was editor of *Kirke Blatte*, the Danish Church paper, and was author of a number of books on ecclesiastical subjects. As a reader, for many years, of THE

of clergy, with the Suffragan Bishop of Chicago and the Bishop of Milwaukee and, finally, the Bishop of the diocese, comprised nearly all those clergy within the diocese and a considerable number from beyond, Dean Hutchinson and the Rev. E. Reginald Williams, of Milwaukee, Dean Larrabee and Professor H. B. St. George, D.D., of Nashotah, and the Rev. W. O. Waters, D.D., and the Rev. W. B. Stoskopf, of Chicago, being among the latter.

Bishop Weller was celebrant, assisted by Archdeacon Story as deacon and Archdeacon Gear as sub-deacon, the Rev. Alexander Pflaum acting as master of ceremonies. The music of the service, rendered by the Cathedral choir with violin and organ accompaniment, was by Sir John Stainer. The ser-



ARCHDEACON THORVALD ELMQUIST

LIVING CHURCH, he was in touch with the thought of the American Church. His earnest hope was for intercommunion, and in 1916 he published a volume in which he set forth the hope already mentioned that the Church of Denmark should obtain full apostolic succession. To a Danish friend in America, the Rev. R. Anderson, who shares Dr. Elmquist's hope and life work in many ways, and who is himself about to publish a book on the Danish Church, Dr. Elmquist wrote among his last letters: "For thirty-one years I have been taking great interest in the Episcopalian Church and have followed its mission." On the day he died he sent an article to a Church paper on the subject of the Holy Communion.

He was looking forward with much interest to the results of the Lambeth Conference and it would have been a great comfort to him could he have known of the participation of two English bishops in the consecration of bishops in Sweden, and of the Lambeth resolution looking towards closer relations between those two Churches.

The Church of Denmark is bound to be profited by his life work and earnest prayer.

BISHOP WELLER'S ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the consecration of the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, was happily observed with a solemn celebration of Holy Communion at St. Paul's Cathedral, Fond du Lac, on the morning of Monday, November 8th, the octave of All Saints'. The congregation was representative of all the diocese and beyond; and the long line

mon, by the Bishop of Milwaukee, is printed in this issue of THE LIVING CHURCH.

Following the service the visiting clergy and laymen were entertained at luncheon when, Archdeacon Story acting as toast master, congratulatory addresses were given by Mr. Frederic Cook Morehouse, of Milwaukee, and Bishop Griswold, the latter speaking in place of the Bishop of Chicago who was detained by illness. On behalf of the laity of the diocese Mr. Harry Price, of Menasha, presented Bishop Weller with a house and lot in the see city to be and to remain the Bishop's property. Bishop Weller responded feelingly and touchingly to these tributes.

The twenty years that have elapsed since the consecration of Bishop Weller have witnessed a most remarkable advance in the deepening of Catholic conviction throughout the Church. In this process the diocese of Fond du Lac and its bishop have played a notable part.

BISHOP OF DULUTH WILL RESIDE IN OGDENSBURG, N. Y.

THE BISHOP OF DULUTH has sold his house to the diocese, but will not himself occupy it longer. Bishop Bennett, consecrated as Bishop Coadjutor on the 17th, will at once move into the episcopal residence, and Bishop Morrison will follow his wife, who went to Ogdensburg, N. Y., on November 8th, as soon as he can make the necessary arrangements, probably some time in December.

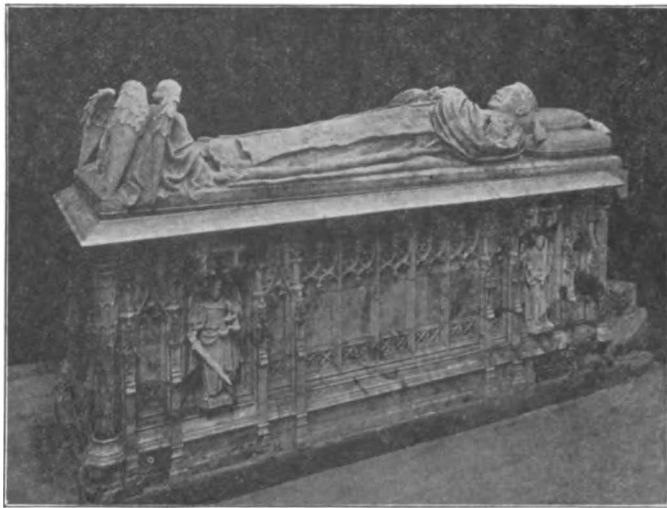
Bishop Morrison is now in his seventy-seventh year, and has been advised to rest

during the severe winters of northern Minnesota. Accordingly he returns to the city of his early pastorate, in which he labored as rector of St. John's Church for twenty-two years preceding his elevation to the episcopate in 1897. Mrs. Morrison is already preparing a home for him at 53 Elizabeth street, Ogdensburg, which will be their future residence.

Bishop Morrison is committing episcopal oversight in the diocese into the hands of the Bishop Coadjutor as far as possible, but plans to return to his field of duty in the spring.

### UNVEILING OF STATUE OF BISHOP SATTERLEE

THE RECUMBENT life-size statue which marks the tomb of the Rt. Rev. Henry Yates Satterlee, D.D., first Bishop of Washington, was unveiled by his eldest grandson and namesake, the son of the Rev. Churchill Satterlee, on All Saints' Day in the Bethlehem chapel of the National Cathedral



MONUMENT OF THE RT. REV. HENRY YATES SATTERLEE, D.D.  
Recently unveiled in Washington National Cathedral

at Mt. St. Alban, a suburb of Washington. The sermon was preached by Bishop Gailor, the service being read by the Bishop of Washington. Other clergy in the chancel included Dean Bratenahl, Canon Myer, and the Rev. Charles T. Warner, who was secretary to Bishop Satterlee. The Bethlehem chapel was more than taxed to its capacity, showing the practical need of finishing the Cathedral so that our capital may not be the only one of a Christian nation without an impressive place to hold religious celebrations. The monument was designed by W. D. Caroe of London, the present architect of Canterbury Cathedral, and by some the effigy of Bishop Satterlee is pronounced his most successful work. It is of alabaster and occupies a space especially prepared beneath the high altar of the Cathedral and east of the altar in the Bethlehem chapel. A stone from the town of Bethlehem was placed in this spot as the foundation stone of the Cathedral by Bishop Satterlee. The monument bears the following inscription, running around the ledge upon which the figure rests:

"Henry Yates Satterlee, D.D., LL.D., First Bishop of Washington; Born January 11, A. D. 1843; Consecrated Feast of the Annunciation, A. D. 1896; Entered into Paradise February A. D. 1908"; and "Holy, Holy, Holy, Lord God of Hosts; Heaven and Earth Are Full of Thy Glory; Glory Be to Thee, O Lord Most High. Amen."

The concluding sentences were inscribed on the monument because they were the last words spoken by Bishop Satterlee immediately before his death. The remaining

inscription is on the east front of the monument and is as follows:

"Jane Lawrence Satterlee, his wife, Entered into Paradise, June, 16, 1916."

For Mrs. Satterlee's body also rests in the vault beneath. On the corners of the monument are the figures of four angels representing the Quadrilateral of Church unity, so cherished by Bishop Satterlee. They are: The Angel with the Little Book of the Revelation representing Holy Scripture; the Archangel Gabriel with his trumpet proclaiming the truth, representing the Creed; the Angel with the flaming Sword of Genesis keeping us in obedience, the Sacraments; and the Archangel Michael, leader of the Church Militant, representing Orders of the Church.

### NOTES ON RELIGIOUS EDUCATION

AT THE INVITATION of Bishop Roper of Ottawa, Dr. Gardner spent the week of October 3rd in Canada lecturing to parents and Sunday school teachers and conferring

informally with members of the General Board of Religious Education. On October 3rd, Ottawa held its annual Sunday school rally. Over seven hundred children attended services in St. George's Church and Dr. Gardner addressed them on The Christian Soldier. During the evening he preached at two services, one of which was attended by the Governor General. On week-days he lectured daily in afternoon and evening and conferred in the morning with committees, with the clergy and with individuals.

SEVERAL CHURCH SCHOOLS in Canada are trying the Christian Nurture Series under the observation of educational leaders who hope to construct a new Sunday school course for the Church in Canada. Archdeacon Snowdon, the Rev. Lenox I. Smith, and the Rev. D. B. Rogers, editorial secretary and representative of the G. B. R. E. of Canada, invited Dr. Gardner to a day's conference in lesson production and teacher training. The conference revealed that the Canadian Church had progressed beyond the American Church in teaching religion by the "Home Department" and through "Sunday School by Post". In the vast rural sections thousands of Church people are definitely connected with the local Church by well organized home departments. Dr. Gardner is considering some arrangement by which the two Churches may unite with the preparation and publication of material for this important department.

THE CHURCH IN CANADA has a General Board of Religious Education whose budget

each year is about \$35,000. A \$25,000 grant from the Forward Movement has enabled the board to purchase all the publishing interests in lesson leaflets, and beginning with 1921 all lesson schedules and books and pamphlets will be written and issued with the authority of the Board.

ON NOVEMBER 4th and 5th a most important conference of representatives of the summer schools of the Church was held in the office of the Department of Religious Education in New York. Ten schools were represented, some by more than one person.

The purpose was to see whether the welfare of all the schools could not be promoted by coöperation both among the schools themselves and with the Department of Religious Education.

A considerable number of statements bearing on the operation of the schools, and pointing out valuable forms of coöperation, were combined and approved and probably will be published. They cover such topics as the different types of schools; desirable dates at which their sessions may be held; relation of their management to the provincial and diocesan organizations in education; administrative method; their devotional and social features, etc.

It is expected that the Commission on Teacher Training, by which this conference was originally called, will issue a similar call each autumn.

MISS MCKINLAY, for many years a successful teacher in the public schools of Boston, has resigned to assist the Rev. Phillips E. Osgood in a week-day school of religious instruction. It is impossible to gain the immediate coöperation of the public schools in Philadelphia; wherefore Mr. Osgood has arranged after school an evening session of the Church school.

### CONGREGATIONAL MINISTER GOES TO DETROIT CATHEDRAL

THE REV. B. Z. STAMBAUGH, pastor of the First Congregational Church, Marlborough, Mass., has resigned his pastorate, to take effect December 13th, and has accepted a position on the staff of St. Paul's Cathedral, Detroit. He was confirmed by Bishop Lawrence last Monday. In a rather remarkable letter of resignation to the First Congregational parish, Mr. Stambaugh wrote:

"In making this change of official connection, I am yielding none of my loyalty to the great essentials for which Congregationalism has struggled and for which it stands. Nor do I modify my antagonism to any of the faults in Episcopalianism. Bishop Williams of Detroit (a man of the Phillips Brooks and Wilfred Grenfell type), and the men whom he has gathered about him and with whom I shall work, recognize that, by accepting episcopal ordination, I am in no sense to be taken as repudiating my former ministry or yielding to any new conviction. They receive me as a free Christian who is best able to work under the environment which they offer, but who does not thereby recognize it as essentially a better environment than the one he is leaving. Just as a bow-legged man may do better work in cavalry than infantry—without implying that cavalry is a more important arm of the service—so I think my peculiarities make this change advisable. Doctrinally, I can see no difference—there is one Lord, one faith, one baptism, one God and Father of all, one body in Christ, many varying gifts, but the same spirit.

"The Pilgrims, the *Mayflower*, Plymouth, the Puritans, and the great souls whose names are associated with them, will always retain their places in my reverence



and affection. The more fundamental things against which the Pilgrims revolted in the Episcopal Church of their time, I would revolt at to-day—and if they had not done their work so well, eradicating tyranny and paganism, I could not take this step now. The detestable insolence and narrow-mindedness toward other denominations, which is still shown by a small, dwindling, but noisy group in the Episcopal Church, I shall denounce as vigorously as I would have denounced it in you, and as I do denounce it in some Congregationalists and in certain other denominations. And if there are any people in Marlborough so short-sighted or so unfriendly toward the First Church as to say that my act is something to the discredit of Congregationalism, you may quote me definitely as saying that their narrow-mindedness is exceeded only by their stupidity.”

**NEBRASKA AMENDS CONSTITUTION AND CANONS**

A SPECIAL council of the diocese of Nebraska, held in the Church of the Holy Trinity, Lincoln (Rev. S. Mills Hayes, L.H.D., rector), on November 3rd and 4th, was called to order by Bishop Shayler on Wednesday night, when proposed amendments to constitution and canons—which were the special work before the council—were introduced. The rest of the evening was devoted to Religious Education, the Church Service League, and Social Service. On Thursday morning, after Holy Communion and matins, the business sessions were devoted to the proposed amendments, which were unanimously adopted.

The chief amendments change the date of the annual council from the third Wednesday in May to the third Wednesday in January, authorize the Bishop, or in case of vacancy the Standing Committee, to change the time or place or both, in case of necessity; grant to each organized mission with ten or more communicants two delegates, instead of one, who shall have the same qualifications as delegates from parishes; combine all organized secretarial work under control of the Council and Cathedral chapter; make mandatory auditing the accounts of the diocesan treasurer by a certified public accountant; and provide an executive council, to have charge of Church extension, religious education, Christian social service, business administration, and other work committed to it by the diocesan council. The membership of the executive council includes the Bishop, chairman *ex officio*; three clerical and three lay members elected annually by the diocesan council; four members, either clerical or lay, to be appointed annually by the Bishop; and the chancellor, treasurer, and secretary of the diocese, the two latter to act also as treasurer and secretary of the council.

**CONSECRATION AND DEDICATION IN JOHNSTOWN, N. Y.**

IN OLD St. John's parish, Johnstown, N. Y., on his annual visitation Bishop Nelson consecrated the new chancel of this historic church and dedicated the parish house. Both house and chancel were erected in 1911, but a debt has hung over them. At the first of the month the mortgage was paid, and Bishop Nelson arrived at the end of the week. On Saturday night the parish house was dedicated in the presence of a large part of the parishioners, and an interesting hour was spent in the hall, Bishop Nelson calling upon the Rev. Edward T. Carroll, D.D., rector of St. Ann's, Amsterdam, but resident in Johnstown, and

also upon his brother, Attorney Fred L. Carroll, for brief addresses.

On Sunday, the processional was lengthened by the presence in line of the wardens and vestry. The senior warden, Mr. Thomas E. Ricketts, made the request for consecration, and the sentence was read by Mr. John G. Ferres. At this service the Bishop confirmed ten and administered Holy Communion to a large number.

The first parish church was erected in 1766 by Sir William Johnson, the great superintendent of Indian affairs in North America under the crown, who founded the village in 1760 and did all in his power for the success of the community. He also did much for the Christianization of the Indians, was counted their best friend, and largely through his influence the Indians of the great Iroquois Confederacy remained on the English side during the French and Indian War. Sir William helped in the erection of houses of worship for people of various denominations, and built in 1771 the second St. John's, which was burned in 1836 and immediately replaced by another church on the same site. Bishop Benjamin T. Onderdonk consecrated this new church in October 1837.

The last fight in the American Revolution was carried on under the shadow of the second church, on October 25, 1781, six days after the surrender at Yorktown, and ended after a hot contest in a victory for the colonists, who drove the enemy from the place.

Sir William Johnson was buried under the chancel of the church he built in 1771, but the tomb was left outside the walls of the 1837 building, which was erected on an east and west line, instead of facing north.

November 7th was the twentieth anniversary of the coming of the present rector, the Rev. Wolcott W. Ellsworth.

**THE EPISCOPATE IN HONOLULU**

THE PRESIDING BISHOP has appointed the Rt. Rev. Dr. W. F. Nichols, Bishop of California, to be his substitute in charge of the missionary district of Honolulu, pending the consecration of the Rev. Mr. La Mothe.

**PAROCHIAL MISSION**

A SUCCESSFUL mission in the Church of the Heavenly Rest, Middleburg, N. C., was conducted by the Rev. John Hartley, Ph.D., during the week of October 25th. Dr. Hartley closed the mission on October 31st by an evening lecture, in sermon form, on the Conquest of the Continent.

**BEQUEST**

CHRIST CHURCH, Stroudsburg, Pa. (Rev. E. V. Gray, rector), recently received a bequest of \$2,500 from the late T. J. Kitson, a prominent Stroudsburg manufacturer and one time vestryman. The money has been applied to liquidation of the rectory mortgage which is now reduced to \$650.

**MEMORIALS AND GIFTS**

THE ORDER has been placed for three memorial windows for the morning chapel of St. Paul's Church, New Haven, Conn., to be in place at Christmas and, with some other memorials, to be blessed on the morning of Holy Innocents' Day.

FOUR NEW alms basins have been presented to Christ Church, New Haven, Conn., by Mrs. Wilbur Day, in memory of her grand-daughter, Katherine Baxter Day.

IN ST. MARY'S CHURCH, Manhattanville, New York City, on Sunday, October 31st, a window in memory of the late Rev. Henry L. Schwab, one-time rector of St. Mary's, was unveiled. The subject is a standing figure of St. John. The window is in the English school of painted glass, reinforced by overglazing to meet the requirements of vivid American sunlight. It is nearly eight feet high by three feet wide and fills the central opening on the east side of the church. It bears the following inscription:

“In Loving Memory of  
Rev. HENRY L. SCHWAB,  
Rector of this Church  
1888-1899.”

**BETHLEHEM**

ETHELBEET TALBOT, D.D., Bishop

Archdeaconry—Rectory at Dorranceton

THE ARCHDEACONRY of Reading met at Grace Church, Allentown (Rev. E. H. Carhart, Jr., rector), on October 19th and 20th. After an address of welcome by the rector and response by Archdeacon Diller Bishop Talbot gave a splendid account of the Lambeth Conference. On the second day reports of work in the missionary field were made by the Rev. Messrs. F. C. Capozzi, W. F. Colclough, H. E. Knies, and J. A. Holdcroft. Miss Helen I. Jennings explained the suggested standard for Church schools of the province. The quiet hour was conducted by the Rev. F. B. Blodgett.

GRACE CHURCH, Dorranceton (Rev. A. L. Whittaker, rector), has acquired a rectory for \$9,500. The parish paid \$3,500 and borrowed \$6,000 from the diocesan Nationwide Campaign fund, to be repaid in twenty annual installments of \$360. The congregation has also raised a maintenance fund of \$1,000.

MEN FROM the parishes of the Wyoming Valley met at the neighborhood house of St. Clement's Church, Wilkes-Barre (Rev. J. T. Ward, rector), on October 21st. After an address by the Bishop, luncheon was served and a bowling contest and other sports were enjoyed. Arrangements were begun for a laymen's mass meeting to be held at Irem Temple.

**CENTRAL NEW YORK**

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

Women's Societies—Rectory for St. Luke's, Utica

AT THE annual meeting of the diocesan G. F. S. in Grace Church, Utica, Miss M. I. Doolittle of Utica was elected president, and Miss Mary Evans, of Rome, secretary and treasurer. About two hundred persons attended. Addresses were given afternoon and evening by Miss Grace Newbold of St. George's branch, New York City, and a moving picture was given showing past, present, and future of the society.

NEARLY two hundred members of the Woman's Auxiliary attended the fall meeting in Christ Church, Jordan. The Rev. A. A. Jaynes was celebrant at Holy Communion. At the afternoon session the twenty-eight branches pledged over 2,200 garments for Christ School, Arden, N. C., in addition to missionary boxes and hospital supplies. Mrs. Martha Manross, social worker at the Onondaga Reservation, told of progress there.

THE DIOCESAN branch of the Church Periodical Club met in Calvary Church, Utica, on October 6th. Bishop Olmsted was assisted at the Holy Communion by the rector, the Rev. E. H. Coley. Librarians from seven parishes attended the business session. The diocesan correspondent reported twenty-nine

branches, sending out about 500 current periodicals. In addition, more than 5,000 odd magazines were distributed in 1919, besides pictures, books, etc. About two hundred volumes for children have been sent by the province to San Juan, Porto Rico. At the afternoon session, Miss Mary E. Thomas told of the growth and work of the national society, of which she is secretary.

ST. CECILIA'S choir of St. Peter's Church, Auburn, will attend a corporate Communion on November 21st, have a festival supper on the 23rd, and sing at the evening service of the Good Shepherd Mission, on the Onondaga Indian Reservation, on the 28th.

THE VESTRY of St. Luke's Church, Utica, have contracted to purchase a house, for use as a rectory, nearly opposite the church.

SERVICES WERE resumed in Calvary Church, Utica (Rev. Dr. E. H. Coley, rector), on October 31st, although alterations begun during the summer have not been completed.

AT THE November meeting of the Utica Clerical Union, the Rev. Dr. R. A. Parrock, instructor at Colgate University, gave a most interesting description of Church life and thought in the Province of Quebec, Canada, with which he is canonically connected.

THE DEPARTMENT of missions at its first meeting in Oneida perfected an organization. With the priority committee a visit was made to the adjoining villages of Kenwood and Sherrill and plans were discussed for work in one of these industrial centers.

A GOLD watch presented by Mr. J. S. Strickland on behalf of the vestry to the rector of Grace Church, Carthage, who is about to remove from the diocese, is inscribed:

"Presented to the Rev. F. S. Eastman by the Vestry of Grace Church, Carthage."

A BIBLE CLASS for men has been arranged by the Brotherhood of St. Andrew of St. Peter's Church, Auburn (Rev. N. T. Houser, rector). Paul S. Heath, a senior in Auburn Theological Seminary (Presbyterian), secured as teacher, will give a course of ten instructions on The Life of Christ.

THE PARISH aid department of Zion Church, Rome, has arranged for a motor group to take shut-ins and invalids for automobile rides from time to time.

### CONNECTICUT

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

Anniversary of Trinity Church, Portland—The Late Dr. Van Kirk

THE SEMI-CENTENNIAL of the Chapel of St. John the Baptist in Trinity parish, Portland (Rev. George H. Heyn, rector), was held on October 23rd. The services began with the Holy Communion at which the Suffragan Bishop was celebrant, and the Rev. Frederick W. Harriman, a former rector, the preacher. The afternoon was given up to addresses bearing upon the fifty years of chapel history. During its existence services have been conducted by a succession of forty-three lay readers under direction of the rector of Trinity Church. The number is striking in itself, but when the list is scanned one finds it composed of several who are now or have been bishops of the Church and many others who are holding positions of trust and prominence in the work of the Church to-day.

AT ITS LAST meeting the faculty of the Berkeley Divinity School passed a minute expressing sense of loss in the death of the Rev. Hiram Van Kirk, Ph.D., during the

summer recess. Dr. Van Kirk was twice associated with the school; in 1910 in the New Testament Department and in 1919 as lecturer in Systematic Theology. The minute said: "His large learning and trained scholarship had long been known to a limited circle, and had recently begun to receive recognition from the wider public. But the fruitage which his years of industrious study promised for the future was known only to a few. More than one work of his was nearing completion and was soon to be given to the press. It adds poignancy to his sudden death, thus occurring at the maturity of his powers, to realize that a period of large and useful literary productivity seemed just at hand. He was an exceptional teacher. The impulse to systematize, clarify, and render intelligible and interesting to others whatever department of knowledge engaged him marked him out as one born to teach. He taught with an enthusiasm for his subject that was infectious."

THE DIOCESAN Board of Religious Education recently at the Cathedral in Hartford took measures, under the leadership of the Cathedral Canon of Religious Education, to advance the work of normal schools and religious education throughout the diocese, by working through various standing committees.

AS AN outcome of the Nation-wide Campaign, the diocese may have a missionary for rural work to study the whole rural situation, working out a practical programme to be introduced into as many places as possible.

PLANS ARE being prepared by Kempe and Co. of London, England, for a series of clerestory windows for Christ Church, New Haven (Rev. W. O. Baker, rector). A bequest will finance one of the windows and steps are being taken to secure the others.

TWO PAROCHIAL PREACHING MISSIONS have been arranged for, the one in Trinity Church, Bridgeport, November 7th to 14th, conducted by Father Harrison, O.H.C., and the other at St. Paul's Church, Norwalk, November 26th to December 8th, conducted by the Rev. J. O. S. Huntington, O.H.C.

NEW HAVEN Church people were delighted by Mrs. Henrietta Octavia Barnett, widow of the late Canon Barnett of Toynbee Hall, when she gave an illustrated lecture at the Lawn Club in that city on November 1st, dealing with the housing problem so ably solved in the Hampstead Garden suburb.

A MAJORITY of the parishes in the diocese are planning an every-member canvass on Sunday the 21st.

THE GIRLS' FRIENDLY vacation house at Canaan furnishes an ideal place for the members of the sixty-five diocesan branches to spend their vacations. The house, a gift to the Bishop in 1900, and given by him to the G. F. S., has accommodation for from sixty-five to seventy girls and is open from June 28th to September 20th. On the grounds is a dignified and well equipped chapel with daily services and a weekly Eucharist. In the autumn of each year a retreat for the associates contributes much to the spiritual life.

### ERIE

ROGERS ISRAEL, D.D., Bishop

Archdeaconry of Meadville

MEADVILLE has in Christ Church the oldest parish in the diocese. The Archdeaconry meeting was held there October

6th and 7th. Notice what happened there:

1. The Bishop was held in Erie because of jury duty.

2. The rector was in bed as the result of an accident to his back.

3. Wednesday morning six—six, not one—six vestrymen singly and individually went to the rector's bedside and said, "What can I do to take your place at this archdeaconry meeting?"

All six were here, there, and everywhere helping to care for the members of the archdeaconry.

4. Two (2) vestrymen were in attendance at the early celebration.

5. Vestrymen saw to it that the rooms in which the archdeaconry meetings were held were ready.

6. Seven vestrymen were present at the luncheon.

7. The junior warden came to the last session and cordially urged the archdeaconry to visit Meadville again.

8. Of course the ladies served the luncheon, and automobiles were there to carry the clergy about and the ordinary things usually done were nicely done.

What won't the good laymen of this Church do when they are given the realization of the needs? The Nation-wide Campaign is just as human and kindly as the good laity of Meadville.

Mrs. John J. Shryock of Meadville boldly and earnestly presented a plea for the use of unfermented wine in the Holy Communion, whereupon we noticed a certain uneasiness on the part of some of the members. Archdeacon Aigner courteously reminded us that no action could be taken, as the General Convention must pass upon the matter. Thus diplomatic handling avoided the shoals of the wet and dry issue. However, that issue has been squarely before the country, and the Church, usually three or four laps behind, will no doubt be called upon to meet it sometime later.

The Rev. Martin Aigner, D.D., of St. John's Church, Franklin, was elected Archdeacon, and now will be properly addressed as The Venerable Martin Aigner, D.D. Since the Rev. E. J. Owen, the former archdeacon, felt it incumbent on him to withdraw his name from nomination for reelection, because of the exacting requirements of his parish, and other diocesan work, no more fitting choice could be made, for Dr. Aigner has ever been intensely interested in missionary work. His election left a vacancy on the missionary board which Mr. Owen was elected to fill.

ARCHDEACON AIGNER, celebrating the twentieth anniversary of his rectorship, said in the anniversary sermon: "During this rectorship there were held here on Sundays, holy days and week-days, besides the services held in Franklin hospital, the Franklin jail, the institution at Polk, at Union Town, Clarion, and Cochran, and the services held in various places in the diocese in my capacity as president of the Standing Committee during the Bishop's absence in Europe, 8,944 services. Sermons and addresses to the number of 3,150 have been delivered. There were 1,956 celebrations of the Holy Communion. The persons baptized numbered 300, those confirmed 440. 260 persons were united in marriage and 230 were buried. There were 21,000 meetings of organizations and 32,000 parish visits. There was contributed for the erection of the church and its adornment, and the maintenance of the worship and the work here, the sum of \$168,216.93. For the Church's missionary, educational, and charitable work at home and abroad there was given the sum of \$30,370.84. It is for

me a matter of great gratitude that during these twenty years not a single service or stated engagement or organization was missed or neglected on account of indisposition or illness."

**GEORGIA**

**FREDERICK F. REESE, D.D., Bishop**

**Archdeaconry of Albany—Woman's Auxiliary—Publicity for Colored Council**

THE ALBANY ARCHDEACONRY met in St. James' Church, Quitman (Rev. J. J. Cornish, vicar), on October 26th to 28th. At the opening service Tuesday evening the Rev. R. G. Shannonhouse preached. At the business session the following day reports were most encouraging, one or two showing the 1920 pledges paid in full. Archdeacon Lawrence reported continuous progress on the new Calvary Church, Americus, and the Rev. W. B. Sams reported completion of extensive repairs and improvements at St. Anne's Church, Tifton. The Archdeacon was authorized to arrange a discussion of social service work for the January meeting, and was asked to appoint members of the archdeaconry to visit schools, jails, and other public institutions. The Epistle of St. Jude was studied and at one session a review was made of Rashdall's *The Idea of the Atonement in Christian Theology*.

A NOTICEABLE enthusiasm marked the opening meeting of the Woman's Auxiliary of the Church of the Good Shepherd, Augusta (Rev. H. H. Barber, rector). A study class on the Survey will soon be organized. The United Thank Offering custodian reports that the semi-annual collection is \$124.

A TEACHER training class, organized two years before Augusta's disastrous fire, has been resumed at St. Paul's Church, Augusta, and is led by the rector, the Rev. G. S. Whitney.

THE PUBLICITY department has organized a branch for the colored council, and this is perhaps the only diocese so equipped. The agent represented the department at the provincial meeting of the colored council held in Charleston a few weeks ago. The negro papers in Savannah, where the agent resides, are giving hearty coöperation.

**HARRISBURG**

**JAMES H. DARLINGTON, D.D., Bishop**

**Woman's Service**

A SERVICE distinctly of women, for women, and by women was held in Christ Church, Lykens, on October 26th. The church was crowded. Evening prayer was read from the Evening Prayer Leaflet by one of the choir women, another choir woman reading the lessons. Miss Anna Watts of Mechanicsburg made an address on the place women have in promoting God's work. For the prayer hymn the choir sang Mozart's *Ave Verum*.

**HONOLULU**

**Death of Mrs. R. N. Pearson**

MRS. RICHMOND N. PEARSON, a loyal and devoted Church member, passed into eternal life early on September 13th, at the home of her daughter, Mrs. (Col.) William R. Dashiell, Schofield Barracks, Hawaii. Mrs. Pearson was born at Choctaw, Alabama, in 1836, and her life was spent in the South until the death of her husband, when she went to live with her daughter, and lived with Colonel and Mrs. Dashiell for over twenty years. She gave many years of generous service to the Church and was

especially interested in the religious education of the young.

IOLANI SCHOOL FOR BOYS (Rev. D. R. Ottmann, principal) has opened this year with a total enrolment of 215 students, with 206 in daily attendance. The student body is composed of 95 Japanese; 74 Chinese, 16 Hawaiian and part Hawaiian; 12 white; 3 Korean; 2 negroes; 2 Portuguese; 1 Spaniard; and 1 Filipino. In Iolani every effort to place first things first is made. Christianity and Americanism are put in the lead of all. The students attend daily services in the Cathedral, and in addition receive thirty minutes daily instruction in the Life of Christ and Christian living. Oriental religions and dual citizenship are met and constantly fought with kindness and firmness. Many become baptized and confirmed.

**IDAHO**

**FRANK H. TOURET, Miss. Bp.**

**Prayer Before Voting**

A SPECIAL service of prayer and consecration held at St. Michael's Cathedral, Boise, Idaho, before the presidential ballot on election day was preceded by an early Communion.

**KENTUCKY**

**CHARLES E. WOODCOCK, D.D., Bishop**

**Woman's Auxiliary—Girls' Friendly Society—Orphanage Day**

THE FALL meeting of the diocesan board of the Woman's Auxiliary was recently held in the Cathedral House. Progress was reported in all departments and an active campaign planned for the coming year. All branches were urged to stress the Nation-wide Campaign and to pledge at least as much as to the apportionment. The box work has been reorganized along Red Cross lines and an allotment made to each branch for the Advent box which will be sent early in December to several mission stations from the diocese as a whole. Mrs. H. S. Fagin is new diocesan box secretary in place of Mrs. Williams, resigned. Arrangements were made to hold a quiet day on December 2nd. To permit the diocesan president, Miss Winston, to attend the National Council in New York, of which she is a member at large, the quarterly meeting will occur on the first Thursday in December.

THE ANNUAL U. T. O. service of the Woman's Auxiliary was held on St. Luke's Day at the Cathedral when the Bishop was celebrant and preached. The offering was larger by \$500 than at a similar period in the previous triennium, with reports still incomplete.

A VIGOROUS CAMPAIGN has been conducted in Louisville to raise \$12,000 to cancel the mortgage debt on the Girls' Friendly Inn. Under the chairmanship of Miss Henrietta Bullitt, with some hundred or more workers, "stations" were established in the principal stores, banks, and office buildings in the down town district where voluntary contributions were received. Pledge cards were mailed to interested people, and, inasmuch as the Inn is entirely undenominational, appeal was made to the general public on philanthropic and civic grounds. Gifts ranging from one cent to \$500 reduced the indebtedness to about \$4,500. It is planned to continue the campaign quietly until the first of the year. A number of improvements have recently been made at the Inn, and though there are places for seventy girls there is always a waiting list.

THE FEAST of St. Simon and St. Jude has been set apart in the diocese as Orphanage of the Good Shepherd Day, as on this date some forty years ago the cornerstone of that institution was laid. The day was observed with a reception attended by the Louisville clergy and many local Church people, who inspected extensive improvement recently made. Donations of money, provisions, and clothing were received in generous quantities. This occasion will in future take the place of the annual Harvest Home reception on Thanksgiving day.

**MILWAUKEE**

**WILLIAM W. WEBB, D.D., Bishop**

**Bishop Anderson Speaks in Milwaukee on Nation-wide Campaign**

THE MILWAUKEE PARISHES all coöperated in a Nation-wide Campaign mass meeting at Plankinton Hall of the Auditorium on Monday evening, November 15th, when Bishop Anderson made one of his masterly addresses. Reports of progress were made from each of the parishes, each showing enthusiastic, definite work to be in progress according to the plan set forth in the handbook. The Rev. E. Reginald Williams presided.

**NEBRASKA**

**ERNEST V. SHAYLER, D.D., Bishop**

**Cathedral Parish House Opened**

THE NEW parish house of Trinity Cathedral, Omaha, has been formally opened for parish activities. It was built first for the deanery and was so occupied for a number of years. Remodelled, it admirably serves its new purpose.

**NEWARK**

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

**New Sites for Episcopal Residences—Consecration of Church—Woman's Auxiliary**

THE DIOCESE has purchased two properties on Berkeley avenue in the Forest Hill section of Newark for episcopal residences. Bishop Lines' present residence will be converted into a diocesan house and will be the centre of Church activities within and without the city.

THE ANNIVERSARY meeting of the diocesan Auxiliary was held in Trinity Cathedral, Newark, on November 3rd. Bishop Lines celebrated the Holy Communion, assisted by Bishop Stearly and Dean Dumper. Addresses were made by Mrs. Edward White of New York, Mrs. Wm. B. Van Rensselaer, Miss Etta Ambler of Kyoto, and Bishop Gailor.

ON NOVEMBER 4th, the edifice erected several years ago by the congregation of the Church of the Redeemer, Morristown, was consecrated by Bishop Lines. Bishop Stearly preached on Redemption, calling to mind the appropriateness of the parish name, and pointing out the message of the Book of Revelation to the Church in troublous times. The visiting clergy were welcomed and entertained by the rector, the Rev. Thomas W. Attridge, and his people.

**OKLAHOMA**

**THEODORE P. THURSTON, D.D., Miss. Bp.**

**St. Philip's Mission, Muskogee**

THE COLORED MISSION of St. Philip's, Muskogee (Rev. A. C. Roker, priest in charge), has paid its Nation-wide Campaign quota for the year, attendance is increasing at church and day school, recently a

combination heater was purchased for the mission, and the alms box in charge of the Daughters of the King will soon be filled. The Rev. Mr. Roker is vice-president of the Associated Charities, and treasurer of the Anti-Tuberculosis Society.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

##### Showing the Christian Nurture Sequence

THIRTEEN COURSES of the Christian Nurture Series are now being used in St. Stephen's Church school, Wilkinsburg. The grading of this school has been carried out with the public school as a standard, and there is a sufficient number in each grade to necessitate the thirteen sequential courses of study. To make emphatic a survey of the curriculum, the rector, the Rev. William Porkess, on a recent Sunday before the whole school, used a child four years old as living illustration. This timid little girl from the beginners stood in the centre of the auditorium. The scholars were asked to follow her in thought up to 1932—thirteen years, when this same little girl would be grown up to seventeen, nurtured in the atmosphere of thirteen courses of study. As each year was rapidly passed the name of the course was given, with a few explanatory words. The impression was deeply felt.

#### SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

##### Clergy and Woman's Auxiliary

THE SEMI-ANNUAL meeting of the clergy and the Woman's Auxiliary of the Greenville convocation was recently held jointly in Christ Church parish house, Greenville. Every parish and mission was represented at interesting discussions upon the Nationwide Campaign, the departments of the Woman's Auxiliary, the Church School Service League, and the Church Service League, etc. On the first day a quiet hour in Christ Church in preparation for the corporate Communion was led by the Rev. Willis G. Clark. The sessions were held in the splendid new parish house of Christ Church, which was for the first time available for use.

#### SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bishop

##### Improvements at Buena Vista—New Rectors

AT BUENA VISTA (Rev. Normand E. Taylor, rector) during the last year more than a thousand dollars has been spent in improving church and rectory. An electric blower has been installed, a brick garage built, a pipeless furnace put in the church, a concrete walk laid from street to vestry room, the roof of the church painted, church windows improved, a silver paten given by the Sunday school, and street and porch lights erected. Mr. Taylor's work at Glasgow and the Natural Bridge Station also shows a revival of interest.

THREE new rectors, the Rev. Carleton Barnwell, the Rev. James A. Figg, and the Rev. W. J. Alfriend, entered upon duties at Grace Church, Lynchburg, Christiansburg and Radford, and Pulaski, on November 1st.

#### SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Material Growth—Bishop Osborne—A Motor Accident—Disappearance of Albert Tomlins

THE PARISHIONERS of St. Mark's Church, Chester, led by their rector, the Rev. R. M. Gunn, have fitted up the basement of the

church for a real parish house and it was opened with a large Hallowe'en party. The work, mostly done by the members themselves, included excavation and carpenter work. It is a fine suite of rooms, furnished with piano, phonograph, tables, chairs, and a modern, well equipped kitchen.

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AMONG MANY improvements at St. Paul's Church, Carlinville, are the excavation of a basement under the church, new gutters for church and rectory, installing a pipe organ at a cost of \$1,700, and fitting the church with electricity. Now it is proposed to fill the windows with memorials, quite a number having expressed their intention of presenting memorial windows. The rector, the Rev. H. H. Firth, and his family have just returned from a vacation spent in England.

BISHOP OSBORNE and his niece, Miss Ethel Deerr, visited Springfield from October 23rd to 25th, as guests of Bishop and Mrs. Sherwood. The Bishop celebrated at the chapel of the orphanage on Sunday morning early and pontificated at St. Paul's at the later service. On Sunday afternoon a reception was given the Bishop and Miss Deerr at the Bishop's house, when a large number of his old friends greeted him. The Bishop was en route to California, where he expects to reside in the future, perhaps at San Gabriel, which will be his address at least for awhile.

WHILE ATTENDING the grand lodge of masons in Chicago last week, the Rev. Joseph G. Wright, president of the Standing Committee, was run down by a motor-truck and badly bruised and had his wrist sprained. Fortunately no bones were broken and he is improving at his home in Greenville.

ALBERT TOMLINS, a son of the Rev. Wm. H. Tomlins of Granite City, has mysteriously disappeared. His term in the army expired on October 12th at Jefferson Barracks, near St. Louis, since which time no word has been received and it is feared that he has been foully dealt with.

A TEACHING MISSION was conducted by Father Anderson, O.H.C., in St. Paul's Church, Springfield, from October 24th to 31st.

A MISSION has just been conducted in St. Luke's Church, Springfield (Rev. D. E. Johnson, Sr., priest in charge). The mission was conducted by the Rev. D. R. Clarke of All Saints' parish, St. Louis, and has revived the interest in the colored work. A goodly Sunday school has been already worked up at St. Luke's, and there are many signs of encouragement.

**TENNESSEE**

THOMAS F. GAILOR, D.D., Bishop  
TROY BEATTY, D.D., Bp. Coadj.

Institution of Rector—Union Service—Laymen's Dinner

THE FORMAL institution of the Rev. James M. Maxon as rector of Christ Church, Nashville, took place on October 24th. Bishop Gailor was institutor, Bishop Beatty also being present. Over eight hundred received the Holy Communion.

A UNION service of all Nashville parishes was held at the Church of the Advent (Rev. Prentice A. Pugh, rector), on October 24th when Bishop Gailor preached on the Lambeth Conference. Bishop Bratton and the city clergy were in the chancel.

A LAYMAN of Memphis gave a dinner on October 14th at St. Mary's Cathedral to all the local vestrymen. Bishop Beatty was the chief speaker, and the laity decided to do specific missionary work in the city.

THE CONVOCATION of Memphis (Rev. B. B. Ramage, Dean), met at St. Paul's Church, Mason, on October 12th and 13th.

The Rev. C. T. Wright, the Rev. C. F. Blaisdell, and Bishop Beatty talked inspiringly on the Missionary Challenge.

**VIRGINIA**

WILLIAM C. BROWN, D.D., Bishop

Churchmen's League—Diocesan School System—Architectural Commission—United Thank Offering

THE CHURCHMEN'S LEAGUE of Henrico parish, embracing vestrymen and elected representatives of almost every congregation in Richmond and its suburbs, assembled at the parish house of All Saints' Church, Richmond, on November 4th. Reports by the respective committees presented the splendid work of the city missionary of Richmond, the Rev. R. Cary Montague, and what is being accomplished by Richmond laymen in keeping up regular services in vacant churches within automobile distance. Mr. Oliver J. Sands was re-elected president, and Mr. Branch Johnson, secretary.

THE THREE institutions at present comprising the system of Church schools in the diocese have entered upon their first scholastic year under the control of the Church with most encouraging prospects. The two schools in Richmond, St. Christopher's and St. Catherine's, are both in Westhampton, a suburb of the city, with direct trolley service, and within half a mile of Richmond University. Each school has a boarding department. The diocese has now two schools of the best grade, one for boys and one for girls, directly under its control, at its see city.

THE BOARD OF TRUSTEES of the Church schools in the diocese on November 5th held a meeting in Richmond to discuss the report of a committee appointed to select sites for two new schools in the tidewater section. After lengthy discussion the recommendations of the committee were approved, and



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the finance committee was instructed to proceed as soon as possible in securing the property recommended. The girls' school will be at Tappahannock in Essex county, and the boys' school near Urbana in Middlesex county, both being villages on the Rappahannock river, in the center of an entirely rural section. They will minister primarily to a section more lacking in secondary or high schools than almost any other in the diocese. These two schools will complete the system of five which it was planned to acquire or establish with funds provided by the Nation-wide Campaign.

THE DIOCESAN COUNCIL this year appointed a commission on architecture to approve plans for church and parish buildings within the diocese. This committee has considered plans for several churches to be erected in the immediate future. Of most interest have been the plans for St. Mark's Church, Richmond, and for restoration of Old Farnham Church, in Richmond county, a colonial building, erected in 1737 and burned in 1888.

ALL SAINTS' CHURCH, Richmond, had a service on October 19th for presentation of the United Thank-Offering boxes. At the Holy Communion, each woman placed her offering in a designated place as she came to the chancel rail. It was reported that practically every one of the 195 women communicants had a United Thank-Offering box.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

#### Missions—In Memory of Dr. McKim

THE SPIRITUAL LIFE of the Church here should receive a decided stimulus in two missions this month. On November 7th, the Order of the Holy Cross begin one in St. Agnes' Church lasting a week; and on November 28th one in the interest of the Nation-wide Campaign lasting fourteen days will be conducted by one of the sixty-five clergymen designated as national missionaries. It is to be wholly divorced from any appeal for money or for promotion of any single department or enterprise of Church work, but is exclusively in the interest of a revived spiritual life.

AT A MEETING of the Churchmen's League at the Cosmos Club last Tuesday a memorial was read in honor of the late Dr. McKim, formerly rector of Epiphany parish, by the Rev. Percy Foster Hall, for six and a half years his assistant, and Dr. John W. Wood, foreign secretary to the Department of Missions, made an address.

ON SUNDAY, November 14th, the morning service was in memory of the late rector, the Rev. Randolph H. McKim, D.D., at the Church of the Epiphany.

#### WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

#### St. Thomas' Church, Battle Creek—The Church at Sturgis


GREAT IMPROVEMENTS have been made in St. Thomas' Church, Battle Creek (Rev. William G. Studwell, rector). The exterior has been repaired and painted, and the interior enriched. The walls have been colored a warm tan. A brown velour dossal has been hung in the sanctuary and a gradine and tabernacle added to the altar. The chancel chairs have been upholstered in the same material as the dossal, the black walnut pews polished, and the old cushions removed. Conveniences have been

introduced into the sacristy and a new window is to be installed above the altar and dossal. The parish house has likewise been remodelled and decorated, and a hardwood floor laid in the main hall and rector's office, which has been fitted out with modern furniture at the expense of the men's club. Miss Ella L. Lundy has given her conveniently located residence as a rectory. A

Church paper, the *Parish Record*, has made its first appearance.

MR. AND MRS. CHARLES A. MILLER, members of the parish, have placed a new reredos of great beauty in the sanctuary of St. John's Church, Sturgis. Built high of oak, handsomely panelled and carved, it is stained a rich brown to harmonize with the

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 Milwaukee, Wis.



tion of a series of events which has made Russian history one long horror." Three other articles in this review deal with affairs in Russia; the most interesting being a short account by Mr. Lancelot Lawton of a conversation with Lenin on the subject of the peasant class, and his own comments thereon. "The fate of the bolsheviks will depend on the as yet undetermined attitude of the peasants, who number 90% of Russia's population. If this attitude is to favor communistic principles, the proletarianization of the peasants must first be accomplished. By proletarianization is meant chiefly the satisfaction of their economic—or, to put the matter more plainly, their human—needs. This purpose can only be achieved by opening up trade with the West and securing the necessary machines, goods, etc. . . . In the process, starting from the small beginning of his equal allotment, he may become corrupted and conceivably develop an incorrigible taste for private property and an unequal share of the good things of this life. That is the risk which Lenin runs." The Great Cancer Problem is discussed by Dr. Herbert Snow, who states positively that the exciting causes of every kind of cancer have long been recognized. There are hosts of kinds of cancer—ten primary kinds and at least twenty secondary varieties—and each kind has its own causation-process. Unfortunately for the world in general (in England and Wales for example 1,210 deaths out of every million in 1917 were due to cancer) medical students do not receive special instruction in cancer, so that the ordinary practitioner is quite incompetent to distinguish the various forms of the disease until it is too late for a cure. If Dr. Snow is correct in his facts, it seems that "something should be done about it". Other articles include a slight sketch of that mild and gentle poet, Abraham Cowley, ("I confess", he wrote, "I love littleness in all things. A little convenient State, a little cheerful house, a little company, and a very little feast"—wise man!); a rhapsody on the inimitable charms of inns and inn-keepers in the Lake country, that paradise of the walker; and some touching verses, In Memory of Lord Fisher, written as a tribute to the beautiful friendship which existed for so many years between the Duchess of Hamilton and that great man.

THE CONTENTS of the *American Church Monthly* for October are exceptionally interesting. Dr. J. G. H. Barry has a penetrating review of Bishop Kinsman's book and action under the title *The Road to Rome*. The Rev. Marshall M. Day, in an essay entitled *Reservation and the Humble Heart*, has contributed a model of what an article on a controverted theme should be. One wishes that defenders of the faith everywhere would cultivate a like spirit. Mr. Clinton Rogers Woodruff is author of the first of a series of papers on the Church and Social Problems. It will be read with interest and the further chapters will also be welcome. There are several other papers of value as well.

THE LAMBETH APPEAL for Christian Reunion is the subject of two stirring articles in the September number of the *Contemporary Review*. The Bishop of Winchester's contribution contains nothing, perhaps, that is new to those of us who have familiarized ourselves with the deliberations of the Conference, although his "exegesis", so to speak, of the matter has a value, intellectual as well as spiritual, which one cannot convey in a few quotations. The Nonconformist view is presented by Dr. Scott Lidgett, that great leader of English Wesleyanism. His first words are of the happiest augury:

On the Sunday next before Advent (November 21)

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"The Appeal . . . for Reunion is an epoch-making act; the greatest ecclesiastical event, in my judgment, since the Reformation." He declares that, "so far as the general conditions laid down for Reunion concern the non-episcopal Churches, there should be little difficulty in accepting them, when once it has been admitted that in order to fellowship there must or at all events should be one 'outward, visible, and united society.'" The recognition of this major premise is growing apace in every quarter. But it is by no means to be taken as universal. A great body of opinion in the non-episcopal Churches has been accustomed to deny it. The reasons for this denial are set forth with a good deal of sympathy and understanding by Dr. Scott Lidgett, who sums them up in a "haunting fear" of what he calls—quoting a phrase of Professor Gwatkin's—"the dignified slumber of Catholicity." "Speaking generally," he continues, "it must be admitted that we are invited to take a serious risk, but that risk is only what is common to all endeavors to substitute coöperation for competition. . . . The very fact that an adventure is called for is the best guarantee that the dangers of 'dignified slumber' and of lax indifference or accommodation should they exist, will be overcome. For creativeness is of the very essence of this adventure, and creativeness in intense and patient loyalty to an ideal. . . . The voice that is speaking in the hearts of multitudes throughout every communion is 'Deus vult!'"

Such eager and warm-hearted response to the Appeal is of the very essence of Christian brotherliness. Other subjects of extreme interest are dealt with in this Review over which it is not possible now to linger. Mr. Arthur E. Copping, who, as a British correspondent at Archangel, at Murmansk, and with Yudenitch, so vehemently attacked the bolsheviks, writes now that, after two months in Russia, "prying into conditions", he has come to the conclusion that the bolsheviks are neither "satanic black" nor "saintly white". On the contrary they are merely grey. Such a conclusion we might all of us have reached long ago, if we would consent to judge such matters from our knowledge of history or of psychology, instead of being swayed merely by prejudice that inclines us to credit only those facts which suit our own persuasions. Professor A. F. Pollard's article commenting on the need for such a "School of Historical Research" as has recently been set up in London is very *à propos*, especially taken in conjunction with Mrs. Re-Bartlett's Sidelights on Dalmatia, immediately following, which, with its bundle of hearsays (whether justified or not, the reviewer is incompetent to judge), is marked by so complete an absence of any historical sense that its conclusions are absolutely worthless.

**UNIFORM MARRIAGE AND DIVORCE LAW**

THERE ARE more divorces in the United States than in all the rest of Christendom combined, and our divorce rate exceeds that of all the nations, even Japan. The lack of uniformity in the marriage and divorce laws of the various states of the Union, and the fact that what is legal in one state must be accepted as valid in every other state, provided that the court granting the divorce has served the defendant with a personal service of the suit within that state, or provided that he has voluntarily submitted to the jurisdiction of that court by appearing in the action by attorney, bring it to pass that the most lax law of the most careless state, with respect

to divorce, practically becomes the law of every state.

Mr. F. M. Moody says there are forty-two causes for divorce. "They cover everything from intolerant religious beliefs to bad temper—more than were ever known in any other nation."

This condition of the laws of our country is detrimental to all family life and morals: has encouraged frauds upon our courts, sham proceedings, and various evasions of the law which would otherwise be impossible, so that unscrupulous lawyers organize systematic and persistent attacks for financial gain upon the domestic life of the whole people, whereby adultery is legalized, innocent children are made orphans and defenseless, innocent spouses are irreparably injured.

The Uniform Code, which was formulated by the National Congress on Uniform Divorce Laws, with delegates from forty states, in November, 1906, has been adopted by only New Jersey, Delaware, and Wisconsin, and would be ineffective if only one state shall refuse to adopt the proposed "Act regulating annulment of marriage and divorce."

The form of amendment to the United States Constitution which is proposed would not compel any state like South Carolina, which does not grant divorce, to grant divorces, nor would it compel New York, which grants divorce only for the cause of adultery, to grant for other causes, but it would effectively prevent any state like Nevada granting divorces contrary to the rule enacted by the Congress of the United States.

A uniform divorce law and the fact that it would be enforced not in the state but in the United States courts would doubtless secure justice in its enforcement and protect helpless wives and children who are now the innocent victims of frauds upon the courts and of divorces illegally secured.

A uniform marriage law would be a considerable factor in reducing divorces, for it would doubtless provide for a publishing of the marriage intentions in the newspapers, and provide that at least two weeks must intervene between the application for the license and the marriage ceremony. A judge who had experience with divorce cases said that one-half of the divorces were due to hasty marriages.—*Rev. William Sheafe Chase, D.D.*

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## “The Foolishness of Preaching”



St. Paul Preaching

### Preaching Christ Crucified

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe, where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness:

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. *I Cor. 1:18-25.*

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God. *I Cor. 2:1-5.*

## The Preaching Mission

St. Paul's words are just as true to-day as when he wrote them in his letter to the Corinthians. To-day "the preaching of the Cross is to them that perish foolishness," but it still pleases God "by the foolishness of preaching to save them that believe." It is still necessary that our "faith should not stand in the wisdom of men but in the power of God."

Though we have had 1900 years of Christianity, less than half of the world is even nominally Christian. All the world is in ferment. The times are critical. It is believed that a revival of Apostolic preaching is an imperative need. The Nation-wide Preaching Mission is a recognition in this Church of this need.

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