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NO. 22

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WE OUGHT in humanity no more to despise a man for the misfortunes of the mind than for those of the body, when they are such as he cannot help.—*Pope.*



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Lambeth Declarations on Social and Industrial Problems

IN the Lambeth resolutions printed last week those numbered 73 to 80 inclusive deal with social and industrial questions, following another group relating to problems of marriage and sexual morality. A section of the Encyclical is devoted to the same subject, the chief burden of which is that "industry is not a conflict but a fellowship", that "the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery."

These principles are more fully developed in the report of the committee on The Church and Industrial Problems. As we have repudiated in the war the principle that "national power is an end in itself and that self-interest is the ruling principle of political life", so the same doctrine must be repudiated in our industrial system. "As we desire a League of Nations which shall unite the peoples in a fellowship for the common good, so we look for some means of coöperation within the nation which by ways of liberty and justice shall transcend all class distinctions and enable all to make their contribution of service for the welfare of all." The self-sacrifice of the war must be duplicated in peace. "The individual and the Church find themselves when they lose themselves in their ultimate aim, 'Seek ye first the Kingdom of God and His righteousness.'" "His Kingdom is not of this world, but it finds its expression often in material things." "The Gospel of the Kingdom includes a social message." The Church "cannot claim a good record with regard to labor questions. Since the beginning of the industrial revolution only a minority of the members of our Church have insisted on the social application of the gospel." The labor movement must be judged at its best. Its purpose is "to secure fulness of life, the opportunity of a complete development of their manhood and womanhood for those who labor." As that movement "seeks to furnish a better world for people to live in", the Church's "supreme task must be to provide better people to live in the world." Mazzini is quoted: "He who can spiritualize democracy will save the world." There is a statement of problems resulting from the great increase of women in industry with no attempt to answer them; a consideration of the "drink question" in which, noting the triumph of prohibition in the United States and in most parts of Canada, it is frankly acknowledged that "in the United Kingdom one of the chief hindrances to progress is the inability of those who are most earnest in promoting temperance reform to come to an agreement as to the best line of advance", and it is declared that "whilst all are not agreed upon the duty of total abstinence from intoxicating liquor as a beverage, there is no room for doubt that such abstinence for the sake of others, and as a contribution to the stability of our industrial and social life, is a splendid privilege of Christian service."

"The primary duty of the Church", the report continues, "is to witness to the principles of Christ and His Kingdom." The Archbishops' Committee Report on Christianity and Industrial Problems (S. P. C. K., 1918) is commended. The Church as a body should never "concern itself with a political issue unless it involves a clear moral issue, and then only in the interest of morals and righteousness and not in the interest of parties." There is "need for frank coöperation with the economist" and the study of industrial problems "scientifically from a Christian standpoint" is commended. In particular, "the great economic need of the present time is more production", but "the workman needs to be assured first that the right things are produced . . . and secondly that the wealth which is produced will be justly distributed and devoted to the public good." "Capital" is not an abstraction. Persons are responsible for its use, "and if they are Christians they cannot be satisfied with mere consideration of security and profit." "If there is to be industrial peace we need the outlook and the motive which are supplied by our Christian Faith."

Finally, the "great principles which represent the Christian law of righteousness and love" are that "As God is our Father, and as the Eternal Son of God took our whole nature upon Him, every son and daughter of God is of infinite and equal value". "Life must always count for more than property." "The workers in an industry ought to have an adequate share in the control of the conditions under which their work—a large portion of their life—is carried on." "The principle of human value, with its insistence on the worth of the individual, needs for its complement the principle of *human brotherhood*, which teaches us that we are members one of another". The corollary of this principle is that "we must regard industry not chiefly as a means of private profit or class advantage but as an opportunity of service 'for the glory of God and the good of man's estate.'" Important to be secured "so long as the present wage system lasts" are security against unemployment, reasonable leisure, a living wage, and safeguards to life and health. It is distinctly recognized that we may be moving toward a new economic system more "compatible with the law of Christ", and it is declared that "coöperation for the common good is the goal towards which the industrial journey of society should be directed." Finally, the principle of human responsibility must be accepted. There is a practical conclusion on *How to Fulfil our Duty and The Root of the Matter* which we shall hope to print in full in a later issue.

THE REPORT and the resolutions growing out of it seem to us an admirable introduction to the subject. It is easy to confuse a statement of the Church's position with a treatise on social and industrial platforms. But the two are entirely distinct. The Church has no right to go beyond

fundamental principles. Those principles, to be expressed in practice, must lead to such platforms, yet it is not the duty of the Church to formulate the deductions.

That is why the statement of the Church's position must always seem somewhat restrained and vague. It is the business of students of economics to frame platforms. It is the business of moral theologians to test those platforms by the principles of the Church. Democracy, socialism, the single tax, sovietism, are social programmes that the Church is neither justified in demanding nor in rejecting, yet as to each of which it is the function of the Church to hold that her moral standards must be treated as supreme. If the advocates of one or another of these systems can adjust them to the fundamental ethics of the Church, well and good; the Church is ready to bless their efforts but not to take the responsibility for promoting their programmes. If any of these systems cannot be so adjusted, so much the worse for the systems, but the Church cannot change her principles.

Social platforms founded on "class consciousness" rather than on universal fellowship and brotherhood must present a clear-cut issue between the principles of the Church and repudiation of those principles; yet it does not follow that a system now using that unhappy catchword might not be so modified and broadened by Christian economists as to give expression to Christian principles. It is important that Churchmen should not commit the fatal error of insisting, *on behalf of the Church*, on the maintenance of the industrial *status quo*, and the recognition in the report of the failure of our wage system adequately to give expression to the Christian principle of fellowship or coöperation in industry is most significant.

The "ultimate aim" of the Church is declared in the report to be, "Seek ye first the Kingdom of God and His righteousness". The passage should be read in connection with its context; we had it in the gospel only two weeks ago: "No man can serve two masters. . . . Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Let us argue this with our Divine Master, as the rich young man of the gospels argued the counsels of perfection.

"But, Master, I must eat my three meals a day, I must buy my clothing, and I cannot do these things without taking thought for them. Do You not know that our whole economic system is based upon the necessity that each of us should provide these things for himself?"

"Show me a penny. Whose image and superscription is this?"

"Master, it is the superscription of Liberty. We govern ourselves!"

"Then, if you govern yourselves, why not change your whole economic system so that you CAN fulfil this law?"

In perplexity: "But how? Surely you don't want me to be a socialist!"

"Ye cannot serve God and mammon. Seek ye first the Kingdom of God."

Here is a complete condemnation of our economic system. We are compelling each other and ourselves either to serve God and mammon or to serve mammon alone. We are placing each other and ourselves in the position wherein each of us is compelled to take thought of the morrow, of food, of drink, and of raiment. But what is the alternative? Is socialism based on seeking first the Kingdom of God and His righteousness? Is sovietism? Is any current philosophy so based?

The fact is, our Lord's social philosophy is so *evolutionary* that we have not yet learned how to express it in practice; no, not though liberty is our watchword and we govern ourselves. But we have made some progress toward it. Absolutism has given way slowly to democracy in government. We have eradicated such devices for the preservation of the spirit of mammon as polygamy, at least in its cruder forms, as slavery, in its literal capacity; we are trying seriously to eradicate drunkenness and unrestricted child labor; we are trying to protect womanhood and childhood and to uplift the fallen and strengthen the weak. We are seeing that capital

and labor must cease to confront each other scowlingly as enemies. We are learning the meaning of those words, fellowship and brotherhood, and, learning, we are seeking to apply them in practice. We are trying to realize the duty of responsibility in the use of wealth, and are really and honestly, even if not at once successfully, seeking to eradicate the causes of poverty. These are stepping stones to the new and *Christian* era of society. But that era will not really come until the gospel that we have cited has become the description of an economic order actually realized; until industry is directly based upon seeking first the Kingdom of God and His righteousness, and, because it is so based, is producing and distributing, as its inevitable outcome, the food and the drink and the clothing for the workers, who will not need to be taking thought for them.

Far though we be removed from that time, there are two things that we can do in the meantime, constrained though we be unwillingly to divide our present-day service between God and mammon: We can test every proposed economic system, including that under which we are living, by the terms in which our Lord has propounded His own system; and, in our own little, individual lives, we can face the two perspectives and can deliberately place *first* the seeking of God and His righteousness, using our business, our profession, our home life, our civic life, our public life, our religious life, as steps primarily to secure that end and only secondarily as means to secure our living. One who does this honestly and continuously, testing the problems of every day by it, will be amazed to see how truly "all these things", or enough of them for actual needs, will be "added unto him", though the conditions which would produce the full measure of the promise cannot literally be fulfilled. And as more and more of us seek to adopt this practice in our own lives, and in our dealings with our employers and our employees, and apply it to the principles and the candidates for which and for whom we cast our votes at the polls, we are really doing our part in bringing to pass the economic system which our Lord propounded in His Sermon on the Mount.

Some day we shall raise up a school of students of economics who will show us how to adjust our whole system of living to that divine philosophy.

Then shall the Kingdom of God, for which now we pray while it is afar off, really come. Then, and only then, will His will be done on earth as it is in heaven.

"There is a kingdom on the earth, though it is not of it," says Balthasar in *Ben-Hur*, "a kingdom of wider bounds than the earth—wider than the sea and the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our hearts are facts, and we journey through it from birth to death without seeing it; nor shall any man see it until he hath first known his own soul; for the kingdom is not for him, but for his soul. And in its dominion there is glory such as hath not entered imagination—original, incomparable, impossible of increase."

THE horrible outrage on Wall street shocks the nation and the world. The fact that the offices of the Church

Pension Fund are in a building scarcely a hundred yards from the scene of the explosion, while Trinity Church is but little more than a block away, gives to us a special shock as Churchmen. How completely dependent each one

The Wall Street Catastrophe

of us is on the good faith of everybody else! How completely our civilization is built up on confidence in one another! How disastrously must all of us, with our civilization, fall, when determined, active malevolence, even in only a few, shall determine that we, and ours, be destroyed!

Yet we shall be greatly surprised if it shall finally be shown that the explosion, at least in the manner in which it occurred, is the result actually of a revolutionary plot such as has organized brains behind it. To us it has the earmarks of the work of simple degenerates or morons, seeking blood and destruction for their own sake rather than for any determined end.

For an explosion in the midst of the street was certain to kill many people, but there was only the remotest possibility that it would kill any one of influence in affairs. It

killed "just folks", who worked hard for their livings; simple people, unknown to the world, just like ourselves. It defaced or tore out the fronts of buildings, and broke much glass, but it did not, and could not, destroy, even on the physical side, any structure whatever. Its physical damage can be easily replaced.

And on the other hand a like explosion in particular buildings could have been vastly more destructive. Leaders in finance and in thought could have been killed; their offices and many of their records could have been blown into atoms.

No, we see in this no evidence of a Red revolution, though the future may show us to be wrong. We see rather a case of demoniacal possession of a man or a small group, doing the devil's work out of sheer hatred for good. There are such men. God have mercy upon their souls!

But that human minds and human hearts can be so depraved as to rejoice in such an act, seems past belief.

Whether this be a first step toward revolution or no, we shall hope that the mystery of it will be unravelled, and that—if the hypothesis of an accident must be rejected—the guilty parties may speedily be discovered and punished.

THE account of the Geneva Conference which we are printing shows that event to have exceeded even the great expectations that had preceded it. It recalls the really ecumenical councils of long ago; and though the contrast between this great demonstration of a divided Christendom, seeking to find the way back to unity, and the formal, authoritative councils of the united Church is even more pronounced, the significance of this new gathering in history may be second to that of none of the councils.

The Conference in Switzerland

Especially gratifying was the place taken by the representatives of the Orthodox Eastern Churches. Their influence will be the strongest stimulation to the divided communions to seek nothing less than a truly Catholic restoration. Whatever is only partial, or local, or racial, stands in its true significance when confronted with so large a measure of the actual totality of Christian experience. The Easterns will immeasurably help the Anglicans in the new distribution of religious forces, and the Protestant world cannot fail to be affected by the Anglo-Eastern alliance of Churches which seems so near. That all were able to worship together in the closing Eucharist in the Russian church would scarcely have been dreamed of a decade ago when the Commission on Faith and Order was created, through the inspired, prophetic vision of Bishop Brent and Dr. Manning.

One wonders whether the politicians of the Vatican do not begin to wonder whether they blundered in forcing their policy of isolation upon the Pope. At any rate it is quite possible that what Rome could contribute spiritually to the experience of Christianity must be deferred until Roman Catholicism ceases to be a political force and goes back to the good old days when it was only a religion. As the Holy Spirit so plainly drew together those who followed His leading to Geneva, so it is quite possible that He also withholds that leading from the Roman Communion until it shall be purged from the worldliness that created for it a court and a ruler, where the Holy Spirit would have had a good shepherd, content to feed the lambs and the sheep of the Saviour's flock.

ACKNOWLEDGMENTS

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ANSWERS TO CORRESPONDENTS

N. U.—We think it would generally be held that where a person has become automatically excommunicated by reason of marriage contrary to the canon law of the Church, the death of the other party to the marriage would automatically restore him or her to the right to receive the Holy Communion; though we cannot cite specific rulings for this view.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

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

THE HOLY CITY

The Meaning of the City

Sunday: Revelation 21: 1-8

"And I saw the holy city"

FOR a redeemed humanity there must be a redeemed earth. The vision which came to St. John was of a holy city. Under pictorial form he sees humanity perfected, the kingdom of heaven consummated, the goal of history fulfilled. As the history of mankind began in a garden it ends in a city. The divine plan unfolds in the movement from the individual to society. In these eight verses we have the true philosophy of history, involving the moral life and destiny of humanity. The prophecy touches life as it now is as well as life as it is to be. We are accustomed to think of the city of temptation; this writer dreams of a city of holiness; of possibilities as well as problems. The heart of every true American is appalled by the lapse of morals in our nation to-day. The holy city will come when we let God into our hearts, and into every relationship of life.

The Glory of the City

Monday: Revelation 21: 9-27

"He showed me the holy city having the glory of God"

In this vision certain splendid aspects show the glory of the city. The greatest men are not those who write the country's laws, but who fix its faith, on which character is built. The glory of the city is the conscious presence of God, whose tender hand not only removes the evidence of sorrow past, "wipes away all tears", but the cause of sorrow future, "no more death nor pain". In this city will be no temple, because the preparation work of the temple will have been done. There will be no special place of worship, for all life will be worship, every activity sacred. The light of the city will be the light of the Lamb, the sacrificial spirit of the Master. When society reaches the point where it has one standard for both secular and sacred, the need of the temple will be done away, and the works of darkness will cease.

The Appeal of the City

Tuesday: Lamentations 1: 12-19

"Is it nothing to you, all ye that pass by?"

There is something in the idea of the city which appeals to the imagination. In name, character, and responsibility it is more than its inhabitants. When the devout Jew thought of heaven it was a new Jerusalem. Christ weeping over Jerusalem tells us that the essential expression of the Christian life is found in civic righteousness, and patriotic loyalty. No man can be a good Christian who is not a good citizen. The spirit which leads men to give of their time and strength to the service of the city is the Christian spirit expressing itself civically. The greatest contribution the Christian can make to his city and to his country is to be a good man, reverencing truth, doing justly, until the city in

which we dwell becomes the City of God wherein dwelleth righteousness.

St. Michael and All Angels

Wednesday: St. Matthew 18: 1-10

We turn aside from consideration of our main theme to meditate on the teaching of this blessed Festival. It is the yearly challenge of the Church to the spirit of materialism and its illogical reasoning which makes the seen the limit of the real. The New Testament begins and ends with references to angels. The angel Gabriel who stands in the presence of God visits the humble home of Nazareth; angels give brightness to the Christmas story, minister to Christ all through His earthly experience, strengthen Him in His agony, meet the early visitants to the sepulchre with the message "He is risen", stand by the disciples on Olivet, direct Philip to the Ethiopian, lead Peter out of prison, tell the centurion his prayers are heard, comfort Paul as he is tossed in the ship on the Adriatic, and come to John on Patmos with a revelation of divine things. Jesus believed in angels, His disciples believed in angels, and if you do not you will have to get a new Bible.

"Angels, sing on; your faithful watches keeping!"

The Hurt of the City

Thursday: Philippians 1: 12-30

"Only let your manner of life be worthy of the Gospel"

What wonderful love was given to some cities of the old world! "If I forget thee, O Jerusalem"! The proudest title of a part of the old world was for a man to be able to call himself a Roman citizen. And every citizen of Greece called himself an Athenian. But God holds us responsible for the city in which we live just as much as in times of old. I can think of no meaner man than the one who derives honor, wealth, and protection from the city and refuses to give in return either an hour of his time or a dollar of his money. He is not a citizen but a parasite. It is our duty to know the conditions which obtain in our city in which we live, and do that which if all others did the same it would soon become a holy city.

The Dwellers in the Holy City

Friday: Hebrews 12: 18-29

"Ye are come unto the city of the living God"

The difference between the Mosaic dispensation and the Christian is that a new world takes the place of the one we know so well. In origin it comes down from heaven; in appearance it is beautiful beyond description; in character it is God's dwelling place. The difference is that God is consciously in the new. And that new world will come to us whenever we let Him into our hearts. The holy city will come when men serve Him.

The Life of the City

Saturday: Revelation 22: 1-5

"The leaves of the tree were for the healing of the nations"

The picture unfolds to show us the river of life and the tree of life. The throne of God makes for life. The leaves of the tree make for life, the vision of God makes for life. As the redeemed multitude see God they are kept pure. The dwellers in the holy city live within reach of both river and tree, in sacramental union with the Giver of all life. Perfect fellowship with God is perfect fellowship with man, the embodiment of the eternal in human character and service.

ST. MICHAEL AND ALL ANGELS

Blessèd St. Michael, clad in armor bright,
Radiant and glittering as the noon-day sun;
With sword uplifted in thy hand of might,
Telling of battle fought, and victory won;
Around whom stand the countless angel hosts
Who rest not, guarding us by day and night;
Help us to keep our hearts both sweet and pure;
Help us this day to watch, and pray, and fight.

M. S. W.

No one will pray for the perfected heart earnestly, perseveringly, believingly, until he accepts God's Word fully that it is a positive command and an immediate duty to be perfect.—*Rev. Andrew Murray.*

NOTES ON THE NEW HYMNAL—XXXIX

By THE REV. WINFRED DOUGLAS

HYMN 316. "Jesus, the very thought of Thee".

HYMN 328. "Jesus, Thou Joy of loving hearts".

These two hymns are translations from the famous mediaeval Latin poem, *Jesu dulcis memoria*, consisting of 51 stanzas. Of these 42 occur in a manuscript of the eleventh century, recently discovered; thus disproving the traditional authorship of St. Bernard of Clairvaux, the preacher of the Second Crusade, who was born in 1091. As Dr. Schaff says, it was "the sweetest and most evangelical hymn of the Middle Ages". So beautiful and moving a poem could not long remain unused in private devotion and public worship. We find fifty of the stanzas arranged in decades and recited as a rosary. The Dominican mystic, Henry Suso, made a division of the poems for daily recitation at the canonical hours by his Brotherhood of the Eternal Wisdom. About the beginning of the sixteenth century, sections of the poem appear as office hymns in many breviaries, especially in England; sometimes for the Feast of the Transfiguration, sometimes for the following day, then beginning to be widely kept in honor of the Holy Name of Jesus. In 1580, an English translation of the poem appeared in a book entitled *Certayne sweete Prayers of the glorious Name of Jesus, commonly called Jesus Mattens*. The present Roman Office of the Holy Name, appointed for the Second Sunday after the Epiphany, was set forth in 1721. In it, the vesper hymn consists of the stanzas translated by Caswall as "Jesus, the very thought of Thee", Hymn 316. Hymn 328, translated by the American, Ray Palmer, author of "My faith looks up to Thee", consists of five chosen stanzas not previously related to each other. Probably no other work in all literature has supplied the material for so many fine and accepted English hymns.

Many musical settings have been associated with the hymn. In the *Sarum Graduale*, just before the Reformation, nine stanzas, somewhat irregularly arranged, received an original setting, and became popularly known as the "Rosary Sequence"; but for the office hymns previously mentioned the famous Christmas melody of *Christe Redemptor omnium*, one of the most dearly loved tunes of all ages, was almost everywhere sung in England. This is given as the second tune at No. 328. It must be sung quietly, smoothly, and sweetly, with sustained tone and flowing rhythm. Avoid lengthening the single notes on accented syllables, or hurrying the groups on weak ones. Few melodies yield a richer reward to patient study. Sir Hubert Parry has made it the theme of an effective organ prelude, decidedly worth playing at a service during which the tune is sung.

HYMN 317. "The Lord my pasture shall prepare".

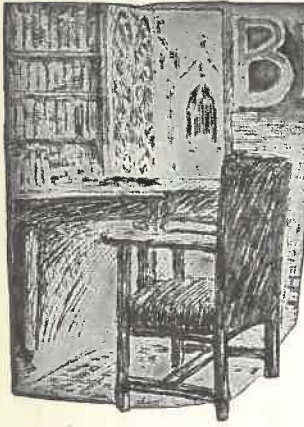
This was first of the hymns contributed by Joseph Addison to the *Spectator*, in which it appeared on July 26, 1712, as part of an essay on Divine Providence. The writer says:

"David has very beautifully represented this steady reliance on God Almighty in his twenty-third Psalm, which is a kind of pastoral hymn, and filled with those allusions which are usual in that kind of writing. As the poetry is very exquisite, I shall present my readers with the following translation of it."

Addison was more plentifully supplied with adjectives than was David. Nevertheless, there is a certain charm beneath the florid unrealities of the style, which is well expressed by the altogether charming tune of Henry Carey, who also composed "Sally in our Alley". It has been restored to the precise form in which it was first printed in 1723. In recent books, its lyric grace has been clogged by needless ornaments and rhythmic changes. The tune is sometimes effectively sung to No. 48, "O Saviour, bless us ere we go".

HYMN 319. "We give Thee but Thine own".

A critic has suggested that the assigning of but a single hymn to the Offertory is an absurdity. But a little thought will show that this is not the case. Every consideration of practical psychology demands that the hymn after preaching should enable the congregation to express audibly and emotionally the main thought of the sermon, and so to fix it in their minds and wills. The hymn at this point of the service will therefore almost invariably be indicated by the subject of the sermon.



BLUE MONDAY MUSINGS

By Presbyterian

I WISH our story-writers made larger use of the lesser romances of American history. Jamestown, Maine, Plymouth, and Salem have all been exploited; New Amsterdam and Philadelphia, too, St. Louis, and the pioneering West. But I have just been reading

Hough's *History of St. Lawrence and Franklin Counties, New York*, now nearly seventy years old, and find there the material for a dozen novels and a hundred short stories. Irving Bacheller has done something in that field, but there are many veins unmarked. It was at Hogansburgh that the Rev. Eleazar Williams worked, of whose claim to be the lost Dauphin of France so much was heard two generations ago. (One of his relatives in Massachusetts declares him to have been an unmixed and conscienceless impostor; but I prefer to reckon him self-deceived at worst.) The old church where he ministered still stands; and a few miles further on, across the frontier-line, is the village of St. Regis, with a massive stone church now well into its second century and with walls four feet thick. The Indians have lost their picturesqueness, and live for the most part in squalid little cabins as unattractive as unsanitary. Wigwams would be better on both counts, I fancy; and if they only dressed after the mode of their ancestors, the village might become a place of pilgrimage for amateur photographers, at least. Now, its chief attraction seems to be a beer shop, from which suspicious bundles are borne to American automobiles. When will Canada go Dominion-dry? Soon, I hope.

Legends of Indian fights, of Scoto-French Jesuits, of the War of 1812, and the abortive "Patriots' War" twenty-odd years later, still abound: and it seems even remoter to read of bounties paid by the town authorities for wolves and panthers. Yet many a man now living heard tales of such times from his grandfather or his father, as eye witnesses. Good old colonial stock, that was; and yet to-day Italians, Greeks, Armenians, Syrians, are pouring in to take possession of a heritage partly abandoned. There are problems in the country, as well as in the great cities of the coast and the interior; and we must rouse ourselves to face them wisely and constructively, if America is to survive in spirit as well as in name.

A YOUNG AMERICAN AUTHOR has lately published an amusing but exasperatingly accurate article as to passport experiences abroad, in these years of reconstruction: the useless red tape, the futile reduplications, the regulations made only to imitate, and, above all, the insolence of minor officials. Too true it all is, as anyone who has experienced it can testify. Grant that, in view of the world-propaganda of violence and destruction (financed from Petrograd by aid of the treasures stolen from the Russian Church), passports are necessary to identify *bona fide* travellers: it follows that their use should be facilitated, not hindered, and consular officials should understand that they exist for the service of the public, not *vice versa*. Yet ordinary business intelligence and method are lacking almost entirely. Why cannot the necessary clerks lunch in squads, not all at once, necessitating the stoppage of work for two hours in the busiest part of the day? Why should the working hours be so much shorter than in a grocery? Why should every effort be made to delay, rather than to expedite, business?

I shall not forget the hideous spectacle presented by the French Consul-General's office in New York, eighteen months ago. It was crowded to the doors with persons waiting for visés; most of them French artisans wanting to return home, but with a good sprinkling of American officials and

business men. Behind the rail were several young women, and a peculiarly offensive young man, cigarette in mouth, who lolled on the desks of the typists in an engagingly flirtatious manner, vouchsafing an occasional scornful glance at the crowd in front. To all appeals he was deaf: until finally he shrieked in French, "The more you say the longer you must wait". I saw him seize a man by the shoulders and shove him back further into the crowd. There was no attempt to identify the individuals: so far as any human touch was concerned, the dropping of \$2 into a slot-machine and the consequent rubber-stamping of the passport would have served as well. Yet there we stood, waiting the good pleasure of that impudent puppy! Many were driven out when lunch-time came, and had to return the next day. (I speak with all the more indignation because, being in uniform, I was served with some civility and out of my turn.) European consulates, even of our own beloved country, showed similar spectacles; and the crowning absurdity of requiring an American visé for an American passport on the homeward journey was responsible for many wasted hours and some missed steamers.

NOW ALL THIS leads up to the consideration of a fatal flaw in the socialist Utopia. The delays, the deadly routine, the incompetency, and, more than all, the stupid, sluggish insolence of the minor officials are due to the fact that they *are* officials. No man in business for himself would dare insult his customers so. No private employer, even in these disordered days, would tolerate such insolence on the part of his employees. But "the State" is a machine, slowly responsive to individual complaints: and the typical bureaucrat emboldens himself in that knowledge.

There is something very splendid about the abstract conception of a quasi-almighty State, owning all, managing all, directing all: *La République*, Britannia, Columbia, what you will. Even Uncle Sam is a kindly figure, and so is John Bull, or Marianne. But under a socialist state the private citizen would have nothing to do with any of these: he would be brought into contact (infinitely oftener than now) with officials. One shudders at the thought. The *Beamten* of old Germany, the *tchinovniks* of Imperial Russia were bad enough in those constitutional bureaucracies. But the socialist official—witness soviet Russia to-day—can do more than harass your nerves; if you criticize his methods, you are a counter-revolutionary, and as such are immediately sentenced to death, at his pleasure.

The same spirit, in lesser degree, is manifested in our own country. How irresponsible the Postoffice Department is to public sentiment! We all noticed the immediate deterioration of manners among the railway personnel when government took over the railways. I have met several polite customs officials: their memory shines against a dark background. Who has ever recovered money paid wrongfully on imported goods? Not the ordinary person, dealing with comparatively small amounts! Life is hard enough now: but Belloc is right when he brands the socialist ideal "The Servile State". For myself I want real individual freedom for each one, to the very largest measure consistent with the rights and welfare of others. And so, I abhor the red flag, and the black.

A SELF-INDULGENT MAN is scarce a man. He is a poor effeminate creature. The love of ease overpowers his best interests; he cannot cultivate his talents, nor acquire the knowledge necessary for a profession, nor undergo the work of a troublesome office, nor submit to the tastes and tempers of others, nor work bravely at the correction of his own faults. He is the sluggard of Holy Scripture, who "desireth, and hath nothing," who desires to do what is right at a distance, but drops back languidly as soon as he comes face to face with work. . . . Beware of this fault, the source of so much evil.—Fénélon.

Consecration of the Bishop of Easton

THE consecration of the Rev. George William Davenport as Bishop of Easton, on Wednesday, September 15th, marks the beginning of a new era for the nine counties of the Eastern Shore of Maryland.

Holy Communion at the Cathedral in Easton at 7 o'clock was followed by a second celebration at 8, the acting Dean, the Rev. George Gassner, being celebrant. Morning prayer was said by the Rev. Louis L. Williams of Pocomoke City and the Rev. R. B. W. Hutt of Philadelphia.

The service of consecration was under direction of the Rev. Samuel Borden-Smith as master of ceremonies. The procession formed in the Home for Friendless Children, which is in the rear of the Cathedral, headed by the crucifer and choir of the Cathedral, its trustees, and the members of the Standing Committee. Next came the crucifer of St. Peter's, Salisbury, the visiting clergy, and the clergy of the diocese. In the third division, preceded by the crucifer of Christ Church, Cambridge, there were, in order, the presenters, the attending presbyters, the Bishop-elect, the preacher, and the consecrating bishops with the Presiding Bishop.

The sermon was preached by the Bishop of Georgia, who stressed the experiences and impressions of the Lambeth Conference. He said that all who study the great issues of our day must be impressed by the tremendousness of the need for some antidote for the overwhelming evils under which the world is groaning and the impotence of our means for combatting that evil. Only as the forces of righteousness are unified can they become effective. "Unity is the aspiration of the whole Christian world, but a unity with diversity of expression and not limited by strict uniformity. Our Christianity has been denominational and parochial and too much concerned in propagating 'isms'. It must have a broader catholicity of vision." The preacher then pointed out, with great clearness, the historic and Catholic perspective, which is so much needed by the Christianity of to-day. The episcopate is the standing protest against division, whereas parochialism and individualism are the great foes to unity.

After the sermon the attending presbyters, the Rev. Charles L. Pardee, D.D., and the Rev. William D. Gould, escorted the Bishop-elect to the chancel, where he was presented to the Presiding Bishop by the Bishop of Long Island and the Suffragan Bishop of Connecticut. The certificate of election was read by the Rev. Louis L. Williams of Pocomoke City; the canonical testimonial by Mr. E. S. Shanahan, secretary of the diocese; the evidence of ordination by the Rev. George C. Sutton, D.D., president of the Standing Committee; the consent of standing committees by Mr. Edwin Dashiell; and the consent of the bishops by the Bishop of Cuba. The Litany was said by the Suffragan Bishop of Southern Virginia. These bishops, with the Bishop of Ohio and the Bishop of Southern Virginia, united with the Presiding Bishop in the consecration.

The Bible presented to the newly consecrated Bishop was the gift of his mother and the episcopal ring was furnished by the congregation of Trinity Cathedral.

All the clergy and representatives of all the parishes in the diocese attended, as well as many residents of Easton. Delegations of clergy from the dioceses of Maryland, Washington, Virginia, Southern Virginia, Harrisburg, Delaware, Pennsylvania, and New York brought felicitations and good wishes to the new Bishop and to his diocese. The solemnity of the services was rendered doubly effective by its wonderfully impressive interpretation by the Presiding Bishop and the completeness of every detail as arranged by the master of ceremonies. Rare good taste was shown in selection of the music, which was of a simple, familiar nature in which the whole congregation could join. It was under the direction of Miss Josie Dawson, organist of the Cathedral.

At one side of the Cathedral property is a small frame building, now used as a parish house, which was the original Pro-Cathedral, as begun by Bishop Lay. It is a marked contrast to the quaint little stone Cathedral of to-day, and speaks eloquently of the material progress made since that

time. In this old building the combined congregations of the Cathedral and Christ Church entertained at luncheon the clergy and officials of the diocese and their visiting guests, with characteristic Southern hospitality.

After conclusion of the repast the toastmaster, Mr. H. L. Constable, of Elkton, with felicitous introductions called on the speakers. The Mayor of Easton, Mr. Francis G. Wrightson, welcomed the new Bishop, on behalf of the citizens, and pledged him their loyal following in community uplift and betterment. The Rev. Edgar T. Read, pastor of the Methodist Protestant Church, spoke as representative of the Protestant ministers of Easton in assuring the Bishop of their willingness to follow his leadership in all good works, hoping for closer coöperation in matters of moral and social uplift. He referred feelingly to the profound impression made upon him by the solemnity of the services and especially by the convincing words of the sermon. Bishop Tuttle expressed in his most happy vein the delights of Eastern Shore hospitality, and said that "now we have a baby bishop, just born", while he himself might properly be called the grandfather of the House of Bishops. The Rev. Herbert C. Cone, of Salisbury, welcomed the new Bishop on behalf of the clergy of the diocese.

Responding, Bishop Davenport paid tribute to Mayor Wrightson and other members of the committee who were indefatigable in perfecting every arrangement for reception of the new Bishop and his family. He expressed deep appreciation of the royal welcome accorded him by all classes as indicative of great possibilities for united work. He said he had not yet formulated fixed plans, except that there should be an extensive and intensive development of those agencies that make for extension of the Kingdom of God. The many vacant parishes in the diocese he pledged to fill at the earliest possible moment.

The Bishop-elect of Delaware, the Rev. Dr. Philip Cook, who will be consecrated in October, in rejoinder to Bishop Tuttle's reference to the "baby" bishop, said that his "twin" might be expected next month and that in all probability they would be soon designated as the "red headed twins".

For the first time in the history of the Eastern Shore, since its organization in 1868, a bishop is now consecrated especially for the diocese, and Christians of all denominations unite in rejoicing over the event. When Bishop Lay was elected as first Bishop of Easton he had been consecrated as Bishop for the South West ten years previously. His successor, Bishop Adams, was first consecrated for New Mexico and Arizona. So, in a peculiar sense, all the people look upon Bishop Davenport as *their* Bishop.

The Baltimore *Sun*, recognizing the deep interest of all Maryland in this event, sent its special correspondent and photographer by airplane and had the full report of the ceremonies, with illustrations, that same afternoon. The trip, four hours by rail, was made in forty-five minutes.

A great opportunity awaits the new Bishop. While numerically his diocese is small—65 parishes and missions and 3,424 communicants—its influence in the vital affairs of this region is great. Its leadership is recognized and its influence felt. Furthermore it is a rural section. Its largest city, Salisbury, has only about ten thousand inhabitants. Its people, sometimes regarded as old fashioned and slow, are conservative and inclined to be satisfied with present conditions. They must be shown where there is real gain in the stress and hurly-burly and excitement of the day and those that attempt to convince them, if they remain, are oftener won to their philosophy. With clarity of vision and keen analysis of existing conditions and their results, they refuse to be stampeded into a false progress that merely unsettles the old order.

IT IS OF FAITH that God always answers right prayers, and in a way and in a degree beyond our most enthusiastic expectations; but He does not yet let us see how. We must take it on faith. We are quite sure, that, in the long run, we shall not be disappointed.—*Faber*.

The Geneva Conference

GENEVA, SWITZERLAND, August 20th.

NOT since the eleventh century, when the formal schism of East and West took place, has there been such a meeting of Christian communions as assembled in the Atheneum in Geneva, Switzerland, on the 12th of August, 1920. The movement had started with the resolution of our own General Convention at Cincinnati in 1910, looking to a representative gathering of all who acknowledge Jesus Christ as Lord and Saviour. For ten years, correspondence has been conducted by the faithful secretary of the Conference, Mr. Robert H. Gardiner, with all the Christian communions of the world. Preliminary conferences have been held in England, the United States, Australia, and other parts of the world. Representatives were present at Geneva from nearly every country and from nearly every Christian communion except that the Church of Rome was conspicuous by its absence.

Bishop Brent was elected president of the Conference and Mr. Gardiner, whose herculean labors during ten years had brought it together, was elected secretary. Its deliberations were conducted in the English language, but a most skilful interpreter

The Opening

was employed who, at first, repeated every motion and translated every address into French and German. It was found that the length of the conference would thus be three times the length of an ordinary conference, and after a while, in order to save time, the German speaking delegates retired and heard the addresses in another room. Occasionally an address was in Greek or Russian and then a special interpreter was employed. It was a reminder of Pentecost: "And how hear we every man in our own tongue, wherein we were born?"

Picturesque also was the invitation which came from the Patriarch of Jerusalem to hold the final conference in that city. This will be considered by the Continuation Committee which was appointed by the conference to act as an executive committee and to arrange the details of the final conference or conferences.

It was appropriate that the opening devotional service should be conducted by that heroic figure, Bishop Herzog, of the Old Catholic Church. After that, there was each day at the opening of the conference a period of silent prayer closed with the Lord's Prayer said by every delegate in his own language. Later a devotional service was conducted in an adjoining room just prior to the opening of each day's session.

In his opening address, Bishop Brent, expressing regret at the absence of the Bishop of Chicago, said that the conference was gathered in an effort for unity, not primarily for reunion, and certainly not for uniformity. He called attention to the

Bishop Brent

fact that it was a conference where the delegates could meet each other face to face and not merely correspond by letter and emphasize points of difference in controversy, and that each communion would pour into the common treasury the truth for which it stood. He regretted that the members of the venerable Roman Communion had not thought best to join in the conference. While regretting it, the conference would ever keep them in mind and in their prayers.

Mr. Gardiner, representing the American commission, invited the delegates to lunch together each day at the Hotel Metropole, so that there was an opportunity for social as well as deliberative conference. This was added to when there was an adjournment each afternoon for tea in one of the rooms of the Atheneum.

Great consideration was given to the message from the bishops of the Lambeth Conference, presented by the Bishop of Bombay, who, it is understood, had a large share in its preparation.

The former Bishop of Oxford, Dr. Charles Gore, was, without doubt, the leading personality of the conference, and it was he who

Bishop Gore

was appointed to open the discussion on the way by which unity should be sought.

"In the New Testament", he said, "I do not seem to find anything which is entitled to call itself membership of Christ which is not also membership of this one visible Society, and the one Society would be represented by local societies. But each local society was the embodiment of the one Catholic society and owed submission to it, the conception of its catholicity being very far ahead of its actuality. There was not to be a variety of societies. The divine discipline was to be the obligation of belonging to the one society. That seems to me to be unmistakable in the New Testament. The divine discipline brought to bear on the tendencies and varieties of human temperament consists in obligation of membership in the one visible society and submission to its authority. There was first the common faith. In the course of time, it was more or less elaborated, but from the first it was there in principle, as you see it when St. Paul and St. John are pushed, as it were, against the wall, as the last resort. The authority of the common faith was for them the *sine qua non* in the matter of fellowship. Secondly, there was the obligation of the sacraments, for the essence of the sacrament was this: it was a means of divine grace but at the same time a social ceremony, wherein is expressed this principle, that the fellowship with God was nowhere to be attained and maintained except in the fellowship of the brethren; and that expressed itself also, thirdly, in the divinely commissioned ministry, the obligation to adhere to which, both in its ministry of the word and its ministry of the sacraments, was again to be the divine discipline upon that universally disruptive tendency of human nature, both as regards nations and as regards individuals, which, if we know human nature anywhere, we find we have to be on our guard against. Out of all this arise certain



PRELIMINARY MEETING, WORLD CONFERENCE ON FAITH AND ORDER, GENEVA, SWITZERLAND, AUGUST 24th

—Photograph F. H. Jullien, Geneva

questions, and those questions I should suggest that we postpone. There is the question of what precisely is the creed which must be regarded obligatory. The Anglican Church has made a definite proposal which the Bishop of Bombay put before us, but I should fancy that there is a stage preliminary to the discussion of any such definite and detailed proposal.

"The preliminary question is: Is there such a thing in Christendom as a necessary and authoritative creed? and do we accept that—expressible in intellectual formulas, about God, about the Holy Trinity, about Incarnation? Or is the conception true, which we constantly have mentioned, that freedom is incompatible with the recognition of any obligatory or authoritative message, which I am bound to accept as a condition of my Church membership? Are we agreed that as we think of a reunited Church it means a membership upon an authoritative message, the Word of God, which can be proclaimed, formulated, and acknowledged, the denial of which is the breach of the fundamental corporate obligation? Or, again, do we admit, here again, with regard to the sacraments and the ministry, not what sacraments or ministry are necessary, but that there are necessary sacraments and a necessary ministry?"

The courtesy of the floor was extended to friendly observers by appointment from Churches which did not feel at liberty to

**A Business
Committee**

accept the official invitation. A "Business Committee" to arrange details was appointed with the Metropolitan of Seleukia (Greek Church) as chairman, including in its membership a distinguished body of ecclesiastics, eastern and western—an Alexandrian metropolitan, a Serbian bishop, Bishop Gore for the Church of England, and others of like eminence.

On August 14th the vice chairman, the Rev. Dr. Tasker,

**Transacting
Business**

of the English Wesleyans, presided. The Metropolitan of Seleukia, Germanos, addressed the Conference in Greek, and Professor Alivisatos on behalf of all the Orthodox Churches submitted in English a plan for a League of Churches, which was referred to the Business Committee. The Rev. Dr. Hughes, English Wesleyan, followed, emphasizing especially the need of Christian unity for the evangelization of the world. Professor Wincenby Lutoslawsky, of the Roman Catholic Church of Poland, having asked leave to address the Conference, the request was referred to the Business Committee.

On the 15th it was determined that a Continuation Committee be appointed to consist of approximately 40 members chosen by this Conference; that it shall elect its own officers, an executive committee, and such subcommittees as it may deem expedient; that it shall meet at least once a year and oftener if necessary; that it shall be charged with the duty of carrying on the work of preparation for the World Conference or Conferences on Faith and Order, with correspondence and coöperation with the Commissions of the various communions, etc.; that it shall call a meeting of representatives of the various Commissions if and when it is requested to do so by a majority of the Commissions, on six months' notice, and that such a meeting, if held, shall have power to resume any or all of the powers now granted to the Committee.

Resolutions adopted on the 16th included the following:

That the Secretary-General of the League of Red Cross Societies be invited to speak at the close of the conference to-day at 6 p. m.

That the Continuation Committee when appointed be requested to secure the proper consideration and discussion of the topics, The Church and the Nature of the United Church, and What is the place of the Bible and a Creed in relation to reunion? in such manner as the Continuation Committee deems most expedient, availing itself of the help of the Commissions already appointed and of such other help as it desires, in order that the questions may be prepared properly for discussion at the World Conference.

That the Continuation Committee be instructed to transmit the Lambeth Appeal and Proposals to all the Commissions.

That the Conference express its thanks for the courtesy of the several delegates from Czecho-Slovakia who have invited our attendance at a ceremony on August 23rd, and our regret that most of us will no doubt have left Geneva by the date in question.

A communication was presented from the Patriarch of Jerusalem, Damianos, inviting the World Conference on Faith and

Order to hold its next session in Jerusalem. It was voted that the Conference express its thanks for the invitation and its joy that events had made it possible for such an invitation to be extended. The invitation was referred to the Continuation Committee for consideration.

In view of the presence of the Archbishop of Volhynia, Eulogius, the following action was taken:

That the Conference put on record its deep regret that the venerable Church of Russia has been prevented from sending representatives to its meetings, and that the Conference express its profound sympathy with the Russian Church under her severe afflictions, and assure her of their prayers to Almighty God to give her a happy issue from all her sufferings, and grant her the reward of faithful endurance.

The Archbishop of Volhynia addressed the meeting in Russian, and Archpriest Orloff of the Russian Church of Geneva, who accompanied him, was made welcome to the Conference.

Continuing the discussion of the topic of The Church and the Nature of the United Church, an address was made by Rev. Dr. Bartlet of the Congregational Union of England, followed by open discussion, the speakers being Archdeacon Gleditsch of the Church of Norway, and, in the afternoon session, Miss Lucy Gardiner of the English Society of Friends, the Bishop of Haarlem, of the Old Catholic Churches, Mr. H. Elliot Tickle of the Churches of Christ in Great Britain, Professor D. A. Lang of the *Reformierte Bund für Deutschland*, Professor E. Loucaras of the Patriarchate of Alexandria, and Bishop Herzog of the Old Catholic Churches, the discussion being closed by Bishop Gore of the Church of England.

Formularies submitted by Mr. Tickle in the name of the Commission of the Churches of Christ in Great Britain, and proposals made by Professor Loucaras for promoting Christian solidarity, were referred to the Continuation Committee.

On motion of Bishop Gore it was voted that the Continuation Committee be requested to promote the careful study of the idea of the Church and of its necessary unity, that it may be in a position in the future Conference to propound some mediating conceptions to the different Churches concerned in the Conference.



—Photograph F. H. Jullien, 15 Cours de Rive, Geneva
OFFICERS OF THE PRELIMINARY CONFERENCE AT GENEVA,
AUGUST 12th

The following were among the resolutions of the 17th:

WHEREAS, All Christian Churches are one believing in salvation through our Lord and Saviour Jesus Christ; and

WHEREAS, It is a great shock to Christian conscience to realize the indifference Christians have shown in regard to sufferings of fellow Christians, as well as in view of isolated or concerted nefarious attempts of essentially anti-Christian forces; therefore

Resolved (1) That the Conference on Faith and Order expresses its sympathies to or with fellow Christians whenever and wherever afflicted with sorrows, persecutions, or hampered in the free pursuit of their religious life as provided in their own Church constitutions and hallowed by traditions of their own; and

(2) That the Conference on Faith and Order lend expression to Christian solidarity towards common defence against any anti-Christian efforts tending to destroy any Church of Jesus Christ;

(3) That the Continuation Committee of the Conference on Faith and Order be requested to appoint a subcommittee for the purpose of carrying out in practice the above resolutions 1 and 2.

That the Business Committee ascertain and make public some of the efforts on the part of Churches in western Europe and America not only to express sympathy with, but to bring great and costly assistance to persecuted Churches in eastern Europe and Asia Minor.

To ask and to authorize the Continuation Committee to invite all Christian denominations to offer fervent and definite prayers to God, our Lord and Saviour, that the unity of all Christians, that glorious fact, may find under the guidance of the Holy Spirit an effective outward expression and that all difficulties may be by love and wisdom overcome.

The preliminary World Conference on Faith and Order, assembled in Geneva, representing eighty churches and forty

League of Nations countries, rejoices in the formation of the League of Nations for the prevention of war and the protection of small nationalities. It earnestly desires that those nations which are not yet within the League will soon become or be admitted members of it.

Whilst recognizing the existence of difficulties, the Conference

believes that they are not insurmountable, inasmuch as the ideal, for the realization of which the League has been formed, is in accordance with the will of God revealed in Christ.

The Conference urges ministers of all the Churches to impress upon their people the duty of promoting in every way the objects of the League, and of praying that divine wisdom may guide its operations, and that the Holy Spirit may so influence the hearts of rulers and peoples that disputes between the nations may be peaceably settled, and that the time may be hastened when wars shall cease.

The secretary reported the following action of the General Assembly of the Presbyterian Church in the U. S. A., May 1920, which was ordered to be spread upon the minutes of the meeting:

Faith, Order,
Bible, Creed

minutes of the meeting:

Resolved (1) that the Assembly approves of the steps thus far taken by the Committee on Church Coöperation and Union in the matter of the World Conference on Faith and Order; provided, however, that any agreement made by the Committee shall not be binding upon the Presbyterian Church U. S. A. until there shall have been report made thereon to the General Assembly and its approval secured.

Resolved (2) that the General Assembly advises that the Committee should continue to decline to determine any questions as to Faith and Order, but should deal only with plans and methods preparatory to the World Conference.

Discussion of the topic: *What is the place of the Bible and a Creed in Relation to Reunion?* was opened by Rev. C. Anderson Scott, D.D., followed by the Rev. J. E. Roberts, D.D. Other speakers during the morning and afternoon sessions were Rev. Dr. Lindskog, Archimandrite Papadopoulos, Dr. Otto Roth, Bishop Gore, Rt. Rev. Dr. Cooper (Church of Scotland), Professor William Robinson, Pastor Thvedt, the Bishop of Bombay, Professor Taranger, Prof. Dr. S. Tzankoff, and in conclusion Rev. Dr. Scott.

Resolved: That the topic discussed to-day be referred to the Continuation Committee with instructions to appoint a committee to consider it and prepare it for discussion at the first World Conference.

Presented by the Business Committee to the Conference for discussion and action.

The representatives of the Greek Orthodox Church suggest to the Conference that for the purpose of preparing the way for reunion, which is its ultimate aim, the following steps should be considered for immediate action.

The Greek
Position

The appointment of a central Continuation Committee to represent all such communions as are willing to coöperate, and to be in communication with regional committees. The central Committee should hold regular meetings and make all preparations for any future Conferences. It should disseminate information and foster mutual knowledge and sympathy among the Churches, possibly through a common magazine such as the *Constructive Quarterly*.

It should be an immediate aim of the Committee to secure among the various communions the acceptance of the following principles of action: That while securing full Christian freedom it should be recognized that, in order to preserve mutual respect and brotherly relations, there should be no endeavor on the part of any communion to detach from their own fellowship members of another communion.

In connection with this, the representatives of the Orthodox Greek Church wish it to be understood that they circulate the Holy Scriptures to their own members, and welcome their distribution by the Bible Society: but to prevent misunderstanding they desire the authorities should be approached and asked to coöperate in this.

A second immediate aim should be to secure definite mutual understanding and coöperation between all Christian communions for missions among non-Christian peoples; and, as an illustration, in a case of a mission to Mohammedans the Orthodox Church would be willing to give every help to other Christian communions to do this work when its own resources are not adequate.

In addition to these two principal aims: Special commissions should be created for the study of dogmatic, historical, and liturgical questions, and those concerning ministerial orders and authorities, as affecting the differences between Christian communions, and negotiations should be opened between related communions for closer fellowship as a step towards the goal of complete union.

The Orthodox Churches are willing to join any league of Churches for the purpose of establishing Christian principles and working together against every system which is opposed to those principles: but understand that this matter will not be taken in hand by this Committee.

The final service, on August 19th, the (eastern) Festival of the Transfiguration, was that held in the Russian church on

Conclusion

the invitation of the Eastern Orthodox Churches, when the Holy Eucharist was offered in the presence of all the delegates with all the pomp and ceremony of the eastern rites. At the closing business session of the same day Bishop Brent made one of his monumental addresses, and the remarkable event was closed.

THE UNIVERSALITY OF LAW

ONE of the chief reasons why there is so little conventional religion among us, writes the Archbishop of Caledonia in the *Guardian*, is because of the false conception which so largely prevails as to how God works. The popular idea is that it is only as an external power, occasionally breaking in upon us and interfering with the laws of nature, like some mighty grappling-iron let down from the skies, that God can be recognized as working among us. As this so seldom happens in our experience, it is no wonder that God counts for so little in our lives. God is not the author of confusion. What we call the laws of Nature, including the laws of the mind and the laws of the spirit, are the discoveries we have made as to the way in which God works. There may be still higher laws, which we have not yet fully recognized, which will explain much which at present seems to us to be mysterious, but of one thing we may be certain, God will never contradict the laws which He has stamped upon the constitution of things, for He can never contradict Himself. The reign of law is universal. The variety in the universe is beyond human calculation, but the unity of the universe is supreme, because God reigns.

God does not work upon us as an external mechanical force in some extraordinary manner. He works in us as a vital spiritual influence in accordance with the laws of the social life, the laws of the human mind, and the laws of the creative spirit. It is far more honoring to God to believe that He is constantly working in us in a natural way, than to believe that He only occasionally works upon us in a miraculous manner.

True religion, as distinguished from conventional religion, is the life of God in the souls of men, women, and children. The life of God in the soul of man has its fullest manifestation in the person of Christ, and we all know that the Spirit of Christ is the spirit of unselfish love. Since this life of God in the souls of men flows from one and the same source, it follows of necessity that wherever there is true religion it will tend to bind men of all classes, races, and nations together as ministering members of the one great Family of God. This is the infallible test of true religion. Whenever we find a force which tends to estrange individuals, split up families, set class against class, or race against race, in selfish antagonism, whether this be a false nationalism, or a one-sided unionism, or a sectarian denominationalism, or an ignorant Bibliolatry, or an ecclesiastical dogmatism, there we may be sure that the Spirit of Christ is lacking. It is an outrage on humanity to call anything like this religion.

If, instead of relegating God to some distant star and making Him a far-off, languid spectator of our human affairs, we would only enthrone Him in our hearts and give the influence of His Spirit of love and goodness full sway in our souls to work in us and through us in accordance with the laws of the human mind and the laws of the social life, such as the power of the attention, the force of suggestion, the principle of associated ideas, the sympathetic radiation of feeling, the inspiration of fellowship, and the interpenetration of personality, religion would become to us all the greatest reality in the universe.

AN UNHOLY PERSON, one whose character had been moulded on the principle of selfishness, could never enter heaven; because, even if he were admitted into that abode of bliss, it would not exist for him: he would see nothing, hear nothing, feel nothing, outside of himself. He might be bathed in the unearthly glory of the Beatific Vision, the air around him might vibrate with celestial harmonies, but he would find himself in a dark and dreary void, seeing nothing, hearing nothing, because he had allowed those spiritual senses, which we have here in germ, to perish for lack of use; just as a man shut up for years in a dark dungeon will in time lose the use of his eyes.—*Malcolm MacColl*.

Group Conferences on Parish Progress and Nation-wide Coöperation

By the Rev. B. T. Kemerer

Q ANY of us clergy are faced each year with the task of overcoming the inertia of the summer vacation period in our parishes. It usually takes some weeks to get the parish under way.

All of us are painfully impressed with the ignorance of most of our people about the parish, its work, needs, objectives, and responsibilities.

Many of us feel the burden of devising all the plans, outlining all the objectives, giving all the information, arousing all the interest, and doing much of the work which enables our parishes to look well in the annual reports.

We all know the difficulty of reaching all our people with vital information about such great enterprises as the Nation-wide Campaign.

If we could call on each one separately and spend an hour and a half with him, considering the coming year's work and how to do it, all in the first week after our return from vacation, no doubt many of these difficulties would disappear.

The impossibility of this is apparent; but there is a way by which to approximate the results. We cannot call individually upon all our people, in one week, but we can have them come to see us. And they will, if we arrange it rightly. The way is to have a series of Parish Group Conferences.

In simple outline the plan is to set apart, at the earliest practical moment, three or four days, clearing the docket of every other parish activity.

Parish Group Conferences

Have two conferences each day, one in the morning or afternoon, and

one in the evening.

Invite the people to attend whichever conference best suits their convenience, and have each one sign an "Engagement Card" stating which conference he will attend.

Each conference will, of course, go over the same ground, so that each successive group will have considered substantially the same things. It will thus not be necessary for persons to attend more than one conference.

The importance of having a series of conferences instead of only one is obvious. First, no general meeting of a congregation can ever be held at *one* time. Six or eight choices will enable nearly every one to attend. Second, smaller groups encourage greater freedom of discussion, and allow time for a greater number to express themselves.

The size of the parish will determine whether a greater or less number of conferences than that suggested above ought to be arranged.

If some groups are disproportionately large, or small, it will probably be possible to switch some people from one conference to another. Ten to twenty people is the ideal number for a conference.

Follow-up work among those tardy in signing Engagement Cards may be necessary. The primary necessity is to get all the people out to some one of the conferences.

1. An Invitation Committee should be formed.

2. The parish needs to be divided into groups of ten families each, or less. The number of these groups will determine the size of the Invitation Committee.

Method of Organizing Conferences

3. Each adult member should be called upon personally, by telephone or other appointment, by one of the Invitation Committee who will present the matter, and secure signed acceptances, or Engagement Cards, to a specific conference.

A blackboard is a valuable adjunct. It is wonderfully interesting and impressive to see a parish programme grow as it is being put down on the board.

Programme of the Conferences

A secretary should be appointed to attend all conferences. While the minutes of succeeding conferences will be largely duplications, new suggestions will arise at nearly every meeting. All of these can be condensed and put in order later and printed for distribution. Inasmuch as they will represent

the participation of the people in discussion they will be eagerly read. Out of them will be developed the Parish Programme:

I. Five-minute statement by the rector of the purposes of the Conferences.

(a) To give information about the parish, and its relation to the Church in the Nation-wide Campaign.

(b) To develop a parish programme that will enable the people to coöperate intelligently.

(c) To bring the people nearer to the problems of the rector.

(d) To secure the advantage of the counsel and suggestions of the people in outlining their parish work for the year.

(e) To enable the rector to come in close touch with the people at the beginning of the season, without the slow process of house-to-house visiting.

(f) To save time in getting the parish under way.

(g) To secure teachers for the Church school, and workers in all the vital organizations of the parish.

(h) To work out a plan by which the parish can put her whole strength into helping the Church in the Nation-wide Campaign.

II. First Theme: "How Can We Make This Parish Grow This Year?"

Elicit suggestions, but make sure that the following points (or whatever others are selected by the rector) are covered:

(a) Regular church attendance of communicants. Provision for bringing aged and infirm to the services. Alertness of members in inviting and bringing new people. Visiting committee. Question to hang on the mirror: "Whom can I bring to church next Sunday?"

(b) Helpful sermons. Sermonizing a long process. Takes time. Can the rector do this unless details of parish organizations are taken off his hands?

(c) Every member a booster. The evil of criticism, especially in the home in the presence of children. The contagion of optimism and loyalty.

(d) Every member a worker in some parish activity. The parish organizations and type of work. A general meeting once a month for a get-together, and to hear reports from organizations, and individuals doing extra-parochial work, such as serving on philanthropic boards, Y. M. and Y. W. C. A., etc. No parish can be conscious of its tremendous influence in the community, its worthwhileness, until it knows these things.

(e) A membership that reads Church literature. One of the most important topics to be discussed. Necessity of such reading. Church papers. How many are subscribers? Clubbing rates. Publisher will supply sample copies. Take subscriptions. Put a Church paper in every family in the parish.

Nation-wide Campaign literature must be read. The tremendous waste unless it is, for which the people must pay. Bible reading.

(f) Alertness in securing candidates for Baptism and Confirmation. One B. S. A. Chapter in St. Louis brought six candidates to Confirmation last year.

(g) Family prayer. Suggested leaflets or forms of prayer. Family prayer in the home for the parish, vs. criticism around the table about the parish.

III. Second Theme: "How Can This Parish Put Forth Her Full Power to Help the Church in the Nation-wide Campaign?"

(a) By organizing the parish into groups under group leaders for weekly prayer and discussion during the "intensive period".

(b) By centralizing our interest in the intensive period of the Nation-wide Campaign, the four weeks preceding November 21st, which is the day of the every-member canvass.

(c) By a thorough every-member canvass. The organ-

ization necessary. People staying at home to receive canvassers. Necessity of renewing pledges every year, to keep pledges "alive". "The perfect every-member canvass has yet to be recorded. Let this parish have one: it can."

(d) By having study or discussion classes in Lent upon the subject of Missions. The Nation-wide Campaign is a movement in the Church which looks toward arousing the Christian conscience of all the people to a complete expression of Christian stewardship, and all that is implied therein. The material as well as the spiritual wellbeing of every parish in the Church is bound up in it. "A membership 100% faithful" is its watchword and goal. The Campaign does not cease with the forthcoming intensive period. It must go on, if the Church is to go on. Hence the need of preparing for further educational efforts during Lent. Another year is coming and every foundation laid this year will enable us to rear a superstructure of achievement next year.

(e) By participating in the preaching mission during the first two weeks of Advent. The preaching mission can be used as an integral part of the Nation-wide Campaign, although it comes after the every-member canvass. That which is perhaps vitally important, the pledge for service, is the climax of the preaching mission. The Campaign Handbook gives information about it.

(f) By a parish corporate Communion the Sunday following the conferences, as an act of individual and corporate consecration to the present great forward movement of the Church.

It is contemplated that the foregoing programme be repeated at each conference.

Each rector will, of course, introduce such changes of subject or order as he deems wise. This one is purely suggestive.

These conferences should not be resolved into an address by the rector. He will fill in the gaps by questions and statements; but the aim should be to have suggestions and discussion come from the people. Any programme they help to arrange they will help carry out.

Whatever programme is adopted for consideration at the conference should be closely followed. It is the easiest thing in the world to let discussion lead far afield from the subject under consideration; but this is ruinous. It doesn't get anywhere, and people will go away disappointed and confused. If a suggestion arises which is irrelevant, it should be noted down by the secretary, and brought up at the proper time.

As our people are unaccustomed to conferences, it may be thought wise to furnish chosen persons in each conference with advance suggestions.

These conferences must not attempt to exhaust every subject. On the contrary a definite limit ought to be set to every subject in the programme, and be strictly adhered to. Otherwise the conference will drag interminably and tire everybody out.

The "conference idea" is greatly needed in our parishes. Our people are too much accustomed to having cut and dried propositions put up to them in which they have had no share. In consequence many parishes are absolutely dependent upon their rectors for leadership with no power of initiative within the congregation. This is why parishes are so helpless when deprived of rectors. It is fair to say that, in general, we have no such thing as a parish policy. Bring our people into discussion upon the intimate and vital things of Church life, and we have stabilized our whole system of organization.

It is in the interest of intelligent coöperation that these conferences are proposed as a preliminary to the forthcoming intensive period of the Nation-wide Campaign. In the success of this movement is bound up the onward march of the Church. The time is short. Much has to be done. Now is the time to "blow the trumpet in Zion, call a solemn assembly, sanctify the congregation, assemble the elders." The consummation of to-morrow waits upon the counsels of to-day.

In the Campaign Handbook of the Nation-wide Campaign a complete plan of organization has been worked out for suggestive use in parishes during the coming intensive period. The conferences here proposed are suggested as preliminary to that, aimed at getting the parishes mobilized for quick and united action in following out the programme of the Handbook.

"WHAT THEY DO" IN THE SPIRIT WORLD

BY S. ALICE RANLETT

ANY persons are now eager in their efforts to communicate with discarnate spirits and to learn the nature of their occupations and life in the unseen world. "What do you do?" is one of the frequent questions asked the ouija board or the automatic writer who is the medium of communication. Some, learned and thoughtful, who have been unbelievers in continuity of life, or agnostics, have become convinced by the results of their investigations of the continuity of life, the immortality of the human soul, and even the existence of Almighty God and His divine Son!

Is it not both charitable and reasonable not to judge severely these seekers, but to think of the words of the merciful Saviour, "Smoking flax shall he not quench", and hope and pray that these who are "interested" may go on to a clear vision, a vital faith, and the knowledge that, precious as are the dear earthly kin in the spirit world, there is One far more to be longed for, "One altogether Lovely"?

And may we not urge these seeking friends to read the Scripture narrative with open minds, earnest consideration, and as much readiness to believe as they have in their present spirit "guests"? In this study they would find many times the veil drawn to give glimpses of spirit life, and especially they would read of Moses and Elias, living and in glorified bodies long centuries after their departure from earth, conversing as friend to friend with their Lord; and they would read the Saviour's own promise to His disciples, as He was about to enter the unseen life, "I go to prepare a place for you."

And further, may we not direct the seekers to the consideration of the holy spirits known through the ages of the divine revelation and to the nature of their life and activities unveiled in the Bible records?

"He maketh His angels spirits." These are the spirits of love and wisdom by whom God has chosen often to send messages through the veil to mortal men; the narrative of their service reveals something of the occupations and life of the spirit world.

There are nine orders of these "sons of God": Seraphim, cherubim, thrones, dominions, principalities, powers, virtues, archangels, and angels, each order probably consecrated to a special service. Some, the cherubim, according to the word of the Church or age-long tradition, engage in such works as require the wisdom in which they excel; the seraphim exercise their great love; the guardian angels watch over souls committed to their care on earth. Is it not probable that in paradise also these minister to their charges, perhaps teaching the "ways" of the new life? There are "angel princes" of peoples; we read in the book of Daniel of the "prince of Persia and the princes of Grecia". Are there also angel princes of England, France, Poland, Russia, and the United States? And are they striving—"fighting"—against evil spirits to secure righteousness and the highest welfare of the countries in their care? And, as in the old time, is Michael, "one of the chief princes", fighting with them?

What joy to see with eyes of faith the heavenly host and "chariots of flame" fighting on God's side for suffering man! "One with God is a majority." What glorious assurance in the heavenly host with God!

Angels "discern good and bad"; the wisdom of an angel is "to know all things that are in the earth". Do the blessed spirits teach this wisdom to spirits of "just men" who so go on ever learning more and praising God for His wonderful works? What a delight it is to study with mortal faculties the marvels of creation! What must it be then to perceive the beautiful with higher spiritual powers and insight?

Once—once is recorded, it is probably one of many such services—an angel spirit carried a cake and cruse of fresh water to a discouraged prophet and persuaded him to eat and grow strong for future service. How like, after all, is the service of angel spirits and the incarnate spirits of man! Is it not probable that these, after leaving behind the mortal body, will still find themselves called to perform the old familiar "works of charity"?

The holy angels "hearken to God's word" and make known His plans and will; one encouraged Paul and his companions in the hour of despair on the sea. The angels protect; one, guarding Daniel, closed the mouths of the lions in their den. Angels "rejoice" and sing praises to God and behold the glorious vision of His face. Service and worship; activity and repose in activity, friendly, helpful intercourse with mortals, and blessed, reverent intercourse with God, make the life of holy angel spirits who, serving and praising, do always the will of God.

True, we know only "in part". Not understanding earthly mysteries, how should we comprehend heavenly glories, even though "tongues of angels" should relate these? But we do know "in part" and it is for us of the old Faith and for those who are, as it were, recent seekers after immortality so to go on learning and living as to be fitted to behold some day, with the angel spirits, those things which as yet "eye hath not seen nor ear heard—the things which God hath prepared for them that love Him".

A Pilgrimage Towards Unity

By the Rt. Rev. Charles H. Brent, D.D.

Bishop of Western New York; Chairman of the Preliminary Meeting of the World Conference
on Faith and Order at Geneva, Switzerland

TEN years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken Church of Jesus Christ. It was not a man-made scheme but a humble endeavor to put ourselves in accord with the mind of our Lord expressed in His prayer THAT THEY ALL MAY BE ONE. From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order which has just closed, at Geneva, eighty Churches and forty nations were represented. This Conference marks a stage on our journey and also exhibits the spirit of the pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a Church, on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the Churches, first and last, individually and collectively, is pitiful measured by their high-sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

The pilgrims do not maintain that theirs is the only method of travel, by the way of Conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time, controversy has burned with fierce flame in the Churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory—what a hollow triumph it is!—and gloats over a defeated foe. The spirit of conference is the slave of the Truth and weeps because gulfs remain unbridged and good men are alienated from one another. Controversy loves war; conference loves peace. Controversy has great respect for its own convictions and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

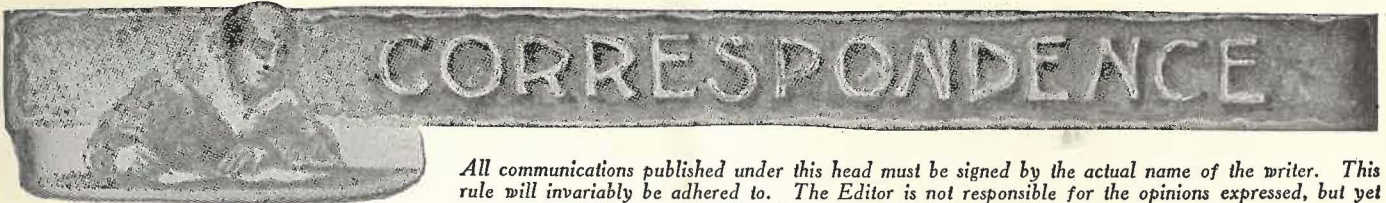
For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline, nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the centre of being was that difficulties boldly exposed and openly met

were the only difficulties in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the Church as it exists in the mind of God, of what we mean by unity, of the sources of the Church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims during the Conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and then the mode of propagating and protecting by organic self-government of what is within.

The competition of Churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavor to detach a Christian from his own Church in order to aid another Church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the under-shepherds of the Good Shepherd? That is a question which the pilgrims ask of all the Churches. It is not as though the whole world were evangelized or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The Conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation, on the last day of the Conference we gathered together—it was the Feast of the Transfiguration in the Eastern Kalendar—in the Russian Orthodox church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker, were all there, and all there to worship. The Metropolitan of Seleucia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with *pain bénit* and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox Churches, sane and strong, touching on coöperation and fellowship. A few minutes later and the Conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction, and responsibility. No one departed unmoved. What another decade will bring forth in this movement who can say? But it is in the hands of God from whom it came and to whom it belongs. It is ours only so far as we recognize it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realized fully if we pilgrims continue to aim to do our little share as God, whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact and promise to pursue our journey until we reach the Heaven where we would be.



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.

ENGLISH RATIONALIST CRITICISM OF THE LAMBETH APPEAL

To the Editor of *The Living Church*:

AS very few of your readers are likely to have seen the *Yorkshire Post*, I am sending to you a copy of a clipping which I made from that paper of the date of August 19th, the opinion of Dr. Hastings Rashdall, Dean of Carlisle, and a notable representative of the ultra-broad or rationalistic school in English theology:

"The general welcome that has been accorded to the Appeal to all Christian People on the part of the Lambeth Conference is assuredly deserved as far as the general tone is concerned. It breathes a different spirit from that which has usually characterized the attitude of Anglican assemblies towards unepiscopal bodies. It is something that the bishops recognize (though the words are somewhat ambiguous) the spiritual reality of the ministry of those communions who do not possess the episcopate, and that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. Newman and Pusey would hardly have subscribed even to that modest admission.

"But when we look to the definite proposals of the Conference for bringing about reunion, I must confess that they seem to me to suggest hopeless confusion of mind, whether the confusion be that of individual bishops or is the result of an attempt to bring about the appearance of agreement or 'common mind' among persons who differ radically. It appears to me that the address represents a confusion between two things: (1) An increased recognition and coöperation between Churches, and (2) reunion. Each of these is a good thing, but the first is no substitute for the second. It seems to be suggested that Nonconformist ministers should submit to re-ordination by bishops, but without the smallest intention of henceforth submitting themselves or their respective societies to the authority of bishops, or of any joint assembly or authority.

"If this proposal should be universally accepted, there would be as many independent, jarring, competing, overlapping religious bodies as before, with all the evils, absurdities, and inefficiencies therefrom arising; nor would such a measure serve the purposes of future reunion or avoid either the theoretical High Anglican objections or the real and practical objections to schism. Where there are two independent societies there is schism, even though both of them are episcopal. On the other hand, if all that is aimed at is mutual recognition, that is possible without any such reordination. When an actual reunion is contemplated, then no doubt there must be a common acceptance of one system of government; and it would be hopeless to expect a general acceptance by Anglicans of a non-episcopal government.

"But for mutual recognition nothing of the kind is necessary. A measure which should appear to confine recognition to episcopally ordained ministers and the bodies to which they belong, would be, to my mind, a retrograde measure not at all likely to conduce either to the present increase of charity or some ultimate measure of real reunion, for it is not to be supposed that Nonconformist ministers generally will be suffered by their flocks (even if they otherwise would be willing) to accept this reordination. The reordination and consequent recognition of a few episcopally ordained Nonconformist ministers would only emphasize and perpetuate that irrational, unhistorical, and abundantly disproved theory of Apostolical Succession which is one chief cause of our unhappy divisions.

"The Lambeth proposals of 1920 will probably be a dead letter, and many of the heartiest believers in present coöperation and an ultimate reunion will fervently hope that they may prove so. The only thing that can reasonably be hoped for is that the discussion of them may lead to something better. Neither in this or any other proposal of the Conference can I see the smallest recognition of the fact that the intellectual outlook of 1920 is different from that of the seventeenth century. The bishops show that they have imbibed some of the larger tolerance and the desire for brotherhood which is characteristic of our age, but the only indication of intellectual progress is to be found in the evasive phrases and judicious silences to which they have condemned themselves."

I have quoted the entire statement as I read it in England three days after the Report of the Lambeth Conference was published.

ARTHUR W. JENKS.

THE LAMBETH ENCYCLICAL

To the Editor of *The Living Church*:

EVER since the Lambeth Encyclical came to my desk my heart has been singing praises to God. And I am sure that others by thousands are singing too. What a feast for the regretful mind, after a life of reading the sad might-have-beens of history, are these great, humble words of our Fathers in God, "of one mind in one place".

Here is the League of Nations I want to vote for, and pray to live for! Shall we take it coldly? Shall our ambassadors for Christ come home and find a senate of skeptics all ready to red-ink and blue-pencil this letter of love as if it were an examination paper handed in by a tyro?

Ought we not to spread this document out before the altar, praying to the Holy Spirit to purge us of every vestige of cleverness, and to give us clean, warm hearts with which to sense it all again?

Here is passion and romance for you: the passion of the separated for his brother; the romance of the hope of the whole holy Church swinging in together as one.

Does not the history of the Anglo-Saxon mind warn us of our besetting virtue which long has magnified itself into the vice—the combined horror of reticence plus individualism? We have been so straight that we have leaned backwards. We have been so cool that we have frozen. Oh, let us pray for the grace to lean forward and for the faith to be warm and enthusiastic.

Let us not damn the holy urge by calling it the mere intellectual delight in logical coherence; but let us acclaim it as the universal stirring and hunger after fellowship.

The League of Nations is to the fore—already a cat-and-dog fight between irreconcilables in the world—but here, surely, God has spoken through His servants, through His Church, to the waiting world: "This is the way. Walk ye in it."

Glendale, Ohio, September 13th. GILBERT P. SYMONS.

THE NEW HYMNAL

To the Editor of *The Living Church*:

FROM time to time criticisms of the New Hymnal find their way into your columns. Probably the only perfect hymnal would be the one which each critic compiled for himself. In adding to the volume of criticism I do so with a full appreciation of the enormous amount of labor involved in preparing a collection of hymns and tunes to suit the varying needs of a Church which includes such diversities of thought and practice as does the American Episcopal Church.

Is there any real excuse for such a prodigal use of good white paper as may be found all through the book? Conspicuous examples are Hymns 153 and 154—two hymns of four stanzas each, four lines to the stanza and occupying two full pages. Compare these pages with Hymns 219, 220, and 221, where three hymns of respectively five, seven, and five stanzas, four lines to the stanza, occupy two pages. It is obvious, of course, that page after page is printed from the plates of the Parker edition of the 1892 Hymnal, but it does seem to me that the use of those plates was not real economy, in that the following out of the general typographical style of that Hymnal has resulted in the New Hymnal being about one third thicker than is necessary or desirable.

Why is the chant section of the Hymnal burdened with pages of settings for the *Cantate Domino* and the *Bonum Est*, and the *Benedic, anima mea*? And why are the hymns in the appendix of Hymns for Men's Voices arranged so that the hymns are not good male quartettes and are superfluous for straight unison singing? Why could not that space have been used for a simple setting of the Communion Office? Why a book which is supposed to be of great assistance to the musical setting of the Church services should ignore the portions which may be sung of the chief service of the Church is beyond my comprehension. Provision is made for the setting of the proper psalm for the con-

secration of a church—a function which may occur once or twice in a century in a parish—while the setting of what is a weekly service in the majority of parishes, and a frequent service in all parishes, is ignored.

On what authority was the pointing of the canticles changed? The introduction to the chant section states that the new pointing has been prepared in response to a demand for practical improvement in our methods of chanting. No one agrees with that demand more heartily than I. But the way to improve the *method* of chanting is to improve the method, not to change the pointing. All the revised pointing in Christendom will not improve the method of chanting of a choirmaster who persists in the use of the "hop, skip, and jump" style of chanting. That style still persists, and congregations which really did chant (there are some such) have been needlessly upset.

The literary excellencies of the book are so many that one wonders how Hymn 117 ("He who would valiant be") came to be so distorted. The original, as it is found in the last section of *Pilgrim's Progress*, is not a hymn in the strict sense. It is a versified exhortation such as is often found in hymn-collections. ("Work for the night is coming" is a well-known modern example.) As a versified exhortation it is an excellent example of its type and period, but when it is twisted into a hymn by a switch from the third person in the first and second stanzas to the second person in the first part of the third stanza and then to the first person in the latter part of the same stanza it becomes a piece of patch-work. Bunyan wrote:

"Hobgoblin nor foul fiend
Can daunt his spirit;
He knows he at the end
Shall life inherit",

and somehow there is good wholesome ring in the words as those of a man who had convictions. When that is altered to meaningless words such as

"Since, Lord, Thou dost defend
Us with Thy Spirit,
We know we at the end
Shall life inherit"

it is rather hard to excuse the change.

Albany, N. Y., September 14th.

RUSSELL CARTER.

"THE GATHERING OF MEN IN COMMUNITIES"

To the Editor of *The Living Church*:

THE Church is under obligation to you for printing Bishop Gailor's sermon at the closing service of the Lambeth Conference.

Permit me to call your attention to some facts not generally known, which show that already one principle that he advocates is being followed and practised. "Values created by the gathering of men in communities" are by existing methods of taxation subjected to a fair contribution for the benefit of the community. Let me give an instance:

I know a man who built a house in New York City forty years ago. It was then in a part of the city only partially built up. He did his part as a good citizen in the public improvements which attracted neighbors, and every lot was occupied. All this increased the mercantile value of the house he lived in, but its value to him did not increase. In fact, as his children married and went to live elsewhere, it became larger than he needed. His taxes, however, steadily increased. In thirty years they quadrupled and became so high that he was obliged to sell. During this period he paid \$30,000 into the treasury, as a tax upon the increase in value of his property. If, on the other hand, its value had decreased, the city would have made him no compensation. In justice he was entitled to some return for his investment and his risk.

Now let us consider what was done with the money which he and the other owners of real estate paid in taxes.

The New York City budget for this year is about \$205,000,000, besides what the city receives from the various railroad and other companies that pay the city what is really rent. About 20% of this great sum is paid for education; over 10½% is paid for health and sanitation; over 15% is paid for the protection of life and property; 6½% is paid for charitable purposes; over 2% is paid for pensions. The entire amount that is really paid out for the general welfare of the people that live in New York City, exclusive of the expense of the city government, is 55.96%. In addition to this there is paid for interest on the city debt, and reduction of principal, over 21%. This debt was mainly incurred for water and railroads. More than three-fourths, therefore, of the whole amount raised for taxation is paid directly for the benefit of the community.

In many cases (we have no statistics to show in how many) the annual taxes amount to 30% of the rental of the property.

I happen to know that in Buffalo and Baltimore the percentage of taxation and the use which is made of the proceeds do not vary greatly from New York, and I have no doubt the same is substantially true of other American cities. It is very

important to keep these facts in mind. They show great progress in the development of the sense of civic responsibility. Evolution is better than revolution.

EVERETT P. WHEELER.

New Hamburg, N. Y., September 13th.

RELATIVE EASE OF TRAINING BOY CHOIRS

[ABRIDGED]

To the Editor of *The Living Church*:

PERHAPS it is not too late to add a rather important word to the discussion of the boy-choir which appeared in these columns during the summer.

When it has been duly proved that the passionless boy voice is the most fitting for the Church—to help us to worship God rather than to put us into the "isn't she grand" point of view—both parties in the controversy very often agree that, whatever our theories, practically a boy-choir is very hard to maintain, because of the difficulty of training them. And of course we prefer a poor mixed choir to a poor boy-choir.

Any very poor choir is of course worse than none, but is it true that a poor boy choir is worse than a poor mixed choir? On the contrary, the faults, like the virtues, of the boy voice, are far less obtrusive than those of the female voice. And the boys are in general easier to train. Mr. T. Tertius Noble, choirmaster of St. Thomas' Church, New York, is reported in an interview published in the magazine section of the *New York World* as saying that it is easier to train boys than women, because of the boy's remarkable power of imitation. He has no stubborn notions on breath-control or voice-production, secured at great expense from Madame X. or Signor Q. He requires little individual or theoretical training. Try his voice, says Mr. Noble, give him a few general hints, put him in the choir, and in a month he will be singing just like the others.

The writer is rector of a church in a small community, but his experience, with a very limited musical equipment, in training boys leads him to believe that Mr. Noble is right. Surely in the average community there is no reason why a church cannot maintain a male choir whose music is free from conspicuous faults. And can we expect more of the female soprano, or indeed of any human institution?

Mamaroneck, N. Y.

WILBUR L. CASWELL.

CHURCH STUDENTS AT THE UNIVERSITY OF WISCONSIN

To the Editor of *The Living Church*:

THE rectors of Grace Church and of St. Andrew's Church anticipate the privilege of ministering to the spiritual needs of the students of the University of Wisconsin to the best of their ability. To do this, however, it is necessary to have the coöperation of the clergy of the parishes from which the students come.

It is requested, therefore, that the rectors notify either of the undersigned about prospective University students at the earliest feasible date, giving as full information as possible. The promptness with which this request is acceded to may be an important factor in determining the spiritual life of students during their university careers.

H. H. LUMPKIN,

Rector of Grace Church.

N. C. KIMBALL,

Rector of St. Andrew's Church.

Madison, Wis., September 11th.

IRELAND

To the Editor of *The Living Church*:

I DO not think any American will thank your correspondent, Mr. Murphy, who takes his facts from the *New York World*, when he compares the acts of the American colonists of 1776 to those of that small body said to be even an insignificant part of the one fifth of the population of Ireland that is, and always has been, the disturbing element that prevents Ireland from settling down under any rule. Led by their priests and abetted by the energies of the same in the United States to compass murder and arson and crimes of violence, it certainly is not for any right minded American to pervert history, and shield this section of Ireland by throwing stones at England.

The picture of monks and nuns surrounding the bed of a suicide, not to pray that he may be forgiven, but rather that he may have strength of purpose to defy the laws of God and by so doing help on sedition, is enough to estrange all true men both from the cause and those aiding and abetting it.

There are right minded Irishmen. The misfortune is that it is always the other kind, led by the Roman priests, who are in evidence, and the sooner the world places the unrest where it belongs the better for the Irish themselves.

W. C. HALL.

Church Kalendar



- Sept. 1—Wednesday.
- “ 5—Fourteenth Sunday after Trinity.
- “ 12—Fifteenth Sunday after Trinity.
- “ 15—17, 18. Ember Days.
- “ 19—Sixteenth Sunday after Trinity.
- “ 21—Tuesday. St. Matthew.
- “ 26—Seventeenth Sunday after Trinity.
- “ 29—Wednesday. St. Michael and All Angels.
- “ 30—Thursday.

KALENDAR OF COMING EVENTS

- Sept. 21—Colorado Spec. Conv., Denver.
- “ 29—Synod, Province of the Pacific, Trinity Church, Seattle, Wash.
- Oct. 3—Synod, Province of the Northwest, Davenport, Iowa.
- “ 6—National Conv., Brotherhood of St. Andrew, St. Louis, Mo.
- “ 12—Synod, Province of the Mid-West, Grand Rapids, Mich.
- South Carolina Spec. Conv., Trinity Church, Columbia.
- Consecration-Bishop Coadjutor of Los Angeles, St. Paul's Pro-Cathedral, Los Angeles, California.
- “ 14—Consecration Bishop of Delaware, Church of St. Michael and All Angels, Baltimore.
- “ 19—Synod, Province of the Southwest, St. Paul's Church, Waco, Texas.
- “ 26—Synod, Province of New England, Burlington, Vt.
- “ 27—House of Bishops, Christ Church Cathedral, St. Louis.

Personal Mention

THE REV. PAUL S. ATKINS, rector of St. John's parish, York, Penn., has been asked to repeat his course on public speaking at the Y. M. C. A. He has also been elected director of the rotary club.

THE REV. GEORGE MORRILL BABCOCK, for three years rector at Marinette, has accepted a call to Grace Church, Sheboygan, Wis., and will assume charge on October 15th.

THE REV. FRANCIS MILTON BANFIL, rector of St. Matthew's Church, Goffstown, New Hampshire, observes the twenty-fifth anniversary of his ordination to the sacred priesthood on Sunday, September 26th.

THE REV. T. M. BAXTER should no longer be addressed at 2018 Kimball avenue, but rather at 3405 McLean avenue, Chicago.

THE REV. S. C. BLACKISTON, rector emeritus of St. John's Church, Butte, Mont., until recently living at Spokane, is now temporarily located at 285 Ross street, Portland, Oregon.

THE REV. CARL BLOCK, rector of All Saints' Church, Norristown, Pa., becomes rector of St. John's Church, Roanoke, Virginia, on October 1st.

THE REV. HENRY B. BROWN has resigned as vicar of the Church of the Redeemer, Denver, Colo., and has become priest in charge of St. Andrew's mission for colored people, Evanston, Ill., as from September 1st. His address is 1621 Lake street.

THE REV. FREDERICK E. BUCK should now be addressed at The Rectory, 523 Hancock street, Wollaston, Mass.

THE REV. and Mrs. HERBERT BURK have sailed for Liverpool, and will spend a few weeks in England, returning to this country in October.

THE REV. THOMAS THEODORE BUTLER has resigned charge of St. Stephen's Church, Riverside, N. J., and accepted the rectorship of Trinity Church, Utica, N. Y. He will be in residence at Utica after November 1st.

AFTER October 1st the Rev. BENJAMIN C. DE CAMP may be addressed at 68 St. Paul's Place, Brooklyn, N. Y.

THE REV. JOHN C. FAIR is reported seriously ill in St. Luke's Hospital, New York City.

THE REV. H. W. FOREMAN, Archdeacon of Central New York, should now be addressed at 329 Salt Springs road, East Syracuse, N. Y.

THE REV. J. M. FRANCIS and the Rev. A. L. MURRAY have been conducting services at the vacant parish of St. Paul's, Marshalltown, Iowa, during August.

THE REV. F. A. GARRETT, after several months as priest in charge at St. Thomas' Church, 12th below Walnut streets, Philadelphia, Pa., has become rector.

THE REV. HENRY FRANCIS HINE, soon to be advanced to the priesthood, entered upon his duties at St. Paul's Church, Omaha, Nebr., on the first Sunday in September.

THE REV. ALBERT HOLT has taken charge as rector of Christ Church, Sixth and Venango streets, Philadelphia, Pa.

THE REV. R. G. KIRKBRIDE of Clear Lake, Wis., has accepted a call to Trinity Church, Mineral Point, Wis. He has served the northern mission field for eight years.

THE REV. HENRY C. MAZYCK now has charge of the missions at Mayodan and Madison, North Carolina.

THE REV. CLARENCE S. MCCLELLAN, Jr., rector of St. Paul's Church in Marfa, Texas, and missionary of the "Big Bend" of West Texas, has returned to his field after spending July, August, and part of September in California.

THE REV. PHILIP NELSON, priest in charge at Meeker, Colo., sails on September 25th for England, to study at Oxford. During his absence, the Rev. R. ALAN RUSSELL will have charge at Meeker.

THE REV. W. M. PICKSLAY, D.D., on account of ill health has resigned charge of Christ Church, Warwick, N. Y. As rector emeritus he plans to reside in the parish, but for the present is making his home at 8 Court street, Concord, N. H.

THE REV. A. C. PRESCOTT, missionary in charge of the missions in Carbon county, with headquarters at Red Lodge, Mont., has been appointed bursar and chaplain of St. Peter's Hospital, Helena, with duties at the Nativity mission, East Helena, and as assistant to the rector at St. Peter's.

THE REV. LOUIS T. SCOFIELD, lately assistant at St. Paul's, Owego, N. Y., is now rector of Zion Church, Pierrepont Manor, N. Y.

THE REV. H. P. J. SELINGER, Ph.D., has accepted election as rector of Grace Church, Defiance, Ohio, with oversight of Napoleon and Hicksville, and expects to be in residence October 1st.

THE REV. WILLIAM B. THORN, for over twelve years missionary to the Oneida Indians, owing to ill health and failing eyesight has resigned and retired from the active ministry. His address is 433 South Van Buren street, Green Bay, Wis.

THE REV. W. W. WEBSTER, missionary in charge of St. Luke's Church, Hawkesville, and Christ Church, Dublin, Ga., spent August at Tallulah Falls, diocese of Atlanta, holding services and ministering to the members of St. James' Chapel.

THE REV. LEROY TITUS WEEKS, Ph.D., rector of Trinity parish, Emmetsburg, Iowa, was instructor in bird lore at the American School of Wild Life, McGregor, Iowa, where he has also been engaged for the coming season. Dr. Weeks addressed the woman's country club at Monticello, Iowa, on Just Birds.

ORDINATION

DEACONS

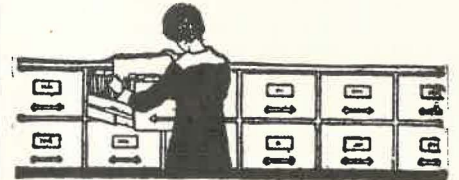
SOUTH DAKOTA.—In the convocation booth at Santee, Nebraska, on the Fourteenth Sunday after Trinity, Bishop Burleson ordained to the diaconate the following: CLAYTON HIGH WOLF, JOHN B. DE CORY, PHILIP CHARLES BRUGIER, JOHN BLACK FOX, LEVI MOSES ROUILLARD—all Dakota Indians.

SOUTHERN VIRGINIA.—In St. Paul's Memorial Chapel, Lawrenceville, on September 5th, Bishop Tucker ordained to the diaconate Mr. C. E. GREEN. Bishop Thomson was the preacher, and the candidate was presented by the Rev. J. Alvin Russell. The service took place on the second day of the annual convocation for colored work in the diocese.

TENNESSEE.—MR. MART GARY SMITH, a former minister of the Disciples Church, was ordained to the diaconate in Holy Trinity Church, Memphis, on Thursday in Ember week, September 16th, by Bishop Beatty. The Rev. Chas. T. Wright presented the candidate and

the Bishop was the preacher. The Rev. B. B. Ramage was the epistoler and the Rev. Prentice A. Pugh read the Litany. Also present were the Very Rev. F. M. Duval, the Rev. C. F. Blaisdell, Dr. A. H. Noll, Dr. Loaring Clark, the Rev. James F. Sharp, and the Rev. Paul Williams. The ordained has been lay reader in charge and will continue as minister in charge of the parish. Mr. JAMES ALADUBI JOHNSON (colored), a former Congregationalist minister, was ordained to the diaconate at Emmanuel Church on Friday, September 17th, by Bishop Beatty, who also preached. The Rev. B. B. Ramage presented the candidate. There were also present the Rev. C. F. Blaisdell, the Rev. J. H. King, Dr. Loaring Clark, Dr. A. H. Noll, the Rev. James F. Sharp, the Very Rev. F. M. Duval, and the Rev. Paul Williams. The ordained will be minister in charge of the above church.

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.*

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- Church Literature Press, 2 Bible House.

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

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

DIED

COREY.—Entered into Paradise, August 23rd, PERCIVAL SPENCER COREY, aged seven years, beloved and only son of the Rev. Hollis Hamilton Corey, and Constance Theodora Spencer, his wife, of Nagoya, Japan. Place of death, Hakone Machi, Japan. Cause of death, acute cerebral meningitis.

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

HART.—VIRGINIA BURTON, widow of Dr. Charles A. HART, and mother of Mrs. Edward Pearsons Newton, wife of the rector of St. James' Church, Hyde Park-on-Hudson, N. Y., Saturday, September 11th.

SISTER RUTH.—At her residence at Asbury Park, N. J., on September 20th, Sister RUTH, of the Community of the Good Shepherd. Burial in St. Mary's Churchyard, Burlington, N. J.

MEMORIAL

MRS. MARY DUNNICA MICOU

On September 12, 1920, MRS. MARY DUNNICA MICOU entered into Paradise. She was the widow of Rev. Prof. Richard Wilde Micou, D.D., of the Philadelphia Divinity School and the Virginia Theological Seminary. She was in the seventy-first year of her age, and is survived by two sons, Lieut. Richard D. Micou of the United States Navy and the Rev. Paul Micou, secretary for college work in the Department of Religious Education, Presiding Bishop and Council; and by a son-in-law, John Moncure Daniel, Jr., and his two children, Margaret and Richard. Since her husband's death in 1912 she had been living with her son Paul, the last few years at 70 Morningside Drive, New York City.

"She combined exquisitely the attractive traits and traditions of the past with a vivid interest in the happenings and problems of today." She was known in the Church as the author of *Reflected Lights from Paradise*, a compilation of quotations for those who suffer and grieve.

POSITIONS OFFERED

CLERICAL

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

WANTED, LOCUM TENENS BEGINNING October the 3rd for a small parish in Cleveland, Ohio, salary \$125 per month with prospect of increase if permanent. Address W-235, care LIVING CHURCH, Milwaukee, Wis.

PRIEST TO SUPPLY IN A PARISH ON the Eastern Shore of Maryland. Address VESTRY, All Hallows Parish, Snow Hill, Md.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER. BOY choir, parish 400 families 80 miles from New York City. Requirements: devout Churchman, manly, references, able to interpret chanting New Hymnal, stimulate congregational singing. Salary \$1,000. Business or teaching opportunities. Address Churchman-214, care LIVING CHURCH, Milwaukee, Wis.

MATURE WOMAN WANTED as Housekeeper in attractive rectory for six months or longer on borderland of the South, mild climate. Celibate priest under forty. Will also take a well and gentle bred boy and girl from 9 to 11 years of age for same period. Unusual opportunity. Address BACHELOR-239, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-DIRECTOR WANTED for boy choir, in beautiful New England town. One willing to accept business position in connection, until sufficient pupils obtained. Address "RECTOR"-225, care LIVING CHURCH, Milwaukee, Wis.

KINDERGARTEN TEACHER WANTED IN an Eastern Settlement. State experience. Address M-S-232, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN WITH TWELVE YEARS experience in the ministry, at present rector of a parish in the Middle West, desires to take up work in or near New York City. Would consider a locum tenency provided it were for no less a period than one year. Address R-237, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, 32, CATHOLIC sympathies, experienced as rector of town parish, desires parish in New England States. Graduate in Divinity. Best references. Address P-234, care LIVING CHURCH, Milwaukee, Wis.

ASSISTANTSHIP IN EASTERN city parish. Unmarried, under 40, sound Churchman. Best of references. Moderate salary. Address CURATE-224, care LIVING CHURCH, Milwaukee, Wis.

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

EXPERIENCED PRIEST, PRACTICAL, thorough, desires a rural parish. Address REV. BARNETT CHURCHMAN, 208 2nd street, Jersey City, N. J.

MISCELLANEOUS

EXPERIENCED ORGANIST CHOIRMASTER at present engaged desires position in Catholic parish where efficient, devoted, and loyal service is desired. Successful trainer of male and mixed choirs, salary necessary, but opportunity for progressive, constructive, and definite work preferred to highest salary. References given and required. Address Loyal-231, LIVING CHURCH, Milwaukee, Wis.

SUPERINTENDENT FOR GENERAL hospital in a New England City. Twenty-five beds. Everything new and up-to-date. Nurses' Home on the grounds. Application must include full credentials and state salary wanted. Address SUPERINTENDENT-242, care LIVING CHURCH, Milwaukee, Wis.

KARL STAPS, FORMERLY ORGANIST OF St. Paul's Cathedral, Cincinnati, Ohio, 1907-1919, will shortly return to America, having spent the past year studying and travelling in Europe; is available after October 1st. Address 3 Mather street, Binghamton, N. Y.

ORGANIST-CHOIRMASTER OF LARGE and important parish on Pacific Coast desires change. Devoted Churchman. Expert trainer of all voices. Excellent references. Address "ANDANTE"-229, care LIVING CHURCH, Milwaukee, Wis.

BY AN EXPERIENCED MIDDLE AGED teacher, a position as chaperon or house mother in a girls' school. Address A. C.-238, care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

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CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss MACKILLIE, St. Hilda's, 111 Shirland Road, Paddington, London W., England.

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

PIPE ORGAN FOR SALE. Fair condition. Moderate price. Inquire Box 491, Woodbridge, N. J.

UNLEAVENED BREAD—INCENSE

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

COMMUNION WAFERS, ALTAR BREADS, Priest's hosts. Sample box and prices on application. Address CHARLES STOHLMAN, 3001 Liberty street, Erie, Pennsylvania.

PRIEST'S HOSTS: PEOPLE'S PLAIN AND stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee street, Milwaukee, Wis.

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

FOR SALE—MICHIGAN

SUMMER HOME BUILDING SITES, AT Canterbury Park, on Big Star Lake, one of the finest spots in Michigan for resorting. Every attraction. Reasonable rates to Church people. Lots may be bought for cash, or on monthly payment plan. Invest in a lot or two while you can get your pick at pre-war prices, which are bound to advance in the near future. Present price for twenty selected lots \$100 each. Address OWNER-122, care LIVING CHURCH, Milwaukee, Wis.

HOSPITALS—NEW YORK

ST. ANDREW'S REST, WORDCLIFF LAKE, Bergen Co., New Jersey. Under the care of Sisters of St. John Baptist. Open from May to October. For women under 60 years recovering from acute illness and for rest. Terms \$5. Private Rooms \$10 to \$20. Apply to SISTER IN CHARGE.

SCHOOLS FOR NURSES

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

RELIGIOUS

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

AUTOMOBILE LOCKS

A LOCK FOR EVERY CAR—APPROVED by the Underwriters' Laboratories. Saves you 15 per cent. on insurance premium. Absolute protection from theft. Ford \$6.50, Overland "4", Dodge, and Chevrolet "490" \$8.00. All other cars \$15.00. Easily installed. SIMPLEX CORPORATION, 2212 Michigan avenue, Chicago.

MERCHANDISE FOR SALE

FOX TYPEWRITER MODEL NO. 3 (invisible). Little used, guaranteed excellent condition. \$25.00. Address G-207, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

FLORENTINE CHRISTMAS CARDS, \$1.00 and \$1.25 dozen assorted, also madonnas of the great masters. C. ZARA, Box 4243, Germantown, Pa.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago (Five minutes from Loop via Madison St. cars.) Sunday services—7:30, 9:30, and 11.

ST. ANDREW'S CHURCH, BUFFALO

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

CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York. Sunday Services: 8 and 11 A. M., 4 P. M. Week-day Services: 7:30 A. M. Daily.

ST. CHRYSOSTOM'S CHURCH

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

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE CHURCHMEN'S ALLIANCE

OFFICERS.—Clinton Rogers Woodruff, President, 703 North American Building, Philadelphia, Pa.; Chauncey Brewster Tinker, Ph.D., First Vice-President, Yale Station, New Haven, Conn.; the Rev. John Henry Hopkins, D.D., Vice-President, 5550 Blackstone avenue, Chicago, Ill.; the Rev. J. O. S. Huntington, O.H.C., Vice-President, West Park, N. Y.; the Rev. Frank B. Reazor, D.D., Vice-President, West Orange, N. J.; the Rev. Hamilton Schuyler, Vice-President, 121 Academy street, Trenton, N. J.; the Rev. Wm. Harman van Allen, D.D., Vice-President, 28 Brimmer street, Boston, Mass.; Henry D. Pierce, Treasurer, 210 Madison avenue, New York City; Frances Grandin, Secretary, 126 Claremont avenue, New York.

PURPOSE.—"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. 1.* For further particulars address MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

NEW YORK.—The Michaelmas retreat for deaconesses will be held this year in St. Faith's House, West 110th street, near Amsterdam avenue, beginning Tuesday evening, September 28th, and ending Friday morning. Provision has also been made for an extra day's session on Friday morning, afternoon, and evening. The new warden of the New York Training School for Deaconesses, the Rev. Francis Branch Blodgett, will conduct the retreat. The corporate life of the order will be considered at Friday's session. Information regarding registration and expenses may be had from Deaconess Dahlgren or Deaconess Gillespy.

APPEAL

THE CHURCH HOME AT DENVER

During the twenty-six years of the history of the Church Home in Denver, Colo., a great work has been accomplished. First, the task of building and equipping: There are six large buildings for the reception and care of those sick strangers who come to Colorado for tuberculosis; and the beautiful Chapel of Our Merciful Saviour. The means with which these have been built have been given almost entirely by Church men and women. They are all free from debt, and a sufficient maintenance in hand and pledged to keep them in repair. During these years the entire effort has been needed to build and protect. And over 13,000 men and women from almost every part of the world and every city in our country have here received the care and comforts of a real home at the lowest possible cost. During all these years every case that has come to us we have responded to and relieved, in some cases the entire care for years.

Very often are we asked to care for some of our own clergymen, whose health has failed, and because of the life of self-sacrifice have little or no means. And the need at present is great, and the calls are more than we can meet. This effort is to purchase and endow if possible a home where clergy and ordained workers in the Church, even returning missionaries, may find needed care.

To accomplish this is needed an endowment of \$50,000. All we can do is to present this great need, and pray God to impress the privilege upon His own. Certainly it will appeal to those who think, and care for the welfare of the brethren. Such offerings may be sent to the Bishop of the diocese, or directly to the Home, viz.,

THE OAKES HOME ASSOCIATION,
[for the Clergy Endowment Fund]
REV. FREDERICK W. OAKES, Treas.,
Denver, Colo.

I desire to give my hearty approval to this project.

There are too many clergy afflicted with tuberculosis for the diocese of Colorado to attempt to care for them. If the General Church will make it possible in this way we will be glad to do our part.

Faithfully yours,
IRVING P. JOHNSON,
Bishop of Colorado.

BOOKS RECEIVED

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

The Atlantic Monthly Press. Boston, Mass.

The Story of Opal. The Journal of An Understanding Heart. By Opal Whiteley. With Illustrations. \$2.00 net.

Children's Bureau. Washington, D. C.

Illegitimacy Laws of the United States. By Ernst Freund. Issued by the U. S. Department of Labor.

Thomas Y. Crowell Company. New York City.

Toni, The Little Wood-Carver. By Johanna Spyri, Author of "Heldi". Translated by Helen B. Dole. Illustrated in Color by George Carlson.

A Boy in Serbia. By E. C. Davies, Author of "Tales of Serbian Life," etc. Illustrated from Photographs.

Success Fundamentals. (The Marden Inspirational Books.) By Orison Swett Marden, author of "Pushing to the Front," "Peace, Power, and Plenty," "Every Man a King," etc.

Cousin Nancy and the Leas of Clifford. A Story for Girls. By Gene Stone, Author of "Jane and the Owl". Illustrated.

Boys' Book of Sea Fights. Famous Naval Engagements from Drake to Beatty. By Chelsea Curtis Fraser, Author of "Boy's Book of Battles", etc. With Maps by the Author. Illustrated.

A Treasury of Hero Tales. Edited by Alice C. Bryant. Illustrated.

Lothrop, Lee & Shepard Co. Boston, Mass.

Four Girls of Forty Years Ago. By Nina Rhoades. Illustrated by Eleanor R. Weedon. \$1.50 net.

A Prairie-Schooner Princess. By Mary Katherine Maule. Illustrated by Harold Cue. \$1.75 net.

Rainbow Gold. By Millicent Evison. Illustrated by Wilfred I. Duphiney. \$1.75 net.

Dorothy Dainty at Gem Island. (The New "Dorothy Dainty" Book.) By Amy Brooks. With Illustrations by the Author. \$1.35 net.

Public Ownership League of America. Chicago, Ill.

Proceedings of the Public Ownership Conference, 1919. \$1.00 net.

The Macmillan Company. New York City.

Ethics, General and Special. By Owen A. Hill, S. J., Ph.D., lecturer on Psychology, Natural Theology, Ethics and Religion, at Fordham University, New York City.

Theodore Roosevelt. By Edmund Lester Pearson. \$1.75 net. Illustrated.

Charles Scribner's Sons. New York City.

Stephen A. Douglas. By Louis Howland. \$2.00 net.

CATALOGUES

The Susan Fennimore Cooper Foundation. Cooperstown, N. Y.

A Church Vocational School for Boys and Girls. Catalogue 1920-1921.

PAMPHLETS

Churchmen's Alliance. 1126 Claremont avenue, New York City.

Three Addresses, Numbers One to Three. Given in The Church of the Transfiguration; New York City. Lent, 1920. Published by Order of the Transfiguration Branch of the Churchmen's Alliance. Rev. S. C. Hughson, Superior O.H.C.; Rev. Arthur W. Jenks, D.D.; Very Rev. Frank L. Vernon, D.D. Additional single copies of each address can be obtained from the Secretary of the Churchmen's Alliance.

The University of Wisconsin. Madison, Wis. *Course in Journalism, The University of Wisconsin.* 1920-1921.

PAPER COVERED BOOKS

The Faith Press. London, England.

The Morehouse Publishing Co. 1801 Fond du Lac avenue, Milwaukee, Wis. American Agents.

Assyrian Church Customs and the Murder of Mar Shimun. By Surma d'Bait Mar Shimun (Sister of the martyred Patriarch). With Introduction by His Grace the Archbishop of Canterbury, and Glossary by W. A. Wigram, D.D. 80 cts. net.

Glad Tidings Publishing Co. 202 S. Clark street. Chicago, Ill.

The Wonderful Christ. By Rev. Albert Pleasant Robinson, Author of "One Pearl, and Other Sermons". 35 cts. net.

ENGLISH PREACHER TREATS OF FUNDAMENTALS OF CREATION

*Suggesting the Primitive Order —
Others Disagree With Him —
Opinion as to the Ministry of
Women—Church Congress*

The Living Church News Bureau }
London, September 3, 1920 }

WHAT has been flatteringly designated by the daily press as a "courageous" sermon was preached by Canon Barnes, of Westminster, at Cardiff last Sunday, in connection with the visit to that city of the British Association. The former Master of the Temple took for his subject The Christian Revelation and Scientific Progress, and in the course of his address said that, after a period of natural hesitation and deplorable hostility, Christian thinkers now quietly accepted theories of the origin of the earth and of man, due to modern scientific investigation and speculation. They therefore found it necessary to abandon the doctrine of the Fall and arguments deduced from it by theologians from St. Paul onward. There was a strong temptation to allegorize beliefs which it was no longer possible to hold; but, although allegory had its value, it was misused when it obscured the revolutionary consequences of new knowledge. A faith that feared the progress of knowledge anticipated its own dissolution. Yet, while some elements in the Christian tradition were perforce discarded, the essential nature and strength of the Christian Faith had been more clearly disclosed. For Christianity the perfection of Christ's religious teaching dovetailed with singular exactness into the wider scheme of evolution now coming into view. It now seems highly probable that from some fundamental stuff in the universe the electrons arose. From them came matter. From matter life emerged. From life came mind. From mind spiritual consciousness was developed. There was a time when matter, life, mind, the soul of man, were not; but now they are. Each had arisen as part of a vast scheme planned by God. The Christ Spirit within a man, "the quality of deity", as it had been called, separated him from the animals whence he had sprung, just as life separated them from the matter of which they were made. And through the same spirit of Christ men put on immortality, inasmuch as the things that were of God were eternal with God. Thus science describes each process by which man has come into being, and religion offers him guidance towards his spiritual destiny. Evolution described facts; the ultimate meaning of those facts the Christian revelation disclosed.

The substance of Canon Barnes' sermon being reported in the *Times* of Monday last, it brought forth an earnest protest from General Bramwell Booth, head of the Salvation Army. The General remarked that if "Christian thinkers" have really accepted the doctrine that from "probable" stuff the "electrons arose" and from them "matter", and from it "life", and from life "mind", he could only say that whatever qualities may attach to their Christianity their thinking is very poor "stuff" indeed! He concludes his protest thus: "Surely it is an egregiously unhappy coincidence that, at a moment when the Lambeth Conference is asking us all to unite and accept the episcopal authority of the Church of England, one of its prominent men should propound

views which must seem positively revolting to large sections in its own communion, as well as in other Churches. The old view of a certain school of thinkers, that 'every fall is a fall upwards', has long ago gone into the limbo of other exploded tales—but dear Canon Barnes, and his 'probable fundamental stuff', leading to no fall at all, surely 'out-Herods Herod!'"

The *Church Times*, commenting on the sermon, says: "Following the Latitudinarian convention, Canon Barnes would have it appear that he speaks for all Christian thinkers. But that is by no means the case. There are those trained in science, as Sir Bertram Windle and Father Waggett, who find no difficulty in accepting the doctrine of the Fall: there are innumerable Catholic theologians whose acceptance of the main doctrine of evolution has not weakened their hold upon the Catholic Faith."

"Unscientific" is an epithet that would perhaps be more exact than "courageous" to apply to Canon Barnes' address, but it only goes to show how eager some writers in the secular press are to lavish compliments on any Churchman who publicly denounces a doctrine of the Church. The same fulsomeness was exhibited on the occasion of the recent sermon by Archdeacon Charles (another Westminster dignitary, by the way) on Divorce.

THE LAMBETH UTTERANCE ON WOMEN IN THE CHURCH

The report of the Lambeth Conference on The Position of Women in the Councils and Ministrations of the Church does not altogether commend itself, as I hinted in my last letter, to clear-thinking Churchmen. It would almost appear that the subject of Reunion had created such overwhelming interest among the bishops that attention was distracted from this other grave matter. In no other way is the apparent approval of Catholic-minded prelates (with the exception of the Bishop of Zanzibar) to be explained. In the Lambeth resolutions the bishops readily accept the claim that women should be allowed a larger share in the government and work of the Church. Not only do they acknowledge that women should be admitted to all the councils in which the laity have a part, but they also formally approve of the revival of the order of deaconesses, and thus sanction the admission of women to holy orders. It is true that their lordships insist that the diaconate alone is open to women, as "the one and only order of the ministry which has the stamp of Apostolic approval". But it is always the first step which counts, and there are but few who imagine that, if the bishops' recommendations are acted upon, the matter will rest there. A female "priesthood" would certainly be the next demand, as witness some of Miss Maude Royden's recent utterances.

For the changes suggested there is no enthusiasm whatever from the majority of Church people, men or women; and, if they should be adopted, endless controversies and disagreements would be threatened in every parish. It has been frequently pointed out that there already exist many vocations for women in connection with Church work without encroaching on the priestly office. They can still continue to devote themselves to ministering to the sick, and to works of charity in the care of the young, and distressed of all classes. In this respect the Church most gladly and

gratefully acknowledges the great debt it owes to women both in the past and in the present. All are agreed, too, that Churchwomen should be given more power and influence in many ways. They are now confronted by increased opportunities, which for their proper use demand much patience and high resolution, qualities which are combined only when the sense of vocation is controlled by the spirit of discipline and expressed in self-sacrificing service.

PROSPECTS FOR THE CHURCH CONGRESS

It would not be a matter for great wonderment if the Church Congress, to be held at Southend-on-Sea next month, should fall comparatively flat. Following, as it does, so soon after the great Anglo-Catholic Congress, and the Lambeth Conference, it is conceivable that Churchmen feel that they need a longer period for reflection before again engaging in debate. Can the fear of a diminished attendance be the explanation of a notification just issued by the secretary that "membership of the Congress is open to all who are interested in the vital questions affecting the life of the Church and nation to-day, and is not restricted to members of the Church of England"? By the standing rules of the Church Congress it is laid down that none but a member of the Church of England, or a Church in communion with her, may speak at these assemblies. It is, of course, possible that the change in the rules implied by the Secretary's notification has been approved by the necessary two-thirds majority of the standing committee. But, if not, an announcement which transforms the Church Congress into a sort of undenominational assembly of more or less religious persons should be at once repudiated by the Bishop of Chelmsford as president. Otherwise its title is absolutely misleading.

THE CANADIAN CENTENARY FESTIVAL

The Bishop of Oxford has been commissioned by the Archbishops of Canterbury and York to attend the centenary festival of the Church in Western Canada, to be held at Winnipeg during the week of October 10th to 17th, and to present the gift of the Archbishops' Western Canada Fund (amounting to about £37,000) from the Mother Church to the Church in Western Canada at the thanksgiving service on Wednesday, October 13th. Dr. Burge will leave England on September 22nd, and hopes to be back in his diocese the first week in November. The Bishop of Worcester will accompany him.

REMUNERATION TO IRREGULAR CHAPLAINS

A royal warrant just issued revises the remuneration of clergymen who provide religious ministrations to troops of any denomination, or group of denominations who are not under the care of an officer of the Army Chaplains Department, and whose numbers are sufficient to justify recognition. Remuneration will depend upon the number of officers, warrant officers, and men under the clergyman's care. The revised scale authorizes the following weekly rates: For not less than 10 and not more than 25, 6 shillings; over 25 and not over 50, 11 shillings; over 50 and not over 100, £1; over 100 and not over 200, £1:12:6; over 200 and not over 300, £2; over 300, and not over 500, £2:10; over 500, £3.

GEORGE PARSONS.

CHEERFULNESS is always to be supported if a man is out of pain, but Mirth to a prudent man should always be accidental. It should naturally arise out of the occasion, and the occasion seldom be laid for it; for those tempers who want Mirth to be pleased are like the constitutions which flag without the use of brandy.—Steele.

ELABORATE PLANS ARE MADE FOR CANADIAN CENTENNIAL

Of Church Work in the West—Mrs. Barnett's Tour—Anniversary of Old St. Paul's, Halifax

The Living Church News Bureau }
September 17, 1920 }

PLANS for celebration of the one hundredth anniversary of the Church in the Canadian West are rapidly maturing. The official programme, just issued, contains the following features of special interest:

On Sunday, October 10th, opening service of provincial synod at St. John's Pro-Cathedral, Winnipeg, at 11 A. M., with special services in all city churches.

On Monday and Tuesday, 11th and 12th, meetings of the provincial synod.

On Tuesday, 12th, quiet hours, conducted by the Rev. Cyril C. B. Bardsley, honorary secretary C. M. S.; and at 8 P. M., opening service, St. Luke's Church, Stradbroke avenue.

On Wednesday, 13th, quiet hours continued throughout the day at St. Luke's Church. Holy Communion, 8 A. M., celebrant, Bishop Reeve; and at 8 P. M., evening service at Holy Trinity Church, Donald street; preacher, the Bishop of Oxford. Presentation of Archbishops' Western Canada Fund, by the Bishops of Oxford and Worcester.

On Thursday, 14th (date of John West's arrival), celebration of Holy Communion in city churches at 8 A. M.; during the morning and afternoon, visit of delegates to historic churches on the Red River; and supper and social gathering in St. Matthew's school room at 7 P. M. Greetings from the Protestant Episcopal Church of the United States will be presented by Wm. H. Lightner, Esq. Addresses by leading Churchmen.

On Friday, 15th, Holy Communion at All Saints' Church, Broadway, 8 A. M., with an address by the Rev. Dr. Westgate on The Holy Spirit and Missions.

From 10:30 A. M. to 1 P. M., historical review: 1. English societies in the Province of Rupert's Land. Place of meeting, Holy Trinity parish hall; chairman, the Archbishop of Algoma. (1) C. M. S., the Rev. Cyril C. B. Bardsley. (2) S. P. G., the Bishop of Oxford. (3) C. C. C. S., the Rev. Dr. Mullins, S. H. Gladstone, Esq. 2. Canadian Church in Rupert's Land. The Rev. Canon Gould, secretary M. S. C. C.

From 2:30 to 5:30 P. M., historical review (continued): chairman, the Archbishop of Caledonia. 1. The Work of the Woman's Auxiliary in Rupert's Land, Mrs. Code, vice-president of diocesan Woman's Auxiliary. 2. History and Present Status of Church Work among the Native Races in Rupert's Land. Speakers: Archdeacon Mackay, Archdeacon Tims, the Rev. Dr. Peck, and the Bishop of Yukon. 3. Hygienic Conditions among the Indians, Rev. E. Ahenakew.

8 P. M., Pageant of Church History, in convention hall of the board of trade building, Main street. The Pageant of Church History, organized by the Woman's Auxiliary, comprises a series of selected scenes from the history of the Church of England, concluding with the arrival of Rev. John West in Winnipeg, and aims at showing how the expansion of the Church in Western Canada is linked up with the history of the Church at large. A missionary loan exhibition, organized by the Woman's Auxiliary, will be

open to the public during the entire week at the art gallery.

And on Saturday, 16th, 3 P. M. and 8 P. M., Pageant of Church History.

On Sunday, 17th, Holy Communion in all churches at 8 A. M.; and at 11 A. M. and 7 P. M. thanksgiving services will be held in all churches, with sermons by visiting bishops and clergy. A Sunday school service will be held at 3 P. M., for children from all city Sunday schools in St. Matthew's Church. At 3:15 P. M., a public service will be held in the board of trade building. Addresses by the Bishop of Worcester and the Rev. Dr. Cody.

The following week the annual meetings of the M. S. C. C., the General Board of Religious Education, the Council for Social Service, the Dominion Woman's Auxiliary, and the executive council of the General Synod will take place, concluding with a meeting of the House of Bishops.

The Queen and Mrs. Barnett's Canadian Tour

Mrs. Henrietta Octavia Barnett (widow of Canon Barnett), the great English authority on housing, and Dr. Helen Boyle, a medical expert of high standing on the treatment of mental diseases, especially in their relations to social problems, have arrived in Canada on a lecturing tour. Mrs. Barnett lectured last evening in Montreal under the auspices of the Social Workers' Club on The Nature of a Home. Mrs. Barnett has received a letter from the Countess of Minto, writing on behalf of the Queen, stating that the latter "is much interested in your lecturing tour in Canada and wishes it every success. As you know, the Queen takes a personal interest in the housing question, and hopes that the beautiful homes for all classes which you have inaugurated so successfully in the Hampstead Garden suburb may be adopted with great success in Canada."

170th Anniversary of St. Paul's, Halifax

Last Sunday St. Paul's Church, Halifax, celebrated the 170th anniversary of the opening of the church for public worship. On the second of September, 1750, St. Paul's, although not completed, was used for divine service. It was then one of the largest and finest public buildings in America. It is to-day the oldest building in Halifax, and the oldest non-Roman church in the Dominion. Two Sundays will be taken to celebrate fitly so interesting an event.

On Sunday morning the Rt. Rev. David Williams, Bishop of Huron, who is on his way home from the Lambeth Conference, was the special preacher. The Archbishop of Nova Scotia preaches next Sunday. Archdeacon Armitage, the rector, is giving a course of historical sermons, dealing with the place of St. Paul's in the religious life of the community.

Continuation of the Forward Movement in the Diocese of Huron

In all the Canadian dioceses plans are being matured for important follow-up work along the lines of the Anglican Forward Movement.

The most advanced plans reported up to the present seem to be in the diocese of Huron. The synod of Huron last spring appointed a committee on the continuation work. This committee has met and appointed four sub-committees, as follows:

1. A sub-committee on a Mission to the Clergy. The diocese has been divided into five districts and a mission will be held in

each district. Bishop Doull, Bishop Bidwell, Dean Owen, and Professor McIntyre are to be the missionaries.

2. A sub-committee on the Increase of Prayer Life. This committee has made the following recommendations: (a) That each clergyman during the next three months especially bring the subject of the importance of prayer before his parishioners in various ways. (b) That a full pastoral visitation of each parish be made with a view to promoting prayer. (c) The adoption and use in every home of the new A. F. M. Prayer Manual, or the use of the forms for family prayer published in the revised Canadian Prayer Book.

3. A sub-committee on the Recruiting Campaign for more men for the ministry, more children for the Sunday school, and more members for the Church. The recommendations of this committee will be forthcoming in a few days.

4. A sub-committee on the General Mission in Advent for the deepening of the spiritual life, with particular reference to the lessons and ideals to be gathered from the experience of the war. This committee recommends that mission services be conducted for eight days in each parish in the diocese, between November 14th and December 12th.

Proposal to Complete the Cathedral at St. John's, Newfoundland

All who have seen the beautiful cathedral by Sir Gilbert Scott at St. John's, Newfoundland, often spoken of as the finest piece of Gothic architecture on this side of the Atlantic, will be pleased to learn that plans are under way for its completion.

The committee appointed by the Lord Bishop of Newfoundland to consider the preliminary work on the tower and spire of the Church of England Cathedral met recently at the Synod Hall, St. John's, to hear the report of and see the sketch prepared by Mr. G. Gilbert Scott, A.R.A. Mr. Scott, having made a careful examination of the foundations and superstructure of the edifice, has prepared a design in accordance with what he considers the building capable of standing and in keeping with the present work. The design calls for a square tower, surmounted by an octagonal spire, cased with copper. The total height will be about 200 feet from the ground. The architect claims this design will create the most prominent feature in the general view of the city. The whole project will be dealt with by the synod, which meets about the middle of next month.

Miscellaneous Items of Church News

The Rt. Rev. J. C. Roper, Bishop of Ottawa, on his return from England, received a tangible token of appreciation in the form of a substantial cheque, subscribed for throughout the diocese, the amount of which will cover the Bishop's expenses at the Lambeth Conference.

Canon Hind, recently rector of Shelburne, N. S., has returned to his old position as assistant priest at All Saints' Cathedral, Halifax.

The spire of Christ Church, Gananoque, was struck by lightning Sunday afternoon last, two-thirds of the wood sheeting on one side being torn off. The electric fuses in the church were burnt out, and it was not possible to hold evening service.

Miss Charles, field secretary of the Girls' Friendly Society, has found it necessary to retire on account of ill health. She has been succeeded by Miss Vera Martin, a granddaughter of the late Archbishop Hamilton, of Ottawa.

Dean Owen, of Hamilton, Ont., is to take the quiet hours in the Founders' Chapel at

the Wycliffe College Alumni Conference, September 22nd to 24th. Dean Tucker and the Rev. J. E. Elliott are luncheon speakers. Canon Howitt, Rev. R. N. Millman, Messrs. J. Edmund Jones, and William Gibson, a labour representative, are to speak.

Last Sunday Bishop Reeve dedicated a handsome oak chancel screen at St. Ste

phen's, Toronto, in memory of Canon Broughall, for fifty years rector of that church.

The Rev. Dr. Jones, rector of St. Thomas', St. John's, Newfoundland, has returned after an absence of three months, the greater part of which was spent in England, where the doctor was taking a special course of study.

standing why they give, and of being willing to give because they understand.

"The fourth is the need for vision. The Church of Christ is not a disjointed body, each member ineffectively pursuing its own path. It is a great and corporate whole. To strengthen that whole body is our purpose. We must visualize it as a supreme and perfect Power, moving inevitably to the goal of Christ.

"All private interests should give place to this magnificent corporate endeavor. The Church in the nation looks to this great diocese for leadership—and the Church in the nation will not be disappointed."

The Bishop has appointed the Rev. Canon N. Adye Prichard executive secretary of the Campaign in the diocese, and Canon Prichard has accepted. He is giving, the Bishop states, "a sustained enthusiasm, a clear vision, a maturity of judgment, and such an amount of time and interest as are beyond praise."

Friday, September 17th, was the first anniversary of the election of the Bishop of New York. Dr. Burch spent the day quietly doing desk work and other routine duties, and receiving the congratulations of friends.

THE PILGRIM TERCENTENARY

Announcement was made this week that the Sulgrave Institution, having charge of the tercentenary celebration of the landing of the Pilgrims, will attend a festival service in St. Paul's Chapel on Sunday, September 26th. This will be the opening event on the long programme for the four days—26th, 27th, 28th, and 29th. British, Canadian, and Holland delegations displaying flags will be present at the church service.

It is peculiarly fitting that the New York celebration should begin in historic St. Paul's, the oldest ecclesiastical edifice on Manhattan Island, being 154 years old.

CATHEDRAL TRUSTEES AUTHORIZE BUILDING

An important and special meeting of the trustees of the Cathedral of St. John the Divine was held on Wednesday the 15th, Bishop Burch presiding. The board placed the contract for stone from the Mohegan quarries for the building of the walls of the nave of the Cathedral. Work by the masons will start next spring and will continue until the building fund is exhausted.

There was a very large attendance at the meeting and much interest was manifested.

RETIREMENT OF ITALIAN PRIEST

The Rev. Sisto J. Noce, vicar of the Church of San Salvatore, of the New York Protestant Episcopal City Mission Society, has retired after eleven years, owing to ill health. On September 10th, at a farewell reception in the parish house, he was presented with a large silver loving cup by the congregation. The large number present was in itself a tribute to Mr. Noce's work, but especially in view of the fact that they were capable, successful young Italians of the second generation, whose faces show what the parish has done for over forty years, and who are a fine promise of its stability. Members of the parish, practically all professional musicians, furnished a delightful musical programme. Mr. Noce spoke of his deep affection for the parish, and his sorrow at leaving. The Rev. L. Ernest Sunderland, superintendent of the City Mission Society, expressed admiration of Mr. Noce, and gratitude for his fine loyalty. He then introduced the new vicar, the Rev. Enrico Chiera, who also said a few words of greeting.

On Sunday, September 12th, the Rev. Sisto J. Noce celebrated the Holy Communion for the last time as vicar. At that time the Rev. Mr. Sunderland presented the Rev. Enrico Chiera to the congregation.

CHURCH CLERGY MINISTER TO WALL STREET'S WOUNDED

After Explosion of Last Thursday—Trinity Church Not Damaged—Bishop Burch on Campaign Requirements

New York Office of The Living Church
11 West 45th Street
New York, September 20, 1920

THE dastardly killing and wounding of peaceful and industrious men, women, boys, and girls by the discharge of high explosives at noon on Thursday in Wall street has been uppermost in the minds of our good citizens and city, state, and federal officials. Strong expressions of protest and righteous indignation are heard on every side. As in similar catastrophes the great tender heart of humanity was immediately and amply manifested.

At the present writing the casualties reported are: Deaths from the disaster, 33; wounded remaining in hospitals, 53. Besides these several hundred victims suffering from major and minor wounds were removed to their homes after receiving first aid treatment.

At the moment of the explosion noon-day services were about to begin in old Trinity at the head of Wall street, and in St. Paul's Chapel of the same parish at Broadway and Fulton street. In a short time five clergymen stationed at these churches were on their way to the Broad street Hospital to minister to the dying and the victims most seriously injured. Heart-rending tales are told of the sights in the overcrowded hospital wards and halls. Having done what they could, these clergy went to the Volunteer Hospital to care for the patients admitted there soon after the explosion. The Rev. Dr. Joseph P. McComas, the Rev. George B. Cox, the Rev. Charles A. L. Stromborn, the Rev. Henry P. Veazie, and Chaplain Edmund B. Smith, U. S. A., Governor's Island, did immediate and comforting work at the hospitals. The members of Trinity's clergy staff continued their gracious work for the sufferers and their relatives and friends on subsequent days.

Our clergy bear witness to the Christian brotherliness and sympathetic interest of the priests sent from a neighboring Roman Catholic parish.

We are glad to say that the published reports of damage to the fabric of old Trinity were unfounded. No windows in the great and beloved church were broken or other damage done by the powerful and far-reaching blast.

OPENING OF GREER HOUSE

Greer House, 121-123 East Twenty-eighth street, has been opened by the Churchwomen's League for Patriotic Service. This house—headquarters for the Greer Club—has rooms for about forty-five young women, students, members of the Church, who have been enrolled as members of the club. Nominal dues are required from resi-

dent and non-resident members. Room rent is moderate and it is hoped that good meals may be provided at the lowest rate possible. The house is not open to the public. The director is Miss Antoinette Greeley, and the house-manager is Mrs. Charles McEwen.

BISHOP ADDRESSES HIS CLERGY

Bishop Burch has sent a letter to the parochial clergy in which he says:

"Returning from the Lambeth Conference with a new and, I trust, a larger outlook on the problems challenging the Christian Church, with new enthusiasm and a spirit of deeper consecration with which to face and grapple with our common obligations as Churchmen, my first word to you my brothers is not so much of the fine spirit and really remarkable accomplishment of the Lambeth Conference as of the supreme duty at our doors, the fulfilment of which shall fit us as individuals, as parishes and as a diocese, to meet the first call to the first and paramount obligation of the hour.

"It might seem to be a work of supererogation for me to bring before you at this date the claim and the opportunity of the Nation-wide Campaign. That claim and that opportunity are, I believe, understood and welcomed by all. At the same time there are one or two practical details which require constant emphasis in order that the work of the Campaign this winter—the most important corporate work that lies before the diocese—may be happily and successfully consummated.

"The first is the need for organization. The diocesan committee has perfected a comprehensive plan calling for conferences and meetings during the weeks of intensive preparation before the day of the canvass. Their literature is ready for distribution, covering the whole field; their survey is concise and reasonable. All the parishes are asked to do is, under the inspired leadership of the rector, so to organize each guild, each club, each association, that they may bear their full share of the nation-wide responsibility. The experience of last year has shown that, in every parish or mission in which the programme of the Campaign was faithfully carried out, the result for good was surpassing.

"The second is the need for coördination. The central office is at the Synod House. The executive secretary or his assistants are always there to give such advice and help as they can. They urge you to make use of them—to come to them and talk things over, to make suggestions to them, to bring difficulties before them. Common council will lead to unity of action and that will spell success.

"The third is the need for prayerful study of the Campaign. Each one should approve for himself the excellence of the cause. We are asked to unify the financial accounts of the whole Church, to proceed along an acceptable and business-like course. The suggested budgets and estimates will commend themselves to your reason; and your people will gain the inestimable benefit of under-

BISHOP LAWRENCE WRITES IMPRESSIONS OF LAMBETH

Believes Reunion Has Been Hastened—Statistician Says That "Religion" Must Catch Up With Industry

The Living Church News Bureau }
Boston, September 20, 1920 }

BISHOP LAWRENCE, in last Saturday's *Transcript*, wrote almost a full page report of the Lambeth Conference. His detailed personal impressions and interpretation raise anew in my mind the problem of real publicity for the Church. One sort of publicity, which perhaps is necessary but in the long run is certainly something between a hindrance and a help, is propaganda for some immediate purpose. The other sort is that which at all times takes the public into its confidence. I have never heard Bishop Lawrence express his theory of publicity: his invariable practice speaks for itself. He has time—I mean that he takes time—to give to the press any information he has which the press considers of interest. And he does not tell representatives of the press, what one of the bishops at Detroit told me when I asked him to write a paragraph for THE LIVING CHURCH, that he was too rushed. (I was not impressed that this bishop was so busy!) Bishop Lawrence takes time.

Some of his impressions of the Lambeth Conference are as follows:

"There were two hundred and fifty-two bishops at the conference, including about fifty of the one hundred and twenty-five of our Church. They are of course picked men of devotion and force, men of education and refinement, almost all of them of English stock. Two black bishops from Africa were there, and one Indian from India. The names of the countries from which many of them came were bewildering. For instance, who can tell me where the following came from? The Bishops of Kyushu, Waiapu, Willochra, Cheliang, Gippsland, Tinnevely, Lagos, Kalgoolie? These are only a fraction of what were to me unknown countries. These men work in London and New York, up the African and Chinese rivers, through the Australian bush, under the sun of the tropics, and in the Antarctic. They walk hundreds of miles through forests and morasses, or sail in the southern seas from island to island. Much of the old-fashioned romance of missionary work has gone, but a good deal of the hardship is still there; and as civilization with its opportunities and its evils spreads throughout the world high ability and character are more than ever needed to move and lead the people toward higher ideals, Christian faith and character. There were men there who had done noble service in the war, and statesmen of national influence.

"Few hosts and hostesses are equal to the present Archbishop and Mrs. Davidson. One feels the personal touch and friendship as soon as he enters the gate of the palace. Before the conference ended, practically each and all of the bishops with their wives passed two nights in the palace and were recognized by face and name by the Archbishop. Mrs. Davidson, who was the daughter of Archbishop Tait, who was the Bishop of London at the time of the first Conference, over fifty years ago, was then a girl in Fulham Palace, London. Hence she has personally known the Lambeth Conference longer than any bishop, and when at the

close of the Conference the members presented a gift to both Archbishop and Mrs. Davidson, she responded with a delightful speech.

"As a token of her personal touch and interest in her guests, I may take the liberty of mentioning this little instance. Knowing that I had been ill, she sought me out after every lunch, saying, 'Come with me—you must, and compelled me to lie down on the sofa in her boudoir, locking me in until the hour of session came, when she let me out. This she did also in other rooms for two other bishops who had undergone operations.

The one feature most marked was the spirit of the whole conference. Here were two hundred and fifty men of strong and deep convictions, differing sharply at many points. There was, however, never a moment when it was not the purpose and act of everyone to meet the other with the utmost consideration and understanding. As a type of this spirit it was most interesting to note how men at the two extreme wings would concede all that they could conscientiously in order to come together; and there were several times when the Bishop of Zanzibar, who had protested against the consecration of Bishop Henson of Hereford as a heretic, joined with Bishop Henson in so adjusting the phraseology of resolutions that they as well as the Conference could all support them.

"I must say that my interest in active efforts for the organic union of the Churches has not been keen, for it has seemed to me that we all need the deeper religious, moral, and social experience, lasting it may be for years or generations, before we shall have reached a point where any appreciable organic union can take form. There has always seemed to me danger in forcing the diplomatic or mechanical side of Christian unity; and the experience of the last few centuries has shown how the members of Christian Churches and even the Churches themselves may unconsciously melt together into a common spirit and purpose.

"I now have to say that the spirit of this committee and of the Conference and the message which has gone out to the Churches must, it seems to me, make a fresh, suggestive, and really great contribution towards the reunion of the Churches—not that it is to come in our day; but this appeal, sifting down into the hearts and intelligence of all Christian people, must have its effect in giving to all a larger conception than that which we have had before of the reunion of the Churches and a greater hope of its final consummation.

"To put this in concrete form—the Archbishop of York said informally, 'I was born, brought up, and baptized in the Presbyterian Church of Scotland. I was received into the Episcopal Church and am now an Archbishop. I should esteem it a privilege and an added consecration and of course no repudiation of my orders if our relations with the Presbyterian Church were such that I could now receive such ordination or commission from the Church of my fathers as would enable me to minister in the Presbyterian Church and to administer the Lord's Supper to its people; and I should feel that no Presbyterian minister would repudiate his ministry if he should receive ordination at my hands and while still remaining a minister of the Presbyterian Church be able to administer the Lord's Supper in the Church of England.'"

NOT UNTIL "RELIGION" CATCHES UP

Roger W. Babson, statistician, speaking before the late Wellesley conference of business men, declared that the labor problem cannot be successfully solved until religion "catches up" with industry. "We have labor troubles," said he, "because we are 400 years behind in the application of the fundamentals of prosperity as they are expressed in the Ten Commandments. We preach loud enough, but we practise lightly.

"Our whole business world is built on credit," he continued. "Credit in turn is based on integrity, and integrity in turn is a product of religion, and without it our whole business world would topple and we would revert to semi-barbarism.

"We have in the Churches of America a control of our business, financial, and industrial world. Most of the problems which confront us to-day would fade into nothing if we but applied and practised the simple principles set forth in the Bible. We must have less legislation and more religion."

SUMMER WORK

Owing to the increased cost of everything and the necessary expense of a new roof for the Mothers' Rest at Revere the Episcopal City Mission was obliged to curtail the session of its summer schools, of which it maintained seven during July and part of August. These schools were in the more congested sections of the city, as well as in East Boston and South Boston. They were filled daily by the little ones, who enjoyed every minute of the work and play, judiciously mingled. At the parish rooms of St. Francis of Assisi, on Salem street, "Little Mary", of five months, was a regular attendant, in charge of her "little mother", who was as proud of her as any own mother could be. These tots cannot well be cared for at the public playgrounds. At the Mothers' Rest twenty-five mothers, each of whom might bring two children and remain for two weeks, have filled the house in relays all summer long. In the camps adjoining, as many boys and girls, each in charge of counsellors, have enjoyed the delights of the beach for a week or two, each group. The summer work was never more satisfactory.

IN MEMORY OF THIRTY-TWO RECTORS

An oak tablet, bearing the names of thirty-one men who have served as rectors of St. Michael's Church, Marblehead, beginning with William Shaw, who came from England in 1715, was dedicated at the church on September 5th. Above are the words: "They rest from their labors," and beneath the names: "In memory of past rectors." A separate tablet of similar design is to have the name of the present rector, the Rev. Lyman Rollins.

RALPH M. HARPER.

THE NEW CAMPAIGN PAGEANT

THE COMMISSION on Church Pageantry and Drama, Department of Religious Education, announces that the prize offered in the pageant contest on behalf of the Nationwide Campaign goes to Mrs. Marie E. J. Hobart of Trinity Chapel, Trinity parish, New York City.

Fifty-six original manuscripts were sent in from seventeen different states. The names of all contestants were enclosed in sealed envelopes accompanying the manuscripts, and the manuscripts were judged by number and not by name.

The prize pageant, *Advance the Line*, will be ready for sale and distribution early in October and orders should be sent to the Nationwide Campaign Headquarters, 281 Fourth avenue, New York City, as early as possible. The price is 25 cents a copy or 10 copies for \$2.00.

DR. JEFFERYS REVIEWS YEAR IN PHILADELPHIA CITY MISSION

Prohibition, Lessening Field, Opens Out Intensive Work—News- paper Comment on Utterances of Lambeth Conference

The Living Church News Bureau }
Philadelphia, September 20, 1920 }

WHY We Still Need a City Mission is the subject of a statement issued by Dr. William H. Jefferys, superintendent of the City Mission of the Church. "While the sum total of work done by the City Mission is quite up to the average this year, it will be observed that there has been a considerable diminution, quite 50%, in the number of families dependent on her for charitable relief," says Dr. Jefferys. "No doubt this is the common experience of all the relief societies—we are not speaking for them, though, but for ourselves. The reasons for the above are self-evident; the effect of prohibition is largely responsible and would be far more largely so, if prohibition were caused to prohibit. Whatever may be said, however, of the failure of the Federal authorities to act with sufficient vigor, and we must allow that they have not done so, there is no question but what it is a great deal harder to get a drink, than it used to be, even in Philadelphia. There is a lot talked about the amount sold in saloons, and no doubt it is a fact that a great deal is sold in saloons, but we know there is none sold in the clubs, and very little in the hotels and, probably, a corresponding, though not so adequate, very little in the saloons. At any rate, the effect upon poverty and crime has been very marked. Our penal institutions have felt the benefit, and may we not say that the City Mission has also been benefited?"

"Then, in spite of the high cost of living, wages have been largely advanced and, what is still more to the point, there has been work for almost everyone. There remain, however, the 50% which, in a sense we may call the poor, that are always going to be with us, though there is no reason why there should not be very much less of them some day: the chronically incompetent and the economically handicapped. There are certain families who never can support themselves, have no ideas of thrift, are mentally deficient; then there are those whose wage-earner has been removed by sickness or death, or otherwise removed him or herself: a widow, a deserted wife, a family with father consumptive—mother—it is about equally tragic in its results; the aged and the infirm. However the outlook may be encouraging at the present time, it is the purpose of the City Mission to hold its organization always elastic, because times do change and some of our most prosperous terms of years have been succeeded by great depressions, and no matter what the decrease in general family case-work may be apparent, there always remains the City Mission's special field and interest in the follow-up work of our two great institutions: our Hospital for Consumptives at Chestnut Hill, and our Home for Convalescent Women at Oakbourne, Pa. The relief department of the City Mission has, among other interests, a follow-up social service department of these two institutions which affords her a wide and pressing field of activity and has developed what almost might be termed a specialty in emplacement of convalescents and consumptives, and the

watchful care over their homes and their reestablishment in them. I think that, as time goes on, this special function of the City Mission will be more and more recognized and her usefulness therein made evident.

"The winter's work is already opening up auspiciously and very fascinatingly; the staff is refreshed by its vacation, full of enthusiasm, and with a deep sense of its unity and responsibility, and with a determination to perform—as adequately as may be—the precious work entrusted to it by the diocese which has commissioned her."

NEWSPAPER COMMENT ON LAMBETH UTTERANCE

Philadelphia newspapers have devoted much space to the Lambeth Appeal for Church Unity and the Encyclical. The *Public Ledger* gave almost a page to the Encyclical. The *North American*, in a quarter page editorial entitled A New Call to Church Unity, says:

"The Lambeth Conference is an assemblage of the bishops of the Anglican Communion, which has met from time to time in London since 1867. Its deliberations always are held in private, and its public utterances never have failed to receive world-wide attention.

"Naturally, the matter of a reunited Christendom has held a prominent place in these conferences, notably during the past thirty-five years, when this subject has been more generally discussed than ever before. Its suggestions thereon never have failed to precipitate widespread discussion in the religious press, and in the governing bodies of the various communions concerned with its appeals.

"It remains to be seen, of course, how this appeal will be received, but the substance of the document in full is such that none can doubt the sincerity and earnestness behind it.

"This notable delivery is based on the acknowledgment that 'all these who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity', share membership in the universal Church of Christ. The preface continues, 'We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the division of Christian people and are inspired by the vision and hope of a visible unity of the whole Church.'

"Noting the fact that such united fellowship is not visible in the world to-day, these leaders of one of the great Protestant bodies preface their appeal for such unity with merited praise for 'the great non-episcopal communions, standing for rich elements of truth, liberty, and life, which might otherwise have been obscured or neglected.'

"In view of the tenacity with which the Anglican Communion hitherto has clung to certain of its demands, notably recognition of the historic episcopate—which in the present appeal is not included among the basic proposals, but emphasized as the one means of providing a ministry possessing the authority of the whole body—it is evident that a new spirit prevails in this quarter.

"Whether or not the change is sufficient to prompt a like measure of sacrifice on the part of other leading religious organizations remains to be seen. But no one acquainted with the past position of the Anglican Church can fail to find in its present atti-

tude, as expressed through this appeal, a new note of hope for a reunited Christendom."

IN THE CHAPEL OF THE MEDIATOR

Seven new stained glass windows for the chancel of the Chapel of the Mediator, Fifty-first and Spruce streets, are nearing completion by Nicola D'Ascenzo. The present large window in the sanctuary, now to be moved to the opposite end of the edifice behind the baptismal font, is regarded as one of the most impressive of its kind in the city, but the new one, experts say, is one of the most imposing yet installed in a Philadelphia church.

At present workmen are installing the new reedos of carved limestone which will complete the chancel.

The consecration will take place when all is completed.

REMOVAL OF DIOCESAN WORKROOM

The Diocesan Workroom has been opened in the Inasmuch Mission, Locust street near Tenth, where the activities of the women of the diocese will be continued this fall and winter. The workroom was removed from the parish house of St. Mark's Church, Sixteenth and Locust streets.

CALVARY CHURCH, GERMANTOWN

The Rev. Franklin Smedley Moore, rector of Calvary Church, Germantown, went to England early in the summer, and while living in London underwent a surgical operation. As his doctors have advised him to pass the winter in a warm climate, he has forwarded his resignation to the vestry, and has gone to British Guiana, South America, where he formerly resided. He will remain there until his health is restored.

In 1912 Mr. Moore was called to Calvary Church as assistant to the Rev. J. Clayton Mitchell, and became rector when Mr. Mitchell resigned five years ago. Before coming to Germantown he was chaplain at Kenyon College.

The Rev. Dr. J. DeWolf Perry, rector emeritus, and the Rev. Theodore J. M. Van Deyne will conduct the work of the parish until another rector is chosen.

JAMES M. BENNETT.

DEATH OF REV. J. M. NEIFERT

DETAILS have just reached this office of the death of the Rev. J. Martyn Neifert, priest of the diocese of Maine, in the city of Los Angeles on July 26th. The Rev. Mr. Neifert had been in ill health for some time, and had left the East for Arizona. Failing to be benefited he moved to Los Angeles in the spring. He was later taken to the Good Samaritan Hospital, where he passed away on the date mentioned, at the age of 58.

Mr. Neifert was graduated from St. Stephen's College in 1892, and from the General Theological Seminary in 1896. In the latter year he was ordained deacon by the Rt. Rev. H. C. Potter, D.D., and priest by the same Bishop in 1897. After spending two years as curate of the Church of Zion and St. Timothy, New York City, he became rector of St. Paul's Church, Newark. In 1906 he was appointed chaplain of the National Soldiers' Home at Hampton, Va. He later served as curate at St. Mark's-in-the-Bouwerie, New York City, his last charge being that of St. John's Church, Presque Isle, Maine.

The funeral was held at St. Paul's Pro-Cathedral, Los Angeles, on July 29th, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the diocese, officiating, assisted by the Ven. Thomas C. Marshall and the Rev. C. H. Boddington. Six priests acted as pall-bearers. Interment was at Hollywood cemetery, where the committal was read by the Rev. Francis L. Coyle.

WEEK-DAY RELIGIOUS WORK IN CHICAGO'S SCHOOL SYSTEM

Now Spreads to Oak Park — St. Alban's May Become Diocesan School — At the Cathedral

The Living Church News Bureau
Chicago, September 20, 1920

OAK Park is the latest of our communities in which the members of the various churches and congregations have united in a plan for compulsory week-day religious education of the children. The plan which is being worked with such marked success in Gary, Ind., and in Evans-ton, Batavia, and Geneva, in this diocese, is being adopted with some modifications in Oak Park. A beginning is being made with the fifth, sixth, and seventh grades of the public schools.

Speaking of the progress of the new plan in Grace Church, Oak Park, the Rev. G. A. Rae, the assistant there, says:

"Five years ago and more there began in this parish an agitation for religious instruction as a part of the curriculum of the public schools, an ideal looked upon in some quarters as anathema. But the world moves, and now at last the vision seems about to be realized with the coöperation of most of the religious bodies in the village. On or about the first of October, the village schools will have the scheme in going order, two hours a week being given to the subject, and various parish houses being used as places for teaching.

"Attendance will be optional in the sense that the parent's consent will be necessary to make it obligatory. That consent given, the subject will be on the same plane as any other study, credits being given and required, and presumably it will come to have the same importance in the mind of the pupil. It is just here that religious instruction on Sundays has failed practically everywhere. The development of the ideal, for the matter is as yet only in the early stages, will, it is hoped, furnish the child with the conviction that character is quite as essential as the arithmetic which is necessary to count money. It will help if parents see it first."

ST. ALBAN'S SCHOOL

St. Alban's School, Sycamore, began its thirty-first year on September 16th, with conditions most favorable and enrolment already very near the maximum.

St. Alban's School was founded in 1889 in Knoxville, Illinois, by the Rev. Charles W. Leffingwell, D.D., and for some years was under his immediate supervision. In 1913 the school was reorganized by the Rev. Llewellyn B. Hastings, the present rector, and in the summer of 1919 was moved to Sycamore, after arrangements for a lease of the grounds and buildings of Waterman Hall were completed. The newer property was much more commodious and more modern than the old home.

St. Alban's is, most emphatically, a Church school, but not a military school; in this it differs from most preparatory schools of the middle West. The scholastic standing is of the highest. All masters are college graduates, and the passing of the college entrance board examinations is required before a diploma is granted.

The school is applying to the Bishop and Council to be rated as a diocesan school, and it is expected that this petition will soon be granted. The secretary of state at Springfield has recently approved of the

organization as a corporation. Of the board of trustees Bishop Anderson is president; Dr. Norman O. Hutton, vice-president, and Frank W. McDonald, St. Alban's '17, secretary.

AT THE CATHEDRAL

The Rev. C. L. Street, priest in charge of the Cathedral, speaks optimistically of the prospects there for the opening year.

The Cathedral starts with every prospect of one of the best years in its history. The congregation has made a fine record during the year past. The Cathedral was one of the first churches to report its quota for the Nation-wide Campaign pledged. The first payment on Campaign account to the diocesan treasurer came from the Cathedral. A number of improvements have been made. The chapel has been redecorated, and the clergy house has been cleaned and re-papered almost throughout. The guilds and societies have been carried on faithfully and attendance at the services shows that the spiritual life has not been neglected.

H. B. GWYN.

BISHOP TUCKER'S DAY AMONG LEPERS

FEW PEOPLE realize that the Church in the diocese of Tokyo, Japan, has an important and merciful work among the lepers. It is located in the mountain village about two hundred miles northwest of Tokyo in a decidedly inaccessible section. Bishop Tucker of Kyoto, who has been taking some visitations in Tokyo during the absence of Bishop McKim at the Lambeth Conference, writes:

"Last Sunday I had a most interesting day's work among the lepers of Kusatsu. Kusatsu is a village beautifully situated in a mountain range west of Karuizawa. It has a large number of hot springs which are supposed to be very beneficial for all skin troubles. One section of the village is given up to a leper colony of some four or five hundred lepers. We have had work among them for a considerable time, but some four years ago an English lady, Miss Cornwall Legh, decided to settle down in Kusatsu in order to devote herself to these lepers. She bought a piece of land adjoining the colony on which she has built a dispensary, a woman's home, a church and parish house, with a small dwelling for herself at the top of the hill overlooking the village. She has two young Japanese women assisting her, one of whom is a doctor. They literally live with the lepers, nursing them and ministering to them in every possible way. It is one of the most heroic things that I have ever heard of, for not only is the nervous strain of constant contact with this awful affliction terrible, but the continuous handling of the patients and long visits in their unsanitary homes expose them to real danger of contracting the disease. They appear perfectly unconscious of doing anything out of the way and associate with the lepers as if they were just normal people.

"Miss Legh is a woman of deep piety and missionary zeal. The religious results of her work are remarkable. I have never seen elsewhere such evidences of the happiness produced by Christianity as the expression that would come over some poor dying leper's face as she would kneel by his side and pray. It is impossible to describe the terrible results of this disease on the appearance of those who are afflicted. I have

of course seen many individual lepers before, but to see a whole colony of them, or a church crowded with them, produces an unforgettable impression upon one.

"We had a very busy Sunday, beginning with a Communion service at 5:30, at which some fifty lepers were present. After breakfast I went with Miss Legh to the homes of those who were too sick to come out, baptizing, confirming, and administering the Communion to a large number. At 10, we had the morning service. It was pitiable to see them coming to the Church, some so lame that they had to crawl along and a large number totally blind. At this service, I baptized about twelve. At two, all who could walk formed a procession and we marched out to the cemetery to consecrate it. We have no service for that purpose in the Japanese Prayer Book, but I extemporized one, as it was impossible to refuse the eagerness of these poor people in wishing to be buried in consecrated ground. We spent the rest of the afternoon in private confirmations, and at night I confirmed thirty-two at the public service. The church was jammed with one of the most enthusiastic congregations I ever saw.

"I don't think that I ever did a fuller day's work, but it was a real privilege to help Miss Legh. I am sure that if people could know how she lives all alone in that isolated village, working from morning to night among the lepers, they would all wish to help her."

A CHRISTIAN DICTATOR IN CHINA

CHANGDEH, Hunan, China, the city of "Perpetual Virtue", has the only Christian government in China. Two years ago the only Christian general in the Chinese army became dictator over this large section, with its six or eight millions.

The general's 16th mixed brigade is now nearly half Christian. Over 4,000 men have been baptized. Every passing evangelist helps. Last spring one of our Chinese clergy had a Bible class of about one hundred officers, meeting five hours a day, always alert, for a close-packed programme of several days religious instruction. Each man got fifteen hours systematic teaching in three days. These men in turn instruct their men. At another time a picked team of seven of our most capable Chinese clergy held a concentrated campaign of ten days among these men. As a result a new type of evangelism was started in China, group evangelism, the picked team working as a unit. This team covered the whole of the command of 9,000 men in a period of only ten days.

While the soldiers in other places are the terror of the people, the soldiers of Gen. Feng are their friends, and the custodians of law and order. Unlike other Chinese soldiers, Gen. Feng's men only appear on the streets when they are on business. For their time off duty they are organized as a great industrial school. The eight departments of the work-shops employ hundreds of men. No man is discharged from this brigade until he can support himself by an honest trade. The men themselves use the products of their shops, the soap and towels, the socks and uniforms, the cane chairs, the printed matter.

As we went through the printing department, there were, besides military orders, certificates of baptism by the hundred. There was also just being completed an illustrated book, a memorial of the late Dr. Logan. In the autumn of 1919, Gen. Feng had sent for Dr. Logan to attend a relative, a discharged colonel, who was insane. The insane man shot and killed the doctor, who for over twenty years had done pioneer

service in the Presbyterian Hospital at Changdeh. This seemed terrible enough to the Chinese. Not long ago the killing of two German missionaries gave Germany her pretext for taking Tsingtao. The killing of a foreigner has come always to mean heavy indemnities to China, and much trouble. But in this case, to the surprise of soldier and civilian, the incident was treated as an accident, and no indemnity was asked. Mrs. Logan, who had been working as a trained nurse beside her husband, heard that they had taken the slayer of her husband and loaded him heavily with irons. She at once went in person to the prison, and insisted that the man be treated not as a criminal, but as a sick patient. Probably her example in this has been one of the greatest Christian influences in Hunan. Certainly, already hundreds of soldiers have been so impressed as to ask for baptism.

Throughout the whole district of Changdeh, vice and its resorts have been abolished. Gen. Feng just had a great bonfire of over 100,000 ounces of opium, taken in more than three hundred raids. His friend the chief civil magistrate—an indefatigable Christian public man—has opened seventy schools in the city of Changdeh in a single term. Night schools for the poor have also multiplied. The largest of all is held right in the front part of the civil magistrate's own yamen. Out through the country districts vigorous measures have been taken to compel a general opening of district schools.

In Changdeh, a city without a public library, the blank walls of the city streets have been turned into one great text of moral teaching, from the classics, from the Bible, from the wisdom of all lands, all over the world, and it has now become a city of good order, education, moral righteousness and industry.

CHURCH MEDICAL SCHOOL HOLDS CENTRAL CHINA FIELD

ABOUT FIVE years ago, the China Medical Board of the Rockefeller Institute announced its intention of establishing a medical school in Peking and Shanghai. Thereupon, the several mission medical schools operating in Shanghai gave up their work. St. John's University continued its work, however, planning to discontinue when the new school should be built. The board has built an institution at Peking which in design, construction, and completeness is unequalled in the East. But it has announced its decision not to build a school in Shanghai, and so the burden of responsibility for the maintenance of medical education in central China must rest upon St. John's. This medical school will need the help and coöperation of the United States in unprecedented measure. It has had the help for a number of years of the Y. M. C. A. at the University of Pennsylvania. The most prominent Chinese medical men in China to-day are former St. John's men.

APPROACHING MARRIAGE OF DEAN MYERS

MANY CHURCHMEN will be interested in learning of the approaching marriage of the Very Rev. George Boggan Myers, Dean of the Cathedral in Havana, Cuba, to Margaret Jefferys, daughter of Mr. and Mrs. Henry Lee Hobart, distinguished Church people of New York City. Miss Hobart has made a wide range of friends through her work of several years in the Board of Missions and afterward as one of the staff of the *Churchman*. The marriage is to take place on October 2nd at St. Luke's Church, Easthampton, Long Island.

TWENTY-FIVE YEARS IN PATERSON, N. J.

RETURNING from his vacation in Maine, the Rev. David Stuart Hamilton, rector of St. Paul's Church, Paterson, N. J., was informed by a committee of the vestry that arrangements were made for the religious and social commemoration of his rectorate of twenty-five years, the programme to include services and special sermons on the next Sunday, September 12th, and a reception to the rector and Mrs. Hamilton on Tuesday evening.

Two celebrations of the Holy Communion were held on Sunday morning. At the mid-day service the rector officiated and an augmented choir supported by orchestra and organ sang a festival service. A large congregation filled the spacious building. The Rev. John Keller preached an anniversary sermon, in which he reviewed the building of the great church and its consecration and other spiritual activities of the parish in these last twenty-five years. Among the noteworthy good works done under the



REV. D. S. HAMILTON

leadership of the rector were the operations of the relief activities initiated by him immediately after the great fire and the unprecedented flood in February and March, 1902. St. Paul's parish house was the first relief station opened. Allusion was also made to Mr. Hamilton's efforts during the industrial troubles in Paterson in 1902 and 1913, and to his many-sided community interests, to his membership in the board of commerce, to his interest and work for the General Hospital, the Orphans' Asylum, the Juvenile Court, the Charity Organization Society, and many other city and county organizations.

The church was again filled in the afternoon by the Sunday school, which has a registered membership of 846, and their friends. Five men addressed the pupils on the significance of the day. For periods from fifteen years to forty-six years these five officers have been connected with this Sunday school as pupils, teachers, and officers.

After a shortened form of evening prayer a very large congregation was addressed by the Rev. Dr. Milo H. Gates, a classmate of the rector. His theme was "And Jesus touched his eyes". He made a happy allusion to the fact that Christ had touched the vision of the rector that he might see the people and their needs for spiritual comfort and also their needs of the same Christ.

In the parish house on Tuesday afternoon and evening a reception was held in honor of the rector and his anniversary. Hundreds of parishioners and friends attended. Among these were local clergy and ministers. Addresses of congratulation being finished, Mr. James Wilson and Mr. Samuel

S. Evans had a surprise for the rector, presenting a handsome sedan automobile, the gift of a happy, whole-hearted congregation.

The Rev. David Stuart Hamilton has served as president of the Standing Committee for eight years, and has attended two General Conventions as deputy from the diocese of Newark.

CONSECRATION OF ST. JOHN'S CHURCH, WAYNESBORO, VA.

ST. JOHN'S CHURCH, Waynesboro, was consecrated on Sunday afternoon, September 12th, by Bishop Jett. This little church was built by the Bishop while he was rector of Emmanuel Church, Staunton. The service was attended by a large congregation. At the door of the church the Bishop was met by the wardens and the vestry, who followed the choir up the center aisle. Behind the vestry came the Bishop, repeating the twenty-fourth psalm alternately with the clergy who followed him to the Communion table. A certificate read by Captain William A. Pratt, layreader, stated that the building and grounds were fully paid for and free. The Rev. Thomas Howell, minister in charge, read the sentence of consecration. Other clergy taking part in the service were the Rev. Messrs. John J. Gravatt, W. Q. Hullihen, D. C. Mayers, and J. Lewis Gibbs. The Rev. Devall L. Gwathmey, the first local rector of St. John's Church, preached.

MEMORIALS AND GIFTS

ST. PETER'S MEMORIAL CHURCH, Danville, N. Y. (Rev. Charles A. Dawdell, rector), has received \$1,000 from the estate of the late Henry Clay Taft of Oakland, Calif., a former parishioner, the sum to be invested and maintained as the Henry Clay Taft Memorial Fund.

A LARGE congregation completely filled St. Mark's Church, North Tonawanda, New York, on the morning of the Fifteenth Sunday after Trinity, to greet their former rector, the Rev. George S. Burrows, D.D., warden of the DeLancey Divinity School. The occasion was of peculiar interest because of the presentation and use for the first time of a brass alms basin and two silver collection plates which bear the inscription:

"An Appreciation of the Efficient and Fruitful Ministry of REV. GEORGE SHERMAN BURROWS, D.D., nineteen years the rector of this parish 1899-1918

THE GIFT OF THE CONGREGATION Trinity, 1920."

In presenting the gift, the present rector, the Rev. Benjamin S. Sanderson, said that practically every family, and a large proportion of the members, had contributed, making it really the gift of the congregation.

IN EPIPHANY CHAPEL, Urbanna, Va., on Sunday evening, September 12th, a beautiful mural painting was dedicated before a congregation representing all denominations in town. The painting representing the Epiphany scene, music and service were in full accord. The rector, the Rev. F. E. Warren, preached.

The painting, which covers the whole East wall, depicts a night scene on the desert. The three wise men, in different attitudes of adoration, are gazing at the Star which sheds its rays over a village seen in the far distance. The beautiful purple tints of the desert blend strikingly with the deep blue of the night sky.

Miss Fletcher, the artist, well-known in Richmond and New York art circles, on a visit to Urbanna some three years ago, was

so impressed with the simple and beautiful lines of Epiphany Chapel that she offered her services in adding to its beauty by painting a picture. Like many of her countrywomen she gave herself to her country during the world-war and served in reconstruction work in France, so that she has not been able to carry out her wish until now.

CENTRAL NEW YORK

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

Spiritual Healing—Farewell to Archdeacon—
Summer Camp—New Diocesan Offices

DURING THE summer a new roof has been placed on St. John's Church, Altmar, and a new furnace will be installed.

CLASSES IN Spiritual Healing have been conducted during the summer on Tuesdays and Thursdays at the Church of the Evangelists, Oswego, by the Rev. Richard Cox, who has been in charge during the absence of the rector.

TWO HUNDRED parishioners of Emmanuel Church, Norwich, gave a farewell dinner and reception to the Rev. and Mrs. H. W. Foreman, on the eve of Mr. Foreman's departure to assume the duties of Archdeacon. Attorney A. D. Gibbs, on behalf of the parish, presented Mr. Foreman with a purse of gold.

EPIPHANY CHURCH, Trumansburg (Rev. E. S. Tabor, rector), will entertain the fall convocation of the fifth district.

A SUMMER camp for young people was maintained during the latter part of August at Lake Bonaparte by the Rev. F. S. Eastman, rector of Grace Church, Carthage. During the first week forty-seven boy scouts attended, and an equal number of girls were present for the last week.

THE OFFICE of the diocesan council has been opened at 66 Martin building, Utica. The Rev. F. C. Smith, secretary, is starting the preliminary work for the annual Church canvass.

CONNECTICUT

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

Convocation—Nation-wide Campaign Educational Mission and Conference

THE NEW HAVEN County convocation will meet in Waterbury on October 12th.

THE COMMISSION on Sunday schools of the Nation-wide Campaign in the diocese will begin an educational mission in October, lasting three days and designed to reach the parents as well as the children in every parish. The object is to awaken a sense of the importance of the Church in all her opportunities and activities, and to endeavor to enlist the coöperation of parents, teachers, and children in religious education.

A CONFERENCE of the members of the diocesan Nation-wide Campaign council, the clergy of the diocese, and leading lay delegates, men and women, is being held in Holy Trinity parish, Middletown, from the morning of the 24th up to Sunday noon. The purpose is two-fold, instructional and devotional. Friday morning and afternoon the conference is being conducted by Mr. Lewis B. Franklin of New York City. Friday evening is being given over to discussion of the diocesan budget and of special plans for the work in the diocese. The sessions on Saturday and Sunday are largely given up to devotions and intercessions with the Rev. Theodore Sedgwick, D.D., as leader.

IT IS EXPECTED that the memorial choir screen for the chapel of the Epiphany in St. Paul's parish, New Haven, will be ready for dedication by Bishop Acheson on Sunday evening, November 7th.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

Rebuilding at Oneida—Children's Home

THE CONGREGATION of Indians at Oneida is hard at work trying to rebuild after the fire of last July. The Rev. W. B. Thorn, missionary for the past nine years, has re-

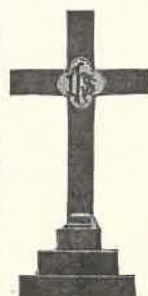


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signed because of ill health, but the Bishop has not as yet announced his successor.

CONTENTS and decorations of the prize booth at the Fond du Lac county fair were given on the last day to the Children's Home and Day Nursery. The gift included many good things to eat, and was augmented by several other offerings at the fair.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Death of Warden

ST. PAUL'S CHURCH, Jesup, has suffered loss in the sudden death of its senior warden, Mr. H. B. Manderville, on August 3rd. Mr. Manderville was an Englishman, born in Salisbury, Wiltshire. He was buried in Jesup cemetery on August 5th.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Mortgage Bonds Burned

ON SUNDAY, September 12th, at St. Paul's Church, Harrisburg, seventy-five \$100 bonds, representing the former mortgage indebtedness, were publicly burned at the close of morning service. Accordingly everyone stayed. A brasier was presented and the rector lighted a match and set fire to one of the bonds. Officers of the parish followed his example, as did representatives of the various parochial organizations and other members of the congregation, men, women, and children, until the final bond was gone. This \$7,500 debt (which by the way had been paid some weeks before) had been hanging over that parish for about ten years.

IOWA

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

Des Moines Deanery—The Sunshine Mission at Cedar Rapids—Consecration—Synod

THE DES MOINES deanery held a helpful two-day's meeting at St. Andrew's Church, Chariton (Rev. Wm. N. Wyckoff, rector),

on September 7th and 8th. Emphasis was given to religious education and the Church Service League by joint sessions of the deanery and the Woman's Auxiliary. Bishop Longley addressed a mass meeting on Tuesday evening and was celebrant Wednesday morning. The Rev. W. N. Wyckoff led the conference on Teacher Training; the Rev. J. M. Francis spoke on Systematic Giving; Mrs. M. C. Gilmore of Ottumwa conducted an interesting discussion on the Christian Nurture series. The rector of Chariton has charge also of Garden Grove and Albia. In each town there is a church and recently the work has developed greatly. This was the first time in several years for Chariton to entertain the deanery.

AN INCIDENT of changing social conditions in the middle west is seen in the twenty-fifth annual report of the Sunshine Mission at Cedar Rapids. In former years the number of meals and lodgings provided ran up into the thousands. Work used to be found for fifteen or sixteen hundred people annually. During 1919-1920 only a few dozen of each were asked for. Mr. Harry Ward, who organized the mission and has been superintendent ever since, reports that an evangelistic service has been held at the mission every night for twenty-five years. At noon each day the five members of the staff conduct a service of prayer.

ST. PAUL'S CHURCH, What Cheer, erected in 1892, was consecrated on Sunday, August 29th, on the ninetieth birthday of Mr. Patrick Smith, the oldest parishioner. Mr. Smith attended the service and entertained Bishop Longley, who preached, the rector of St. James', Oskaloosa, the Rev. A. M. Lewis, assisting in the service.

THE SYNOD of the Province of the Northwest will convene on Sunday, Oc

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CHANGES

A new Course B takes the place of Course 2, though the material for the latter may still be obtained. Course 13 is new. Leaflets for Courses 1, B, 3, 4, 5 have the pictures printed on them and the separate sets of Pictures for those courses are eliminated.

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tober 3rd, in Trinity Cathedral, Davenport. The morning preacher will be Bishop Johnson of Colorado. At night Bishop Faber will speak on The Christian Pulpit and Its Relation to Political Questions when Moral Issues Are Involved. The Hon. J. H. Pershing of Denver will speak on A Layman's View-point of the Relation of the Christian Pulpit to Political and Social and Economic Questions when Moral Issues are Involved. A third speaker will discuss the pulpit in relation to social and economic questions. On Monday Bishop Morrison of Duluth will preside at a missionary conference when the speakers will be Bishop Longley and Bishop Burleson. This will be followed by a conference on provincial cooperation. Dean Woodruff of South Dakota will conclude the morning session. Dr. John W. Wood will present Foreign Missionary Work, Bishop Thomas of Wyoming The Nation-wide Campaign, aid Dr. Charles H. Boynton will lead the conference on Religious Education. Bishop Remington and Dean Tancock will lead the discussions on Social Service and the Rev. Henry B. Wilson, founder of the Society of The Nazarene, will present Spiritual Healing. Dr. F. F. Kramer of Seabury will speak on Recruiting the Ministry. This vast province has a population of 8,427,000, with 452 Church clergy, 762 organized

parishes and missions, and 203 unorganized missions. We have one clergyman for each 1,587 square miles and one clergyman for each 18,633 of the population. Almost one sixth of the communicants of the province live in the "Twin Cities" of Minnesota.

LOS ANGELES
JOSEPH H. JOHNSON, D.D., Bishop

Convocational Conferences

THE SERIES of preliminary convocational conferences held from September 11th to 14th in the interest of the "follow-up" work of the Nation-wide Campaign proved decidedly stimulating. The principal speaker at each was the Rev. Louis G. Wood, and the first conference was held at Riverside, convocation of San Bernardino, under the direction of Rural Dean Kirchoffer. About seventy delegates gathered for luncheon at the Mission Inn, where addresses were made by the Rev. Mr. Wood, by Mr. C. N. Burton, chairman, and the Rev. F. U. Bugbee, secretary of the diocesan executive committee for the Campaign.

The following day being a Sunday the usual plan was modified. Under direction of Rural Dean Barnes meetings for the convocation of San Diego were replaced by addresses at different San Diego churches. At

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- Class 1. Graduates of a college or university.
- Class 2. Non-graduates.
- Class 3. Older men—over 32 years old.
- Class 4. Men of other Race and Speech.
- Class 5. Men for a localized Ministry.
- Class 6. Ministers from other Christian Bodies whose orders are not recognized by this Church.
- Class 7. Ministers ordained by Bishops in communion with this Church.
- Class 8. Ministers ordained by Bishops not in communion with this Church.

The pamphlet will be a necessity to every Bishop, every examining chaplain, every theological professor, every student or aspirant for Holy Orders. It will also be a convenience to every clergyman and layman who has the opportunity of guiding or advising men thinking of Holy Orders.

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The canonical Forms are bound with the pamphlet, perforated so that they may be detached if so desired. [But the pamphlet would be left in incomplete state without them.] The Forms—blanks for required signatures—may also be obtained separately, price 3 cts. each, postage additional, as follows:

- Form A. Certificate from Minister and Vestry. [Canon 2, § I.]
- Form B. Certificate from Presbyter and Four Laymen. [Canon 2, § III.]
- Forms C, D. Certificates from a Presbyter and from Minister and Vestry. [Canon 7, § IV. (c) (d)]
- Forms E, F. Certificates from a Presbyter and Six Laymen. [Canon 7, § VI. (i)]
- Form G. Certificate from Minister and Vestry. [Canon 8, § IV.]
- Form H. Certificate from Presbyter and Laymen. [Canon 8, § VI.]
- Form I. Certificate of Eight Adult Laymen. [Canon 2, § IV. (i, ii)]
- Form J. Certificate of Two Presbyters. [Canon 2, § IV. (iii)]

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the early Eucharist the visiting speakers met with San Diego's "flying squadron" of laymen at St. Mark's Church, East San Diego. At 11 o'clock the diocesan officers addressed a large congregation at All Saints' Church. In the evening a great service was held at St. Paul's, and an after-meeting, attended by most of the congregation, lasted till late in the evening.

The largest meeting of the series was naturally that of the convocation of Los Angeles, held at St. John's Church, Los Angeles, on September 13th, Rural Dean Bode presiding. At the afternoon meeting addresses were made by the Rev. Messrs. Wood and Bugbee, the Rev. Harwood Huntington, Ph.D., the Rev. C. Rankin Barnes, and Mr. Burton. Almost two hundred attended dinner served in the parish house. The after dinner speakers were the Rev. Mr. Wood and the Rev. W. Bertrand Stevens, Ph.D., Bishop Coadjutor-elect.

The final conference was that of the convocation of Santa Barbara, held in Santa Barbara on September 14th, under direction of Rural Dean Weld. The afternoon meeting at the parish house of Trinity Church was addressed by the Rev. Messrs. Wood and Barnes. The convocational dinner, held at Hotel Arlington, was attended by 125 persons, a new record for any missionary gathering in the convocation. Many delegates travelled over forty miles to be present. After dinner addresses were made by Dean Weld, by the Rev. Messrs. Wood and Bugbee, by Mr. Burton and Mr. A. C. Leigh, chairman of the diocesan committee. Considering the isolation of this convocation, with only 500 communicants, the spirit and enthusiasm of this conference marked it as best of the series.

A second series of convocational conferences, arranged for the training of diocesan leaders and workers, is to be held in mid-October by the Rev. Robert W. Patton, D.D., National Campaign Director.

NORTH CAROLINA

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

"Carry On" Officers—New Mission—Building

THE NATION-WIDE Campaign Committee of the diocese has begun its Carry On Programme. The Rev. John L. Jackson has been appointed executive secretary, and an office has been opened in St. Peter's parish house, Charlotte. The Rev. E. A. Penick, Jr., is chairman of the executive committee. The diocese is now completely ready and the parishes are in process of organization. A diocesan conference will be held in Raleigh on September 30th.

THE NEW mission of St. James has recently been organized at Kannapolis. The congregation now worships in the Y. W. C. A. building. It is hoped, however, that a lot can shortly be secured, and a building erected.

THE NEW Buxton Memorial parish house at Winston-Salem is nearing completion, and the parish house at St. Martin's, Charlotte, has been completely remodeled.

OLYMPIA

FREDERIC W. KEATOR, D.D., Bishop

Synod of the Pacific

ACTIVE PREPARATIONS are being made in the diocese for the provincial synod to be held in Seattle, September 29th to October 2nd. A programme of vital interest is being prepared by the local committee in collaboration with Bishop Nichols. The general theme is The Church and the Changing Order. Christian Americanism, Spiritual Healing, Indian Missions, Seamen's Insti-

tute, Church Work in Logging and Mining Camps are the topics already selected. Social features will include a dinner, auto trips around the city, and steamboat trips on Puget Sound.

RHODE ISLAND

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

Summer at Austin Priory—Exchange of Rectories—At East Greenwich

AUSTIN PRIORY has kept up this summer the reputation for good works in Rhode Island's wilderness established for it in past years by Deaconess Dahlgren and Deaconess Gillespy, now in charge of St. Faith's House, Cathedral Close, New York. Two students from St. Faith's, Miss Platt and Miss Brower, were in charge of Austin Priory for ten weeks and worked there along the lines laid down by the two deaconesses. They conducted three schools for religious instruction. They brought the children of the Arcadia and Austin districts together on Sunday afternoons in the Austin Chapel. On Wednesday afternoons they had classes on Willow Hill, and on Saturday afternoons had a school in another distant part called Sharpe street. On other days they did much visiting among isolated families. Besides all this they had three different parties of girls for a week or more at a time at the Priory for instruction in domestic affairs. Their work was as a clinic to them in their course at St. Faith's, and they made a place for themselves in the hearts of the people where they served, second only to that of the deaconesses.

THE OLD RECTORY of the Church of the Redeemer, Providence, on Prospect street, has been sold, and a house off Hope street near the new church has been bought as a temporary rectory, until one can be built on the church lot. Into this the rector, the Rev. F. J. Barrett, D.D., has moved. There are rumors of a new organ and other new things for the church in the immediate future.

ST. LUKE'S CHURCH, East Greenwich, under its rector, the Rev. J. M. Hunter, is making big strides. The Nation-wide Campaign brought about an increase of over a hundred per cent. in the number of subscribers and of nearly seventy per cent. in the income of the parish. Besides this, by extra efforts the interior of the church has been redecorated at a cost of \$2,500. To deepen the earnestness of the people the rector has secured the services of the well known lay missionaries, Messrs. Mercer and Hadley, to conduct a mission from September 26th to October 3rd.

THE QUARTERLY meeting of the diocesan branch of the Woman's Auxiliary will be held at St. Luke's, East Greenwich, on October 21st, and the special speaker will be the Rev. R. W. Goto of the Tokyo Mission.

BISHOP PERRY is returning home on the *Canada*, the same steamer he went over on, and expects to be in Providence again by September 25th. While in England he preached in the Cathedrals of Peterborough, Salisbury, and Coventry, and in the parish churches of St. Martins-in-the-Field, London, and St. Andrew's, Brighton.

SOUTHERN VIRGINIA

BEVERLEY D. TUCKER, D.D., Bishop
ARTHUR C. THOMSON, D.D., Bp. Coadj.

Colored Churchmen in Convocation

THE ANNUAL diocesan convocation for colored work recently closed in St. Paul's Memorial Chapel, Lawrenceville, the best meeting in its history. Papers and ad-

resses of a high order dealt with questions of moment to the Church and diocese. The meeting began on Tuesday the 7th, with morning prayer and an eloquent and forceful sermon by the Rev. S. W. Grice, warden of the Bishop Payne Divinity School.

The afternoon session was given over mainly to addresses by Archdeacon Russell and delegates to the last council. The addresses emphasized present conditions and the need for a greater degree of individual consecration and effort. The Archdeacon's address was a review of the year's work. Two churches, Grace, Norfolk, and St. Ste-

THEOLOGICAL SEMINARIES

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Pennsylvania

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212th Year Begins Monday, Sept. 27th.

phen's, Petersburg, had assumed self-support, while two others were almost on the verge. The number of parochial schools and the salaries of teachers and clergy had been increased by the diocesan Board of Missions, which had voluntarily relinquished all outside support to its colored work, which is now receiving several thousand dollars more than ever before.

The second day witnessed the ordination to the diaconate of Mr. C. E. Green, followed immediately with addresses delivered by Bishops Tucker and Thomson, Miss Hunter of Portsmouth on the Girls' Friendly Society, and Mrs. Ora B. Stokes of Richmond on Social Service and the War History Commission of Virginia. The afternoon was devoted to the Sunday school convention and reports of committees, and the evening session was given over to discussions and reports. The following delegates were elected to the next diocesan council: Clerical; the Rev. Messrs. E. E. Miller and D. J. Lee; Lay, Messrs. W. H. Jennings and W. E. Reid, M.D.

Thursday's half day was given over to the Woman's Auxiliary, with a memorial exercise, reports, and papers by Mrs. C. E. Smith and Mrs. Fanny P. Jackson. At noon the convocation adjourned after a hymn and prayers.

TENNESSEE

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

Knoxville Convocation

THE CONVOCATION of Knoxville held interesting meetings at the historic mountain town of Rugby, on August 31st and September 1st and 2nd. On the second day Bishop Beatty confirmed a class of five, and preached. Christ Church, built thirty years ago, continues active under the care of the Rev. B. T. Bensted. This is the town where Thomas Hughes long ago sought to establish a communistic Utopia.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Death of R. W. Butterfield—Trinity Church, Niles—Synod of the Mid-West

IN THE death of Mr. Roger W. Butterfield of Grand Rapids the diocese has lost a staunch supporter and the Bishop one of his dearest and most intimate friends. Mr. Butterfield was one of the leaders of the bar of Michigan, a regent of the State University, a student and man of letters, a Christian gentleman, and altogether a gracious and influential figure in the community. His loss is greatly deplored.

THE UNIQUE system of advertising and charts for checking the results of the advertising used by Trinity Church, Niles, has attracted wide attention throughout the country. As a result the rector, the Rev. Harold Holt, has been invited to give a talk to the Associated Advertising Clubs of Iowa at their annual meeting in Des Moines on September 23rd. The ministers of the state have been invited to be present as guests of the clubs. Miss Alice Hammond, a member of the choir of Trinity Church, has been awarded a full scholarship at the Chicago Conservatory of Music. The choir is organizing an associate membership to provide for her support. After she has finished, the next promising voice will also secure the aid of this membership.

THE SIXTH annual synod of the Province of the Mid-West will be held at St. Mark's Pro-Cathedral, Grand Rapids, commencing on October 12th. Holy Communion will be

celebrated by the Bishop of Ohio, the president, at 7:30. Business sessions will continue throughout Tuesday and Wednesday, and possibly part of Thursday. Tuesday afternoon a reception will be tendered members and their friends at the Kent Country Club. At the same time the provincial House of Churchwomen will hold its annual meeting at Grace Church. This is the first time the diocese has had the opportunity to entertain the brethren of the province.

WESTERN NEW YORK
CHARLES H. BRENT, D.D., Bishop

St. Andrew's, Buffalo

AT ST. ANDREW'S CHURCH, Buffalo, N. Y. (Rev. H. F. Rockwell, rector), during the past summer, the church porch has been renovated, the high altar redecorated, and the interior side walls have been painted. Besides, a crucifix for the baptistry and framed stations of the cross have been presented as memorial gifts.

BENEVOLENCE is a duty. He who frequently practises it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When, therefore, it is said, "Thou shalt love thy neighbor as thyself," it is not meant, thou shalt love him first, and do him good in consequence of that love, but, thou shalt do good to thy neighbor; and this thy beneficence will engender in thee that love to mankind which is the fulness and consummation of the inclination to do good.—*Kant.*

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“Not only with our lips, but in our lives”

ALmighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, *not only with our lips, but in our lives*, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

GRATITUDE

We use this Prayer of Thanksgiving every Sunday.

We think we mean what we say.

But God—“unto whom all hearts are open, all desires known, and from whom no secrets are hid”—*knows* whether or not we are “unfeignedly thankful.”

HOW CAN WE KNOW?

Only by judging ourselves. Are we showing our gratitude “not only with our lips, but in our lives?”

We all despise ingratitude. We all condemn mere lip-service.

A searching test of the sincerity of our professions of thankfulness is found in the Nation-wide Campaign.

And has it occurred to us to prove our gratitude by offering to serve in the Campaign?

Ask your rector what you can do. Ask him *now!*