



The Living Church

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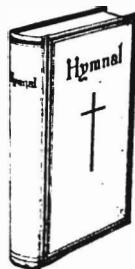
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MILWAUKEE, WIS.

THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	3
Where the Saints Have Trod—Joint Anglo-Eastern Services	
DAILY BIBLE READINGS. By the Suffragan Bishop of Western New York.	4
BLUE MONDAY MUSINGS. By Presbyter Ignotus.	5
CONDITIONS IN BAVARIA. By the Ven. William E. Nies.	6
A CONVERSION.	6
THE CHURCH'S PROGRAMME FOR CHRISTIAN SOCIAL WORK. By Clinton Rogers Woodruff.	7
THE TIE. By the Bishop of Southern Florida.	8
THE PATRIARCHAL HOUSE IN THE WAR. By the Rev. W. A. Wigram, D.D. (Illus.).	9
A UNIQUE RECTORY. By Kate Woodward Noble.	11
THE AUTHORITY OF THE CHURCH. By the Bishop of Alabama. A Sermon.	12
THE ASSYRIAN CHURCH AND PEOPLE.	14
CORRESPONDENCE.	15
Sixteenth Century Standards (The Rev. A. Martin)—From the President of St. Stephen's College (The Rev. Bernard I. Bell)—The "Great Middle Group" (The Rev. Henry P. Horton)—Laymen Want Brief Statement of Facts (The Rev. Wythe Leigh Kinsolving)—Lambeth and the Women (The Rev. Francis H. Richey)—Non-Resident Communicants at School and College (The Rev. Henry Mesler)—Proposing a Memorial for Archdeacon Stuck (The Rev. C. E. Crank, D.D.)	
PERSONAL MENTION, ETC.	17
NEW DIOCESE OF CHELMSFORD ENTERTAINS CHURCH CONGRESS. London Letter. By George Parsons.	20
CANADIANS REFER THE LAMBETH RESOLUTIONS TO THE CHURCHES. Canadian Letter.	21
THE NEW YORK NEWS LETTER.	21
THE BOSTON NEWS LETTER. By Ralph M. Harper.	22
HOUSE OF BISHOPS MEETS IN THE CITY OF ST. LOUIS.	23

THERE is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself, and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease. Every sin causes suffering to others besides those who commit it.—George Eliot.

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EDITORIALS AND COMMENTS

Where the Saints Have Trod

THE fellowship of the saints with those in their pilgrimage who seek to respond, however feebly, to the call to be saints, is more than a doctrine of the Church. It is more than an article of the Faith to be recited in concert and forgotten. It is an impetus toward life. It is an invitation to lose littleness in the sweep of bigness; to absorb the two or three gathered together here in the ten thousand times ten thousand there; to unite the devotion at the bed-side and the altar with the worship forever offered on high. In times past the consciousness of that fellowship has supplied bigness to the smallest details of Christian living, to the cup of cold water and to the widow's mite. A similar consciousness to-day can supply the same bigness while we attempt to weave a fabric that measures up to the pattern in the heart of God.

While we are voting and counting votes, one wonders how much of our effort and thought links up with the bigness discerned in the plan of God. And while we rejoice or despair over the "new day" that is to be ushered in on March 4th for—nobody knows what—one endeavors to hold on and think straight as he wonders whether there is really anything new under the sun.

"Wait and see." What a patient *waiter* our God is! Our waiting matters little; His waiting matters a great deal. Neither administrations, nor congresses, nor principalities, nor governorships, nor powers matter so much. The completion of His plan outweighs them all. Toward that we think, we promise, and vote, and determine, and toward that end we really supply so little. We are so busy doing everything that we seldom find time to do anything. We are so occupied oiling the wheels of democracy that we rarely hear the persistent motion of the Kingdom. And yet the Kingdom moves on, oiled and manned more than adequately for any apparent demands upon her capacity. Man stays behind quite satisfied with his democracy as the end of thinking and the end of purpose.

What is the end of it all? We have a Nation-wide Campaign. God seems to be blessing it richly wherever hearts and hands are really given to Him to use. Are they given to increase the oil and the overhead in some kind of spiritual machine? God forbid! Hands have grown calloused and hearts weary trying to do that these many years. What then? The Campaign is the call of the Kingdom for something more and bigger. It is a call for material out of which saints can be made, for an increase of production, for product that can be listed and added, for increase that can definitely go toward the completion of the number of God's saints that must be made up.

Of late, it is said, the machine on its human side has been failing to produce. There has been little demand for its product and few, therefore, have cared what came forth.

Has the Church then "failed" or "collapsed"? She has produced all that we have called for. She has used every scrap of material that has been given her. Doubtless there has been some waste of oil and a shortened working day. Certainly there has been some lack in raw material coupled with uncertain transportation, frequent side-tracking, deterioration, and loss. Train loads have had to be dumped. The Church grinds on. To-day we are challenged to scrap it or make it produce. Yet the Church cannot be scrapped by any act or failure of man. It is the Body of Christ. But we want production, and God expects it. If the Church does not get its material in this generation it will in the next, or the next, or the next. The elect of God are those who respond *now*, casting in themselves. In the finished product they are His saints. There is one product and one brand. It is stamped in the image of its Creator and reflects the face of its Saviour.

Facing man there seems to be but one supreme duty: to supply the material of which saints are made; each one to add himself and his brother and his neighbor. He holds back all of these and production stops. God waits. The Kingdom delays. We pray that it might be "hastened". The number of citizens continues to fall short of the required list. We pray that it might be "accomplished". And we wonder "how long".

"Remember that the martyrs must first be made up." We can close our eyes and almost picture the Kingdom waiting, waiting for the number of its saints, a number mathematically calculable in the mind of God. He hungers for its completion, and man at his best really yearns to add himself and others to the number. In moments of faith he prays that the great day be hastened, and yet each generation adds but a small fraction of its "quota", production lags, waste and loss clutter up every available space. That increase is the supreme business of the hour. It is the supreme test of the worth of everything we say or do or think, of our politics, our industry, our education, our religion. Do we, do I, add to the number of God's saints, or do I hold back and defeat its completion? It is the age-old problem. Its answer solves all the rest.

We have heard repeated recently the old riddles: Why are we here? Where are we going? What is the use?

We are here, we are going, we are laboring—to increase the number of the saints and martyrs—or not, as we will. We succeed through the mercies and merits of Him into whose Life we press all that we have and all that we are, or we fail and the Kingdom waits and God's great love goes hungry!

WE ARE ELECTED, called to be saints. "Ye did not choose Me, but I chose you and appointed you, that ye should go

and bear fruit, and that your fruit should abide." "If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." "An elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you." Is it a choosing to privilege, to honorary or retired membership? It is to character and service, to holy living and the setting forth of the Divine Glory. In St. John the elect are "called and chosen and faithful". They are "called" in having heard and accepted; "chosen" as thus giving evidence of their election; "faithful" as having yielded loyal devotion to their Lord and persevered to the end.

No countenance is given in the early Church to the thought that the elect may live as they please and at last be saved. So to live would disprove their election and destroy their salvation to sainthood. St. Clement of Rome says: "Let us cleave to the innocent and righteous, for such are the elect of God." "In love all the elect are made perfect, for without love nothing is well pleasing unto God."

"Who, then, shall be saved?" "Work out your salvation with fear and trembling." The saints of God labored and were not ashamed. In laboring unto death they supplied that for which God had created the world, themselves, and their brethren. That is why they are saints. We rest and hold back that for which God calls and the Saviour pleads. That is why we are not saints. So God waits and the Kingdom lingers. By refusing to give and live and die for Christ we hold back God's plan and the number of those who are His. So great is individual responsibility!

The success of the Nation-wide Campaign depends upon individual contributions of life as material for sainthood. An hour a week for one, a life work for another—a matter to be decided upon one's knees—will mark the difference between waste and product, loss and sainthood. The whole purpose of the Campaign and of the Church and of God is to reach the individual first, the nation second. The response begins with the individual, reaches to his neighbor, and links up with God—or else it begins and ends nowhere. Without *you* the process stops, does not begin, nations are not brought in, the number of the saints is still unaccomplished, the Kingdom is not hastened.

It is well to contemplate Christian duty at this season in the light of thoughts that spring from a contemplation of the saints and their reward, and of the holy dead who now await the prayer of faith from those who call them friend, and the labor of love on earth by those who crave continuance of love.

"We are not divided,
All one Body we."

The voice of God in a great Campaign of a Great War calls for saints and martyrs to carry on. Who follows?

SUNDAY, January 2nd, has been set apart by our House of Bishops, at the suggestion of the Russian Bishop in New York, for joint Anglo-Eastern services "for God's healing grace for His whole Church" and especially for "the restoration of Hagia-Sophia in Constantinople to the Church of Hellas, its rightful custodian." The suggestion of the Russian Bishop that there be an exchange of pulpits on that day between the Russo-Greek and our own clergy has also been accepted in the resolution of the House of Bishops.

This official act of communion between the two great branches of the Catholic Church may well be the beginning of a long series of acts of brotherhood which shall make each of us quick to respond to the needs of the other. The deep sympathy which Anglican Churchmen feel for the tribulations of their brethren in the East has brought us together as nothing else could have done. We are learning to know one another in this valley of suffering. We have been shown that we can no longer pursue our separate ways but that East and West are parts of a greater whole and that each of us needs the other.

In the perplexing hurly-burly of American politics it may be that prayer is the only method left by which Amer-

icans can help in the dire need for the complete restoration of the world. The Church must continue to be responsive to the world-need; and we can gladly carry out the admonition of our fathers in God and pray for the accomplishment of that restoration on Christian lines, and for the visible symbol before all the world of the return of Sancta Sophia to the Church that has never ceased to protest against its alienation.

DAILY BIBLE READINGS

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

FOREGLEAMS OF THE ADVENT

The Redeemer Promised

Sunday: Genesis 3

AMONG the priceless heritages of the Christian Year is the well-balanced round of doctrinal teaching and practical application which is preserved for us. Only in the recurring seasons, year by year, and the broadening experiences of our Faith, do we learn to appreciate what a blessed inheritance is ours in the Christian Year. Advent returns with the promise of the Redeemer and the call to make our fitting preparation for His coming. In the dawn of human history the need of a Redeemer is portrayed in the record of disobedience, and God's promise is registered that in the woman's Seed the serpent's head shall be bruised.

The Search for God

Monday: Job 23

Man was created with a religious instinct which is never wholly satisfied outside of a conscious relationship with its Creator. The capacity for fellowship with Him, relating him to the Eternal and not to the temporal, is man's crowning excellence. Man has ever sought for some satisfying evidence of the Being and Purpose of God. The cry of Job is human history written in both tears and blood. That cry is met and satisfied through the Incarnation, the coming of God in human form of which Advent is the promise and the gratifying assurance.

The Prophet's Vision

Tuesday: Isaiah 35

From the point of human interest the prophets reveal to us the formative ideals of a wonderful people. Isaiah portrays a time yet to be, a time which we can both look back upon and forward to, when the blessings of the Incarnation shall make the "tongue of the dumb to sing, and the ransomed of Jehovah to come with singing to Zion". To the great prophet these were far-off blessings, but to us they are in the ever present Now. Be it ours to appropriate them in daily living and to exemplify them to our fellow-men.

Preparation for the Advent

Wednesday: Romans 13: 8-13

The gift of God's eternal Son to become the Son of Mary is a fact of history not to be repeated. The personal application of that gift is the specific call and claim of each succeeding Advent. Like the story of Love, it is ever new. As it works from within out it manifests itself in consistent Christian living. To walk honestly, keep the Commandments, think pure, speak clean, and act on the square is to "put on the Lord Jesus Christ". Only so can Advent have either meaning or value for us.

Results of the Advent

Thursday: St. Matthew 21: 1-17

"My house shall be called a house of prayer." That was the condition the Master came to establish, and now comes again to find. No one can think these words were for the ancient temple only. It means every Christian home where there is or should be a family altar, an open Bible; a frequented church with its appointed services, and an ever-increasing appreciation of the value of the sacramental system. Like every great idea the Kingdom of God comes slowly. How much it would mean for the Master's Kingdom if every home in this land could be called a house of prayer.

The Forerunner of the Advent

Friday: St. Luke 1: 1-23

Bible history accords to St. John Baptist a unique place. He stands between the prophet and the disciple, the end of (Continued on page 10)



BLUE MONDAY MUSINGS

By Presbyter Ignatius

SOME of us have always detested professional games of every kind, and have rejoiced in the rigid definition of amateur status which the intercollegiate authorities have enforced. The professional jockey, the professional card player, the professional adept

at billiards, rowing, golf, or tennis, have turned what should be recreation into gain. Recent revelations in professional baseball here show the trail of the serpent in what has been supposed to be clean sport. I note with interest something Maurice Baring wrote seven years ago:

"Rugby football in New Zealand has not yet been spoiled by professionalism. People think it is an honor to play for a team, and they are willing to travel and play all over the country for the honor of it, and without remuneration. In England professionalism has spoiled not only football, but almost every other game, with the possible exception of 'old maid', Cribbage, and 'My Bird Sings'. The result is:

"(1) People prefer looking on at games to playing them themselves.

"(2) They demand professionals and they bet on them.

"(3) Some games become so professionally perfect that people no longer care to look on at them.

"The passion of the crowd in England for watching football is looked upon by many people as the most ominous sign of national decadence, and as a manifestation resembling that of the gladiatorial shows in ancient Rome. They say it is this passion for watching, and for betting in the watching, that is responsible for the prevalence of professionalism. One local club buys a celebrated player from another local club: therefore, it is obvious that this is the death of any real local spirit. As to the games becoming so professional that people lose interest in them, this does not apply to football: but it does to cricket. In the last years there is a great falling-off in the public interest in cricket. The play has become so perfect that nobody cares to look at it."

For myself, I had rather see a game of baseball between two third-grade public school nines (not to speak of college teams) than the World Series—even if I were assured that nobody was "selling out".

I LIKE THIS wise word of Bishop Gore, in a speech to English workmen:

"All this passion for justice will accomplish nothing unless you get knowledge. You may become strong and clamorous, you may win a victory, you may effect a revolution, but you will be trodden down again under the feet of knowledge if you leave knowledge in the hands of privilege, because knowledge will always win over ignorance."

WHEN THE POPE received the American Knights of Columbus the other day, it is reported in the press dispatches that he spoke with much bitterness of a certain American propaganda in Rome which meant to deprive the youth of Rome of their birthright, and called upon the K. of C. to establish a corrective institution. The Holy Father was somewhat indefinite, since he mentioned no names: but I surmise he meant the schools maintained in Rome by American Methodist benevolence. Vatican sensitiveness in that direction is a tribute to the success of those schools, evidently! But it is hard to understand the position of our Roman Catholic neighbors with regard to "propaganda". Their own splendid missionary enthusiasm is in constant exercise, and makes no distinction, as to field, between lands heathen, Moslem, Orthodox, Anglican, or Protestant. Sometimes, indeed, we can not but feel that even more of their energy is expended in proselytizing among Christians who are non-papal than in converting heathen! But the old proverb about "sauce for the goose" has never been translated into Italian, or Irish. The Pope maintains a very aggressive propaganda

in England, aiming to turn the youth of England towards an alien fellowship. What right has he to protest when American Christians follow his example? Some year ago, one of our clergy sent an invitation to the Italians of his district who had abandoned the Papal obedience, telling them they would be welcome at his church, but explicitly disavowing any wish to lead loyal Roman Catholics away from their own communion; whereupon one of the Roman ministers threatened him with violence. Perhaps his statement that no charge was made for sittings, for baptisms, and for funerals, may have embittered his neighbor. Do our Roman Catholic friends prefer Italian anarchists to Italian Christians who are non-papal?

It is plain matter of fact that our Church people do not wish to unsettle faithful Roman Catholics in their religion: but it is equally certain that we have as good a right, morally, ecclesiastically, or legally, to undertake "propaganda" as they have. And yet this elementary truth escapes their observation. The other day a Roman Catholic woman came into the store of one of our vestrymen, demanding of him that he "take a chance" in a lottery for the benefit of the Sacred Heart Church. He consented, on condition that she buy a little cook-book which was being sold by the women's guild of St. John's: whereupon she bristled indignantly. "Do you think I'd be after giving a copper to help a heretic Church?" Exactly. It is the same singular obtuseness which afflicted the Germans in the great war. Aerial bombardment of allied towns was legitimate, but if German towns were so treated it was horrible frightfulness. So the heads of Sinn Fein propaganda in America rage with indignation at what they call British propaganda. Ah, but it is a poor rule that won't work both ways.

If the Pope is disturbed because American Protestants provide a good education for Roman middle-class young people, he has an easy remedy. Let him provide a better education, on easier terms. Perhaps the "Peter's pence" provided by the K. of C. might furnish the funds necessary.

I suppose I shall get the usual number of abusive letters from hyper-sensitive subjects of the Latin Patriarch, who think it intolerable that anyone should dare to criticize him. Let them read over the vituperation abounding in almost all their religious papers, and they will have good reason to be surprised at my moderation.

WORD COMES FROM MODENA that a familiar chapter of mediaeval history has repeated itself in our day. Twelve years ago I shared with you my impressions of that beautiful little country, the Grand Duchy of Luxembourg, with its six fairy princesses, flowers of the House of Nassau; and often since then some reference to them has appeared on this page. During the great war, the Grand Duchess Marie Adelaide carried herself with dignity under the terribly hard circumstances of her country's occupation by the boches; and it is reported that, refusing to marry a German prince, she said she would enter a nunnery sooner. But after the armistice it seemed best that she should abdicate in favor of her next sister, Charlotte, the present sovereign. Since January 1919, Marie Adelaide has been living with her mother (a princess of the House of Braganza) and her sister Elizabeth, in Switzerland, refuge of so many exiled royalties.

On September 18th, at 6 P. M., she left the Hotel San Marco at Modena, escorted by her mother and sister, and walked to the Carmelite Convent of St. Teresa. Her glorious hair had been cut short, and she wore a black silk cap. At the door, she kissed her companions, knelt, white flowers in her hands, and waited while Father Cherubino, the chaplain, greeted her, congratulating her upon her aspiration and promising her a throne happier than the one she had renounced. Thereupon the Superior and the other nuns received her into the house. She is twenty-six years old. God send her inward peace and joy and hope!

CONDITIONS IN BAVARIA

BY THE VEN. WILLIAM E. NIES

Munich, September 28, 1920.

THE American Church Relief Committee of Munich, in acknowledging the checks sent by THE LIVING CHURCH from July 17th to August 30th, \$164.62, expresses its hearty thanks and appreciation for the support LIVING CHURCH readers have given it in carrying on its work among children in Munich.

The amount, in marks, raised and expended by them for this work to the present time is as follows: Cash, 91,884.85; valuation of food packages and children's clothing, about 15,000; total about 106,884.85.

Of the cash in this amount 61,511 marks has been spent in sending sick children into country districts, distant from Munich where there is milk and grain available, and boarding them in farmers' families. Six weeks of this performs miracles of restoration. Children who went out sick and anaemic—many on the border line of consumption—come back, as a rule, having gained materially in weight, red checked and lively.

Here is one of very many letters received from grateful parents of returned children. It was written by a mother, a widow.

"Munich, 25. August 1920.

"Very honored Director: Allow me to express to you my own and my child's warmest thanks for all the care and goodness which she has received in Gaiburg through your good offices. The stay there has been of immense benefit to Lizzie, who has made a remarkable recovery. She speaks of Gaiburg with much satisfaction and will ever remember her fine time there. Again thanking you most heartily. Very sincerely yours,

The child referred to in this letter, a girl of ten, pretty and refined, is one about whose condition the doctor was rather pessimistic when he recommended her. She is the oldest of four children.

Our committee deals only with the specially weakened undernourishment cases selected for us by the staff of school physicians whose chief is a member of our relief committee.

Each child has cost us, on an average, about 150 marks per month. We had reckoned on 100 marks a month, but we found, by experience, that many groups of children needed, beside the services of a physician for which we had calculated, the services of a special nurse as well.

After the first of October the price for each child, per month, will be 210 marks, which will include all expenses for care. This is only about \$3.50 per month, at the present rate of exchange. No one could think that too much, if he could see the returning children, and the joyous tears of many of the mothers. It is a satisfaction to be able to say that, while we have paid the expenses of each child for one month only, in the majority of cases the good natured Bavarian farmers have kept the children six weeks or over.

Of the balance of the 91,884.85 cash, 13,000 was specified to be used for the children of parents pursuing some mental calling, *i. e.*, professional occupations, etc. They are among the greatest sufferers in all Germany (I will tell of our committee's work among this class in a succeeding letter). That leaves 17,373.85 marks to be appropriated at our next meeting, which will be held this week.

One thing more. Some of the LIVING CHURCH readers may remember an incident of which I told in a letter last spring, which I personally witnessed. It was on Christmas Eve, last year. Four little ragged children with feet wrapped in rags in place of shoes were standing in the snow in front of a well lit toy-shop window, planning what they should put on the empty little Christmas tree which one of them held under his arm. Of course they got nothing to put on it, and most probably had no fire at home, and only a crust of coarse brown bread in place of a Christmas feast. Our American Church Relief Committee is going to remember as many of these "Tiny Tims" and their sisters this coming Christmas as they can raise means to provide for.

We want to give children from about four to ten years of age warm little sweaters, stockings, underclothing, shoes if possible (partly worn ones will do). If some kind guilds

and Sunday schools will interest themselves we can do much for really suffering children this coming Christmas.

Things in limited lots can best be sent in ten-pound registered post packages, addressed "American Church Relief Committee", Salvator Platz, Munich, Bavaria. Large boxes by express should be addressed the same (via Hamburg), and prepaid to Munich.

Sums of money sent through THE LIVING CHURCH for this special Christmas work will be most useful.

A CONVERSION

HE made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us."

So wrote once upon a time a great theologian. And now and again we learn of somebody who has been successful in his search after God. Sometimes it is a philosopher like Socrates; sometimes it is Abraham, father of his people; and sometimes it is somebody of to-day, who has sought and found, but whose future is still hid.

An essay recently written by one of the students at St. John's University, Shanghai, will interest Churchmen as showing how a Confucianist was led to believe in Christ. It is, perhaps, a very imperfect sort of faith that is expressed, but teaching and experience in the Church will doubtless lead him on to a fuller knowledge.

"My conversion

"According to Aristotle, man is a political being. But such a definition is, at least, not primary. I think that man is rather a religious being at his very beginning. We do not find much association among the primitive people. But everywhere we find their worship of God, their relation to the unseen world. Though the form of their worship varied in different places, the existence of a god in their mind is invariably true. The inquiry for the explanation of this fact led me to be more interested in religion.

"The question whether the religious idea or the ethical idea comes first often occupied my mind. I remember much of the teaching of Confucius and, since I came to St. John's, I have learned much of the teachings of Christ. The predominance of Confucianism gave my mind a distaste for the Christian idea. I always maintained the argument that if a man be well educated, he will surely be moral, and there is no necessity for believing in God. Buddhism, Mohammedanism, etc., I admired but I did not think they were worthy to believe. It seemed to me that Confucius was not a religious teacher, because he devoted very little of his time to religious questions. Confucius said that every man's character is good in the beginning. But why it is so he did not explain. In passing through my sophomore religious instruction I learned how to explain the mystery by cause and effect. No man could be moral unless his Creator were moral. At this juncture I was nearly converted. But my thought that Christ was a Jew, a foreigner, and that tradition would disapprove of my conversion, prevented me from becoming a Christian.

"Later on I understood that since Christ claimed to be the Son of God He must be the Saviour of all human beings, not of the Europeans alone. Moreover, since the victory is on the side of the allies, there is a great opportunity for the formation of the world state in which no distinction of race should be brought out. Confucius also taught about this world state which he called 'Tai-tong'. What Christ meant by universal brotherhood was exactly the same as 'Tai-tong'. Now I find that there is no inconsistency between Confucius and Christ. Hence, in changing, there is no loss but only gain, a gain of moral support. Knowing what is right and morally good, I now cling to God and decide to be baptized at the coming Christmas."

WORSHIP in itself implies three things: 1. The existence of a Personal God; 2. The human soul; 3. The activities of the human soul, or its functioning in terms of bodily action toward its divine Objective. *i. e.* the stretching out of the soul to meet its Creator in loving embrace.—*Rev. Henry Loundes Drew.*

The Church's Programme for Christian Social Work

By Clinton Rogers Woodruff

THE new Executive Secretary of the Department of Christian Social Service has formulated a programme, the Department has approved, and the Presiding Bishop and Council have passed the requested budget. [See THE LIVING CHURCH of October 23rd, page 856.]

In planning a year's programme it seemed to Dean Lathrop (for so I assume we will continue to call him, even though he no longer presides over a Cathedral Chapter) that the programme should be a brief and concise one covering only a year or two. The trouble with most programmes is that they cover too much ground and too long a period and go into too much detail. The secretary's suggestion avoids all three of these and keeps in mind three goals:

1. To bring social service into effective action in the individual parishes of the Church.

2. To unify the various social service commissions of the dioceses, to get them all to working, and to get them working in some relation to one another.

3. To develop an enlightened interest on the part of the parish clergy in the problems of social service.

This may sound simple and in a way the proposition is, but the work involved is great and difficult. Yet it must be done if the Department is to meet reasonable expectations in the administration of the trust committed to its care. To the Secretary *the parish* is the first and by far the most important factor. In this I believe there will be general agreement among Church people. Attacking a problem in detail brings better and more permanent results than endeavoring to solve it by a frontal attack, as has been the case with so many social programmes.

Dean Lathrop says:

"After much consultation with all the social service commissions and secretaries that I could reach and after counsel with various departments in the Church Missions House, I have been drawn to the tentative conclusion that the most effective way to develop social service in the parish is by a series of social service classes. I have asked for a clear field during the year 1922 for putting such a course before our Church people. The plan is to have at least six lessons dealing with subjects connected with the family from the point of view of a community."

The subjects which the Secretary suggests are: Housing; the responsibility for the family, especially the protection and nurture of children; prisons and state institutions; moral welfare. These are all subjects with which the readers of THE LIVING CHURCH are familiar and there is therefore no need for any extended explanation or argument for them. There will be no serious difference of opinion as to housing conditions being at the bottom of many of our greatest and most serious social ills. Certainly sterility and widespread divorce, to which he refers as examples, have defective housing as a principal cause for their existence and rapid growth—if one can speak of the growth of sterility. (Perhaps it would be more accurate to say the growth of the prevalence of sterility.)

Rectors and other parochial leaders need not wait until the Dean's courses are ready to begin definite instructions. They already have at hand in Course 14 (for pupils 17 to 18 years of age) in the Christian Nurture Series, entitled *The Christian and the Community*, a most admirable manual. Indeed, for one I hope it will be adopted by the Department as one of the prescribed courses. It was prepared for the General Board of Religious Education for trial use "in the hope that the experience of teachers, through the leading of the Holy Spirit, may constantly enrich and improve the course."

In the general description of the series Christian Nurture is said to be committed to two fundamental principles. First, it believes in putting the child in the center; in other words, it recognizes the law of growth as the highest consideration. The plan of teaching is determined more

by the kind of material capable of feeding the child's spiritual life than by the desire to have certain subjects studied. Secondly, Christian Nurture recognizes a training in religion which is more than mere teaching. This training includes, but does not end with, instruction in truth. There must be a development of loyalty to the Church, a fostering of inner spiritual life, and a constant practice in Christian helpfulness. The alignment of the Christian Nurture Series to the life of the child calls, then, for the teaching of certain goals or climaxes, which are described as follows:

"Feeling is stronger than thought in early childhood. The aim of the lower grades is, therefore, to produce the right feeling on the child's part toward elementary and cardinal facts of the Christian Faith. The child comes, in Courses 1 and 2, to trust God as our Heavenly Father, so as to regulate his action instinctively by the great truth of Divine Fatherhood. In addition to this, and at the appropriate Church seasons, the subjects of Christ and the Church are similarly treated. . . . The earlier courses also begin the training in loving service to one's fellows and reach a climax in the ninth year with a simple course on Missions. . . . The child, furnished with simple truth, is now to be developed in his active relationship with the Church. Confirmation and personal participation in the Church's life stand before him. He is to be made a Churchman."

Miss Mabel Hill, who bore a large part in the preparation of this course, points out that in attempting to combine applied Christianity and applied sociology the Christian Nurture Series has taken a step into a new field almost untried in the Church school curriculum. "We are asking," she says, "a great deal of the teachers to undertake this work, for it means personal effort, sometimes personal physical effort, as well as the good will always to be found in the hearts of those who are teaching the Bible and the Prayer Book. But because it is a new adventure and because everyone is so ready in these times to give to his country and his God a new personal service, we hope that these lessons will not prove too difficult or too big a strain. For a few years this little manual must be open to constructive criticism on the part of those who are trying out the course. There will be Church school teachers living in communities where it will be almost impossible to carry out the work suggested as laid down in the text. If it is difficult for any author to write a text book on the government of the United States, because each of the forty-eight states has such intricate state rights and such different methods of procedure, it is equally difficult to set up in any one text book specific lessons fitted to the case of a Church school in a big city, another in a country town, another in a mining community, another in a manufacturing village, or a collection of homes scattered on a prairie. Yet, people are people, life is life, and the relationships between people and the moral law governing economic and social conditions are about the same the United States over. A truly great and good man or woman who was a born leader, and had the love of God and the heart of Jesus Christ in his nature, could do good citizenship work in any one of the communities of which we have spoken. Such a person with some knowledge and large desires and firm will could achieve noble things, whether in the mining town or in the crowded districts of a city like Chicago."

There will be no difference of opinion as to the need for developing parochial and diocesan leaders for social service work and there will be general sympathy and coöperation with Dean Lathrop's efforts in this direction through conference with the Brotherhood, the Church Service League, and the Woman's Auxiliary.

Social service commissions constitute the second goal. Under this head the Secretary says:

"I have already had the opportunity to confer with the commission in California, a priest and layman in Wyoming interested in social service, the social service secretaries of Chicago and New York, and the commissions of Milwaukee

and Pennsylvania. There is a very real need of some kind of conference and it has been suggested the first thing to do is to plan for a national conference for those interested in social service, especially the officials of the diocesan social service commissions. I am getting into personal contact with all the social service commissions as rapidly as possible. . . I feel the necessity for this contact. It is impossible to develop a programme by sitting in an office. Personal contact with those in the field and the suggestions that they bring are the only means by which one can present an effective plan."

It will be recognized at sight that the Secretary has gotten hold of an essential element of sound procedure. While there is undoubted need for central administrative control from the New York headquarters, it is unquestionably true that true leadership involves close contact at all times with the field. This Dean Lathrop proposes to secure by persistent visitations. Neither the social service, the educational, nor the missionary work can be run by an official sitting at his desk in the national headquarters. He and his staff must alternate between headquarters and the field in all its parts.

Under the head of "The Clergy" the Secretary has this to say:

"The field of social service differs very much depending upon whether a clergyman is in rural work, in a town of 50,000 or less, or in a large city. I feel that a good deal can be done by a clergyman in a town where he can easily be a leader in community service, and I am planning to send literature which may be helpful. . . . Further, for the clergy I have thought of taking up the matter of social hygiene, the sex questions that they are, or ought to be, dealing with. I also plan to collect a lending library on this subject."

Standardization of Church institutions is another subject to which the Department will give attention, the Secretary reporting that "Three social service commissions, California, Pennsylvania, and New York, have all urged this department to undertake the standardization of Church institutions. There are many institutions under the patronage of the Church which are distinctly of a low grade. There are many whose association is nominal and which yet carry the

name. California and Pennsylvania have already passed canons compelling certain conditions before an institution can claim to be a diocesan institution."

In concluding her introduction to her course in *The Christian and the Community*, to which reference has already been made, Mabel Hill points out that social service is always altruistic, always working for others. If we try to teach that we are expressing the Holy Spirit as promised in our baptismal vows, we must see to it that we create a consciousness of social service so vital and so worth while that the young people of this generation will move and have their being in the thought of God's world, in Christ's activities, and in the blessed spirit of the Holy Ghost, that spirit of Love which binds men together in fellowship. Dr. Peabody tells us that: "Jesus found His duty through a consciousness of God, instead of finding God through the consciousness of duty." He also says: "Grant that we are set within a universal order whose plan or programme is the movement of Spiritual Intention, hence it becomes the evolution of a Divine Purpose, and we in turn are to become part of the plan as a 'supreme desire'. Discernment of that plan is the end of theology; coöperation with it is the end of religion."

It is because of such an attitude toward the sociological aspects of the life of Jesus Christ that it is justifiable for us to take our last year in the Church school to work out the practical applications of the citizen in the world, the Christian in the community, and proving at the same time that it is possible for such a life to be connected with the life of the unseen Kingdom of God.

THE ROOT of all dissatisfaction and discontent with self, and with one's surroundings, and with one's prospects, can never be reached until we go down to the will of God in our soul's birth and soul's mission, and make the discovery of that will for us, and the doing it our chief aim and hope. No change in life's circumstances, no larger work, no happier outlook will be enough. We ourselves need to be born again; it is not our outward life that needs to be refashioned.—*Newman Smyth*.

MY HURT has been my instructor, and I wish it may make me more cautious and less simple.—*Thomas à Kempis*.

The Tie

By the Rt. Rev. Cameron Mann, D.D.,

Bishop of Southern Florida

[From the sermon preached at the consecration of the Bishop of Delaware]

HERE is a certain mysticism which is impatient of what it deems the bondage of material entities and temporal events. There are those who throw their souls upon the Infinite asking for no further assurance than the soul's yearning, and who assert that thus they find power and peace. And I grant that in this company are men high-minded and high-hearted.

But what about the rest of us—of inferior spirituality, if it pleases to say so—who crave for definite statement and reasonable proof?

I am told of mathematicians able to visualize a fourth dimension of space. I cannot do it myself. But I know there are three dimensions. And the mathematicians know that as well as I.

So there may be men who can dispense with all historicity in the Four Gospels and yet find Jesus Christ mighty to save. The picture is enough for them, with no authentication as a portrait. But such men must allow that portraits have been painted, that there are historic facts, that human testimony can be rendered and does avail.

Certain it is that Christianity went out into the world displaying what it called a portrait and proclaiming what it called historic facts. It was thus that the Church converted men and women, so far as it did convert them. As the simple narrative runs in the Book of Acts, "With great power gave

the Apostles witness of the Resurrection of the Lord Jesus; and great grace was upon them all."

Christinity is an historic faith. It is not a philosophy, though philosophies have sprung from it; it is not a poem, though it furnishes themes for poetry; it is not a moral code, though morality has been transfigured by it; it is not a socialism, though human brotherhood was born from it.

It is a Revealing Life. It is the story of "the Son of God who loved us and gave Himself for us", and "who was declared to be the Son of God by the Resurrection from the dead". It is the story which inspires the glad cry, "Blessed be the God and Father of our Lord Jesus Christ, who according to His mercy begat us again unto a living hope by the Resurrection of Jesus Christ".

A living hope! But it must rest upon the historic fact, or else for most of us, for the average man, the hope will be a dream-flower soon blasted by the fumes from earth's battlefield.

And knowledge of historic fact can come only from human testimony. That may be variously given. There is more than one form of it for the Resurrection of Jesus. There are books; there are monuments; there are experiences of the soul.

But the chief and most cogent witness is that of the Apostolic Succession, is the perpetual voice of the men ordained to testify, sounding with no interval of silence from the first century to the twentieth.

The Patriarchal House in the War

By the Rev. W. A. Wigram, D.D.

Superior of the Archbishop of Canterbury's Mission to the Assyrians

IN days of old there was a clear idea in the minds of men about the duty of the royal house, or the house of the chieftain, in times of peril. Then, that house had to show that it was worthy of the privilege that was given it in days of peace, and it had to be first in facing the peril, and if need be to sacrifice itself for the people at large.

When a royal or quasi-royal house forgets this, the law of its being, the law that it holds its privilege by right of sacrifice; when it comes to think—as more than one royal house has come to think in every land in historic days—that the people exists for it, and not that it exists for the people, then the end of royalty as an institution is near.

At least the Patriarchal House in the Assyrian nation (a house which, while the "natar cursya system" endures, must stand in a quasi-royal position in the "millet") has not forgotten that law of life as yet. Four of its male members, including two heads in succession, have given their lives in the cause of the people, and all who were of an age to do so have at least "done their bit" faithfully in the time of stress. We propose to give some account of this, to the intent that those of the nation who live in America may read and understand.

First to give his life was the youngest of the family, Ishaia, youngest brother of the then patriarch, who died of fever induced by the hardships and sufferings that fell on all in the early days of the war.

It might be argued that the death of Ishaia was no more than an accident such as might have befallen the lad in the most peaceful of days; but at least the death of Hormizd, second brother of the patriarch, comes into a different category. Hormizd had been sent to Constantinople to be educated there, that by the knowledge he acquired he might be the necessary intermediary between his people and the Ottoman government. He was in fact doing well in the college maintained for the education of young officials in the capital, when the general war broke out.

Surma Khanim has detailed in her book, *Assyrian Church Customs*, the story of how the authorities of the nation felt obliged in mere self-defence to enter into the war and to risk absolute national destruction in order to save the nation from the certainty of it. It was not long after this that Hormizd was himself arrested in Constantinople. The writer of this article was in that city at the time, and remembers the fact of the sudden disappearance of the lad from his lodgings into the unknown Turkish prisons. Such disappearance was indeed no rarity just then, for men of all nationalities vanished in such a way and might or might not be heard of a month later in some place of internment in the interior of Asia. All suffered alike in this, and we may say that of all the male British subjects in Constantinople there were no more than three who did not have to suffer in this way at one time or another.

In the case of Hormizd, the youth was detained for some time in the capital, though no efforts to find his actual place of detention were successful. Ultimately he was sent to Mosul, where Haidar Beg was then Vali. Haidar Beg had a good reputation in old days in the country when he was *Kaim-kam* of Diza, and actually kept the Kurds of Gawar in some sort of order. Neither he, however, nor his cousin, Jevdet Beg, has a war record worthy of a civilized man. Hormizd was now in his hands, and he saw in him nothing but a hostage, who might be used to bring the men of the

mountains—rebels as he regarded them—to submission, or at the least to deprive them of their leader, the Patriarch himself.

Haidar, too, was in a state of acute irritation, and of a good deal of anxiety. His great attack on the mountain districts had definitely failed, and the crushing defeat which the Ottoman armies had sustained from the Russians in the Caucasus had made an advance on Erzerum very possible. If that should take place while any Assyrians were unconquered on the Ottoman flank, the position would become critical. Something must be done to secure Assyrian submission, and he was in no condition to order another immediate attack on the mountains. Hence the grim message that he sent up to the Patriarch, who was then in the district of Tal: "Haidar Beg, Vali of Mosul, to Mar Shimun, Patriarch of the Nestorians. Know this, that your brother

Hormizd is a prisoner in my hands. Either you order your people to lay down their arms and submit to Ottoman mercy, or your brother dies."

Everyone who has knowledge of the family life of the patriarchal family knows how singularly close were the ties that united the two brothers; those then can appreciate to the full the heroism of the reply that went back from the Patriarch, breathing in every syllable the thought that his family held its position on condition of living, and if need be dying, for the nation. "My people are my charge," said the Patriarch, "and they are many. My brother is one. He must do what I would do if my duty lay that way, and give his life for his people." So Hormizd was put to death, as true a martyr for his people as ever man was.

In due course Benjamin Mar Shimun was to show that his words were not empty, for he too was to die in his people's cause. There was a time left in

which he was to serve them well, however, by his wisdom; for fully two years after this he was the soul of his nation in the war.

Those who served with him know well that in the time of famine in the mountains he spared himself no discomfort, but shared the privations of his people. It may be said that he did more than that, for the one article of food of which there was relative plenty in the beleaguered hill district was meat, and that by the rule of his life, which he would not depart from even in this stress, Mar Shimun would never touch. For days he lived on parched corn that he carried in his pockets, suffering severe privation from the absence of salt.

All the nation should remember to the last, too, how he, with two companions only, went out from the hills where the mountain clans stood at bay, to plead with the commander of the Russians in Salmas for the sending of that help which had been promised so often. Mar Shimun reached the Russian general in safety, but that officer could give nothing but high compliments and the assurance that he could give no help whatever at that time. He strongly recommended the Patriarch to remain in the safety he had won at some hazard, and not to sacrifice a valuable life by returning to those who were in a hopeless position. Mar Shimun absolutely rejected this advice, and, refusing to stay even one night in safety, went back to join his people once more.

After the great migration of the mountaineers to Persia, Mar Shimun's attitude to the Persians was singularly wise and tolerant, the more so as it was little understood, even by



THE LADY SURMA

those who were most loyal to him. "Try to sympathize with them," he urged, "and remember how hard it must be for them to see their country fought over, and to have a set of foreign fighting men living thus in their land and not obeying their government. It is in friendship with them that the hope of the future is to be found." That message of his is one that all members of his nation have to remember to-day, and also his constant effort to secure the unity of the whole nation, as the sole way in which it might win its own safety in the days of peril which surround it still.

In all of this work he had a ready helper in his sister Surma Khanim, to whom there also fell a piece of work unusual even in these times, for she had to undertake the charge of the powder magazine and give out cartridges and bombs to all who desired them. Some one in authority had to undertake this, for it seemed that nothing could cure the wilder mountaineers of a casual but dangerous habit of entering the magazine while smoking cigarettes! All the men of any position had their work in the firing line, so this fell to Surma Khanim, and she performed it with singular thoroughness and courage, passing months either actually in the magazine itself, or in a room immediately above it, where she lived, ate, and slept. Finally even the wild men of Tiari were brought to accept (without comprehension) a rule that if you desired to enter the magazine you must leave your cigarette outside, and some of them at any rate could only explain it on the theory that "Surma Khanim is very nervous about explosives".

The story of the murder of Mar Shimun has been told in detail elsewhere; here it may suffice to say that the patriarch gave his life for his people, for the admitted hope of the murderer, and of those who were behind them, was that the "millet" would fall to pieces and become an easy prey when once its head was removed. It is further an instance of what is, we fear, a fact, that the events of the war have given a very serious jar to the old understandings and decencies that once did so much to mitigate the hardships of life in Kurdistan. Such murder under trust as that of Mar Shimun by Simko Agha, or that of a British officer by an Arab Sheikh whose guest he was at the moment, would have been impossible in normal pre-war times.

The great trek of the nation to the protection of the British lines was accomplished, with what suffering need not be retold. Then the "millet" found itself established with a new Patriarch, the younger brother of the lost Benjamin Mar Shimun, in the camp at Baqubah. Before long, however, it became clear that fate was to claim a fourth member of the family. Polus Mar Shimun had obviously been out of health for some time, breaking down at the least exertion: the fact excited the suspicions of an English doctor, who examined the young man, and soon discovered that he was in an advanced stage of tuberculosis.

The British government made arrangements at once for his removal from the dust-laden atmosphere of Baqubah to the comparative purity of the monastery of Mar Mattai near Mosul, where he was the guest of the aged Maphrian of that monastery, the second dignity of the Jacobite Church. It was a hopeful sign of the times that the representatives of the two rival communions should be (for the first time in history) glad to give hospitality the one to the other, and as Mar Cyrillus is well over ninety years of age it is at least probable that oldest prelate of the whole Church was entertaining the youngest.

The purer air produced some change for the better in the patient, who ventured on a return to Baqubah, but, as is often the case, this was no more than a last flash of a dying flame, and the patriarch passed away in the early summer of the present year.

Four members of the patriarchal house have thus died, either actually in the war, or as an immediate result of its hardships.

When dealing with the services of the patriarchal house, one must not omit to mention those rendered by two others, David d'Mar Shimun and Surma Khanim.

David was given the rank of Sirdar in the contingent raised by British officers from among the men of the nation in the Baqubah camp, and in that rank he did good service with the double battalion in a hill campaign against the Kurds in the spring of 1920.

The actual services of the battalion cannot be chronicled in this article, but we may state that they won high approval from both officers and men of the brigade in which they were placed, as most excellent fighting material, though "a little indiscriminate" in their ways. David was given the honor of a special mention in the despatches of the general after the campaign was over.

Surma Khanim, at the request of the council of the nation in the camp at Baqubah, was sent to England to put the case of the nation before the British authorities. This important piece of work she was able to accomplish in a way that, it may be safely said, no other member of the nation could possibly have done. On the completion of her task, she was given a special letter of congratulation from the British Secretary of State for foreign affairs (Earl Curzon) who also admitted in the House of Lords, and in private conversation with the Archbishop of Canterbury, how much he had been impressed with the character of the delegate sent by the nation.

Altogether it may be said that the house of the Patriarch has done its best in the days of trial to redeem the trust reposed in it by the nation. What is needed in the future is, beyond all else, unity in the millet as a whole. If this can be secured, then the nation can defend itself in its old home. If the spirit of quarrelsomeness and "rikki" shall still prevail, then there is but one fate possible for all parties to the future quarrels.

Those then who indulge this spirit are aiming directly for the destruction of the nation and, incidentally, of themselves also.

Some sort of focus of this national spirit is needed for so oriental a type as the Assyrian, and where can this be found but in the patriarchal office that has saved the nation in the past and been as it were the embodiment of its life? No doubt reforms are needed, and a constitutional rule is needed for this nation as for all others. The fact (regrettable for other reasons) that the present patriarch is a minor, will at least give the opportunity for government by a patriarchal council instead of merely personal rule. Reforms are admittedly needed in the ancient Church also, and these can come in time on the lines, an English Churchman may be permitted to hope, laid down for our own use by the Lambeth Conference. For the moment, however, the need of all needs for the nation is unity, even though that does imply the sacrifice of all past quarrels and of all selfish aims.

[Attention is directed to the Lady Surma's book referred to in this article, *Assyrian Church Customs*, which is sold without deduction for expenses for the Assyrian Church fund. Paper bound, price 80 cts., postage about 8 cts. Morehouse Publishing Co., Milwaukee, Wis.]

FROM THE EASTERN ORTHODOX ORDER FOR THE BURIAL OF PRIESTS

He that in piety hath liv'd,
And was Thy decorated priest, O Christ,
The celebrant and offerer of Thy mysteries divine,
Is gone, by Thy divine command,
From life's alarms to Thee;
And him, accepting as a priest, O Saviour,
Save, and with the righteous rest,
E'en him whom Thou received hast,
For Thy great mercy's sake.

DAILY BIBLE READINGS

(Continued from page 5)

the old and the beginning of the new. Into every life at Advent more especially there should come the trumpet call of his message to make straight into our hearts a pathway for the Redeemer.

The Advent Promise Fulfilled
Saturday: Hebrews 1

In this chapter we have the assurance of holy writ that the promises of human history gradually crystallized into the Messianic Ideal have been fulfilled. Although lower than the angels for a little time, man's final place in the progress of the world is to be crowned with glory and honor.

A Unique Rectory

By Kate Woodward Noble

ST. MARY'S CHURCH, at East Providence, R. I., celebrated its jubilee anniversary, beginning on Saturday, October 2nd, the Feast of the Guardian Angels, with a mystery play, *The Seven Sacraments and the Holy Guardian Angels*, given in the parish house, under the auspices of the Guild of the Holy Child. On the following day the preacher at the choral celebration of the Holy Eucharist was the Rev. Herbert Carlyle Dana, rector of the parish from 1901 to 1918, and now chaplain of the Metropolitan Hospital, New York City, who also preached at evensong. On Monday, a reception to the rector, the Rev. Henry Martyn Saville, and the Bishop, the Rt. Rev. James De Wolf Perry, D.D., was given at the parish house with an interesting programme including reminiscences by charter members of the parish. On the octave of the jubilee, October 10th, there were also special services, with sermons by the third rector of the parish, the Rev. Daniel I. Odell, D.D., now rector of the Church of the Annunciation, Philadelphia. On Tuesday, October 12th, the Girls' Friendly Society gave an entertainment and social. On Sunday, October 17th, the preacher was the Rev. Alfred Evan Johnson, assistant at All Saints' Church, Providence, a lay reader at the beginning of the parish. The celebration closed with a concert in the parish house by the choir of Trinity Church, Bristol, R. I.

This parish, which numbers about three hundred communicants, has a pretty little Gothic church, recently repaired and redecorated, with the grounds in front newly graded and turfed, and very attractive in appearance. Much of this work has been done within the past two years, during the rectorship of the Rev. Mr. Saville. Mrs. Saville, too, is a very earnest and competent Church worker, especially among children, and her work has done much for the new start taken by the parish in many directions.

Connected with the church is St. Mary's Orphanage, an institution which has done excellent work for many years past. The rector of St. Mary's Church is warden of the Orphanage, and the children learn to look upon him and the church as in some way their own especial property. This institution ministers to many children, from babyhood till they are able to support themselves; keeping the girls till they are well grown, but sending the boys, as soon as they are old enough, to St. Andrew's Industrial School at Barrington, where opportunity is given them to learn some trade by which they can become self-supporting. Both these institutions are highly commended for their excellent management; the one at Barrington having as its warden the Rev. W. M. Chapin, rector of St. John's Church there.

But it is St. Mary's rectory that is really the gem of the whole parish equipment. Standing next to the church and built originally for a clergy house, it is naturally somewhat different in its arrangement from the ordinary house of its kind. The rooms are of good size and well placed, sunny and pleasant and thoroughly homelike, and command, especially at the back, an extended view. Over the door of each room is the name of some saint, chosen with reference to the character of the room; the only ones not so marked being "The Grill", "The Buttery", "The Larder", and "The Scullery". The equipment includes an ample china closet, kitchen cabinet, and other modern devices calculated to lighten the labors of the housewife, and it is very proudly exhibited to friends by the rector and his wife, who point out all the special features of interest in most entertaining fashion.

Entering the square hall, with its winding staircase, one notes at the right the rector's study, which bears over its doorway the name of St. Jerome, the Bible scholar *par excellence* of ancient days. Here are the table, the book cases, the seats, and other paraphernalia of the usual room of its kind, with unusual pictures, hand-lettered mottoes and verses scattered here and there, and a beautiful crucifix, indicative of the tastes of the occupant. Next to the study is the living

room, dedicated to St. Bernard, the kindly; a large, pleasant room, full of the atmosphere of comfort and hospitality, lined with books of all sorts, grave and gay, with more beautiful and rare pictures side by side with pictures of modern children; the floor covered with rugs of the sort that "will never look new and never look old", as a small boy once described the carpet his aunt had selected for the old home-
stead.

The dining room, just beyond, is dedicated to St. Front; and if one is not familiar with his story he should read it in *The Book of Saints and Friendly Beasts* and learn how his faith in God's provision for his band of seventy monks in the barren desert was rewarded. It is a very fitting patron saint that has been chosen for the refectory of the house, as one sees who reads the story. Then comes the door leading to the kitchen, dedicated to St. Martha—for what housewife is not often "careful and troubled about many things?" At the side of this door hangs an illuminated card, bearing a quaint legend in verse of the lazy monks whose eyes were opened to see the tasks they despised being done by a company of angels in the most happy and thorough manner possible; the picture being at the top of the card. St. Martha presides over the buttery, larder, scullery, and grill.

Going up the stairway, one sees the guest room; not too large for cosy comfort, yet so admirably arranged that no guest can fail to sleep sweetly therein, under the benign patronage of St. Francis, whose deeds, with those of St. Benedict, are told in verse upon another illuminated card, just at the entrance. Then the sleeping apartment of the rector and his wife, with an outlook over the garden and out beyond to the blue water which surrounds the Rhode Island towns hereabouts. This is under the patronage of St. Benedict. It has, in addition to the usual bedroom furniture, a wide couch, a big armchair, and sundry other comforts in the way of furnishings; so that, in case a member of the family is temporarily laid aside by illness, pain and weakness may be alleviated, and even forgotten for a while, in enjoying the picture outside the windows. Then comes the room occupied at times by children who come to visit the rector and his wife, appropriately furnished and dedicated to St. Nicholas.

At the end of the hall one reads the name "St. Joseph", and, entering, finds himself in the chapel. Here the furnishings are gifts from loving and faithful souls who express their religion through the works of their hands. The altar was made by the junior warden of the parish; the crucifix came from the Oberammergau Passion Players through an English friend; the Eucharistic candlesticks were made by hand by a vestryman of a former parish of the rector, and the six office lights were given by the Church school teachers of St. Mary's Church. The pictures tell their own story; they include Durer's "Hands" and "The Found Sheep", a beautiful St. Joseph and the Christ Child, and others of similar nature. Here last winter, when it was found impossible to heat the church to a degree of comfort, services were held, as many as twenty-three persons being, at times, gathered there. One almost hears the *Sursum Corda* on entering the door, so great is the spiritual uplift of the atmosphere of this little chapel; indeed, the benison, "Peace be unto this house", seems to pervade the whole place.

At the back of the house is the garden, with its sun dial inscribed:

"Grow old along with me,
The best is yet to be",

and its tiny shrine, with the bas-relief of the Madonna and Child at the end, as in some old-world convent or monastery garden. The vines, the blue delphinium, and the white phlox which surrounded it were swept away by the terrible hailstorm of a few weeks ago, but the garden, where utility and beauty are skilfully blended, is still a place of restfulness and beauty. Friends who visit the rector and his wife declare that the place is just fitted to them and they to the place.

The Authority of the Church

By the Rt. Rev. C. M. Beckwith, D.D.

Bishop of Alabama

Sermon Preached at the Institution of the Rev. E. C. Seaman, Rector of the Church of the Holy Comforter, Gadsden, Ala., August 29, 1920

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"—Rom. 10: 9-15.

How shall they preach, except they be sent?"

It is more than probable that this congregation has to-day for the first time witnessed and taken part in the service that establishes the relationship of a rector to his flock. The institutional office is not always used, but it is implied whenever and wherever the Church entrusts her people to the pastoral care of her clergy.

The dignity and the solemnity of this service challenge the attention of the thoughtful; while the Bishop's grant and license force the conclusion that, in the minds of some, the Christian ministry is more than a profession; its institution is not of human origin; its authority is beyond the gift and bestowal of man; its beginning is coequal with Christianity itself; and its responsibility is not to the people it serves, but to the Church that gave it ordination, and to the Christ that gave it existence.

In such terms the Church speaks for her own ministry.

It is not meet that such a service as this should be permitted to pass into local history, leaving any mind uncertain as to its meaning, or in doubt as to its purpose. The standard the Church has established for her own ministry, and the ground for such standard, must be justified, at least in the minds of those who accept her teaching. If the Church holds a truth which she requires her officers to accept, that truth should be so clearly stated that no man may fail to understand it and yet so guardedly stated that Christian brethren who do not accept it may not be justly offended in its statement. The teacher errs, not in the clearness with which he proclaims the truth as he believes it, but in assuming the privilege and the prerogative to criticise and to condemn those who may have contrary convictions; forgetting that we must all stand before the judgment seat of God.

Our purpose will have been accomplished when we have declared the teaching of the Church as set forth in "The Office of Institution of Ministers into Parishes". And to this end, let us have in mind a few facts of the very recent past.

In the year 1900, Mr. Eugene Cecil Seaman was a layman, and as such he made application to the proper authorities to be admitted a postulant, and later a candidate for holy orders. After his college and seminary courses were completed, having met the moral, mental, and physical requirements of the Church, he was ordained deacon by the Bishop of Texas. In the year 1907 he received full orders, having been ordained priest in the Church of God by the same Bishop.

On the 16th day of March, 1919, acting under constituted authority, your vestry, the official representatives of this congregation, did issue a call, inviting the Rev. Eugene Cecil Seaman, priest in the Church of God, to become rector and to assume charge of the Church of the Holy Comforter. The call was accepted. This brings us to the service of to-day.

In the establishment of official relationship between a clergyman and a congregation, three things are necessary:

1. The expressed willingness of the people, as set forth in the call.
2. The expressed willingness of the clergyman, as set forth in his acceptance.
3. The expressed willingness of the Bishop, as set forth by his granted authority for the action of both people and priest.

A clergyman cannot assume charge of a church until he has been called. A congregation cannot claim the services of a clergyman until he has accepted the charge. Neither the people nor the clergyman can act without the authority of the Bishop.

This is all based upon an established order of things, for

which the Church makes no apology, and from which she declines at any point to permit departure.

In your presence, the official lay representatives of this congregation have expressed their desire for the establishment of the relationship of rector and people; and in token of their loyal reverence for the office, and in recognition of the duties involved, the keys of this building have been tendered and received. By virtue of the authority inherent in his office, the Bishop has presented the Holy Bible, the standard of teaching; the Book of Common Prayer, the standard of worship; and the canons of the Church, the standard of discipline; together with his authority for the exercise of every act of sacerdotal function among the people, as the seal that binds the relationship. With the administration of the Holy Communion, the service is complete.

In the office of the institution of her ministers, the Church proclaims her belief and her teaching that the year of our Lord 1920 and the year of our Lord 33, the Christian world of the twentieth century and the Christian world of the first century, are linked together by six sacred inheritances; and that of these inheritances we who live to-day are the heirs:

1. The Christian Creed;
2. The Christian Scriptures;
3. The Christian Sacraments;
4. The Christian Ministry;
5. Christianity, as a witness to Christ; and
6. The Church, which embodies them all.

If these be inheritances from the past, they cannot be modern. If they bear the stamp and stand the test of authenticity and genuineness, they must be identical with apostolic times. They must be what the apostles believed; what the apostles taught; and what the apostles stood for; and, as such, they must have come down to us, untarnished, from the apostles.

This is what is meant by Apostolic Succession. It applies with equal force upon every thing that is essential to Christianity. The branch of the Church of which we are members demands that this test shall be applied to her ministry as well as to her teaching. A Creed, or a Scripture, or a Sacrament, or a Ministry, that is not, in its origin and in its unbroken succession, transmitted from the Apostles is an impossible conception, as this Church understands it, in the effort to represent and to perpetuate the mind and the teachings of Christ.

The Creed must be apostolic, else the Faith has changed; the Scripture must be apostolic, else the Evidence has been lost; the Sacraments must be apostolic, else the Worship has been mutilated; Christianity must be apostolic, else we have lost our Leader; the Church must be apostolic, else ours is a human institution; the Ministry must be apostolic, else all Authority has vanished.

These six sacred inheritances are all linked together, and to question any one of them is to deny the fulfilment, as well as the trustworthiness, of the promise of Christ:

"I do establish my Church: The gates of hell shall not prevail against it." "Ye are my witnesses; lo, I am with you always, even to the end of the world."

We cannot affirm an apostolic teaching, and at the same time deny an apostolic teacher.

We cannot affirm an apostolic message, and at the same time deny an apostolic messenger.

We cannot affirm an apostolic Church, and at the same time deny an apostolic ministry.

Christianity involves the whole doctrine of Christ.

Christianity involves

- The Christian Creed;
- The Christian Scripture;
- The Christian Sacraments;
- The Christian Ministry;
- The Christian Church;

and if Christianity has come down to us from the apostles all that Christianity stands for and all that Christianity involves must have come down to us from the apostles also. If Christianity be true there can be no modern Creed; nor modern Scripture; nor

modern Sacraments; nor modern Ministry; nor modern Church; else we shall have a modern Christianity, divorced from the Revelation, the Promises, and the Life of Christ. This test the branch of the Church to which we belong applies to herself, her organism, her teaching, and her officers; and by this test she is willing to be measured by the Christian world.

While condemning no man for rejecting her claims; while criticising no man for declining her ministrations; while judging no man for believing and teaching otherwise, the Church makes no apology for herself.

There is another way of looking at this very grave subject, which we shall at least be permitted to examine.

It is not uncommon to hear even Christian teachers deny "Apostolic Succession" in the ministry as an historic impossibility; and to make little of the claims of a ministry that, through the ages, has come down to us with the Creed, the Scripture, and the Sacraments, bearing the *imprimatur* and the authority of apostolic institution. "Apostolic Succession" in the ministry, says such a teacher, is an idle dream: the Christian ministry lost its succession from the apostles in the Dark Ages of history. I am sure too many of us have heard this statement, and statements akin thereto. Let us, for a moment, grant the statement to be true; and then, let us ask two questions:

1. If the ministry which Jesus Christ did establish and commission to speak in His name has been lost, and if Christ's promise to be with that ministry to the end of the world has failed, what human agency can institute a new ministry with the message and the authority to speak in Christ's name?

This is not a question the Church has raised; and it is not a question for the Church to answer.

Still the question remains.

2. But the Christian teacher tells us that, "somewhere in the Dark Ages", the apostolic ministry was lost. Will the same Christian teacher make the same statement respecting—

- The apostolic Creed; or
- The apostolic Scripture; or
- The apostolic Sacraments?

In those same Dark Ages, a thousand-fold more danger lurked about the Creed and the Scripture than about the ministry. How does it happen that this Christian teacher does not deny apostolic succession to the Creed, the Scripture, and the Sacraments: save that he knows that if any one of these should fail to bear the stamp of apostolic authority Christianity is dead? And it is time for us to know that if the apostolic ministry is lost to the Church; and if the succession of that ministry from the apostles has been broken; not only could no human agency reestablish it; but even those who deny an apostolic ministry would lose their authority to preach in Christ's name. There is not a Christian ministry in existence that does not claim some kind of connection with the past. Human hopes and human aspirations will linger, but when authority is destroyed the answer to the yearning of the human heart is silenced.

3. One more consideration remains:

Christianity is Christ in the World. In order that the Gospel might be preached to all nations, Christ did institute His ministry; and to this ministry Christ gave this promise: "I will be with you alway, even to the end of the world." Has the apostolic ministry been lost? Then what has become of the promise of Christ? Are we Christian ministers to teach our people that they may rely on some of the promises of Christ; but that no reliance can be put on others?

Thus do we Christian people find ourselves in a strange dilemma.

The Church has an answer, and for it she makes no apology. The apostolic ministry has not been lost; and this claim is neither an assumption nor a presumption. It is the statement of a fact no less historic than necessary, and it is a challenge to a serious thought upon the part of serious people who live in this not over-serious age.

The garments of Christ were not rent when He was crucified, nor should His Church be mutilated. His limbs were not broken on the Cross; nor should His members be divided. His body is one.

The Church was established by our Saviour, Christ; and His promise has not failed. Through Holy Baptism we are to-day members of that same Church, which from the apostles has succeeded down to us.

Involved in the Church, being a part of and necessary to its existence, is the Christian Creed; the Christian Scripture; the Christian Sacraments, and the Christian Ministry. These all, as sacred inheritances, have descended to us. As members of His one Church, we are members of Christ, the children of God; and, by faith and worship and life, we shall be heirs of His promises which He has authorized His ministry to proclaim.

I do not believe that any body of Christian people would be willing to rest their faith in Christ on a Bible that three hundred years ago was not known, and for which authors and writers claimed no prior existence.

A Christian Creed, acknowledged to have been written three hundred years ago, with no prior existence, could scarcely stand the test of "The Faith once delivered to the Saints". For the same reason, the Church makes the claim that her ministry must be as old as the Gospel which that ministry preaches.

My brethren, more is involved in the Christian ministry than the yearnings of the human heart, or the eloquence of the human tongue. A ministry without apostolic ordination can never in this Church speak with apostolic authority. The language of the Ordinal is unmistakable in its clearness and in its directness; and since the Church began her witness to the Truth, as she received the same well nigh two thousand years ago, her statement has found no challenge recorded on the pages of history.

On page 509 of the Book of Common Prayer, will be found these words:

"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had episcopal consecration or ordination."

This is what the Church has to say for herself and for the ministry "in this Church". She does not presume to speak for others, certainly not against others. Upon the various bodies of Christian people in the land, the Church has never expressed a judgment. They are what they claim to be, nothing more, and nothing less. But, midst all the needless misunderstanding of her formularies, the Church does insist upon this teaching: "As there is one Lord; one Faith; one God and Father of us all; so every man, woman, and child, who has been baptized with water in the name of the Trinity, is a member of the one Heavenly Family—the Church of the Living God."

This is the meaning and this is the import of the service we have witnessed to-day. It is the Church's assurance of the eternal verity of things.

We do not live apart from our Lord's earthly life. We can walk with Him in Jerusalem, and with Him rest in the quiet home life at Bethany; we can hear His gracious words at the well in Samaria, and His pardon of sin in the Temple; we can be present at His trial, and witness the marvel of His Resurrection; we can accept His prophecies as from His own lips spoken, and we can partake of the triumphs of His Ascension. It is all ours with an assurance that cannot be shaken.

The Scripture is the same:

The Creed is the same:

The Sacraments are the same:

The Church is the same, as when the Apostles lived, and wrote, and taught, and died.

And my dear brethren, the ministry is the same.

And now, let me close with a message from the Church to you who are our fellow-workers in Christ. The ministry cannot be made to stand alone; nor can the people to whom the ministry is sent stand alone. The Gospel of Peace was not intended for any one age; nor has the message of the Gospel been entrusted to any one class. There must be concerted action; and concerted action demands coöperation as well as activity. In the work here laid out to be done, you have your part: you must know your part; and you must do your part. The body cannot live without the members; nor can the members live without the body. These must live and work together. The body and the members are one. So is the Church of God. Not the ministry apart from the people; nor the people apart from the ministry; but the people and the ministry together and as one.

Whether we accept the ministry as this Church sends it forth, or reject it, no man can question the claim, or the mission, or the authority, of the Apostle St. Paul. No man can question St. Paul's fitness for his work; his mental ability; his consecration; or his self-abnegation. And yet, the Apostle St. Paul, with all of his natural gifts, his learning, his eloquence: with a message

received in person from Christ Himself, and with an authority attested seemingly by unlimited power to work miracles: the Apostle St. Paul has left the record of complete and irretrievable failure to accomplish his mission, apart from the encouragement and coöperation of the people whom he would lead. St. Paul was driven from place to place, over sea and land: being fruitful in his ministry only among a people of whom he could write, as he did write of his congregation at Berea: "These," he tells us, "were more noble than those at Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore many of them believed; also of the honorable women which were Greeks, and of men, not a few."

It makes little difference what may be the personal qualifications or attractions of your minister; what his mental endowments; what his powers of eloquence, or what his spiritual development: it makes little difference if he be gifted with the authority of apostolic ordination; his mission among you will be defeated, if you will have it so. God has ordained that, "As with the people, so with the priest", and this order we cannot change.

There is one way, and only one way, known to the Church for continuing unto the end the good work you have begun. Make this house, which through toil, gift, and sacrifice you have builded, the House of Prayer. Let it be God's House in this community. Let no division be tolerated among the people who worship therein. Avoid all criticism, and bickering, and fault-finding.

Demand that your rector's good name shall be safe in your presence, and his character free from the tongue of the back-biter. Work together as day-laborers in a common cause and for a common end. Take the Church of God seriously, and yourself as a fellow-workman with God. Make yourself a part of every thing the Church is doing: in worship, in service, and in gift; and what you do, do it gladly and with all your heart. What your rector undertakes, let it be yours to complete. Seek his counsel when in doubt. Make him an honored guest in your home in prosperity as in adversity. Teach your children to reverence his office. Suffer gladly his guidance and leadership; and let all be done in the name and to the glory of our Lord and Master, Jesus Christ.

Above all things connected with our service here, let us never forget that we who worship in this house must carry both message and comfort to those who will not, as well as to those who cannot, come: even into the highways and hedges where are the blind, and the halt, and the maimed, and the sick, and the suffering, and those who err through ignorance; resting not till all within our reach have heard the invitation; and our Father's House is full of glad worshippers.

You may then rest sure that the blessing of God will bide with you: that His Word will be fruitful in your midst; and that the Peace of God will be yours.

Blessed is such a people, and blessed will be the man who is so called to minister.

THE ASSYRIAN CHURCH AND PEOPLE

Assyrian Church Customs, and the Murder of Mar Shimun • By Surma d'Balt Mar Shimun (Sister of the Patriarch), with an Introduction by the Archbishop of Canterbury.

IN Major Donohoe's account of the "Hushhush" expedition he mentions that in the fighting around Urumia the Jelu army was led by Agre Petros and Mar Shimun the Patriarch. "With the latter went his sister, Surma Khanim, who fought in the ranks of the Christian army, and whose lion-like bravery and devotion under enemy fire speedily led to her being known as the Nestorian Joan of Arc." To this brave defender of the Faith we owe the little book before us, written at the instigation of many friends of the Assyrian Mission, and rightly described by the Primate of All England as strong from "its straightforward simplicity".

After a brief sketch of the history of the Assyrian nation the Lady Surma tells us of the faith, rites, worship, fasts, customs, sacraments, festivals, laws, etc., of her people, giving under each heading sufficient information to make it clear that these Orientals have maintained the Catholic religion from the second century through all the ages in spite of much isolation and still more misunderstanding. In the description of a baptism an anointing is said to take place before the immersion, and nothing is said of Confirmation, but on p. 52 we learn of "the anointing that follows on Baptism"; so that presumably there are two anointings. Religion to be worth anything must cost something; in the descriptions of the rigorous and numerous fasts, especially before Communion, it is evident that the religion of the Assyrians is a very serious matter, hence its persistence. When will Englishmen learn that to cheapen religion is to destroy it?

The section on the Patriarch and the Nation gives some insight into the administrative affairs and the relations between the different groups of the people, and also with the Kurds. The last, and longest, chapter is on the great war and the sufferings of the Assyrians, including the murder of Mar Shimun through the treachery of Simco, the Agha of the Shekak Kurds. In the last march from Urumi to Baku-bah, the British camp, the Assyrians lost 20,000 out of the 70,000 who started; their losses altogether have amounted to not less than 40,000 men, women, and children. "We were being driven through a land of enemies, the Turks and Kurds were on our track and the Persians before us." For the present the Assyrians are in camp under the care of Col. Cunliffe Owen, anxiously waiting for restoration to their own country under British protection.

* The Morehouse Publishing Co., Milwaukee, have announced that they are selling a supply of this book entirely for the Assyrian Church relief fund without deduction to cover cost of expenses. Price, paper bound, 80 cents.

What is desired? "Settlement in the lands that were our own," free from the misrule of the Turk, "from Amadia and Bohtan, north to the Plain of Gawar, Shamsdin and the mountain of Harifta." In the district under Persia they ask for restoration to Urumi, Salmas, etc., with some security for life and freedom. The Persian Government is not blamed for the wrongs received, so much as the officials who attacked them without reason and "invited the Turks into Persia for our destruction." Persians and Assyrians are alike our allies; is it impossible for the British Government to secure justice for the latter? No wonder that the Lady Surma writes with telling force on the inconsistency by which we have restored our enemies to their homes while "those who fought for England are in the wilderness still." "We make our earnest prayer to England that she will not abandon those whom she has saved in the past." If every reader of these lines will take the pains to write to his or her Member of Parliament, demanding simple justice for the Assyrians, this wonderfully lucid narrative will not have been written in vain. England's reputation as an honorable nation is at stake whilst remnants of the Assyrian people are left to swelter in their misery.—*London Church Times*.

RELIGIOUS EDUCATION OF THE CHILD

THE WORLD has departed from the way it should go; therefore the children have not been properly trained. Let us begin, then, to give the child his proper place in Christian life and work. It will mean:

A new conception of the Sunday school. Lift it into a position of first importance. It is not merely an adjunct to the Church; it is the very foundation of the Church. We have professional choirs, flower-decked altars, art glass windows, and an orderly and dignified service to uplift the hearts of adult worshippers to Christ; but anything is made to do for the Sunday school. It's all tragically wrong—beginning at the wrong end.

We need also a new conception of the teaching office, a higher conception, a nobler conception. The Church has thought anybody capable of taking a Sunday school class. But any one is not capable. There is no nobler and no more trying office in the whole of Church work; no work that makes greater demands upon heart and brain; no work that calls for more patience and perseverance, and none, it must be said, which brings greater rewards, if conscientiously done.

And lastly, we need a new conception of the child himself. What is he? He is a spirit—a bundle of potentialities—an immortal spirit with immortal possibilities. He is not a piece of rough marble, but the spirit behind that marble, fired by the vision of beauty in the mind of the artist. He is not a piece of blank paper upon which you can write your creed. He is a piece of paper upon which God has written in invisible ink the glad news of his sonship to the Divine Father.—REV. R. M. HOGARTH in *Cincinnati Engineer*.



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.

SIXTEENTH CENTURY STANDARDS

To the Editor of *The Living Church*:

IN section II of *THE LIVING CHURCH*'s editorial entitled Protestant and Catholic: An Eirenicon, issue of August 28, 1920, the following statement is made:

"But is it not true that the policy of comprehending all Protestants in the communion of the Church of England was tried faithfully from the time of the accession of Queen Elizabeth until it resulted in absolute failure in the establishment of the Commonwealth, followed, after the Restoration, by the creation of the several independent religious bodies outside the limits of the Church? . . . The Thirty-nine Articles, and all the sixteenth century standards and revisions, undoubtedly proceed from that policy, yet Presbyterians, Independents, and Anabaptists finally withdrew from the Church because they refused to agree that the attempts of the Church to state her principles so as to include them were satisfactory."

While all this is true, is it not significant that though the conciliatory policy referred to failed in its object of comprehending all elements, the Anglican Communion has not officially receded from the standards then adopted? The logical inference would seem to be that those standards were in the first place agreeable to a majority within the Church and loyal to it; and in the second place, even though some bald aspects of Calvinism as set forth in the Articles are happily no longer current, the great majority in the Anglican Communion to this day holds in general to the Reformation principles which Bishop Tucker is unwilling to repudiate.

A. MARTIN.

FROM THE PRESIDENT OF ST. STEPHEN'S COLLEGE

To the Editor of *The Living Church*:

THE United States is facing to-day a serious and increasing shortage of accommodations for young people desiring a college education.

In 1914 there were 187,000 college students in the 210 colleges of this country. In 1920 there were 294,000 students in these institutions. Thus in six years the increase of those desiring collegiate training was 107,000. On this basis by 1930 there will be 471,000 college students in America, an increase of 177,000 over present enrolments. In some manner arrangements must be made for teaching and housing this tremendous increase of earnest young people intent upon developing themselves for better service to America and the world and God.

Educators generally are recognizing and saying that the larger universities have become almost if not quite as large as they should be and that further increase in the size of these very large institutions is not to the advantage of education or conducive to the good of such colleges themselves.

Obviously, therefore, the only way to take care of this increase in collegiate population is to develop strongly and rapidly the small colleges of this country.

The figures given above come from a report issued on October 11th by the Institute for Public Service which has made a careful analysis of college enrolments in the last ten years. These figures are echoed by the experience of St. Stephen's College, the Church's eastern institution for collegiate learning.

St. Stephen's is quite a small place. It has very limited accommodations, although those accommodations which it does possess are of first rate quality and in excellent condition. Its endowment are quite small—almost negligible—less than \$100,000. The attendance at this institution has more than doubled in the last two years. The President now finds that, if the college could take them, there would be no difficulty involved in doubling the enrolment again next year, thus increasing it to 200 men; and that he could increase it to 300 within the next two years. He dares not undertake to spread the knowledge of the institution among young men in any aggressive manner, because he knows that it would be impossible to house or teach those who would respond and wish to enrol themselves for instruction.

St. Stephen's has been informed that the same situation prevails at the other two colleges belonging to the Church, the University of the South and Kenyon College, although perhaps not with the same degree of urgency involved.

The Church is known all over the country as containing very many of the principal financial supporters of collegiate education. A large proportion of the endowment and buildings of our great universities has come from communicants of this Church.

This brings us to the firm belief that the time is now at hand when those within the Episcopal Church, who have long and generously given their money for collegiate extension, may rightly be asked to contribute largely to the development of St. Stephen's College in such a way that it may do its part as the agent of the Church in meeting what is really an educational emergency in this country.

St. Stephen's College can be developed in buildings and endowment to give to 250 collegiate students a thorough undergraduate preparation, at a reasonable cost per student, by the gross expenditure of \$1,000,000—half of it for more buildings and half of it for endowment.

St. Stephen's College does not expect that the publication of this little letter will bring it this million dollars or any considerable share of it. It is sent, however, as a means of suggesting the absolute necessity of this million dollars being raised in the not distant future, as a means whereby the Church shall do its duty to the educational development of the United States.

BERNARD I. BELL.

THE "GREAT MIDDLE GROUP"

To the Editor of *The Living Church*:

AN article called Policy or Cowardice, by "Marlinspike", in the October *American Church Monthly*, has been brought to my attention, and, since that periodical does not seem to publish correspondence I venture to address to you some remarks thereupon. "Marlinspike" divides the clergy of the American Church into three classes: genuine Low Churchmen, who are "unafraid to teach that the Holy Communion is but a memorial, that the clergy are . . . no different from laymen except by courtesy"; those who teach the "Catholic faith . . . without fear or favor"; and a third class, who are presumed to hold the "Catholic" faith, but who, through a cowardly opportunism, for fear of offending the lay popes in their parishes, fail to speak out, and keep their people "in a twilight of vagueness". This is "the weak, world-infected spot in our Church—not the part that considers itself Catholic; not the part that is sure that it is Protestant—but that great middle group which is not allowed to think what it is."

Now it is true that there is a "great middle group", but unless my observation has been all wrong this group, while neither Catholic in the sense in which the "Catholic party" use the term, nor Protestant in the sense of being "anti-sacramental and anti-sacerdotal", nevertheless aims at being both Catholic and Protestant—Catholic in the sense of the Vincentian canon, Protestant in desiring to hold the primitive faith free from mediaeval accretions and corruptions.

To this middle group it is my pride to belong, and I think that I do my brethren and myself no more than justice when I say that with most of us there is neither vagueness nor mere opportunism in our teaching of what we consider the essentials of the faith. To be sure we do not define those essentials as "Marlinspike" defines them. We do not teach that there are seven sacraments, but we are very decided in teaching two as generally necessary to salvation. "Marlinspike" might not be satisfied with our presentation of the Real Presence. We do not teach that the consecrated elements are to be "reserved, carried about, lifted up, or worshipped", but we do teach that they are the outward and visible means whereby the Body and Blood of Christ are spiritually, that is to say "verily and indeed", taken and received by the faithful. We do not, on the other hand, present the Holy Communion as a "mere memorial", a pious reminder to the congregation, but we are emphatic that it is quite another sort of memorial; a memorial before God, offered by the priest in the name of the congregation, whereby the one full and perfect sacrifice is re-presented upon the altar, as a basis for our otherwise unspeakably presumptuous prayer that we may receive the Body and Blood of our Lord.

We recommend fasting communion as a reverent and helpful practice, but we do not commit what our bishops have called a

"sin of disproportion" in making it an essential. We receive the auricular confessions of those troubled in conscience and give them absolution, but we do not recommend the repeated recitation of peccadilloes. We sought our orders at the hands of a bishop because we believed in the apostolic succession, but we do not deny that the grace of God has been accorded to non-episcopally ordained ministers, nor do we refuse to associate with them as far as we can, in loyalty to our own principles. And we thanked God for the pronouncement of the late Lambeth Conference on Church Unity.

In short, I think that the great middle group of our clergy consists of (I hardly dare write it) "Prayer Book Churchmen", pitifully ignorant, it may be, on the one hand, of Roman theology, and on the other of the latest theory of the authorship of the fourth gospel, but on the whole consistently teaching what they consider to be the essentials of the faith.

There are doubtless cowardly opportunists among our clergy as elsewhere, but I am confident that it is not they, but the faithful if somewhat humdrum men who still follow the not yet obsolete teaching of the Prayer Book, who constitute the "great middle group".

HENRY P. HORTON.

Ithaca, N. Y., October 26th.

LAYMEN WANT BRIEF STATEMENT OF FACTS

To the Editor of *The Living Church*:

I HAVE only seen the first two issues of the *Church at Work*, and the *Campaign Handbook*, and just glanced over the *Exchange of Methods*. Perhaps I am wrong in my impressions. I am deeply, earnestly, soulfully committed to the "N. W. C." and its aim to awaken the Church, and keep it continually awake. But one question of a layman still puzzles me: "Have the things published shown what the Church has done, and what the results are?" He wanted to know where men are working, what their work is, and what the concrete evidences are of their success. I replied, haphazard, that there are two thousand men and women employed by the Presiding Bishop and Council, priests and others, serving in the various work of the Church's mission.

Very well. Why not give the actual achievements of, say, Dr. Teusler in his hospital, the lamented Archdeacon Stuck in his heroic efforts, Bishop Tucker in his mission diocese, Bishop Aves in Mexico, Bishop Hulse in Cuba, etc., etc., put down briefly, tersely, graphically, in small compass, and not in an immense, difficultly comprehensible form like the *Surrey*? When a busy man asks for quick, sharp, incisive facts about the Church's mission, what booklet gives it all in rapid-fire reply? I pointed the layman in question to Mr. Lewis Franklin's statement of what has been done with the money raised, but this is not intended to be anything but general figures, with no touch of personal service in particular fields.

I have not all the literature, but this layman's interrogation has been bothering me. I wrote a little handbook of the mission work of the Church myself two or three years ago, in which I collected just such facts as he was asking for. But this little booklet, *So I send You*, is no longer up to date. We assuredly seem to be in need of something of the sort.

Sincerely,

WYTHE LEIGH KINSOLVING.

LAMBETH AND THE WOMEN

[ABRIDGED]

To the Editor of *The Living Church*:

IT is gratifying to learn that the "august body" of 252 bishops assembled at Lambeth, England, for conference, declared: "We are strongly of opinion that, to whatever assemblies of the Church laymen are admitted, women should be admitted to the same on equal terms."

Many members of the Church have felt this to be true here in America and tried to bring such a condition about. It is hard to find out just why many in the American Church have opposed equal suffrage. It was suggested in a recent diocesan convention that men would leave the councils of the Church the minute women were admitted. It is hard to believe so little in the love of men for the Church. If it is a fact, that men would forsake the Church because of women having a say in "matters temporal", why not "get busy" to change men's minds and hearts? No man in his own household would so efface himself. Men in business employ women as stenographers. In business affairs women are becoming more common every day. In banks and trust companies and dry-goods houses, in schools and all endeavors of men, women are considered and made use of. We can do no better than to give at the earliest possible moment full privileges to the women in the American Church.

It is surely a great encouragement to those who have advocated equal suffrage, to realize that the last Lambeth Con-

ference has justified an opinion so strenuously objected to on the part of some. Let us now go forward and advocate at the earliest opportunity the admission of women to all Church councils.

The Church has been suffering from the idea that woman was an ornament, rather than a support. *In fact* she has been a great support as well as an ornament. It is to recognize her help in the work of the Church that she should receive all the privileges. Everyone knows, who thinks at all, that, generally speaking, the reason of woman's finer spiritual nature is because of her suffering in the flesh. Why try and hide this fact? It is of experience and therefore true. Men do not meet death face to face as often in life as women, and those concerns of life and its production are not uppermost in their minds. We should all concern ourselves with souls and less with bodies. It is pathetic to know that conflict to-day is brought on by the carnal mind being in the ascendancy. Let us change now and right the Church before the eyes of the masses. Surely many a man would welcome the "new day" when the Church would appear to men as a great spiritual power, when jealousies and quarrels over the things that do not count would be done away with.

It is the littleness of things in the Church that sets men against her. The vision of the Church in the days of the Christ was world wide. Now it is as provincial as men's views on politics. So, as we have overcome our prejudices against women, let us overcome other prejudices, and do away with obsolete rules and services and archaic methods of dealing with conditions no longer in existence. Let us advance with the times, and serve "our generation".

Maplewood, N. J.

FRANCIS H. RICHEY.

NON-RESIDENT COMMUNICANTS AT SCHOOL AND COLLEGE

To the Editor of *The Living Church*:

THE units of the National Students' Council have asked for a "plan that will report the names of all students to the college clergy". I suggest, in addition to sending the names, a scheme that I am trying out in a small way, that covers also the large number of men and women teachers about the country with no more permanent Church home than college men.

It is to urge personally every "non-resident communicant" to take out a set of systematic envelopes, of some small amount, but divided equally with the parish and the Nation-wide Campaign. They account to me, from time to time, for the black end only. The other they put in the plate, in whatever church or parish they are situated, to go to the general offering of that parish. The name of the parish on the envelope assures the rector of that parish of the regularity of their attendance, and their identity, if not known through the number of the envelope.

In vacation time, both envelopes come to the home parish. In this way, they help their own parish, that has lost their worship and services, and the church in which they are a guest and stranger. It emphasizes with a very real significance the identity of the "One Church" and the same "service", though in a different place, and gives them a feeling, as nothing else could do, of their right there as no longer strangers or guests by courtesy. This plan would be equally fitting for all traveling men, and if it could be recommended and urged by all rectors, or if it could be officially adopted by the Nation-wide Campaign, and so urged with added emphasis upon every parish in the land, the folds would be full of sheep that are now scattered, homeless, and alone.

HENRY MESIER.

Trinity Parish Rectory, Fredonia, N. Y.

PROPOSING A MEMORIAL FOR ARCHDEACON STUCK

To the Editor of *The Living Church*:

IN the issue of *THE LIVING CHURCH* of October 16th, I have the first announcement of the death of the Rev. Hudson Stuck. In a most appreciative article by Mr. John W. Wood, especial mention is made of Dean Stuck's unremitting efforts, especially in Washington, to prevent the erection of a salmon cannery at the mouth of the Yukon River in Alaska, salmon forming such a large and essential part of the food supply of the natives of that country. What memorial so fitting could be made by the friends of Dean Stuck, as to carry through this work which he had so much at heart, interrupted—if not stopped—by his untimely death?

Will not every one who is interested see that the matter be so presented to his congressman that he will vote against a measure having in it so great a wrong? Will not *THE LIVING CHURCH* take it up, and make it a vital question, as it is so well able to do?

C. E. CRAIK.

Louisville, Ky., October 24th.

Church Calendar



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

CALENDAR OF COMING EVENTS

- Nov. 9—Synod, Province of New York and New Jersey, Buffalo, N. Y.
 " 10—Consecration Suffragan Bishop-elect of Montana, St. John's Church, Detroit, Mich.

Personal Mention

THE Rev. F. M. BEDELL has entered upon his work as associate rector of Christ Church, Houston, Texas, and should be addressed at 1117 Texas avenue

THE Rev. HENRY H. DANIELS has resigned the curacy in St. Stephen's parish, Pittsfield, Mass., and has been appointed vicar of Holy Trinity Church, Thermopolis, Wyoming.

THE Rev. W. L. DAVIS, for seventeen years Archdeacon of Rochester, a position done away with on the consecration of Bishop Ferris, has accepted the rectorship of Christ Church, Pittsford, and an associated mission at Bushnell's Basin, N. Y., effective at once.

THE Rev. BENJ. EVANS DIGGS has been appointed general missionary by Bishop Shaylor, and begins his work by organizing the Nationwide Campaign in the diocese of Nebraska. He may be addressed at Hotel Keen, Omaha, Neb.

AFTER a rectorate of nearly sixteen years at St. John's Church, Wichita, Kansas, the Rev. Dr. PERCY T. FENN has accepted a call to St. Mark's Church, Syracuse, New York, and will assume his new duties on December 1st.

THE Rev. A. W. S. GARDEN, until recently field secretary of the Province of the Southwest, who had begun an acceptable work in the diocese of Erie in connection with the Nationwide Campaign, has been called to Nova Scotia on account of the illness of his mother. Happily his mother is recovering.

THE Rev. HENRY HALE GIFFORD, Ph.D., chaplain of St. Luk's Hospital, New York City, during October, on November 1st became minister in charge of St. Margaret's Church, New York City, with residence at 728 East One Hundred and Fifty-sixth street.

THE Rev. RAYMOND A. HERON, assistant at St. Paul's Church, Chicago, has accepted the rectorship of St. Thomas' Church, Menasha-Neenah, Wis.

THE Rev. CUTHBERT F. HINTON, rector of St. John's Church, Wausaw, Wis., has accepted a call to Iowa City, Iowa.

This column recently stated that the Rev. EDWIN JOHNSON had charge of St. Timothy's, Brighton, etc., in Colorado. He still has charge of Glenwood Springs. The reference should have been to the Rev. EDWARD C. JOHNSON, D.D., who is on the teaching staff of St. John's College, Greeley, with charge of St. Timothy's, Brighton.

THE Rev. ALBERT MARTIN of Yazoo City held several successful missions in Mississippi parishes during the summer.

THE Rev. JESSE A. RYAN of Forest City in the diocese of Bethlehem has accepted a call to Trinity Church, Steelton, Pa., and will begin his work there about December 1st.

THE Rev. CHARLES B. SPARKS, of the diocese of Virginia, takes charge of the missions of St. Luke's, Kinzua; St. Saviour's, Youngsville, and of Christ's, Tidioute, Pa.

THE Rev. J. RUSSELL VAUGHAN, of the diocese of Fond du Lac, has accepted charge of St. Andrew's Mission, New Castle, and of St. Paul's Mission, Ellwood City, Pa., and began his work October 1st.

THE Bishop of Albany has approved the election of the Rev. D. CHARLES WHITE, rector of St. John's Church, Ogdensburg, N. Y., as Archdeacon of Ogdensbrg.

CAUTION

HAUPT.—Caution is suggested to the clergy in dealing with a certain Miss HOPE ELIZABETH HAUPT, who is now in the West representing herself as an "Episcopalian missionary" speaking in the interest of missionary work among the Indians of Bishops Whipple and Hare. She is not an authorized worker, so far as can be learned, and is not known to have made any accounting for funds turned over to her. Further particulars may be obtained by addressing the Rev. THOMAS JENKINS, at 140 East Twelfth street, Portland, Oregon.

DEGREE CONFERRED

HOBART COLLEGE.—The honorary degree of doctor of divinity upon the Rt. Rev. DAVID LINCOLN FERRIS, Suffragan Bishop of Western New York, on Sunday, October 24th, in the college chapel, after the evening service at which Bishop Ferris was the preacher. The degree was conferred at this time following unanimous action of the board of trustees in setting aside precedent to honor a fellow member. Dr. Ferris received the degree upon his first official visit to Hobart College.

ORDINATION

DEACON

ATLANTA.—The Bishop of Atlanta ordained a former Congregational minister to the diaconate in the Cathedral in Atlanta, Georgia, on Sunday, October 24th. The Rev. G. W. GASQUE was presented for ordination by Dean Johnston, who also preached the sermon.

PRIESTS

BETHLEHEM.—On St. Luke's Day, October 18th, at St. Luke's Church, Scranton, Pa. (Rev. Robert P. Kreidler, rector), the Bishop of Bethlehem advanced to the priesthood the Rev. MESSRS. JOHN ALONZO FRAMPTON, HAROLD I. FAIR, FREDERICK DE FOREST JOINSON, DUDLEY SCOTT STARK, AND GLEN BEAM WALTER. The presenters were the Rev. R. P. Kreidler, the Rev. J. P. Ware, and the Rev. J. T. Ward. Archdeacon Ward read the Litany, the Rev. H. P. Walter preached the sermon, the Rev. R. P. Kreidler read the epistle, and the Rev. Wallace Martin read the gospel. Several other priests joined in the laying on of hands.

BOOKS RECEIVED

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

Bobbs-Merrill Co. Indianapolis, Ind.
Conservative Democracy. By Paul Kester. \$1.00 net.

T. & T. Clark, Edinburgh, Scotland.
Charles Scribner's Sons. New York, American Agents.

The Bible Doctrine of Society in Its Historical Evolution. Being a Part of a Thesis Approved for the Degree of Doctor of Divinity in the University of London. By Charles Ryder Smith, B.A., D.D., Wesleyan Methodist Minister. \$4.50 net.

Dodd, Mead & Co. New York.
Gambetta. By Paul Deschanel.
West Wind Drift. By George Barr McCutcheon, author of *Sherry, Brewster's Millions, The Prince of Graustark*, etc.

J. B. Lippincott Company. Philadelphia, Pa.
Archaic England. By Harold Bayley. Price \$7.50.

Lothrop, Lee & Shepard Co. Boston, Mass.
Anita. A story of the Rocky Mountains. By Bertha B. and Ernest Cobb, authors of *Arlo, Clematis, Busy Builder's Book, Hand in Hand with Father Time*, etc. Illustrated from color paintings by L. J. Bridgman, photographs by L. C. McClure, and line drawings by Anita Pettibone. \$1.50 net.

The Macmillan Company. New York.
Blind. A Story of These Times. By Ernest Poole.
Flame and Shadow. By Sara Teasdale. Author of *Rivers to the Sea, Love Songs*, etc. Price \$1.75.

The League of Nations at Work. By Arthur Sweetser, of the American Peace Commission and the Provisional Secretariat of the League of Nations. \$1.75 net.

Princeton University Press. Princeton, N. J.
Modern Political Tendencies. By Theodore E. Burton. \$1.25 net.

Irvington's. London, England.

The Acts of the Apostles. The Text of the Revised Version with Introduction and Notes. Part I. Chapters I-XV. Part II. Chapters XVI to End. By the Rev. A. R. Whitham, M.A., Principal of Culham College; Rector of East Isley; Hon. Canon of Christ Church, Oxford, and Examining Chaplain to the Primus of Scotland. The New Testament for Schools Series.

Russell Sage Foundation. New York.
Travelling Publicity Campaigns. By Mary Swain Routzahn. \$1.50 net.

Charles Scribner's Sons. New York.
Luke the Historian in the Light of Research. By A. T. Robertson, M.A., D.D., LL.D., Litt.D. Professor of New Testament Interpretations, Southern Baptist Theological Seminary, Louisville, Ky. Price \$2.50.

S. P. C. K. London, England.
Macmillan Co. New York, American Agents.

Some Eighteenth Century Churchmen; Glimpses of English Church Life in the Eighteenth Century. By G. Lacey May, M.A., Rector of Easton, Hants. Author of *The Fellowship of the Holy Eucharist*, etc.

University of Illinois. Urbana, Ill.
The History of Cumulative Voting and Minority Representation in Illinois, 1870-1919. By Blaine F. Moore, Ph.D.

Wells Gardner, Darton & Co., Ltd. London, England.

The Truth of Christianity. Being an Examination of the More Important Arguments for and Against Believing in that Religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., Late Royal Engineers. Ninth Edition, Fortieth Thousand. (Carefully revised throughout.)

Yale University Press. New Haven, Conn.
The City. By Paul Claudel.

From the Author.
Spiritual Studies in the Book of Job. By Mother Eva Mary, Bethany Home, Glendale, Ohio. 80 cts. net.

MAGAZINES

Longmans Green & Co. New York.
The Pilgrim. A Review of Christian Politics and Religion. Vol. 1, No. 1, October. Edited by William Temple. Price 85 cts. each. Annual subscription \$3.20.

PAMPHLETS

American Bible Society. New York.
In the Name of God, Amen! By Charles Stelzle. 25 cts. each.

Maruzen Company, Ltd. Tokyo, Japan.
The Voice of Kegoan Fall and Other Words in Verse and Song. Dedicated to the Students of Japan. By Philip Henry Dodge. Late Instructor in English, Kelogijuku University; Imperial Government Railway School, Tokyo Division; Kokumin Elgakwai; etc., Tokyo.

S. P. C. K. London, England.
A Table of Lessons for 1920-1921. Arranged in Accordance with Report No. 501 of the Convocation of Canterbury, "Revision of the Lectionary."
A Table of Lessons for 1920-21. Same as above. Suitable for binding up with Prayer Books. 5 cts. each.

The Westminster Press. Philadelphia, Pa.
The American Home: A Pageant. By Minnie K. L. Karnell. 20 cts. net, postpaid.

From the Author.
Trinity Chapel Leaflets No. 1. Bible References for a life of Our Lord Compiled by Charles E. Hill, Trinity Parish, New York City.

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

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

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

DIED

COLEMAN.—Entered into rest on October 22nd. CLATINA COLEMAN of Lawrenceville, New Jersey.

HOPPE.—Entered into life eternal, October 18th, at his home in Flushing, CHARLES F. HOPPE.

HUGHES.—Entered into life eternal on October 4th, in the sixty-fifth year of his age, at his home in St. Louis, Michigan, FREDERICK W. HUGHES, Junior warden of Emmanuel Church, St. Louis, and former vestryman of St. Andrew's Church, Big Rapids, Mich.

Grant him, O Lord, eternal rest.
And let light perpetual shine upon him!

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

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

MEMORIAL

REV. WALTER JORDAN

(By the Vestry of St. Martin's Church, Oak Lane, Philadelphia, Pa.)

"WHEREAS, It has pleased the Divine Master to call from his labors on September 19, 1920, our rector, Rev. WALTER JORDAN, who had for more than twenty-nine years been the shepherd of St. Martin's Church, Oak Lane, Philadelphia, Pa.:

"Resolved, That the vestry hereby express upon its records its deep appreciation of his work and fidelity as its rector in building up the church from the laying of its corner stone in 1891 until the present date.

"Resolved, That the vestry hereby express its great sense of personal loss and its sympathy for the family of one who was ever willing to do his duty; who was faithful, upright, unselfish, and just to his fellow man; and whose love for the Church was founded on a great and lasting principle.

"Resolved, That a copy of this minute be sent to the family and that the same be published in the *Church News* and *THE LIVING CHURCH*."

Attest.

U. GRANT BERTH,
Secretary for the Vestry.
THOMAS M. BAINS,
Rector's Warden.
JOSHUA M. HOLMES,
Accounting Warden.

ELIZABETH H. B. ROBERTS

The Executive Committee G. F. S. A. desires to express and hereby record its deep appreciation of the great work accomplished for God and for the world by Mrs. THOMAS ROBERTS, former President of the Girls' Friendly Society in America, who passed to her reward August 5, 1920.

During the years in which she held office, from 1894 to 1905, the Girls' Friendly Society

grew rapidly and took its place among the great powers for good in the country. Her wide vision, deep spiritual insight, and rare intellectual gifts well fitted her to be a leader, and the results attained by the Society in the past, as well as much of its ever widening influence to-day, had a beginning in her wise foresight.

It was due to her that the G. F. S. was included among the women's organizations represented at the Columbian Exhibition in Chicago in 1893, which prepared the way for the splendid showing of the Society in San Francisco in 1915. The bringing of the work of the G. F. S. before the General Convention was begun by her, culminating in the present position of the Society in the Councils of the Church to-day.

Though deprived by ill health during the past few years from participation in the active work of the Society, her indomitable spirit triumphed over the infirmities of the flesh, and her interest never flagged, her advice, sympathy, and counsel were always freely given, and, almost to the end, she was occupied with her self-imposed task of compiling the history of the Society she had loved so long and so well. Those who were her fellow workers for so many years will always have the inspiration of her memory to stimulate them to renewed effort, while those who enjoyed the precious privilege of her personal friendship will carry a never falling treasure in their hearts.

POSITIONS OFFERED

CLERICAL

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

Replies made only to prospective applicants.

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

MISCELLANEOUS

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

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NOTICES

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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.

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

SISTERS OF THE HOLY NATIVITY

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

ST. HILDA'S DAY SERVICES

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

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

Those desiring the Lunch which will be served in the parish house please notify **St. Hilda's House, New Haven, Conn.**

THE LIVING CHURCH

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

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. Sunday School Commission, 73 Fifth avenue. Brentano's, Fifth Ave. and East 27th St.

BUFFALO:

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

BALTIMORE:

Lycett, 317 N. Charles St.

WASHINGTON, D. C.:

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BOSTON:

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

PROVIDENCE:

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

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

CHICAGO:

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

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

INFORMATION BUREAU



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

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

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

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

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

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

NEW DIOCESE OF CHELMSFORD ENTERTAINS CHURCH CONGRESS

For the First Time — The President of the Congress — On Further Subdivision of Sees — The Press and the Catholic Movement

The Living Church News Bureau
London, October 15, 1920

IF the fifty-fifth Church Congress, which opens on Tuesday next at Southend-on-Sea, does not attain the success achieved by that of last autumn at Leicester, it will not be the fault of the Bishop of Chelmsford and the Congress officials, who have worked untiringly, and arranged a strong programme. It is true that there has existed in some quarters a feeling, as I have already pointed out, that in view of the Anglo-Catholic Congress and the Lambeth Conference it would have been advisable not to hold the Church Congress this year. On the other hand, considering the importance of the subjects to be discussed, the reputation of the selected speakers, and the fact that Southend is within such easy reach of London, it was thought that the reasons were insufficient to justify abandonment of this time-honored gathering.

Such being the case, it is trusted that Catholics will take their part in the discussions next week, for the views expressed at the Church Congress are considered by very many to represent the general opinion of Churchmen. It would indeed be unfortunate if Catholic thought were to lack exponents.

This is the first time a Church Congress has been held in the diocese of Chelmsford—or, indeed, in the county of Essex—and great things are expected of it locally. However difficult it may be to estimate the effect of a congress on the Church life of the country as a whole, it is certain that it infuses new life into the diocese in which it is held, and increases the interest of local Churchpeople in the larger life of the Church. The visit of the Church Congress is an important event in the life of any diocese, and particularly in one which, like Chelmsford, has only recently come into existence.

THE PRESIDENT OF THE CONGRESS

The Church Congress is once more fortunate in its president. The Bishop of Chelmsford, although his views are not on all points identical with those of the Catholic school, is by no means narrow-minded. Dr. Watts-Ditchfield possesses to an extraordinary degree the power of appreciating those whose beliefs differ from his own, and of respecting convictions which he may not share. His speeches in convocation prove that he is no "party" man. As a speaker to men the Bishop is admirable, while his interest in all questions affecting the Church and labor, his power of speaking plainly both to employers and employed, and his untiring energy in the service of the Church, are well known and highly appreciated. In the present unsettled state of the industrial world the Bishop's counsel will be greatly valued; his opportunity will come when the subject of Christ and the labor movement is debated. In this discussion the Bishop of Peterborough will be the principal speaker, supported by the Rev. G. A. Studdert-Kennedy ("Woodbine Willie"), Mr. Fred Hughes, and the Bishop of Southwark.

It will be my endeavor in subsequent

letters to give as comprehensive a report of the proceedings as space will permit.

ON THE FURTHER SUBDIVISION OF SEES

Supplementing my remarks of last week with reference to proposed subdivisions of the London diocese, it may be recorded that similar suggestions to subdivide the large and somewhat unmanageable see of Winchester were made at the diocesan conference last Monday. Some preliminary enquiry has already taken place informally, with a view to settle boundaries, and to deal with the problem of Farnham Castle, the residence of the Bishop of Winchester. The present suggestions include the formation of three dioceses, one of West Surrey, containing the 124 parishes in the present archdeaconry of Surrey; a second diocese of East Hampshire or Winchester, consisting of the nine deaneries of Aldershot, Alresford, Alton, Basingstoke, Havant, Petersfield, Portsmouth, Silchester, and Winchester, with 188 parishes; and the third comprising 277 parishes in West Hampshire, the Isle of Wight, and the Channel Islands. The last might, in the future, be again subdivided if thought desirable.

A committee was formed on Monday to prepare the details of a complete scheme for carrying these suggestions into effect. A proposal was also made that Farnham Castle, or such portion of it as the present Bishop can place at the disposal of the three dioceses so formed, shall be a joint diocesan house, managed on collegiate lines by a warden and other clergy, and be available for retreats, gatherings, and as a rest-house for tired clergy; and that the present Bishop be relieved of the whole cost as soon as the three dioceses named have been created. It is estimated that each diocese will need not less than £4,000, and a residence for the Bishop, if the scheme should ultimately visualize.

CROYDON A PROBABLE CATHEDRAL CITY

All this is but the revival of an old project, which was first considered when the bishopric of Southwark was created out of the Winchester diocese. Various towns in Surrey will now be looking forward to the day when they may become the cathedral city of the new diocese of West Surrey. If such a matter were decided by the mere size of a large church, four or five towns might have a reasonably equal chance, for although no church in Surrey (apart from Southwark) is of the first rank, yet Croydon, Kingston, Farnham, Reigate, and Godalming are all of quite considerable size, and each of these towns has a history of some importance. For many reasons, however, it is probable that the choice would fall upon Croydon. Kingston may have a claim from its historical associations, but these are so remote that the town cannot begin to compare with Croydon's many advantages.

Croydon is far and away the largest and most progressive town in Surrey, and this has a considerable bearing on the financial aspect of the matter. Its church, though largely a re-building after a disastrous fire in 1867, is on the old model, and it is the most imposing in the county after Southwark. Moreover, Croydon was for many centuries the abode of the archbishops of Canterbury. Everything, therefore, goes to suggest that in the event of the West Surrey diocese being formed Croydon would become the cathedral city. Certainly her

church is far more adapted for cathedral uses than that of Kingston.

THE PRESS ON CATHOLICISM

The attitude of the English daily press towards Catholicism was the subject of an interesting address at the annual meeting of the Guild of the Love of God, held last Saturday at the Church House, Westminster. Speaking as one engaged in the work of daily journalism, Mr. J. T. Malvern said that in his opinion the Catholic Movement has received as much opposition from the press as from some of the bishops! The daily press might be roughly classified in this matter as (1) those journals which did no more than attempt to reflect the opinions of the average man, (2) those with Protestant proprietors, and (3) those which were either ignorant or indifferent. The speaker aroused much merriment by recalling some of the blunders of newspaper reporters. There was the provincial paper which had spoken of a priest openly practising "celibacy" in the streets! Only a short time ago a London morning paper had, said Mr. Malvern, gravely reported that a benefited clergyman had been seen carrying the *Vatican* through the streets. Another paper recorded the astonishing feat of a bishop in procession carrying his tourse in his hand. (Mr. Malvern might also have mentioned the London evening journal which gave prominence to the statement that "thurifers" were carried in the procession to St. Alban's at the recent Anglo-Catholic Congress.)

Resuming his more serious consideration of the subject, Mr. Malvern said that on the whole the reports were much better today than formerly. Some reports of the Anglo-Catholic Congress were, in his opinion, quite good. It was, however, nonsense to regard as Church newspapers those which printed a daily modicum of Church news and speculations on the appointments of bishops, and, at the same time, devoted a leading article to the advocacy of easy divorce. Mr. Malvern concluded by saying it was high time we had a morning and evening newspaper not afraid as occasion required to defend Catholic principles. Such a paper was not to be desired merely for the sake of accurate reports, but because through the medium of a daily newspaper it would be possible to bring the Catholic Faith to hundreds of thousands of men and women who at present had not the vaguest idea of what it means.

MESSAGE TO MEMBERS APPROVES LAMBETH REPORT

At a recent conference of the Life and Liberty Movement, the following resolution, in the form of a message to members of the Movement, was carried:

"The bishops of the Anglican Communion have given a clear call; a great step forward has been taken. Least of all can we, of the Life and Liberty Council, who have recently issued a plea for unity within the Church, fail to respond to their appeal. Our part is now to help in bringing home its main principles to the mind and conscience of Church and nation. The keyword of the report is fellowship. This we place in the forefront of our immediate policy, applying it specially to the reunion of Christendom, international relations, and industrial problems. For this purpose we hold ourselves free to extend and enlarge our Movement, and to seek the advice and guidance of the Church's leaders.

"The Movement will, as hitherto, endeavor to render effective assistance to parochial Church councils. We also insist that the practical reforms for which we have stood in the past are as urgent as ever

to-day. We are convinced that they are necessary for true fellowship within the Church; and we shall continue to demand them as steps that must be taken for the

sake of that full life of the Church which is set forth in the Lambeth Report—the life of the Kingdom of God.”

GEORGE PARSONS.

United States, and prominent clergy and lady missionary workers among God's ancient people from Montreal, Ottawa, Hamilton, and Toronto.

Miscellaneous Items of Church News

Three of Dr. Paterson Smyth's books have been translated into Norwegian: *The Gospel of the Hereafter*, *The Bible in the Making*, and *The Old Documents*. The Rev. E. J. Hodson, rector of Christ Church, Saskatoon, will remove at the end of the year to Hazelton, British Columbia.

The Rev. D. M. Rose and his wife and daughter have arrived home on furlough from Kangra, India, and are staying at All Saints' rectory, Vancouver, B. C.

The Rev. R. H. Robinson, recently head of the Archbishops' Mission at Edmonton, has been appointed to the staff of the Cathedral, Calgary, Alberta.

Brigadier General A. H. Bell, C.M.G., unveiled a war memorial at Millarville, Alberta. On the same day the Bishop of Calgary consecrated the burial ground.

Dean Owen dedicated a new church, St. Albans, in the diocese of Niagara.

The Brotherhood of St. Andrew is rapidly regaining ground. Toronto reports thirty-two chapters either formed or to be formed. Ottawa nine active chapters, Winnipeg eight in view.

The diocese of Ontario has received a legacy of \$6,500 from the late B. S. O. Loughlin, of Yarker. Archdeacon Perry, organizer of the A. F. M. in the diocese of Niagara, has been appointed to the parish of Welland.

The King's color of the Twenty-fourth Battalion Victoria Rifles has been deposited in the Church of St. James the Apostle, Montreal.

CANADIANS REFER THE LAMBETH RESOLUTIONS TO THE CHURCHES

The House of Bishops Acting—Another Protest against Marriage Annulments — Lectures at Saskatoon

The Living Church News Bureau }
October 26, 1920 }

THE matter of outstanding importance considered by the House of Bishops at its meeting in Winnipeg was the Lambeth resolutions on the reunion question. The bishops decided to send a copy of the Lambeth report and resolutions to the proper authorities of the Roman Catholic, Holy Orthodox, Presbyterian, Baptist, Methodist, and Congregational communions, asking them to take the matter under consideration. It was further resolved that the House of Bishops should submit the resolutions to the General Synod next year, in order that it may take the requisite action thereon.

Another Protest Against Marriage Annulments in Quebec

In addition to the resolution of protest passed by the Council for Social Service, the Executive Council of the General Synod has passed the following resolution on the annulment of mixed marriages in the province of Quebec:

“Resolved, That this Executive Council of the General Synod of the Church of England in Canada hereby puts on record its firm protest against the action taken by the ecclesiastical authority of the Roman Catholic Church, and of the civil courts of the province of Quebec in annulling marriages solemnized according to the civil law of the province, and promises its full sympathy and aid to the authorities of the Church in the two dioceses of the province in such constitutional action as they may take to remove all doubt as to the validity of marriages so solemnized according to the civil law.”

Special Lectures at Emmanuel College, Saskatoon

This week two of the general secretaries of our Church boards have been giving a series of ten lectures, each arranged for by Principal Trench, to the students of Emmanuel College, Saskatoon: The Rev. R. H. Hiltz of the General Board of Religious Education on the Psychology of Childhood and Adolescence, and Canon Vernon on Christian Social Service and Some of Its Problems. In the evening Mr. Hiltz has been giving a series on Sunday School Work at the College for all Sunday school workers, while Canon Vernon has addressed meetings at the different churches of the city on The Church and Labor. A number of the younger clergy of the diocese have spent the week at the college and attended the lectures.

Foricard Movement Follow-up Work in Calgary

The diocese of Calgary has just held a conference and quiet day at Paget Hall and the Pro-Cathedral. The Bishop presided and papers were given by local clergy

on Church Worship in Relation to Present-Day Needs, Canon James; Church Work Among Men, the Rev. W. Ashe Everest; Sunday Schools, Canon Gale; Young People's Organizations, the Rev. C. W. E. Horne; Home Missions, the Rev. R. W. Alexander; Foreign Missions, Archdeacon Tims; The Forward Movement and Its Continuance, the Rev. W. Simpson; Spiritual Healing, the Rev. H. Montgomery; Spiritualism, the Rev. H. H. Wilford; The Church's Teaching Regarding Marriage and Divorce, the Rev. F. W. Merrick.

The conference decided on a campaign to enlist workers for personal service, a mission next Lent in the larger districts and parishes, and an immediate Every-member Canvass with a view to placing each parish on an efficient basis by next Easter.

Dean Paget's addresses at the quiet day were most helpful.

Jewish Missionary Conference

An interesting inter-diocesan Jewish Missionary conference, the third of its kind, is being held at St. Stephen's Church and parish house, Toronto, on October 26th to 28th.

The Bishop of Toronto is presiding and those present include the Bishop of Ottawa, five Hebrew Christian clergy from the

THE NEW YORK NEWS LETTER

New York Office of The Living Church }
11 West 45th Street
New York, November 1, 1920 }

MASONS AT THE CATHEDRAL

REPRESENTATIVES of more than two hundred masonic lodges in New York and vicinity filled the Cathedral of St. John the Divine on Sunday afternoon, October 24th. Bishop Burch, one of the five grand chaplains, made an address of welcome. Another grand chaplain, the Rev. Dr. S. Parkes Cadman, made an address pleading for a better appreciation of good and noble works achieved in the past.

Among other things he said:

“Our own age is now sorely wounded in its own soul. We have not so much to fear from a revival of the paganism of Plato as we have from the paganism which preceded the year 1914.

“I exhort you not to cultivate the spirit of cowardice. Masons as a class have never been accused of that. Especially, I exhort you thus in a presidential campaign when every sort of confusion clouds the air. The integrity of all men means more than compromise.

“There never was a day in the history of America when she was so in danger of losing her greatness as in this day. She has to watch very carefully that she is not lured from her great responsibility and her great power. She will have to use discipline.”

ST. MARK'S-IN-THE-BOUWERIE

The 125th anniversary of St. Mark's Church-in-the-Bouwerie was celebrated last Sunday, October 24th, with special services

and the unveiling of three sculptures, the work of Solon Borglum. The unveiling followed the morning service. Reference to these works of art was made by the rector, the Rev. William Norman Guthrie, who also hinted that others later on will adorn the historic church and churchyard.

The Rev. Dr. William T. Manning, rector of Trinity Church, speaking of the influence of the city upon the Church, referred to the relations between religion and art, and said:

“We are called upon to see that not only is religion related to art and literature, but that—far more than that—religion includes art, literature, the drama, business, and every opportunity God has given us for our enjoyment and for the exercise of our powers and service to our fellows.”

“POPULAR VESPERS”

The special afternoon services inaugurated several years ago at the Chapel of the Intercession, Trinity parish, and known as “Popular Vespers”, will be resumed on the first Sunday in November at 4 o'clock. Excellent and well performed musical compositions form the major part of the programme.

CLERICAL UNION

The New York branch of the Clerical Union met at Holy Rood Church on October 26th, by invitation of the Rev. Dr. Carsensen.

The Holy Eucharist was celebrated by the Rev. Dr. Arthur W. Jenks.

After luncheon and a business session a scholarly paper was read by the Rev. Paul Rogers Fish on Professor Sigmund Freud and Human Nature: Some Comments on *A General Introduction to Psycho-analysis*.

DR. EMHARDT PREACHES AT RUSSIAN CHURCH

On Sunday, October the 24th, at the invitation of Acting Archbishop Alexander of the Russian Orthodox Church in America, the Rev. William Chauncey Emhardt, Ph.D., secretary of the Anglican and Eastern Association and field director of our work among Foreign-born, was the preacher at the vesper services in the American Orthodox Catholic Church of the Transfiguration, New York, the first church of the Russian Orthodox Mission in America to conduct its services entirely in English. The Very Rev. Archimandrite Patrick is rector.

After evensong in English by Archimandrite Patrick, assisted by a choir of Russian theological students, Dr. Emhardt told about a visit to the World Conference on Faith and Order at Geneva, Switzerland, this last summer. He remarked upon three important phases which made possible this service: The translation of the Liturgy into English by Miss Haggood; many conferences on Reunion in the past ten years under the Anglican and Orthodox auspices, and finally, the significant conferences between Anglicans and the East during this last summer.

Describing the work of the conference at Geneva, Dr. Emhardt stressed a new vision of unity apparent in the proceedings. He noticed that emphasis had been shifted from a discussion merely of orders to consideration of the place of Bible and Creeds in preparation for reunion.

Dr. Emhardt said that the Orthodox Church alone at the Conference had a definite programme for Reunion. They seemed naturally to become the leaders of thought. The concluding service at the local Russian church was a striking revelation of the spiritual power of the Orthodox Communion.

In conclusion, Dr. Emhardt emphasized the practical results. From the Orthodox point of view he felt that the Anglican Church had at last succeeded in making known her definitely Catholic character. From the Anglican point of view, he believed that the time was brought much nearer when practical acts of cooperation, through intercommunion and mutual recognition of the sacraments, would be a fact.

A MISSIONARY INSTITUTE

To make the work of the Church more effective and far-reaching, one must know somewhat definitely what there is to do, writes the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, in a letter to his people. "That we may gather this information I have arranged a missionary institute to be held from November 15th to 19th, during which there will be a series of conferences to be led by such men as the Hon. George W. Wickersham, Dr. Wallace Buttrick, of the General Education Board; Dr. Victor George Heiser, of the Rockefeller Institute; Dr. Robert E. Speer, Dr. J. Campbell White, Mr. Lewis B. Franklin, who will speak to the general topic, The World for Christ, and will show how the Church is challenged to a larger service throughout the world, and how it is possible to minister to millions, in the Name of the Master, through the avenues of medicine, education, commerce and trade, and the Gospel."

The daily programme will include Holy Communion at 9:45, followed by conferences at 10 and 11 A. M. and 3, 4, and 5:20 P. M., each an hour long. Besides, there will be, from 12:15 to 12:35 a noonday service.

Dr. Silver asks his people to come to as many of the conferences as possible, mak-

ing an offering of time during institute week. Also, as this is not a mere parish enterprise, but an effort to serve the whole Church by giving information and inspira-

tion in a world-wide work for humanity and for God, all may invite anyone, whether of the parish or some other Christian body. A detailed programme will soon appear.

THE BOSTON NEWS LETTER

The Living Church News Bureau }
Boston, November 1, 1920 }

ANNIVERSARY CELEBRATION IN PEABODY SQUARE

THE Rev. Simon Blinn Blunt, D.D., and Mrs. Blunt, are being given a reception by the congregation of All Saints' Church, Peabody square, this evening in recognition of the tenth anniversary of Dr. Blunt's institution as rector. This event, coinciding approximately with the fiftieth anniversary of the initiation of the work in this parish, caused the *Transcript* on Saturday to give quite an extensive review of conditions which "are interesting of themselves, and typical of general Church life in urban America.

"Situated apart from the hotel district, few visitors—and, perhaps, almost as few Greater Bostonians—realize what an adornment to Boston are the buildings of All Saints'. The present structures constitute a monument, largely to the liberality of the late Col. Oliver Peabody, and his wife, Mary Lothrop Peabody, the first connection of this family with the parish being made under very romantic circumstances. The church proper is from the designs of Ralph Adams Cram, and is being rapidly filled with art objects of unusual beauty and value. The present rector has made it a labor of love to add to the beauties of the church, and most of the items here mentioned have been installed during his regime. Among other things, visitors will be interested in the high altar and reredos, of Caen marble, with exquisite statuary, a very fine painted triptych, and a sanctuary cornice of wood carving recording the chief events of both Old and New Testament history. Before the high altar is suspended a lamp, which two centuries before the discovery of America had already begun to shine before the tabernacle, while an Italian paschal candlestick, of similar antiquity, is placed in paschaltide near the gospel corner of the altar. The St. Mary's altar, in the north chapel, is one of Kirchmayer's masterpieces, while St. Stephen's altar, in the south aisle, from the chisel of Frank

Gedies, is a unique work. These are the more important adornments which will amply repay a visitor's examination, and in time to come will be equally commemorative of the foresight of Dr. Blunt and the generosity of the donors. . . .

"Ten years ago the services at All Saints' were undergoing a process of transition from the idea of plain morning and evening prayer toward the 'Catholic' idea of putting the service of the Holy Eucharist first in importance, both on Sundays and week days. Dr. Blunt found his parish sharply divided upon this question, and what tact, patience, and firmness had to be shown may only be realized by those priests or laymen who have gone through such an experience. All Saints' is now reckoned one of the greater Catholic parishes of the country, taking rank in size and in dignity of service with many others whose names (like that of the Church of the Advent) have become household words."

TRINITY NOTES

Trinity Work Room will reopen this season on November 10th, in the parish rooms. The hours will be from 10 to 4, and the luncheon which has proved to be such a pleasant and friendly feature will be served as formerly. Work will be done not only for mission schools and hospitals, but also for charitable institutions of Boston.

The Friday class in Personal Religion has begun its meetings, and will continue every Friday at 11 o'clock (closing at 11:30) in the Cathedral. Everyone is welcome.

A tablet in memory of Col. Charles H. Codman, for many years warden of Trinity Church, has been placed upon the walls of the baptistery by his children.

The Victory Tower of the Church of the Redeemer, Chestnut Hill, commemorating the ending of the world war, and the memorial tablets on which are inscribed the names of the men of this parish who served in the army and navy of the United States and allied nations, were dedicated yesterday by the Bishop of Massachusetts.

RALPH M. HARPER.

THE BISHOP OF PENNSYLVANIA
DISCUSSES HEALING FUNCTION

As Essential to the Modern Church
—Death of Miss Mary Coles—
And of Rev. T. R. List—Picture
Censorship—Festivals

The Living Church News Bureau }
Philadelphia, November 1, 1920 }

MR. MICHEL MOK'S discerning account of an interview with Bishop Rhinelander on Spiritual Healing, which appeared in last Sunday's *Public Ledger*, deserves wide publicity. I quote it in part:

"With the whole-hearted emphasis that only sincere faith is able to inspire, Bishop Philip Mercer Rhinelander, of the Episcopal diocese of Pennsylvania, in an interview

yesterday placed the stamp of absolute approval upon spiritual healing practised in and through the Church.

"The Bishop made it clear that he considered the ministry of healing as part and parcel of the work and normal life of the Church and that he regarded its present revival, which was given impetus by the visit here of James Moore Hickson, layman of the Church of England, and the mission recently conducted by the Rev. Harry St. Clair Hathaway, of Norristown, as an effort to recover what is normal and what never should have been lost.

"While recognizing that some men possess the divine gift which enables them to intercede for the sick and suffering in greater degree than others, Bishop Rhinelander went as far as to declare that every

Christian congregation and every Christian minister, no matter in how simple a way or on how small a scale, should make provision for spiritual healing.

"The normal ministry of the Church is undoubtedly a healing ministry in that it represents our Lord and is the channel through which He acts upon human life," the Bishop said in this connection.

"One of the notable features of the interview was Bishop Rhinelander's personal testimony to the efficacy of the prayers of Mr. Hickson. At first the Bishop was reluctant to introduce a note of personal experience into the expression of his views. But he finally consented to tell of it, and as he did so he was deeply affected.

"I personally am glad," he said, "to take the opportunity of bearing witness to the increased strength which came to me both physically and spiritually through Mr. Hickson."

"The Bishop looks upon faith healing as a long prayed for release of spiritual resources in the Church which have been neglected hundreds of years and which, if set free and used with devotion, are certain to work in modern life the same 'miracles' they wrought in the first centuries of Christianity."

PASSING OF GREAT PENNSYLVANIA CHURCHWOMAN

Miss Mary Coles, whose noble life was devoted to the service of the Church, died at her home in Philadelphia on Wednesday last at the age of 86.

Miss Coles was honorary president of the Church Training School and Deaconess House, an institution which she was instrumental in establishing; and was also honorary president of the Boarding Home on Clinton street. But she is most widely known as the organizer and teacher of the famous Tuesday Missionary Bible Class, which she conducted for many years at her home.

Miss Coles was the daughter of Edward Coles, first governor of Illinois, and Sally Logan Roberts. The funeral took place on Saturday morning at St. James' Church, of which Miss Coles was a communicant. The Bishop officiated.

DEATH OF REV. THOMAS R. LIST

The Rev. Thomas R. List, rector emeritus of the Church of the Redemption, died suddenly while officiating at the burial of his wife last Wednesday.

Notwithstanding his grief over his wife's death, Mr. List insisted upon conducting her funeral service, which was held at West Laurel Hill cemetery.

He had not proceeded far with the burial office when he faltered, gasped, and fell forward on the grave, unconscious, never to speak again.

As he was carried to the Presbyterian Hospital the Rev. Albert E. Clay, rector of the Church of the Redemption, concluded the burial office.

Mr. List has been connected with the Church of the Redemption for forty-five years. From 1875 until 1912 he served as rector in the old church, which was then torn down to make room for the Parkway.

When the congregation moved to Fifty-sixth and Market streets, Mr. List resigned and was unanimously elected rector emeritus, which position he held to the day of his death. The Rev. Albert E. Clay succeeded him as rector.

In the Civil War Mr. List served with the Sixth U. S. Cavalry, enlisting October 15, 1861, and being discharged in 1864. He passed through all the engagements of the Army of the Potomac, and was honorably discharged at Cedar Creek, Va., by General Philip Sheridan.

Following the war, Mr. List came to Philadelphia, and in 1869 was graduated from the University of Pennsylvania. He then entered the Philadelphia Divinity School. In the last two years at the school he served as layreader in St. Luke's Church, Chester. Upon graduation in June 1872, he became rector of the same church. Three years later he received the call to the Church of the Redemption. In this church, where his chief life work was done, the burial service was held on Saturday.

MOVING PICTURE CENSORSHIP—A PROTEST

The Rev. Carl Grammer, D.D., formerly president of the Federation of Churches in Philadelphia, in fulfillment of his warning to all public officials that he would act as watchdog for the public weal, has opened a heated controversy with the Governor of Pennsylvania regarding the personnel of the State Board of Moving Picture Censors.

Dr. Grammer protests against the removal of Dr. Ellis P. Oberholtzer from voting membership on the board, charging that the change was made "for political reasons" and "not for any moral advantages".

Pennsylvanians have felt a just pride in the high standard set by the State Board of Moving Picture Censors. Many other states have turned to Pennsylvania for their model. This high standard has been attributed largely to the influence of Dr. Oberholtzer.

It is not strange, therefore, that public sentiment is sensitive to any change which threatens a "letting down of the bars".

DEDICATION FESTIVAL IN MT. AIRY

During the octave of All Saints, Grace Church, Mt. Airy, celebrates its annual dedication festival, this year being the sixty-first anniversary of the consecration of the original structure and the thirty-first of the present church. The final event will be a corporate Communion of the parish on November 7th at 7:30 A. M. and 11 A. M., the special preacher being the Rev. Wm. E. Gardner, D.D., and in the evening of the same day a rally service in the interests of the Nation-wide Campaign.

The parish has adopted as its chief objective for the current year the establishment of a model Church school attended by both children and adults.

ROSEMONT PARISH CELEBRATES SEMI-CENTENNIAL

The Church of the Good Shepherd at Rosemont will celebrate the fiftieth anniversary of its founding in the week of November 7th to 14th. At the solemn Eucharist of Thanksgiving on November 7th, the Rev. Bernard Iddings Bell, president of St. Stephen's College, will be the preacher. On that evening President Bell will preach to a congregation of parents and young people on Religious Training and the Rising Generation. Father Hughson, of the Order of the Holy Cross, will conduct a day of devotion on November 9th, and on the 11th, a parish reception will be held with Bishop Bury as the guest of honor. An early corporate Communion of the parish will take place on November 14th, and at the late service the rector will preach an historical sermon.

The corporate life of the parish began when the first rector, the Rev. Henry Hay, came on Advent Sunday, 1869. The parish was incorporated in 1871, and admitted into union with the convention with a list of twenty-one communicants. The first church edifice, opened for worship on the Feast of the Epiphany, 1872, was situated on the Lancaster Turnpike about a mile west of the present site. Here the congregation remained until 1894, when on the First Sunday after Trinity the first service was held in the new building in its present location. The new church was the gift of Harry Banks French in memory of his wife.

From the first it has been a free church. A rectory was secured by the purchase of a house adjoining, and in 1910 the parish received its beautiful stone parish house, a memorial to Mr. John Ogden Hoffman from his widow and sons.

The parish has had but three rectors in its history: the Rev. Henry P. Hay (1869-1882), the Rev. Arthur B. Conger (1883-1912), and the present rector, the Rev. Charles Townsend. In the half century of its life the number of communicants has grown from twenty-one to almost five hundred. For five years there have been two priests in the parish, the present assistant being the Rev. Bernard Jenkins. The congregation also maintains a priest in the China mission, the Rev. Edmund L. Souder.

THOMAS S. CLINE.

HOUSE OF BISHOPS MEETS IN THE CITY OF ST. LOUIS

Deposition of Dr. Kinsman—Resignation of Bishop Restarick — Three New Missionary Bishops — Interchange of Telegrams with Archbishop Alexander

THE bishops met in Schuyler Memorial Hall of Christ Church Cathedral, St. Louis, on Wednesday morning, October 27th, in accordance with the call of the Presiding Bishop, and adjourned on the afternoon of the following day. Sixty-nine bishops attended. Of the ten bishops consecrated since the last meeting of the General Convention, six were presented to the House, to-wit: The Bishop Coadjutor of California, the Bishops of Liberia, the Panama Canal Zone, Southwestern Virginia, Utah, and Delaware.

The Presiding Bishop announced the death, since the last meeting of the General Convention, of the Rt. Rev. Dr. Adams,

Bishop of Easton, and of the Rt. Rev. Dr. Gray, sometime Bishop of Southern Florida.

A letter from the Rt. Rev. Herbert Bury, D.D., Anglican Bishop for North and Central Europe, expressed deep gratitude for the welcome given him by the American Church and especially by its episcopate during his recent visit to this country.

THE MINISTRY

A communication from the Bishop of Massachusetts, suggesting a letter to the clergy asking them to preach upon the ministry, was referred to a special committee which later reported favorably, recommending that the House earnestly exhort the clergy, on the Third Sunday in Advent, to preach definitely upon the Ministry, its vocation and opportunity, with a view of arousing in parents and teachers a sense of responsibility for leading young men of strong spiritual manhood to dedicate their lives to this holy calling; and further recommending that the Department of Religious Education, coöperating with the deans

of theological seminaries, be requested to prepare and place in the hands of our clergy, as a basis for their sermons, such facts as seem to them most likely to move young, fit persons, to offer themselves for service in the Sacred Ministry of the Church.'

The recommendations were adopted, and the secretary was instructed to communicate the same to the Department of Religious Education.

THE EPISCOPATE

A committee having reported concerning the deposition of the former Bishop of Delaware, Dr. Kinsman was formally deposed from the sacred ministry of this Church on October 27th, and his name was thereupon stricken from the roll of the House. The Sentence of Deposition was pronounced by the Presiding Bishop in accordance with the form approved by the House of Bishops.

On the same day the resignation of the Rt. Rev. Henry Bond Restarick, D.D., of his office as Bishop of the missionary district of Honolulu, was formally accepted. The Presiding Bishop thereupon by canon became Acting Bishop of Honolulu.

The House of Bishops adopted a resolution, recommended by the Committee on Foreign Missions, dividing the missionary district of Tokyo by setting apart as a new district six prefectures.

On Thursday morning, October 28th, the bishops assembled in Christ Church Cathedral, and after celebration of the Holy Communion, proceeded to ballot for three missionary bishops. The Rev. John Dominique La Mothe, a presbyter of the diocese of Maryland, was chosen, on the third ballot, to be Bishop of the missionary district of Honolulu.

The Rt. Rev. Theophilus Momolu Gardiner, a presbyter of the missionary district of Liberia, was chosen, on the first ballot, to be Suffragan Bishop of that district.

The Rev. Robert H. Mize, a presbyter of the diocese of Kansas, was chosen, on the second ballot, to be Bishop of the missionary district of Salina.

INTERCHURCH RELATIONS

Bishop Darlington presented the following telegram from Archbishop Alexander:

"OCTOBER 26, 1920.

"The Right Rev. James H. Darlington, Care Right Rev. Daniel S. Tuttle.

"Please convey to your fellow bishops in synod assembled my fraternal greetings. Will you express in my name in behalf of Russian, Serbian, and Syrian bishops and priests in jurisdiction of orthodox archdiocese of North America, our earnest hope that work for reunion so well begun by conference in Europe may be furthered in America by the fraternal intercourse of all bishops who hold the apostolic succession free from ultramontane usurpation. Please convey my humble suggestion that active prayer and work be undertaken for Catholic reunion. Greeks under their Bishop will, I am sure, unite with all the rest of Orthodox Catholics in America for this purpose. Would ask of your charity that a day be set aside when your Church and ours may throughout United States join together in prayer and public services for the restoration of Hagia-Sophia in Constantinople to the Church of Hellas, its rightful custodian, for the two hundred millions of orthodox Eastern Christians who regard it as the center of oecumenical faith. Suggest some Sunday after January first at your convenience. We will give order that this day be kept in all our churches if possible with exchange of preachers. Convey our heartfelt gratitude to our Anglican brethren for their splendid sympathy to sister Church

of Russia now in tribulation, and to her mission Church in America.

"May peace and union prevail in God's Church as example to distracted world!"

"ALEXANDER,

Archbishop of Aleutian Isles and North America."

This telegram having been referred to a special committee consisting of the bishops who are members of the Joint Commission to confer with Eastern Orthodox Churches and the Old Catholics, they presented a report recommending the following reply, which was adopted, viz:

"OCTOBER 28, 1920.

"To His Grace the Most Reverend Alexander, Archbishop, St. Nicholas Russian Cathedral, 15 East 97th Street, New York City.

"The House of Bishops, in Council assembled, gratefully acknowledge the generous greetings of their brethren of the Holy Eastern Orthodox Church, through the Russian Archbishop.

"We sympathize with the Christians of the East in the tribulations and sorrows through which, in God's Providence, they have been called to pass. May He bring to these stricken lands the blessings of His peace, and may He prosper every effort to uplift the Cross of our Saviour Christ. We sympathize with the desire and longing of our Eastern brethren to have restored to them for Christian worship the venerable sanctuary of St. Sophia.

"We gladly agree to appoint the first Sunday in the New Year of 1921, January the Second, as a day on which we will unite with our brethren in prayer for God's healing grace for His whole Church, and to make such exchange of pulpits as may be practicable, as a sign of Christian comity and as a step to that unity of the Church of God for which we all pray.

"Grace, mercy, and peace be with you and with all who love the Lord Jesus Christ in sincerity.

"Affectionately, your brethren in Christ.

"DANIEL S. TUTTLE,

Presiding Bishop."

The bishops by a unanimous and rising vote expressed their grateful appreciation of a generous hospitality they had received from the Bishop and the Bishop Coadjutor of the diocese of Missouri, the Dean of Christ Church Cathedral, and other representatives of the Church in St. Louis.

Before adjournment the session was enlivened by spirited addresses from the chairman, Dr. Gailor, President of the Council, and other bishops, commending the Nationwide Campaign and pledging a united and vigorous support of its work.

WORK OF THE COMMISSION ON THE MINISTRY

THE COMMISSION ON THE MINISTRY of the Department of Religious Education has prepared in book form a *Guide for Candidates for Holy Orders*, based on the new canons governing ordination. It is intended as a help for men unacquainted with the canons to find their way readily not only along the normal route to the priesthood for college graduates, but also by all the seven other routes provided in the canons—for those who have no college degree, for older men, for men of other race and speech, for candidates for a localized ministry, for ministers from other Christian bodies, for ministers ordained in foreign countries by bishops in communion with this Church, and for ministers ordained by bishops not in communion with this Church. The Guide, published by the Morehouse Publishing Company, is sold for 60 cents.

The Commission has also made a study of the provision in Canon 2, Sec. V, Sub-sec. 2, dealing with the amount of academic study required of candidates who are not college graduates, and has prepared a syllabus for the use of examining chaplains, copies of which may be had from the secretary of the Commission, the Rev. Malcolm Taylor, Taunton, Mass.

The most important aspect of the Commission's work is its intensive study of recruiting candidates for the ministry, the reasons which are deterring men from entering the ministry, as well as the best methods of bringing the ministry as a life work to the attention of boys and young men.

The Commission urges upon the clergy the necessity of preaching annually a sermon to parents on the Call of the Ministry; and it suggests the expediency of every rector holding annually for boys and young men a conference on Life Work, with special reference to the ministry. On the Sunday after such a conference there should be a celebration of the Holy Communion with special intention and prayers for men for the ministry.

Other phases of the work of this Commission are conferences of the deans of the theological schools of the Church, all of whom are members of the Commission, for a closer coöperation; and conferences among examining chaplains, of whom there are two from each Province on the Commission.

PROGRAMME OF THE CHURCH CONGRESS

THE CHURCH CONGRESS holds its 1920 sessions in Rochester, N. Y., from December 7th to 10th, under the general chairmanship of the Rev. Charles L. Slattery, D.D. The general secretary, the Rev. Duncan H. Browne, publishes the following tentative programme. The asterisk following certain names indicates a deferred acceptance of the invitation to take part.

TUESDAY, DECEMBER 7TH (Evening)

Address of welcome, Bishop Brent.

Chairman, Dr. Slattery. Topic, Communion with the Departed. The Rev. Elwood Worcester, D.D., the Rev. Walter F. Prince, D.D., the Rev. H. Adye Prichard, the Hon. George B. Wickersham,* the Rev. William H. van Allen, D.D.

WEDNESDAY, DECEMBER 8TH (Morning)

Topic: The Value of the Holy Communion as Compared with Other Means of Approach to God. The Rev. C. Malcolm Douglas, the Rev. Floyd W. Tomkins, D.D., Prof. Charles S. Baldwin, Ph.D., the Rev. Charles L. Gompf.

Evening Topic: Is Capitalism a Controlling Influence in the Church? The Rt. Rev. Benjamin Brewster, D.D., the Very Rev. William P. Ladd, D.D., the Rev. Ernest M. Stires, D.D., Mr. Arthur O. Townsend.

THURSDAY, DECEMBER 9TH (Morning)

Topic: The Pastoral Office in the Light of the Ministry of Healing. The Rev. Samuel McComb, D.D., the Rev. Edward S. Travers, D.D., the Rev. George Gunnell, Litt.D.

Afternoon Topic: Principles Involved in the Approach to Unity with Congregational Churches. (The Rt. Rev. Charles H. Brent, D.D., presiding.) The Rev. Stephen E. Keeler,* the Rev. John M. McGann, D.D., Mr. Charles F. Marshall.

Evening Topic: What is the Judgment of the Christian Conscience on the Relation Between Stronger and Weaker Nations? The Very Rev. Howard C. Robbins, D.D., the Very Rev. Herbert Symonds, D.D., the

Hon. Franklin D. Roosevelt, James H. Dillard, LL.D.

FRIDAY, DECEMBER 10TH (Morning)

Topic: A More Effective Lent. The Rt. Rev. Charles F. Fiske, D.D., the Very Rev. Edward S. Rousmaniere, D.D., the Rev. Selden P. Delany, D.D., the Rev. John W. Suter.

Afternoon Topic: To What Extent does the Consecration of a Church Building Remove it from Secular Uses? The Rt. Rev. Charles S. Burch, D.D., the Rev. Gustav A. Carstensen, D.D., the Rev. William N. Guthrie, the Rev. Lyford P. Edwards.

"SAILORS' DAY"

THE SEAMEN'S CHURCH INSTITUTE of America asks observance on November 14th of the annual Sailors' Day, provision for which was made by resolution at the last session of General Convention.

It is conservatively estimated that there are over a million seamen in American ports each year, and the institute is trying to establish its local branches in every port. Offerings on Sailors' Day will be devoted to this purpose, and will help to establish wholesome resorts for the sailor off duty.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Herbert Henry Heywood Fox, Suffragan Bishop-elect of Montana, as follows:

Time: Wednesday, November 10th.

Place: St. John's Church, Detroit.

Consecrators: The Presiding Bishop, the Bishop of Ohio, the Bishop of Indianapolis.

Preacher: The Bishop of Montana.

Presenters: The Bishop of Kentucky, the Bishop of Michigan.

Attending Presbyters: The Rev. W. D. Maxon, D.D., the Rev. J. P. Anshutz.

Master of Ceremonies: The Rev. W. W. Wilson.

Deputy Registrar: The Rev. C. L. Ramsay.

DEAN HUTCHINSON INSTALLED

ON SUNDAY, October 31st, at All Saints' Cathedral, Milwaukee, the newly elected Dean, the Very Rev. Charles S. Hutchinson, D.D., was formally installed by the Bishop of the diocese in an office which preceded the high celebration, Bishop Webb also preaching the sermon. Dean Hutchinson preached his first sermon from the Cathedral pulpit at the evening service of the same day, being the first vespers of All Saints'. A special fund of \$3,000 asked from the congregation for necessary repairs preliminary to the arrival of the new Dean has been over-subscribed.

SYNOD OF THE SOUTHWEST

THE SYNOD of the Province of the South west met in St. Paul's Church, Waco, Texas, October 19th, 20th, and 21st. Bishop Garrett preached the opening sermon emphasizing the supreme duty of bringing the truth of the Gospel and the grace of the sacraments to the vast hordes of foreign-born people who now inhabit our land and are still coming in great numbers. "We must not allow these people," said he, "to think that material prosperity and unrestricted liberty are all that America has to offer." The venerable figure, the fervent zeal of his address, and its beautiful imagery all conspired to stir his hearers with renewed resolve to take up the problem of Christian Americanization.

At the business session the Bishop Coadjutor of Missouri was elected to assist Bishop Tuttle as president of the Seventh Province. The Rev. J. M. Pettit was elected secretary and Mr. C. L. Johnson of Waco, treasurer.

After luncheon the Rev. A. W. S. Garden, traveling secretary for the province, made his report. In the year he had traveled one hundred thousand miles, preaching in many small parishes and missions as well as in the larger ones, conducting missions, directing educational work, and in general unifying the work of the province. Numerous suggestions as to the work of the province were received, and several of them were incorporated into the canon law of the province. A committee was appointed to bring in a new constitution and canons, in accordance with the recent enactments of General Convention and the Presiding Bishop and Council. This committee submitted a report the following day and after only a few verbal changes and corrections, it was adopted unanimously.

The new constitution and canons bind the dioceses and missionary districts into a strong confederation, with president, vice-president, secretary, treasurer, and council. The last is made up of one bishop from each diocese and district and five delegates elected by the synod, two of whom are clerical and three lay. This council, required to meet at least twice a year and at other times on call of the president, has all the powers of the synod, subject to the canons and previous action of the latter. Under the council there are to be boards of religious education, social service, and missions. The council has power to levy assessments on the dioceses and to originate work affecting the whole province. The following were elected members of the council: The Rev. W. P. Witsel, the Rev. L. B. Richards; Messrs. B. C. Howard or Kansas City, T. Q. Dix of St. Louis, and Fred Strubble of McAlester, Okla.

The Presiding Bishop and Council were respectfully notified of the nomination of the Rev. A. W. S. Garden for provincial secretary and asked to pay his salary. A committee was appointed to draw up a syllabus to guide the examining chaplains. St. Philip's School for negro girls was officially commended and responsibility for its care and improvement was assumed. The work of Bishop Demby was endorsed and he was recognized as in charge of the negro work of the whole province. The Presiding Bishop and Council were petitioned to allow \$5,000 for purchase of a house for Bishop Demby and \$3,000 per year for his maintenance. A resolution commending the Humane Society was passed and the members pledged their support and cooperation. The House of Bishops was petitioned to choose a Bishop of Salina. The Finance committee brought in the bills of the synod and each diocese was assessed to cover expense. A resolution to redistribute the arrangements of dioceses in the provinces was lost. A message of condolence was sent to Bishop Temple of North Texas, former rector of St. Paul's Church, Waco, who was absent on account of illness. The synod accepted the invitation of the diocese of Missouri to meet in St. Louis in 1921.

The Rev. George Long, secretary of the Fifth Province, assisted in drafting the new constitution and canons. Heretofore the synod has been a debating club but as reorganized it will be capable of assisting the Presiding Bishop and Council in aggressive work.

Not all the good things of the synod were the official enactments of the business sessions. There were inspirational addresses by bishops, priests, and laymen, as well as

highly instructive conferences led by experts. The Rev. Gordon Reese gave several conferences on work with young people; Mr. B. C. Howard, superintendent of a school in Kansas City, made an address on How to Build up the Sunday School; the Rev. Dr. Gardner, secretary of the General Board of Religious Education, gave a brief description of the work of his department; Mr. R. E. Duggan described Church work at the University of Texas; and students from Rice Institute and the University of Texas gave brief addresses; Mr. Fred Strubble of McAlester, Okla., made a plea for Hospital Work. A layman, Mr. G. Z. Hopkins, assistant superintendent of the M. K. & T. R. R., made an appeal for the better understanding of the moral principles on which the integrity of a great nation is founded. "It is futile to try to solve the problems brought up by the present industrial unrest without obeying the simple moral duties," he declared. "The whole fault lies in the fact that too many are failing to do their moral duties to other individuals."

The synod closed on Thursday night, October 22nd, with a missionary address. Bishop Tuttle gave the final charge, telling the congregation to "Thank God, take courage, and push on." His closing remarks were a fiery message of trust and zeal that touched the hearts of the delegates and sent a thrill through the congregation.

The province of the Southwest, with its new organization and far-seeing plans will be an efficient factor in the work of the Church. In presenting their request for the continuance of a provincial secretary the delegates believed that the best interests of the whole Church will be assured.

CONSECRATION OF ALABAMA CHURCH

ON SUNDAY morning before All Saints' Day, St. Andrew's Church, Birmingham, Alabama, was consecrated by the Bishop of Alabama. The building is of brown stone, and though small, seating only 350 people, is exceedingly attractive.

The Rev. John G. Murray, rector of the Church of the Advent, now Bishop of Maryland, in October 1902 established a Sunday school in the Southwest highlands for his parishioners who had removed thither. After occasional services for two years the congregation was admitted as an independent parish, chose the Rev. Raimundo de Ovies as rector, and erected a temporary frame building. After about seven years he was succeeded by the Rev. Willis G. Clarke, under whose administration the present building was erected. In 1914 the Rev. Wilmer S. Poyner became rector, but was soon succeeded by the present incumbent, the Rev. Joseph T. Ware.

Except for a small mortgage upon the rectory, the entire parish property is clear of debt; and since the last payment upon the church an Austin organ has been bought and installed at a cost of \$7,000.

BEQUEST

TRINITY CHURCH, Oshkosh, Wis., received \$5,000 from the estate of the late Howard Sprague; it was applied on the parish house mortgage.

ALABAMA

CHARLES M. BECKWITH, D.D., Bishop
Convocation of Montgomery

THE CONVOCATION of Montgomery (Rev. V. G. Lowery, Dean) met on October 12th, 13th, and 14th, in Emmanuel Church, Opelika (Rev. W. G. McDowell, minister in

charge). On Tuesday evening at the opening service there was a sermon by the Rev. Stewart McQueen. On Wednesday, following the Holy Communion, a business session and address, by the Rev. Mr. McQueen, on The Church of the Ages. In the afternoon a paper was read by the Rev. E. B. Collier on Was Henry VIII the Founder of the Episcopal Church? Mr. Benjamin D. Wooten then made an address on Causes Why Young Men Fail to Enter the Ministry. At the evening missionary service the speakers were the Rev. Peerce McDonald and the Rev. Mr. Lowery. On Thursday the work of the Woman's Auxiliary was presented by Mrs. W. A. Gayle, and an address by Mr. Charles Henderson discussed the topic, Why the Church does not Appeal More Strongly to the Average Man. In the afternoon the convocation adjourned and went to Auburn, seven miles distant, where there is a large state college of more than one thousand students.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Archdeaconry—Dedication of Church at Dunmore—Bishop and Council

THE ARCHDEACONRY of Scranton met at St. Luke's Church, Scranton (Rev. R. P. Kreitler, rector), on October 18th and 19th. On Monday afternoon the Rev. S. Ezra Neikirk led a conference on Publicity for the Nation-wide Campaign and the Rev. Thomas J. Lacey read a paper on The Church's Share in the Americanization Problem. At the evening service Bishop Talbot described in detail the work and recommendations of the Lambeth Conference. After Holy Communion, celebrated by the Bishop on Tuesday, and after the business session there was a very able exegesis by the Rev. Robert F. Kline. The Rev. G. Ashton Oldham gave an enlightening address on the problem, Ought the Church to be Prepared to Carry on the Work of Mr.

Hickson's Healing Missions? The presentation included many letters of testimony from patients and physicians. The Rev. Percy T. Olton conducted the quiet hour at noon. The archdeaconry will hold its winter session at Calvary Church, Wilkes-Barre.

THE DEDICATION at Dunmore of St. Mark's Church (Rev. Eugene A. Heine, rector), improved and beautified, took place on Sunday, October 17th, commemorating the twenty-fifth anniversary of the parish. After congratulatory remarks by the Rev. Messrs. R. P. Kreitler, W. B. Beach, and J. T. Ward, Bishop Talbot preached. Mr. Heim has been rector since 1915. Improvements, valued at \$15,000, include the construction of a vestibule, the installation of fifty-two memorial windows and eight other stained-glass windows, given by the members of the parish; carpets and chancel rugs, presented



From Theatre to Church

ON THE night of December 26, 1811—one hundred and nine years ago—the flower of Virginia's social life gathered at the Richmond Theatre to see "The Bleeding Nun"—a triumph of the stage that winter. Suddenly, the cry, "Fire!" was raised. Women shrieked and rushed for the exits; but already it was a blinding sheet of swirling, crackling flame.

Seventy-two of the victims, including the Governor of Virginia, could not be identified and were buried on the spot. From the ashes of the theatre there rose, as a perpetual memorial, Monumental Church.

Today, Monumental Church is one of the many historic spots in Richmond always visited by tourists. Aside from its historical associations, Monumental Church is distinguished in another way. It was the first church in the world to use the Duplex Envelope System. That was eighteen years ago, but Monumental Church still uses it.

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by St. Agnes' Guild; and refinishing the entire exterior with granite stucco.

THE BISHOP AND COUNCIL at its last meeting elected several advisory members to its different departments: Miss Laura L. Ruddle, mission and Church extension; the Rev. S. U. Mitman, Ph.D., the Rev. J. Lawrence Ware, Miss Elizabeth G. Ruddle, Miss Helen I. Jennings, religious education; Mr. Henry Weigand, Mr. F. H. Reiard, Miss Anna E. Gettel, Mrs. G. M. Keyser, Christian social service; Mr. F. C. Kirkendall, publicity.

CENTRAL NEW YORK

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

Alumni of St. Stephen's—Second District Convocation—Woman's Auxiliary

A DINNER was given on October 18th, at Hotel Martin, Utica, for the alumni and friends of St. Stephen's College. The Rev. C. S. Champlin presided and there were twenty-eight present, including both Bishops and the Archdeacon. Bishop Fiske and President Bell were the speakers, and the Rev. C. S. Champlin, the Rev. C. H. L. Ford, and the Rev. J. A. Springsted were appointed a committee to organize an upstate alumni association.

THE CONVOCATION of the second district met in St. Thomas' Church, Hamilton (Rev. S. F. Burhans), on October 18th and 19th. President Bell of St. Stephen's College, was the special preacher Monday evening, the Rev. F. C. Smith, Dean of the district, was celebrant at the early service, and Bishop Fiske was celebrant at a later service for the Woman's Auxiliary. The Rev. J. A. Springsted gave an address on The Work of a Country Missionary. Luncheon was served at the residence of Prof. and Mrs. French. The clergy and Auxiliary, in joint session in the afternoon, were addressed by Bishop Fiske on Needs of the Church in this Diocese. At the business session of the clergy plans for advance work were discussed. During the day Bishop Fiske and President Bell visited the chapter houses at Colgate University to meet the students and President Bell gave an address in the college chapel.

THE WOMAN'S AUXILIARY of the fourth district held a largely attended meeting in Christ Church, Jordan (Rev. B. T. Stafford, rector), on October 20th.

THE WOMAN'S AUXILIARY of the second district held an institute at Grace Church parish house, Utica, New York, on October 20th and 21st, led by Miss Laura Boyer of the Church Missions House. There were four sessions each day; the first half hour devoted to method, the remaining time to demonstration and discussion of the Survey. Bishop Olmsted opened Wednesday morning's session with a short service. Ninety women enrolled represented nearly every parish in the district. Members of the Presbyterian and Dutch Reformed Churches were also present. At an inspirational service in Grace Church the Rev. Ernest C. Tuthill gave an address on the Duty of Christian men and women. On Thursday morning there was corporate Communion at Grace Church.

FOND DU LAC

REGINALD H. WELLES, D.D., Bishop

Children's Home—Woman's Auxiliary

THE CITIZENS of Fond du Lac in a drive on October 9th for current expense funds for the Fond du Lac Children's Home realized \$4,600. There are thirty-four children

in the Home and thirty-five applications on file.

THE WOMAN'S AUXILIARY of the Fox River Valley met at Appleton, recently, when the diocesan president, Miss Freeman, spoke on Practical Methods and Miss Wright on Missionary work in Alaska. Bishop Weller made an appeal for the building fund for the Oneida Indians, whose church was burned during the summer. A teacher is needed, he said, for the primary department of the school. The Auxiliary at Marshfield has sent in \$1,000 and Grace Church, Sheboygan, \$500.

CHRIST CHURCH, Green Bay, has just installed a new furnace and a new organ, and put on new roofing.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Ask Religious Instruction Hour from Public Schools—Leaders' Class Holds Intensive Course

AT A RECENT gathering of ministers and laymen at the Y. M. C. A., in Augusta, Mr. C. C. Schley, an officer of the Sunday school of St. Paul's Church, offered a resolution, which was passed, requesting the board of education to consider giving at least one hour each week in which pupils may be dismissed to their churches for religious instruction.

THE CHURCH SCHOOL of Christ Church, Savannah, has installed the Christian Nurture series and the teachers show great interest. The members of the parish aid society are operating a very successful lunch room in the business district.

THE INTER-PAROCIAL leaders' class, organized last summer by members of the Woman's Auxiliary from the four parish branches of Savannah, recently held a short intensive course in normal class work, led by two members who attended a course conducted by Miss Marianna P. Ford last summer at Sewanee. The aim was to develop



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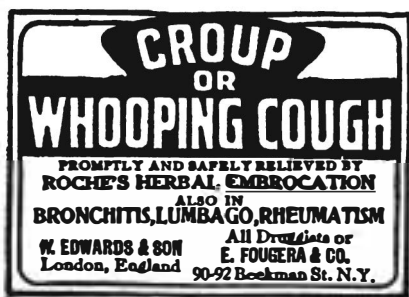
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leaders for discussion groups in study of the Survey.

THE PARISH AID SOCIETY of St. Paul's Church, Savannah, working for their parish house, have raised funds to buy a \$1,000 bond.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Northern Archdeaconry—Services at a Country Church—Executive Council

THE NORTHERN ARCHDEACONRY met on October 18th at Lawrenceville and elected the Rev. Guy F. Caruthers, D.D., as Archdeacon in place of the Rev. J. W. Torkington, resigned. The Rev. Joseph H. Bond was elected secretary.

ON HIS annual visitation in the northern archdeaconry the Bishop held a memorial service in commemoration of the Dent and Hull families who years ago built the handsome stone church and provided for the rectory close by. This is one of the places where we have fine church buildings, from which those who once lived there have almost all removed. It is a country church, and yet upwards of a thousand people visit the place during the year. Addresses were made not only by the Bishop but also by the Rev. Alan P. Wilson and Mr. James G. Covey, a vestryman of Christ Church, Coudersport, not many miles away. The Bishop appointed Archdeacon Caruthers to procure a book in which visitors will be requested to write their names and addresses. Mr. Covey was appointed to procure a sign, giving the name of the Church, All Saints, an announcement of the services, and an invitation to enter and worship.

THE EXECUTIVE COUNCIL of the diocese has organized a department of publicity, which will publish the *Harrisburg Churchman* as the monthly official organ of the diocese. The Rev. A. A. Hughes is publicity agent. The department of religious education, also organized recently, will organize classes for teacher training in conference districts. The Council recommends that the rector and council method of administration, on the analogy of the Presiding Bishop and Council in the national Church, be adopted in every parish. The budget committee suggests a definite parish budget, and a definite goal for the follow-up campaign of this fall. Church members, it suggests, should make their pledges three per cent. of their annual incomes, which, if uniformly done, would do away with the necessity for secular money-raising devices.

LOS ANGELES

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

The *Times* Congratulates—Clericus

REFERRING editorially to the occasion of Bishop Stevens' consecration, the *Los Angeles Times* says:

"This event was important for several reasons. It served to emphasize the marvelous growth of Southern California in a quarter of a century, and it brought vividly home to those who have upheld the hands of Bishop Johnson the achievements of that prelate, who came into a far country when the sun of its destiny was just breaking the murky dawn. It recalled the early hardships in an unorganized district of vast extent with only a few more than three thousand scattered communicants, and it brought to mind the later accomplishments and the ultimate victories of a man who has stamped the impress of his own personality indelibly across the face of a broad jurisdiction.

"In a few weeks Bishop Johnson will have completed twenty-five years of constructive labor. His monuments do not still lie inert masses in some far away granite mountain. They are here and now. In stately hospitals where the sick are healed and the maimed are restored and the dying are comforted. In cross-crowned churches, a hundred of them, which invite the weary-laden to spiritual refreshment. In schools, which echo the laughter of happy youngsters acquiring, in almost ideal environment, the foundations for successful, well-balanced lives. In the hearts of thousands of individuals who would rise up to call him blessed because the Bishop has been a real shepherd to his flock: a man of God who went about doing good.

"These and the love and appreciation and the respect of a cure which has been nursed from a weak and struggling beginning to one of the most powerful dioceses in the American Church are his monuments; more enduring than shaft of granite or tablet of bronze and an ever-present source of gratification for his sunset years to be passed in the great sea city in the marvelous development of which he has had so large a part and which he has seen grow from a straggling overgrown town of 50,000 or 60,000 to the tenth city of the nation, the metropolis of the West with its population of nearly 600,000.

"It is pleasant that we are not called upon to prepare a valedictory or to say farewell to our friend and co-worker of these wonderful, primitive years. It is good to

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welcome the new Coadjutor Bishop and to bid him Godspeed."

THE LOS ANGELES CLERICUS held its annual meeting on October 18th, with twenty-five priests present. The speakers were the Rev. George Davidson, D.D.—just returned from acting as chaplain to Bishop Temple at the Lambeth Conference and from the Conference on Faith and Order at Geneva—and the Rev. Alfred Fletcher, secretary of the diocese, who recently completed an extensive European tour. Both speakers gave impressions of present-day Europe. The Rev. William Carson Shaw was elected president; the Rev. Edwin S. Lane, vice-president; secretary, the Rev. Stanley T. Boggess.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop
WILLIAM M. GREEN, D.D., Bp. Coadj.

Women Workers Visit Parishes

TWO WOMEN WORKERS are touring the diocese. Miss Evelyn Spickard, assistant to the educational secretary of the diocesan Auxiliary, is holding parish conferences on study class methods, on *The Survey* as a textbook, and on missionary educational work in general. Miss Mabel Lee Cooper of Memphis, Tenn., is giving instruction on the Christian Nurture Series, and will hold an institute in Jackson at an early date.

NEWARK

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

Presentations

ON OCTOBER 15th the people of St. Alban's parish, Newark (Rev. Randall W. Conklin, rector), presented their rector a commemorative gift of \$100 on his first anniversary. The parish treasurer spoke in their name. Other speeches of appreciation were made by Bishop Stearly, Archdeacon Carter, and the Rev. H. V. B. Darlington; and Bishop Lines sent his congratulations. At the same time Mr. Alfred Newberry, who is assisting the rector, was given a set of gold and platinum cuff links from the Church school. The parish is out of debt.

OLYMPIA

FREDERIC W. KEATOR, D.D., Bishop

At Hoquiam

IN THE LATE SPRING, Trinity Church, Hoquiam, was reopened after being closed for two years or more, the Rev. George G. Ware coming from South Dakota to the work. Church and rectory have been thoroughly cleaned out and put in repair and much material improvement made. A men's club has been organized and the congregation has gone to work with renewed enthusiasm, and a class of 38 has been confirmed. Mr. Ware built eleven churches in South Dakota and Western Nebraska and left all of them out of debt.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Clerical Union—Patronal Festival—Missionary Dinner

ON OCTOBER 18th the Clerical Union met at the Church of the Ascension, Pittsburgh, beginning with celebration of the Holy Communion. The afternoon was devoted to the Lambeth Conference. The Rev. Dr. E. J. Dailey led, and Bishop Whitehead and many of the clergy took part.

IN THE EVENING, the rural parish of St. Luke's, Georgetown, held its patronal festival service in charge of Archdeacon Kanaga, who was accompanied by the Bishop, the Rev. Dr. H. A. Flint, the Rev. T. J. Bigham, and the Rev. L. C. Difford. Addresses were made by Bishop Whitehead, Dr. Flint, and Mr. Difford.

The congregation had its first experience of a vested choir, the music being furnished by a visiting organist and choir of eighteen voices from Sewickley and East Liverpool, Ohio.

ON OCTOBER 19th, at St. Peter's parish house, Pittsburgh, the missionary committee of the diocese gave a dinner to the thirty-two diocesan missionaries and entertained them over night. Bishop Whitehead addressed the gathering, and the programme was as follows: The Aim of the Missionary Committee, Mr. H. D. W. English; Financial Considerations, the Rev. Dr. H. A. Flint; Isolated Work, the Rev. A. N. Samwell; The Old Parish, the Rev. Henry Assiter; Our Colored Work, the Rev. S. H. Bishop; On the Circuit, the Rev. A. J. R. Goldsmith; The New Man, the Rev. Raymond Lang; A River Town, the Rev. David Vincent Gray; The Archdeacon and the Clergy, Archdeacon Kanaga.

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RHODE ISLAND

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

Memorial Services—Executive Council—Clergy in Conference

AN INTERESTING and impressive service was held on the afternoon of the Feast of St. Michael and All Angels, in the church yard of St. Michael's, Bristol, when the beautiful Preaching Cross, ten and a half feet in height, in the English Mediaeval style, was dedicated by Bishop Perry in memory of the Rev. George Lyman Locke, for over fifty years rector of the parish. Taking part in the service were the rector, the Rev. Anson B. Howard, Bishop Sanford of San Joaquin, and the Rev. Frederic W. Sandford of St. Andrew's, Harris. The latter two were boys in St. Michael's parish under Dr. Locke's rectorship. The cross, designed in the office of Clarke and Howe, well known architects of Providence, stands in the center of a group of buildings that will in time be a sort of parish close, and in full view of passers by on the main street.

ANOTHER MEMORIAL service was held in St. Andrew's Church, Providence (Rev. Joseph M. Hobbs, rector), on the evening of Sunday, October 17th, when an artistic processional cross, given by the choir in memory of Elizabeth Baker Hobbs, wife of the rector, was dedicated by Bishop Perry, who afterwards preached on the life and character of Mrs. Hobbs, paying tribute to her work of twenty-eight years in the parish. He was assisted in the service by the Rev. A. M. Aucock, D.D., rector of All Saints', and the Rev. A. L. Washburn, rector of St. Martin's, Providence.

AT A MEETING of the new Executive Council of the diocese, in the Bishop McViekar house on October 19th, plans were made for extensive work. A general canvass is to be made on November 21st, and other aggressive work will be undertaken.

AT A LARGELY attended conference of the clergy on St. Luke's Day, at Grace Church parish house, the Bishop went over the several declarations of the Lambeth Conference, dwelling especially on that relating to the work of women in the Church and on the Appeal. The afternoon was occupied in discussing the work of the Executive Council and special committees. The Bishop had previously voiced his opinion: "There is always a certain interest in the change which comes with reorganization, but there is also danger lest the glamor of new official machinery divert attention from individual and corporate responsibility. It must be remembered that organization has value not for its own sake but for the forces that it sets in motion. A body is well organized which gives opportunity for the healthy exercise of all its members. So with the Church. Councils and committees are not appointed to perform the duties which belong to a Christian by virtue of his Church membership. The commission received by a disciple in baptism or in the laying on of hands to be 'a servant of Jesus Christ' is not fulfilled by supporting a committee and a secretary to perform the service in his stead. The more completely Christian service is organized the easier it should be made for every Christian to have his part in it."

SALINA

GEORGE A. BEECHER, D.D., Acting Bp.

Institution of Dean Sizer

ON SUNDAY, October 3rd, the Rt. Rev. George Allen Beecher, D.D., Acting Bishop of Salina, instituted the Very Rev. Henry

S. Sizer, as Dean of Christ Cathedral, Salina. The Rev. Canon William D. Morrow read the letter of institution and Dr. J. H. Winterbotham, representing the Cathedral chapter, presented the keys of the Cathedral. Bishop Beecher preached on The Spiritual Results of the Lambeth Conference. The newly instituted Dean celebrated at the Holy Communion, assisted by the Rev. Frank R. Myers, headmaster of St. John's Military School, as epistoler and Canon Morrow as gospeler. The Ven. Charles E. Maltas, Archdeacon of the district, was master of ceremonies. Dean Sizer has been in residence since last April but owing to

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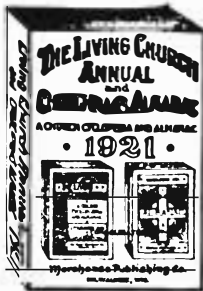
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the pressing responsibilities of two districts and his absence at the Lambeth Conference the Bishop could not be present for the institution until now.

SOUTH CAROLINA

WILLIAM A. GUBBERY, D.D., Bishop

Church Workers Among Colored People

THE INITIAL MEETING of the Conference of Church Workers among Colored People in the Province of Sewanee was held in Calvary Church, Charleston (Ven. E. L. Baskervill, rector). The opening sermon was preached by the Rt. Rev. Henry Beard Delany, D.D., Suffragan Bishop of North Carolina.

The conference organized with election of officers. The Ven. E. L. Baskervill is president and the Rev. James K. Satterwhite, secretary.

The Bishop of South Carolina delivered the principal address at the evening session of the first day, and was responded to by the Rev. James K. Satterwhite. Vital subjects were discussed in addresses and papers by the Rev. Messrs. James E. King, J. Henry Brown, Edgar H. Gould, C. W. Brooks, J. R. Lewis, J. Clyde Perry, E. S. Willett, George E. Howell, Robert N. Perry, A. Myron Cochran, Jacob R. Jones, and Mr. U. V. MacBeth.

The conference meets next year in St. Augustine's Church, Savannah, Georgia. The closing session was held in St. Mark's Church, and after missionary addresses final prayers and the benediction were said by Bishop Delany.

SOUTHWESTERN VIRGINIA

ROBERT CARTER JETT, D.D., Bishop

Convocations Organized

TWO CONVOCATIONS have been organized in the diocese. The first, the "James River Convocation", includes the counties of Alleghany, Amherst, Augusta, Bath, Bedford, Botetourt, Campbell, Highland, Nelson, Rockbridge. The clergy in this territory held their first meeting on October 5th at St. Paul's Church, Lynchburg, when the Rev. John M. Robeson was elected Dean and the Rev. Frank Mezick secretary. The rest of the day was given over to discussion of plans for organization, Bishop Jett making valuable suggestions. The second or "New River Convocation" consists of the counties of Craig, Roanoke, Franklin, Henry, Giles, Montgomery, Smyth, Buchanan, Russell, Washington, Dickenson, Wise, Scott, and Lee. The clergy came together for their primary meeting at Emmanuel Church, Bristol, on October 12th and 13th, when the Rev. G. Otis Mead was chosen Dean and the Rev. C. S. Hale secretary. The Rev. Thomas G. Faulkner preached the convocation sermon.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Mrs. Barnett—Sunday School Institute

ON THEIR arrival from the Lambeth Conference Bishop Harding and his daughter, Miss Charlotte, found awaiting them at the station the promised automobile which is a gift to the Bishop from his people.

BISHOP SATTERLEE'S monument was dedicated on All Saints' Day at the Cathedral.

MRS. HENRIETTA OCTAVIA BARNETT, widow of the Dean of Westminster, spoke recently at Rauschers under the auspices of the Neighborhood House on The Housing of the Future. The Hampstead Garden Suburb, established by her, is becoming almost a universal model for new housing in England.

THE SUNDAY SCHOOL INSTITUTE of the diocese recently met in Epiphany parish, Bishop Gailor making an address. It was announced that a two course teacher-training class will be conducted by the Rev. Charles E. McAlister on Tuesday afternoons and evenings, commencing October 28th, with intermissions for the Thanksgiving and Christmas holidays. The Rev. William Byron Forbush made an address at the evening session of the institute, which was especially devoted to parents.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Church at Work Supersedes Church Helper

OWING to the greatly increased cost of printing the Bishop announces suspension of the *Church Helper*. The *Church at Work*, the new monthly of the Presiding Bishop and Council, will be used instead.

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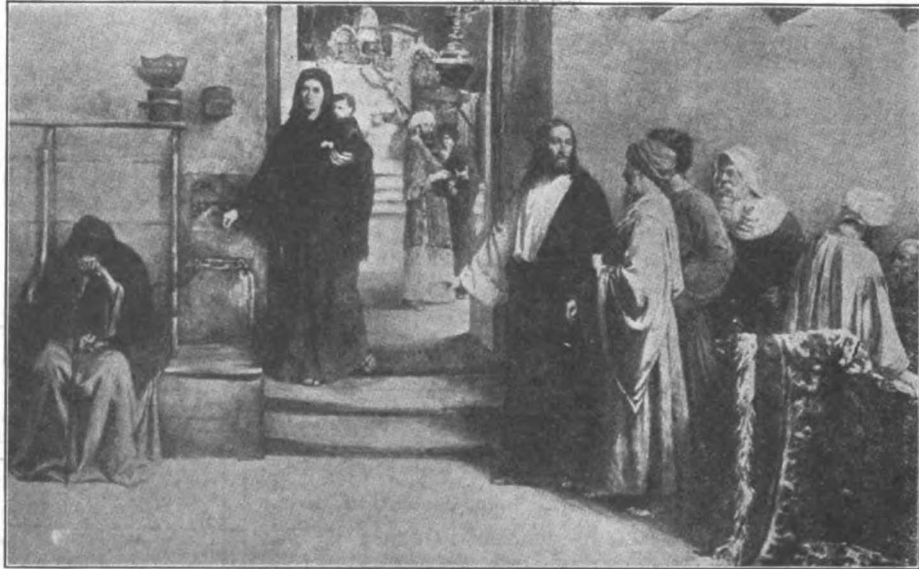
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The Widow's Mite

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I will come again to my father's house in peace; then shall the Lord be my God:

22. And this stone, which I have set for a pillar, shall be God's house: and of all that shou shalt give me I will surely give the tenth unto thee. *Gen. 28: 20-22.*

8. And Zacchaeus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to him fourfold. *St. Luke, 19: 8.*

41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living. *St. Mark, 12: 41-44.*

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *I Cor., 16: 1-2.*

Proportionate Giving

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"Upon the first day of the week,"—*Systematically*
"Lay by him in store, as God hath prospered him,"—
Proportionately

This places the responsibility on each one of us of fixing the proportion of our possessions we will give.

Jacob promised a tenth. Zacchaeus gave half his goods to the poor. The widow, in her zeal, gave her all. Here we have three stages of giving.

What proportion of the things God has given us shall WE give for the work of His Church? For the work of spreading His Kingdom?

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