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# The Living Church

The State Historical Society  
5 Oct 1919

VOL. LXI

MILWAUKEE, WISCONSIN, OCTOBER 11, 1919

NO. 24

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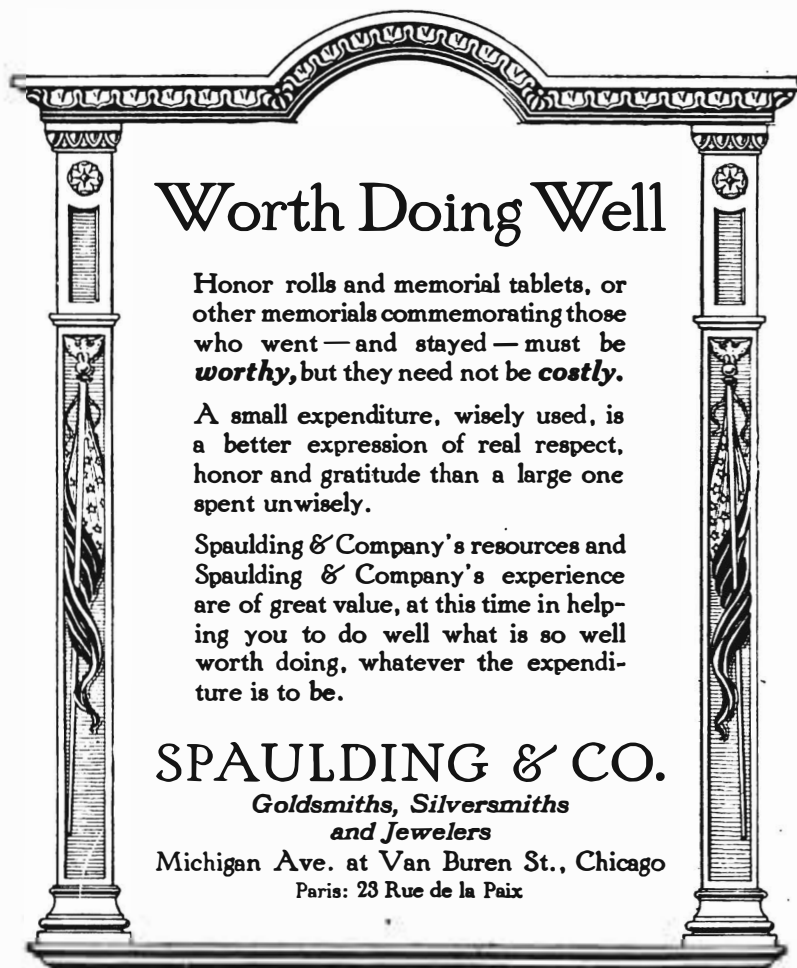
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THIS UNITED EFFORT on the part of our Church is not for multitudes of members, or for gathering of gifts. Such results may come, but they are incidents, not objects. The aim of this great effort is far otherwise. It is for vision, not for visiting; it is not to ransack our national borders, but to plumb the possibilities of our own souls.—*John Stewart Bryan, Editor Richmond (Va.) News-Leader.*





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VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 11, 1919

NO. 24



## Welcome to General Convention

 HE Fifth Province welcomes the General Convention into its borders. Detroit will be a genial host; her visitors, welcome guests.

It is a long line of Church councils and synods that has culminated in our own General Convention. The evolution since the Council of Jerusalem has greatly modified their character. Councils nowhere, to-day, represent the whole, world-wide Church. They cannot, therefore, rightly presume to determine unsolved questions as to the Faith of the Church. Nor is it necessary that the Faith be determined more precisely than we already know it. What we do not positively know about God and the great Beyond is very much, but we do not need to know more than we do. Divine revelation has pointed us to the Way, the Truth, and the Life. More, we shall know sometime. More, we do not need to know to-day.

To-day's councils are rather intended to guide the Church in her discipline, in her worship, and in her activities, than in her faith. The latter is fixed; much that concerns the former is changeable. It is because many fail to distinguish between the fixed element and the changeable element in the Church that much of the misunderstanding and the distress of the day are due.

The element of change in the Church is due to the fact that she is a *Living Church*, and every living organism is subject to constant change. Sects can remain always the same; the Church cannot. Every generation that passes, every land into which the Church is newly carried, every race that is newly evangelized, every new religious experience of ourselves, causes some change in the outward semblance of the Church. Her services differ radically to-day from those of a century ago. Her sermons are almost in a different language. Her sympathy with material want and suffering has been deepened. Her desire to bring in the Kingdom of God on earth has become much more earnest. Her freedom of giving in worship—giving of devotion, giving of alms, giving of self—is more highly developed. Whoever would tie the Church back to any by-gone age, whoever would forbid an act of devotion, an act of service, an act of love, because it was not so ordered in some other century, has little real appreciation of what true, living Churchmanship is.

Yet with all the change that constantly passes over her, the Church is the same in identity with the Church of the ages. The Faith is the same. The Creeds are the same. The Sacraments are the same. The Church's hope and the promise of eternal life and blessedness beyond the veil are the same. These are the things that time cannot alter, that are fixed finally and forever.

THE GENERAL CONVENTION meets at an anxious time in American history, at an epoch in the history of the world. A year ago we were a united, enthusiastic people, eager to

serve, glad to give our all, that others across the ocean might be saved from impending disaster. To-day our unity is gone, our enthusiasm is forgotten, and counsels of national selfishness are very loudly proclaimed. Then, we were all one in the eloquent "Lafayette, we are here!" Now, many of us are adding, "But we intend to get away as quickly as we can and leave you and Europe to yourselves and your many wars."

In 1918 we as a nation stood with the Son of God upon the mount of Transfiguration. To-day we have descended into the midst of demoniacs whom we find ourselves unable to cure. And we no longer see the beautiful vision of the Son of Man among us.

The nation needs the Church to restore its ideals. The nation's soul is in greater danger now than it was throughout the war.

And that means that General Convention must strike a very high note and must adhere to it. It would be a crime for us to be petty in our discussions. Do we differ? We must differ as Christian gentlemen.

It is no function of the Church to dictate to the nation, but it is her duty to demand always that the nation adhere to the highest conceivable ideals.

GENERAL CONVENTION has such a multiplicity of duties that there is the certainty that most of them will remain undone. For the first time, this present Convention assumes direct responsibility for the general missionary policy of the Church. That means that the legislators must definitely map out a programme. The proposed Executive Board seems to us a step in advance but the proposed canon has been clearly shown to require much change. There will be delicate questions as to Christian unity. We must definitely encourage those who are seeking to find a way to unity; and though we are obliged to dissent from the particular plan that is to be presented, our own dissent seeks to be the constructive, friendly, appreciative criticism that wishes to be helpful and that hopes for ultimate success. There is danger of partisanship here. If any submit these proposals as an ultimatum it will be deplorable, and will simply set back the whole tendency toward unity. Our preference would be that they should not be presented at all, since they are certainly not in condition to be accepted as they stand; but if they are submitted simply as marking an important stage in the quest for unity, and as a basis for thought, to be further developed and corrected in the immediate future, they will prove a useful beginning. For our own part we feel the greatest sympathy with both those on behalf of the Church and those representing the Congregationalists who have attempted so difficult a feat and have carried their endeavor so far, and we believe that the blessing of God rests much more fully upon those who try and partly fail than upon those who

never try at all; but we feel bound to say that the almost unanimous repudiation of the principles involved on the part of Congregationalists is a disappointment. Unity never will come until there is a certain intangible preparation for it in the minds of men which seems yet to be lacking on any very general scale. The Holy Spirit has not led us to believe that we are very close, as yet, to the fruition of our hopes.

Prayer Book revision is among the most important of the subjects that will arise, and we have the perplexity that to do it well requires a great deal more time than can be given to it at the approaching Convention. If the war could have been foreseen, no one would have suggested taking these particular years for the work. But it has been commenced and it can neither be finished up hastily nor be wholly deferred. The process of revision must occupy a greater number of years than it would have demanded if war had not intervened, but it is much more important that it be done thoroughly than that it be finished quickly. Some progress must be made at the coming Convention; we hope, a good deal. But it is inevitable that much of the material so carefully collated and submitted by the scholars of the Joint Commission must be laid aside for a subsequent Convention, and we shall be sorry if there shall be any movement to close the matter precipitously. There will be the need for the passage of a canon, according to the precedent of 1886, governing the precise method of treating of changes that have been finally enacted while yet their incorporation into the text of the Prayer Book must be deferred until the process of revision is completed. We shall need an official publication of the authorized changes, but we earnestly ask that they be not bound with the Prayer Book, as was done before. That involved the purchase of a new Prayer Book every three years, and very much confusion as to what Prayer Book was "up to date", and what was not. To circulate the changes in an inexpensive form, apart from the Prayer Book itself, placing an ample supply in the pews, is by far the preferable and more economical course.

Will General Convention end the constant friction over the remarriage of divorced people? We earnestly hope so. The present canon allows of their remarriage in the contingency of the unfaithfulness of one party, and thrusts the responsibility for the determination of that delicate question upon both, rector and bishop, neither of whom is provided with any machinery whereby the question can be judicially determined. There has been a long and continuous series of regrettable incidents under color of the present canon, and

we have no hope of terminating the scandal until General Convention shall enact into our disciplinary canons the principle that "till death us do part" means exactly what it says. We have the hope that this determination can now be reached.

The feeling that our Provincial System has not been sufficiently developed to be a factor in the real work of the Church is widespread, and one or more of the provincial synods have memorialized General Convention for greater powers and greater responsibilities. We shall hope that these may be granted. Especially we are hoping that the long succession of friction between bishops and priests may finally be remedied by making provision for Archbishops; the only way in which peace can ever be brought into these relations with any hope of success. To the absurd fear of Archbishops we have sacrificed the efficiency of our bishops and the due protection of our priests.

WITH IT ALL, legislation is the smallest part of the need of the Church. The Nation-wide Campaign will challenge the Convention with the truest picture of the Church's condition and opportunities that has ever been drawn, and will bluntly ask the question: What do you intend to do about it?

The distress of aged and retired clergy for whom we have made no provision will be another challenge. What will we do about it?

The warfare in the industrial world is in itself a challenge to the Church. What shall we say about it? The cry for social justice is one that the Church must listen to and heed.

Our failure thus far to end war by waging war, as we had earnestly hoped we were doing, is a moral question before it is a political question, and the Church ought to speak decidedly in advance of the action of any political conventions. We do not want a Germanized Church, silent and silenced when moral questions of national and international import must be determined.

And we shall have services, and prayers, and sacraments, and sermons. These, incidentally, will reveal us as we are. The quiet, early-morning celebration of Holy Communion every day will draw those who wish to be clothed with spiritual power for the exercise of their duties, and will, as ever, repel those whose dependence is on themselves.

With it all, and in it all, and through it all, there will be—God.

And nothing else ultimately matters.



S bearing on the issue of the lawfulness of Reservation of the Blessed Sacrament in the American Church, a decision lately handed down by the provincial court of New Zealand affirming its lawfulness, one bishop alone dissenting, is of importance. Father Hughson, of the Order of the Holy Cross, has just published a

#### Reservation

little book, *Reservation and Adoration, a Historical and Devotional Inquiry* (Holy Cross Press), that clearly vindicates its lawfulness. So careful is Father Hughson not to press his evidence beyond what is strictly warranted that in one notable instance he conspicuously overrates what he appears to accept as quasi-authority against the practice.

We refer to his treatment of the (American) Pastoral of 1895 in which the Bishops use the expression: "Reservation . . . is not sanctioned by the law of this Church." Father Hughson asserts that this Pastoral "assumes not only that to omit an authorization is to prohibit the thing previously authorized, but it proceeds also on the principle that everything not sanctioned by some formal enactment is to be condemned." But surely the language of the Bishops does not justify such an interpretation. The Bishops conspicuously refused to take the position that Reservation is unlawful, though "not sanctioned", and it is notorious that this refusal was in the face of a vigorous effort made within the House of Bishops to induce such a vote. To say that Reservation is "not sanctioned by the law of this Church" is to assert a simple fact which Father Hughson will hardly deny, although he argues, quite truly, that the sanction of the Church of England, given by Peckham's Constitution in 1279 and never repealed, is of legal force both in England and in

this country. But the point is that it cannot and must not be argued that because it is "not sanctioned" it is forbidden. Not even by inference can that *non sequitur* be drawn from the language of the Pastoral, though it proceeds to treat the practice of *Benediction* as unlawful. It is wholly a misconception of fact to suppose that the Bishops assumed such a fallacious position.

Curiously enough, only six pages further on, Father Hughson himself uses exactly the construction which, when used in the Bishops' Pastoral, he has mistaken for condemnation. He writes: "The American Church has never formally sanctioned Eucharistic Adoration" (page 84), and then he proceeds to treat of that practice as perfectly lawful—as it is. But if he can himself use that phrase without intending thereby to condemn the practice that is not "formally sanctioned", why should he assume that the House of Bishops intended to condemn the practice of Reservation when they used language precisely like his own, and declared that Reservation is "not sanctioned by the law of this Church"?

Father Hughson's case would have been very much strengthened if—no doubt because of his extreme desire to be punctiliously just—he had not so misconstrued the evident intent of the House of Bishops in their choice of language. The Pastoral of 1895 undoubtedly shows that there was hesitation, and probably variation of opinions, among those who collaborated in its production; but we have no hesitation in asserting that the language of that Pastoral is evidence for, and not against, the lawfulness of Reservation.

Not even by inference has the practice of Reservation been declared unlawful by the House of Bishops.



BRIEF reference to the admirable survey of the possibilities of work in the interest of Christian Americanization is made on another page. The survey itself is most stimulating.

Among the resolutions of the conference we find the following:

**The Sacrament of Orders** "WHEREAS, The Metropolitan of Athens has requested that the Episcopal Church, through its House of Bishops, definitely state whether the gift of orders is held to be a sacrament or not, be it

"Resolved, That we request the Bishop of Harrisburg, acting for the Commission on Relation to Orthodox Churches, to procure a satisfactory expression from the House of Bishops."

As this is also a question which seriously troubled Bishop Kinsman and is given by him as an important factor in leading to his resignation, we feel that the question ought to be distinctly answered by the House of Bishops. The Metropolitan of Athens has the right to know, definitely and officially; and on the answer given may depend very great issues in the relations between the Churches.

The House of Bishops will, of course, not be expected to review the whole course of Anglican history. They can hardly fail to reply that Anglican formularies have used the word *sacrament* preëminently of Baptism and the Holy Communion. They are bound to add that in Anglican judgment that distinctive use of the term must always be made. Beyond that, they are bound to rule that, in the wider sense of the term which Anglicans deem entirely justifiable, holy order is to be reckoned a sacrament. They would be false to the traditions of long centuries of theological language, eastern as well as western, if they did not. And to beg the question, when the chief representative of the Church of Greece has directly asked it, would be to declare that the American episcopate has no mind of its own.

We shall anticipate a thoroughly statesmanlike reply from our House of Bishops.



ONE of the things that have been exceptionally well done during recent years in the Church is the New Hymnal. It is the result of a careful study by a group of experts during a period of years, and the last General Convention had the good sense to adopt it *in toto*, making no effort to discuss it in detail. As the profits from sales accrue to the Church Pension Fund, the trustees of that

**Introducing the New Hymnal**

Fund have interested themselves in the publication, forming a corporation for the purpose and seeing that it was suitably financed. The result is that, in spite of the great increase in the cost of bookmaking, the New Hymnal, well printed, is sold to churches practically as low as any musical Hymnal of the Church has been in earlier years.

Some criticism has been made of the limitation of the New Hymnal to a musical edition. In our judgment this criticism is not well founded. Congregational singing has all but died out of our churches, and, in spite of frequent homilies on the subject, it was not being revived. The Hymnal commission have taken the bull by the horns and made the experiment of compelling churches to *put the music into the hands of the people*—or go without the book. It is a pleasure to learn that this has not prevented the widespread introduction of the book, and we may well believe that the days of musical worship by proxy are now nearing their end—for which the Hymnal commission and the authorities of the Church Pension Fund are to be congratulated.

Early in the coming year a series of studies in the New Hymnal by the distinguished expert, Canon Winfred Douglas, will be commenced in THE LIVING CHURCH. Nobody knows the book better, no one is better qualified to introduce it generally to the Church, than he; and those who have had the pleasure of learning to use the New Hymnal under Canon Douglas' directions in summer conferences and elsewhere will realize the pleasure that lies before them in this series.

The Church may well appreciate that it owes a keen sense of gratitude to the group of devoted men who have made the New Hymnal possible.



ACKNOWLEDGING the receipt of a small remittance sent for Belgian relief through THE LIVING CHURCH, the Vicomtesse G. duParc very kindly says:

"Your personal part has permitted the adoption of fifty children! All this is ever in my mind, but notwithstanding, each time a new gift reaches us from your far-away and generous country, a thrill of wonder, of thankfulness, of admiration, passes through me as I consider the lasting feeling of love and faith it is born from. It would be quite impossible for me to find the proper words to express this feeling, and more so in a language which is not my own, but I hope you will believe how grateful our people are to you quite specially. They all know what we owe you, and I do not think there is a single child in our country who does not in his simple way bless your people.

"May I speak here of our personal gratitude for having been the chosen distributors of your generousities? Life would have been to us a nightmare too heavy for human shoulders, having lost all, and amongst a people lacking of all, and turning to us for help, if your gifts had not been ever ready. I earnestly beg you, dear Sir, to believe in our everlasting feelings of thankfulness."

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"**

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

128. M. H. ....	\$ 18.25
Children of E. Greenwich and Warwick, R. I. ....	36.50

Total for the week.....	\$ 54.75
Previously acknowledged .....	55,952.54

\$56,007.29

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM**

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

In memoriam, St. Paul's, Peoria, Ill. ....	\$ 36.50
Previously acknowledged .....	2,752.92

\$ 2,789.42

**ARMENIAN RELIEF FUND**

J. E. K., Hartford, Conn. ....	\$ 5.00
In memory of Miss S. P. C. LaBorde.....	5.00
Mrs. W. S. Claiborne, Sewanee, Tenn.—for October.....	5.00
A. R. ....	3.00
Mrs. J. Walcott Thompson, Salt Lake City, Utah.....	10.00

\$ 28.00

**BELGIAN RELIEF FUND**

Mrs. J. Walcott Thompson, Salt Lake City, Utah.....	\$ 10.00
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St. James' Church, Griggsville, Ill. ....	\$ 5.00

<b>THE BISHOP OF WEST TEXAS' RELIEF FUND</b>	
K. K., Bloomfield, N. J. ....	\$ 10.00

**ANSWERS TO CORRESPONDENTS**

L. J. A.—That prayers for the dead were offered by the Jews is obvious from II Maccabees 12: 40-45, as from other Jewish literature.

W. L. S.—(1) Baptism makes the recipient a member of the holy Catholic Church; but since great numbers of persons baptized are living out of organic relationship with that Church, or are associated with other communions of that Church, the Episcopal Church, being only a portion of the Catholic Church, reckons as its members only those baptized persons who definitely accept its jurisdiction. The only relation of the rite of Confirmation to such membership is that, incidentally, it involves acceptance of that jurisdiction; but unconfirmed persons in great numbers are accepted as "members" of the Church.—(2) We cannot say what are the grounds upon which Presbyterians repudiate Confirmation.—(3) That there has "always" from the apostles' times been a threefold ministry must obviously be proved, as it is, by history rather than by the Bible.

**MOOT QUESTIONS ADJUDICATED IN NEW ZEALAND**



HE Court of Appeal of the Church in New Zealand has adjudicated several questions raised in proceedings brought on appeal from a decision of a court in the diocese of Melbourne. According to a summary printed in the Sydney *Church Standard*, the bishops composing the court (Auckland dissenting) allow Reservation for the sick; all allow the private use of the angelic salutation to St. Mary, the crucifix in church and on a processional cross, the chaplet, the use of the church bell at the consecration if outside the church; kneeling at the *Incar-natus* in the Nicene Creed; voluntary Confession; that fasting Communion is a laudable custom of the Church.

## DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

## THE IMAGE OF GOD

(For the week preceding the Eighteenth Sunday after Trinity)

*The Image of Kinship*

Sunday: Genesis 1: 26-31.

**R**ECONSTRUCTION brings readjustment. National disquietude demands a new estimate of the worth of man as man. Such estimate must be clear and adequate. For out of man's estimate of man have grown implications which have caused the unrest of the world, and others which alone can heal it. The Bible furnishes the Key. In origin, man is divine; in nature, infinitely higher than the brute; in worth, outweighing the universe. His essential relationship is not to anything created, but to the Creator. His nearest Kinsman is that Being who is above man, and beyond nature. He is the image of God, and can be truly great only as he preserves that image untarnished.

*The Image of Glory*

Monday: Psalm 8.

When our frail humanity is compared with the starry heavens the contrast emphasizes our weakness. "What is man, that Thou art mindful of him?" That is the material point of view. He is made in the image of God, for a limited time lower than the angels, ultimately to be crowned with glory and honor. The fact of his affinity, and his capacity for fellowship with God, raises him to a place apart. The image is moral; the power, a free-will; the destiny, the beatific vision in the paradise of God.

*The Image of Character*

Tuesday: St. Luke 6: 27-38.

In human speech there is no better expression to portray the worth of man than to say he is in the image of God, in his capacity, in his character. The gentler virtues may still seem far from realization, yet the evolution of society is surely tending toward them as its goal, finding in them its inspiration for social service. Recognition of the intrinsic worth of human life abolished slavery, sanctified the home, outlawed intemperance, and stamped pauperism as a social shame. The power of this ideal is destined to allay economic disturbances, the only form of socialism which will stand the test of time.

*The Image Forfeited*

Wednesday: St. Matthew 16: 21-28.

What fictitious values we place upon life with its pleasures, its creature comforts, its materialism, its selfishness, and its sin! But to gain the whole world at the cost of a human soul is a poor bargain, whether it is our soul or somebody else's. Will man ever learn, before too late, the infinite folly of exchanging the soul's welfare for squandered health, wasted opportunities, ruined homes, and bitter remorse? Viewed from the endless reaches of eternity there is only one life worth living, and that is the life which is hid in God.

*The Image Restored*

Thursday: Ephesians 1: 1-14.

God's love is boundless. In His sight man is much better than a sheep. The image may be marred, but if a man will, so long as life lasts, there is a possibility of restoring the image. "He chose us in Christ before the foundation of the world." Jesus lived for us, and Jesus died for us. Calvary is the revelation of God's love, it is also the revelation of man's worth. In proportion to our appreciation of the passion of Christ will be the measure of our self-respect.

*The Image Full-grown*

Friday: Ephesians 4: 1-16

"Till we all attain unto a full-grown man, the measure of the stature of the fulness of Christ." As with society, so with the individual, life is progressive; its experience, disciplinary; its goal, the full-grown man. We grow through practical service, "speaking truth in love", and doing good as we have opportunity.

*The Image Divine*

Saturday: I St. Peter 2: 18-25.

Here is an inspired portrait of the Son of God who "left us an example that we should follow in His steps". If

you would know the purpose of life, search for it in the Incarnation; if you would look upon the image of God, see it in the Master's life; if you would know the manner in which men are ultimately to treat each other, study carefully this selection. In Him was the strength of man, the tenderness of woman, the heart of childhood. The image was not marred. One could no more add to it than one could add to the mountain. The Ideal of the heart, the Goal of humanity, now as always is saying: "Follow Me."

## THE DEATH OF BISHOP SAGE



HE death of the Bishop of Salina, the Rt. Rev. John C. Sage, D.D., occurred at the Bishop's House, Salina, Kans., on Thursday evening, October 2nd, as the result of myocarditis. The Bishop had been in poor health for several weeks, but his condition was not



THE LATE RT. REV. JOHN C. SAGE, D.D.

thought to be serious, and his death was entirely unexpected. Bishop Sage had been consecrated less than two years before, having been elected to succeed Bishop Griswold at the special meeting of the House of Bishops held in Chicago in October 1917. He was consecrated on January 17, 1918.

The funeral was held in Christ Cathedral, Sunday, October 5th, at 11 A. M. The Rev. E. H. Rudd, D.D., officiated, assisted by the Rev. William D. Morrow. Clergy of the district acted as pallbearers, and the Rev. C. C. Rollit, D.D., secretary of the Province of the Northwest, was in the chancel. The Bishop's body lay in state from 1 to 5 P. M. Sunday, guarded by the clergy. The remains, accompanied by members of the Bishop's family and the Rev. John H. Parsons, were taken Monday to the Bishop's family house in Cleveland, Ohio, where after a memorial service in the Cathedral they will be laid to rest beside his father, mother, and brother.

Bishop Sage was born in Cleveland, Ohio, September 12, 1866, and his ministry prior to advancement to the episcopate was spent in Ohio, Illinois, and Iowa. He served several terms in General Convention.

A SUPREME RESPONSIBILITY intensified by revolution in the thoughts and purposes of men confronts us Christians. The Church cannot ignore it without deterioration to itself. The Church is not, as we sing, "like a mighty army", but like a lot of guerilla bands. We are busy with irresponsible scouting.

This job requires a mobilized Church, drafted for the war. Therefore this campaign will promote unity. It will arouse, encourage, and energize every man and woman in the Church. It will flush back-water parishes and open up new visions of opportunity and responsibility. It will extend the horizon of the average man-in-the-pew. It will put courage, faith, and vitality into that poverty-stricken pessimism which wet-blankets so many people's hearts and pocket books.—Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia



# The Brotherhood Answers the Challenge of the New Day at Its Great Detroit Convention

DETROIT, MICH., October 6, 1919.



HE Challenge of the New Day was the general theme of the thirty-fourth annual convention of the Brotherhood of St. Andrew in Detroit, October 1st to 5th.

Strange to the many inspiring conventions of past years, there was a unanimous answer given to this challenge. And, stranger still, this answer was given with more light than heat. The tricks of the orator and the "that-reminds me" stories were noticeably absent. There was a calm seriousness in the hearts and minds of the one thousand clergymen and laymen that compelled admiration and respect.

The answer to the challenge of the new day was so clear and so unanimous that it must cheer the whole Church: Religion is the answer and the only answer to the challenge of the new day. Religion is the only cure for the world's chaos. Instead of depression and pessimism over the profoundest unrest the world has ever known, the conclusion of these one thousand Churchmen representing the American Church in the United States and Canada was that there should be praise for this unprecedented opportunity and prayer for superhuman power to meet it.

The Convention opened with two banquets, one for the boys, at St. John's parish house, and the other for the men, at the Statler hotel.

Courtenay Barber, president of the Chicago local assembly, addressed the boys. The Bishop of Michigan made the address of welcome. After their banquet the boys adjourned to hear the addresses at the Statler.

"Religion is the great need of to-day," said John Stewart Bryan of Richmond, Va. "Only the other day Homer L. Ferguson, the president of the United States Chamber of Commerce, who has been touring the country trying to get a line on the course to be pursued in dealing with the problem of labor and capital, said to me: 'I may be old fashioned, but I believe that the one great need of this country to-day is religion.'

"If our religion is only a social formality; if it is mere convention; if it is only a spiritual narcotic by which we chloroform the virile promptings of our conscience, in God's name, let us be done with it.

"There are agnostics and so-called infidels who within their hearts believe in love and humanity, who have taken up their cross and who are pressing forward unselfishly in the service of the oppressed. These are nearer the kingdom of God than many who have said, 'Lord, Lord,' but who will hear that fearful condemnation. 'I never knew you.'"

The other two speakers at the Churchmen's Dinner were the Rev. Barrett P. Tyler, former chaplain A. E. F., and the Rt. Rev. Robert Le Roy Harris, D.D., Bishop Coadjutor of Marquette.

Holy Communion was celebrated at St. John's Church at 7:30 A. M. Thursday, Friday, and Saturday mornings. The Very Rev. D. T. Owen, D.D., of Christ Church, Cathedral. Hamilton, Ontario, gave three devotional addresses at these early services.

At the opening business session on Thursday morning the following Convention officers were elected:

Chairman: Franklin Spencer Edmonds, St. Martin's-in-the-Field Chapter, Philadelphia, Pa.

Vice-Chairman: Frank J. Weber, St. John's Chapter, Detroit, Mich.

Vice-Chairman: Dr. H. C. Fixott, Portland, Oregon.

Secretary: Jewell F. Stevens, Chicago, Ill.

Assistant Secretaries: F. Tracey Hubbard, Boston, Mass.; Carl Perley, Cleveland, Ohio.

Of the Committee on Nominations of Council Members, the chairman was S. M. Meehan, Philadelphia, Pa.; of the Committee on Resolutions, Robert E. Anderson, Richmond, Va.

Following the address of welcome by the Bishop of Michigan and the greetings from the Canadian Brotherhood by Mr. Evelyn Macrae, chairman of the executive committee, the annual report of the National Council was read by Mr. G. Frank Shelby, the Gen-

eral Secretary of the Brotherhood. The report is in part as follows:

"When the Nation-wide Campaign was first projected, and before it had been given publicity, a letter was sent to Bishop Lloyd, volunteering the Brotherhood's assistance to the fullest extent of our ability. In answer we have already been asked to furnish three secretaries and to aid in various other ways. Mr. Finney has been allocated for important service in the Headquarters Office in New York City, and Mr. Knapp and Mr. Rogers are being used in the field work. From November 1st to December 7th our entire field staff has been requested to assist in the intensive campaign then to be conducted. We have consented to this arrangement and will supply eight trained men whose stipends will be paid by the Brotherhood, but whose traveling expenses will be borne by the Campaign Committee.

"To make more effective and more rapid the development of the Advance Programme, the following recommendations are offered:

"1. That the Brotherhood undertake to develop a new summer conference for men only. It is suggested that the buildings of some college be secured for this purpose. The need for such a men's conference is too obvious to call for any further statement save that it will greatly help the Brotherhood in its purpose to train and develop an increasing number of lay leaders. In developing this new conference the Brotherhood should under no circumstances fail to give heartiest support to the summer conferences now being held.

"2. That not less than three secretaries be assigned to the supremely important work of building up the Junior Brotherhood. The number of opportunities for starting Junior chapters is simply overwhelming. The entire Church is turning to the Brotherhood to organize and set at work the older boys and younger

young men. We cannot longer delay the adoption of an aggressive policy in connection with the Juniors.

"3. That a publicity secretary be secured as soon as the right man can be found. Not for boasting the Brotherhood's achievements, but for the sake of the Cause and for the greater effectiveness of our growing work, a publicity man has now become a necessity.

"Never have there been so many opportunities to organize new chapters as at present and never before has the Brotherhood had so many friends in the Church! With a larger vision born of our war work, with an advance programme of splendid propotions, and with the modest increase requested in our staff of secretaries, truly the Brotherhood is ready and eager for a service in the Church never before made so possible."

During the year four diocesan (New Hampshire, Newark, Washington, and Michigan) and two local assemblies (Mahoning and Shenango Valley, and Southern Maryland) have been formed. At present there are 648 senior chapters and 255 junior, the total senior membership being 6,199; junior, 1,863. Senior probationary chapters now at work number 46; junior, 23.

An increasing amount of attention and study has this past year been given to the junior department. Mr. Gordon M. Reese, one of the field secretaries, devoted his entire time to study and experimentation in the training of older boys, and has worked out a syllabus in many respects similar to that so successfully used in training men. This paves the way for a splendid junior advance, which will be vigorously pressed until the Junior Brotherhood becomes a great outstanding boys' organization throughout the Church.

The Advance Programme adopted by the Brotherhood is an ambitious undertaking, a task of tremendous proportions. The achievement of its objectives would go far toward solving many of the Church's greatest and most difficult problems.

Naturally a good deal of time was consumed in assembling the staff of eight field secretaries authorized by the advance programme, and in training them. Nevertheless, a very considerable progress has already been made

Officers of the Brotherhood elected for the coming year are as follows: Edward H. Bonsall, President, St. Matthew's, Philadelphia; Courtenay Barber, First Vice-President, Redeemer, Chicago; Walter Kidde, Second Vice-President, St. Luke's, Montclair, N. J.

All of the executive staff at the national headquarters and the field secretaries were re-elected, with the exception of Mr. B. F. Finney. Instead of a field secretary Mr. Finney was elected "associate general secretary in charge of field work".





AT THE CHURCHMEN'S DINNER, HOTEL STATLER, DETROIT, OCTOBER 1ST—ONE OF THE TWO ROOMS

The central feature is the training of men and boys for Christian Service. The Brotherhood has set itself no less a task than to go through the whole Church, diocese by diocese, carefully training groups of selected men and older boys in parish work. Just before the beginning of summer the secretaries in the field had more than 800 such men and boys in the different groups then in training. "It will be possible to train 1,200 men at a time with the staff of twelve field secretaries which we expect to have after the first of January."

The feature of Friday was the public service in St. John's Church, with the topic, "The Over There Spirit Applied to Problems Over Here." Addresses were made by the Rev. George Craig Stewart, D.D., lately an overseas Red Cross chaplain; Major Henry R. Sanborn, former field secretary, Army and Navy Department, Brotherhood of St. Andrew, lately in active service in France, still more lately ordered deacon by Bishop Hunting; and by the Rev. Robert J. Renison, D.D., of Hamilton.

Dr. Stewart spoke unqualifiedly for the League of Nations. Major Sanborn said that five or ten years must pass before the minds of A. E. F. men become stabilized. He said their minds to-day are confused. He said that he was a green deacon and so could speak with the frankest freedom about the parties in the Church. "The Catholic party," he added, "must realize that something more than ritual will save men. And the so-called Protestant party must go far more deep than intellectual reasoning."

The programme on Saturday was filled to overflowing with good things. The conference in the morning led by Mr. Gordon M. Reese on work among boys was the most interesting of the convention. Two addresses were made in the morning—by Major Sanborn on Adventure for God, and by Bishop Wise on A National Consciousness for the Church.

The annual corporate Communion was held on Sunday at 7:30 A. M. in St. Paul's Cathedral with Bishop Williams as celebrant. At the regular morning services at 11:00 A. M. in practically all of the churches of the city and in nearby cities lay speakers gave a message from the Brotherhood. In the afternoon a public service was held in St. John's Church under the general theme, "Bringing in the New Day". Addresses were made by S. Earl Taylor, General Secretary, Interchurch World Movement, New York; the Rev. Bernard Iddings Bell, President of St. Stephen's College; the Very Rev. J. Wilmer Gresham, D.D., Grace Cathedral, San Francisco, California.

The closing address of the Convention was given by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, "For their Sakes I Sanctify Myself."

The two outstanding features of the Convention of the Brotherhood were a sympathetic appreciation of present industrial unrest and a unanimous resolution to make the Nation-wide Campaign go over the top. These two features were really one and the same thing, a profoundly real programme which one thousand representative laymen in the Church have adopted in answer to "The Challenge of the New Day".

Practically every speaker sympathetically referred to present industrial unrest. Again and again the thought was expressed that the hour of the old order had struck. The democratizing of industry and the League of Nations are not to be dreaded, except by those who selfishly cling to vested interests. Beneath the profoundest unrest the entire world has ever known, there is a most potent promise for a more practical realization of the kingdom of God.

The concrete way by which the Church is to help make real this promise, according to the unanimous voice of one thousand



AT THE CHURCHMEN'S DINNER, DETROIT—IN THE OTHER ROOM



representative laymen, is through the Nation-wide Campaign, which was officially endorsed by the Convention.

Several real criticisms were made against the Convention. The first was relative to an entire absence of a publicity committee. Bishop Wise publicly criticised the Convention for its lack of organized publicity. Each reporter wrote that which seemed right in his own eyes. Most of the newspaper reports were ludicrous in their ignorance. What a splendid opportunity was lost for printed messages of Brotherhood men to millions of newspaper readers!

A second criticism which seemed to me just was that practically every conference and service was behind the schedule hour. Only two Brotherhood men that I heard spoke within their allotted time, Major Sanborn and Secretary George H. Randall.

A third criticism was that more emphasis should have been given by the Convention to personal work, the individual's work with individuals. Has the Brotherhood lost sight of its rock foundation? Is the element of personal influence being crowded out? Major Sanborn's emphasis on personal work was that of a voice crying in the wilderness of the social messages of the Convention, when in an address he bluntly said:

"If you save one soul for the kingdom of God, then you have done a life's job!"

RALPH M. HARPER.

## Brotherhood Personals

DEAN GRESHAM, from the Cathedral, San Francisco, wearing a Junior button, was the first Senior to reach Detroit. His boys put the button on him just as he was leaving.

THE REV. DR. ASHLEY AND THE REV. MR. HOLMES represent the nineteen chapters among the Sioux Indians. A society for men called St. Andrew's Guild was in existence among the Sioux before Mr. Houghteling founded the Brotherhood.

THE FIRST JUNIORS to arrive were from Trinity parish, New Haven, Conn.: Karl Knabeschuh and Tom Greenwood. They reached Detroit Tuesday morning a little sleepy, as the traffic west was so great they could get no Pullmans and sat up all the way.

DR. PATTON gave a most illuminating address on the Nation-wide Campaign Thursday afternoon. It is difficult to see how he could have been more clear, and yet one of the leading Detroit dailies published an item, stating that the aim of the campaign is to raise \$20,000!

THE REV. GEORGE H. HEYN, curate of Trinity Church, New Haven, Conn., tells of splendid work by Brotherhood men and boys. Through the help of the Brotherhood chapter a Communicants' League was formed in Trinity parish five years ago. All communicants under 18 years are eligible for membership. Once a month there is a corporate Communion, the attendance last year averaging one hundred per month.

A PROMINENT Brotherhood man from Pittsburgh gives an interesting account of a Christian automobile. He said when he purchased his car his friends gave him a knowing smile, "No more Church!" Then and there he silently resolved that his car should be a help and not a hindrance to the Church. And ever since then he or some member of his family have carried at least one person outside his family each Sunday to the church in this Christian automobile. A wool merchant who heard the Pittsburgh man tell this story told me that he felt amply repaid for his expensive trip to Detroit. For now he knew of some practical service that he himself could render.

One Canadian and two New York parishes have reported chapters of the Brotherhood that readily obeyed the calling of their country and entered the war with 100 per cent. of their membership.

THE JUNIOR CONVENTION motto is: "Be not only good; be good for something." This may be translated in many phrases and would seem to be running through the whole convention. Dr. Patton's story about not being like the prairie dog that simply sits up and sets, but rather like the jack rabbit who gits up and gits, is along the same line.

BISHOP WISE of Kansas must have been amused over the way the Detroit *Free Press* reported his splendid address on A National Consciousness for the Church. One of the subdivisions, and it was a minor division, was on Church Publicity. I don't suppose the Bishop would object to billboards, but he certainly did not mention them in his address, nor in any way suggest them.

And yet in one of the leading columns of the most prominent page the heading read:

"BISHOP FAVORS BILLBOARD ADS  
"Rt. Rev. James Wise, D.D., of Kansas, Says  
Church Should 'Sell Her Product'"

MR. JAMES STEPHENS, of All Saints' Cathedral Chapter, Spokane, Washington, is believed to be the Junior from the greatest distance.

MR. GORDON M. REESE deserves much credit for the success of this first distinctly Junior convention. A special Junior convention is to be held each year in connection with the Senior convention.

AT NOON on Friday the complete convention registration was as follows: Outside Michigan, 347; Canada, 25; Michigan and Windsor, 623. Total 995.

DEAN LUTKIN, of Northwestern University, conducted each evening at 7:30 a half-hour service of hymn singing in St. John's Church. The simple, reverent reality of this musician created simple, reverent reality in the hearts of men as they readily sang the new hymns in the New Hymnal. Why can't all Church and choir music create this simple, reverent reality?

THE JUNIOR DELEGATION from Philadelphia, fifty-five strong, had a special car from Philadelphia to Buffalo, and from Buffalo they came by boat after visiting Niagara Falls. On the train and on the boat the boys observed the rule of prayer at noon and they read family prayers at night and in the morning. On the boat many passengers joined with reverent appreciation.

THE PECULIAR Southern intonation and enunciation of Father Hall's "Amen" is unmistakable, and has cheered many a convention in the years that are past.

EIGHTY-SEVEN Brotherhood secretaries engaged in war service for the Church in army and navy were awarded certificates of distinguished service and special medals. No man was more sincerely applauded as he walked up on the platform to receive his prize than the veteran Brotherhood worker, George H. Randall.

## THE SONG OF THE VESTRY

Let us stop and rest awhile,  
Leave anxiety and trouble.  
Pause, and note the summer's smile,  
Fame is, after all, a bubble.  
Too much haste we'll quickly rue,  
Life's too short to hurry through.

Wilful work makes woeful wants,  
Wealth and weariness together  
Are worth nothing. Seek the haunts,  
Being calm, of sun and weather.  
Take the time to rest and woo,  
Life's too short to hurry through.

Take the time to think and play.  
What's the use of strain and hurry?  
From the grass, some summer's day,  
Watch the sky and banish worry.  
Test and prove this saying true:  
Life's too short to hurry through.

Lounge, if but a little time:  
Half a loaf is greatly better  
Than no rest: and heed this rhyme:  
Over-haste makes death your debtor.  
Put off what you have to do.  
Life's too short to hurry through.

LOUIS TUCKER.

BECAUSE it is evident that the only basis for a more stable civilization is a deep devotion to common democratic ideals, and because the most fertile source of such idealism is found in Christianity, the challenge of the Church truly to Christianize the world is plainer and louder to-day than ever before in her history. The plan of the Nation-wide Campaign, starting sanely with a survey of needs and resources and bringing to bear the strength of the whole Church upon the cultivation of every corner of the field, will result in a re-vitalized Church and a strengthened foundation for a new world.—Rev. Cameron J. Davis (Trinity Church, Buffalo).



RT. REV. CHARLES D. WILLIAMS, D.D.  
Bishop of Michigan

### ST. PAUL'S CATHEDRAL, DETROIT



ON Sunday, October 12th, the first Sunday during the session of General Convention, will occur the consecration of St. Paul's Cathedral, Detroit. Deputies to the Convention and other visitors in Detroit will be interested in this beautiful House of God, one of the finest examples in the country of English Gothic design and exquisite Churchly finishing. Though not so large as some of the great cathedrals in the East, yet with its massive pillars, and vast arches overhead, it is indeed stately and impressive. Everything is in perfect proportion.

Over the high altar is a magnificent window in five divisions representing in deepest and richest colors seventeen scenes in the life of our Blessed Lord, from the Eve of Palm Sunday up to and including Ascension Day. This window instantly commands attention. The altar itself is of Caen stone with Carrara marble mensa, in the center of which is inserted a maltese cross from the fourteenth century construction of Canterbury Cathedral. Surmounting the altar is a most imposing reredos of carved oak adorned with large statues which proclaim the missionary life of the Church. In the center is our Lord, with the Blessed Virgin and St. John on either side. On the gospel side are St. Peter and St. Paul, representing the Apostolic Age; on the epistle side St. Augustine of Canterbury and St. Columba of Iona, representing the Roman and Celtic strains that united to form the Church in England. The smaller figures are all angels, some in prayer and some bearing censers, musical instruments, and the emblems of the Passion. The statues are all the work of Kirchmayer, well known as the only Oberammergau wood carver in the United States. Other examples of his work are seen in the pulpit and lectern, the sculpture in the former being notably original and vigorous. The figures are, in the base, typical prophets (Isaiah, Jeremiah, Hosea, and St. John Baptist); in the upper portion equally typical preachers of all time, viz., St. Chrysostom, St. Athanasius, St. Francis of Assisi, and Savonarola. The lectern, an elaborate piece of work, is flanked and supported by posts terminating in small half-length figures of the four Evangelists, in the lower row appearing Origen, Justin Martyr, Wyklyf, and Tyndale.

In the vestibule screen separating the porch from the nave, there is another elaborate piece of work entirely of stone. This piece of sculpture represents Christ blessing

little children, with the Angel of the Annunciation bearing a lily, and the Angel of the Resurrection bearing a palm.

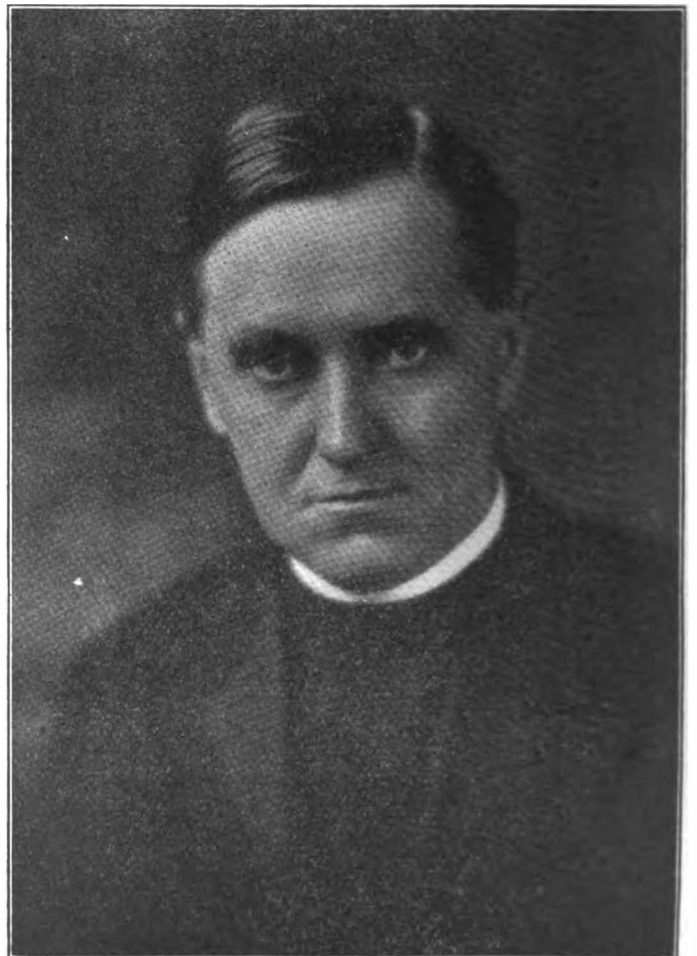
The north transept is designated as Grace Chapel, the side altar at the head of the transept having been formerly the parish altar of Grace Church before its consolidation with the Cathedral. This altar was designed by the architects of the Cathedral, and fortunately harmonizes perfectly with the architecture of the Cathedral itself. In the reredos we have the four figures, Justin Martyr, St. Augustine, St. Chrysostom, and St. Ambrose. In the niches in the face of the altar appear the four evangelists, bearing their historic shields.

In the opinion of the architects there is nothing more successful in the entire Cathedral than the marvelous tile work of the sanctuary, choir, and aisles, that is almost wholly original in its nature, and, as well, the work of a Detroit artist. The tiling, the work of the Pewabic Pottery, is the finest of its kind in the world. None more perfect has ever been made and used architecturally, and it alone gives St. Paul's a lasting distinction.

All the furnishings are appropriate and in keeping with the conception of the Cathedral as a whole. Cheap memorials are guarded against by the requirement that every permanent ornament or furnishing must secure the approval of the chief architect, Dr. Ralph Adams Cram, who has taken much personal interest and continues to supervise any additions or changes.

The services in the Cathedral on Sundays are the Holy Communion at 8:00 A. M., morning prayer at 11 o'clock, (Holy Communion on the first Sunday in the month, every Sunday in Lent, and on Festivals), evening service at 7:30. Through the week the Holy Communion is celebrated daily at 7:30, and on holy days at 7:30 and 11:00.

The cornerstone of the present Cathedral was laid November 11, 1908. It was formally opened and dedicated May 17, 1911. The present Dean, the Very Rev. Frederick Edwards, came to St. Paul's in December 1916, and under his leadership a large debt has been entirely wiped out. The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, who preached at the dedication in 1911, will also be the preacher at the consecration.



VERY REV. FREDERICK EDWARDS  
Dean of St. Paul's Cathedral, Detroit, Mich.



INTERIOR ST. PAUL'S CATHEDRAL, DETROIT, MICH.

# Liberty Through Discipline

By the Rt. Rev. Charles Henry Brent, D.D.,  
Bishop of Western New York

The Sermon preached at the Opening Service of the General Convention, in Arcadia Hall,  
Detroit, Michigan, October 8, 1919

Jesus therefore said to those Jews which had believed Him, If ye abide in My word then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free.—John 8:31-32.



At this moment of anxious groping for secure footing in a staggering and bewildered world full of angry discord, let us rise from doubt to certainty and turn from our troubles to the serene figure of Christ. It is a comfort to grasp His outstretched steadying hand and listen to the calm authority of His voice. He became familiar with our world through the agency of human experience, which is also our mode of knowing life. He is alive to our impatient demand for the truth and for freedom. Having won them for Himself, He can assert that they are not mocking spectres but realities spun out of the very substance of His soul, to be had from His hand. His simplest statement is more convincing than another's ablest argument, for He speaks with the positiveness of finality from which there can be no appeal. A speaker's words find their measure of value in the speaker.

Even greater than His gifts is the wonder of His own unquenchable thirst for comradeship with human beings, with us men and women. He makes a bid for it. He reaches out wherever He can find a spark of faith to draw us into the circle of His intimacy. He is as passionately desirous for our company as is the bridegroom for the bride. Should anyone argue, as I myself have often done, that he has so shamefully slighted Christ's will and broken His laws as to have forfeited His friendship, He floods the soul with expostulations. He finds His highest joy in making freedom abound where the slavery of sin once abounded. We work strenuously for broken lights of truth and fragmentary freedom. He offers knowledge of the whole truth and a freedom which includes all other freedom, freedom from sin.

Then, too, however vast the sweep of His purpose, however social His gospel, His individual comforts and ministrations are as careful and minute and perfect as the separate stitches of a figured embroidery. All are to become His disciples by each being a disciple. There are higher and lower contacts with Him, but the lowest is high and the coolest is flaming with friendly heat. There are such numerous avenues of approach to Him that it were hard to escape entrance into one of them.

He looks over this turbulent world of men of which we are part without dismay or relaxed activity. He is busy on no uncertain experiment. He is working His purpose out without hurry or pause, with wisdom unclouded and unhesitating will. He has His hand on the writhing nations. No one hates war as He and in His own way He will subdue them to order. His skilful hand it is that will magnify the unities of His Church until they triumph finally over her disunities. And our domestic troubles, too, are under the spell of His control, so that the misunderstanding that separates man from man and class from class will ultimately yield to His healing treatment. God is keeping things going in the world in order to bring in His Kingdom. If He had no plan, if He were not affording mankind fresh opportunity, He would close up affairs without delay—and in so doing abdicate His sovereignty and admit Himself and His work to be a failure. The one grand certainty is that God will not fail to carry out His plans to a victorious issue, and that their fulfilment will include in it all those minor benefits and blessings, each of which looks so large and important as we reach for them separately but which will be lost in the wealth of His perfect purpose.

Why do I repeat these simple truths at such a moment? Because many of us are in a discouraged state and are not doing our best work for God or man. We have a suspicion in our hearts that God somehow has been worsted or Himself become discouraged, or that Christ has lost interest in us and absented Himself from our affairs. Or on the other hand there may be those who think that the fate of the world depends on man-devised schemes which to them seem to be the only hope of social salvation. Our condition is such that it is necessary to get back to the side of Christ and reinforce ourselves with the knowledge that His purpose for the world is immeasurably more ambitious and extensive than our conception of it, and that only in so far as we identify ourselves with the greater shall we be equipped to secure for ourselves the lesser.

There is at any rate one goal of effort upon which all men agree. I mean liberty. Its acquisition has been the quest of the

ages. Progress is marked by the enlargement of its boundaries and the portrayal of its character.

The winning of freedom is the end of a process. It can be had only by those who meet all the conditions which control it. It can admit of no short cuts as long as God is God and man is man. It is open to all, but open only as the last link of a chain at the anchor end of which is Christ, to be the bondservant of whom is to reign. Freedom is dependent upon knowledge of the truth, knowledge of the truth upon discipleship, and discipleship consists in loyal obedience to the living word of the living Christ. The word is never silent and all through the ages remains in substance the same. What made and kept St. John, St. Augustine, Joan of Arc, Phillips Brooks, Dr. Trudeau, Cardinal Mercier, free is exactly what will make and keep us free. Moreover nothing else will.

It will be useful to clear our minds as to the meaning of discipleship, of truth, and of liberty. A disciple is one who companies with Jesus Christ in coöperative surrender, as distinguished from fatalistic resignation, to His will. The knowledge of the truth is the inevitable result of the firm pressure of His life upon our life.

The truth is not fact. It is the massive backing of fact. Neither is the truth reached by logic. Logic is a mental process. It may be a ladder to the truth, but mere logic has seldom a more secure footing than the sand of hypothesis. We are carried to the truth more by emotion than by intellectual activity, for the truth is not a formula, it is the ultimate ideal; it is not a ray of the sun, it is the sun. Its spaciousness is the spaciousness of God Himself. We shall know the truth when we know God. In the meantime the disciple is able to recognize what belongs to the family of the truth.

All truth has its correlative liberty. The truth is the guardian and dispenser of freedom. Without knowledge of the truth liberty cannot be recognized in its true character and it becomes a sharp-edged tool in the hands of a child. Those in whom Christ's word has free course have a liberty which is so great that there are no fields which it cannot explore, so strong that there is no prison in which it can be confined, so victorious that there is no tyranny which it cannot overthrow. Though in the quotation before us liberty is presented as the last stage of a process, its connection with Christ as its author is not lost. It is His direct gift coming as truly from His hand to us as the milk from the mother's breast to her babe. "If, therefore, the Son shall make you free ye shall be free indeed." And what a freedom is offered! It makes all other freedom look insignificant and paltry. The liberty of the sons of God is freedom from sin, and complete unification of our life with the life of God.

This then is my theme—Liberty comes only from Christ by way of the truth. The Church is dependent upon her loyalty to Jesus Christ and His word to know the truth and to walk in freedom. She is indwelt and animated by His Spirit which is the Spirit of Truth. In her obedience to Him she will find both illumination and liberty. It is a common fault, often not suspected by its victim, to aim to identify God with our special philosophy and schemes. The fault is not peculiar to the family of Hohenzollern. We expect God to do things for us or to take a course which, if we were not so partial to ourselves, we would recognize to be a request of God to abdicate His eternal character. Even Churches are given to this fault. They claim God as their special ally. The question that we must ask ourselves to-day concerning our own communion is not, Is God our ally? but, Are we God's ally? Is our discipleship steady and uncompromising? Are we loyal to the living Christ? Do we abide in His word? Do we sway to the breath of His Spirit? What needs to be done to correct our infidelities and mend our weaknesses?

If I interpret aright my duty in this high place of honor, it is not to say smooth things or to endeavor to teach those who are my superiors in learning and Christian character, but to force upon your attention the great problems at this great moment of history. That the Church should be as unsparing with herself as governments and gird herself to meet the occasion is more important for the future of mankind than anything else. Our struggle for liberty has reached the point it has because of the faithfulness of the Church. It has gone no further because of the unfaithfulness of the Church. Whether or not the multitudes connect cause and effect, the liberties of the nations to-day are



due to the steady stream of truth let loose by loyal discipleship to Jesus Christ. Those liberties can be conserved and extended only so far as our discipleship intensifies its loyalty.

The Church is the inner ring of discipleship—not because man says so but because Christ made it so. It is the chief agency of the Kingdom of God among men and forms the society in which Christ is most certainly and definitely available. It is the dispensing centre of the truth and liberty which are the illuminating and cementing forces of society. I do not argue the fact. I have reached now an age where I dare maintain that my experience has confirmed what history affirms. History, after all, is but registered human experience. The disunity of the Church, painful as it is and hampering to her effectiveness, I look upon as a passing phase—not because I desire to think so but because God has ordered it so. Already there are vast numbers of Christians who have triumphed in spirit over the outer disunities. They know the truth and the truth has made them free. Loyalty to the one central Figure can have only one end—loyalty to all others who share in discipleship.

That God's Spirit is the animating force of our own communion, that we are His ally accepted of Him and recognized by Him as a branch of the true Vine, a part of the Catholic Church, is not a matter for subtle proof on technical grounds. Experience by itself may be an insufficient witness to God's favor, but it is too powerful a one to doubt or deny on the ground of blemishes in the Church's life to-day whether of intellect or of morals. Were there any part of the Church without defects we might have reason to question. The inclusive reach of our communion may have its perils, but the spiritual resources of the Church have hitherto been equal to the strain of her generousities and passing frailties, and I have no doubt will continue so unto the end.

1. Loyalty to truth requires of us that we should be honest with our defects, laying them bare for the purpose of correcting them. Self-criticism is the only criticism that has not in it an element of impertinence. Let us indulge in it a little now.

We have the weakness of most conservative bodies in that we are not in the very vanguard of life. We march along stolidly on a beaten track. All sorts of societies arise with fine ideals but without vitality to put them into effect, clattering up and bewildering and wearying the world they aim to aid because the Church has failed in this or that department of her life and activity. We appropriate rather than initiate. There was a time when the Church was as a pillar of fire leading the army of Christians. Now it is more of an ambulance following on behind and picking up the wounded. The mission of the Church is to be the light of the world, the inspiring force of men, the conserving element of society.

2. Then we rest under the unpleasant imputation that we are a class Church; that we pay deference to the cultured and rich without giving equal heed to the interests of the plain folk and the manual laborer; that our sympathies run with the ideas and arguments of capital rather than with the claims and arguments of labor. This is no unimportant matter nor one which the Church and her leaders can dodge. The burning question of the day springs from the friction between capital and labor. The employer and the employed. Is the Church to remain silent or inactive, or else to straddle the fence? God forbid. That there should be this industrial friction and misunderstanding is wrong. The head and the hand, two members of one body, have fallen out and it is certainly the part of the Church to share the common effort to discover where the blame lies and to insist on obedience to the principles of justice and honor and freedom which are not abstract ideas but practical forces.

With good reason we all fear the red menace of revolution or the violent displacement of an old by a new order. As we review the history of such upheavals their explanation is usually found in the refusal to heed appeals and claims for that which the illumination of retrospect reveals to have been common justice. It is quite as much this dead conservatism as ignorant radicalism which we have to fear in this crisis of industrial history.

No decent man cares to pretend that the existing industrial situation is satisfactory. There is nothing more encouraging than to read such documents as the Interim Report of the European Commission of the National Industrial Conference Board (July 1919), or that of the Employers' Industrial Commission of the United States Department of Labor on British Labor Problems (March 1919), in that both represent an honest and, I think, successful and sympathetic effort to secure the workman's viewpoint. Both reports find two sections of industrial thought—those workmen who believe that the present industrial system can and should be improved and those whose "ultimate object is the control of industry, nationalization, and a dominance over the State";\* those who would promote coöperative relations with the employer and those "who look askance at collective bargaining and organizations of labor and capital", and who "freely express the view that they do not wish harmony between employees and em-

ployers, since harmony would help to continue the present system of society".† The final test of what should or should not be is justice, honor, freedom, and the promotion of the commonwealth. When both sides accept the principle of partnership, which is the business aspect of brotherhood, the rest of the road will be smooth. Upon this it is the Church's duty to insist. She can do nothing else if she holds to the example and teaching of her Master. The best means of embodying the principle in practical affairs is a matter of experiment. It is not necessarily revolutionary to talk about the democratizing of industry. It is logical if we believe in our government and constitution. Political democracy we practise in manhood and womanhood franchise; educational democracy in the public schools; religious democracy in religious freedom; a satisfactory expression of industrial democracy remains to be worked out. Not the least important articles in the Treaty of Peace are two quoted with approval in the Interim Report.‡

"1. In right and in fact the labor of a human being should not be treated as merchandise or an article of commerce.

"4. Every worker has a right to a wage adequate to maintain a reasonable standard of life having regard to the civilization of his time and country."

The first recalls Kant's insistence on never treating human nature as a thing, which in turn recalls our Lord's demand that we recognize and treat every human being as a second self. The Kingdom of God stands behind all national and industrial systems, including democracy itself, and brotherhood is its watchword. The workman of to-day asks for that. It is his whole, though sometimes inarticulate or badly expressed, demand. It begins in personal touch. I for my part cannot see why conference should ever be refused. The greater our conviction that we are right, the greater our readiness to submit our case to any test that challenges it. Conference can be made the justification of the cause which is in the right where it does not prove to be a court of conciliation. "It was apparent," again to quote the Industrial Commission's Report,¶ "that the workman thinks quite as much of considerate treatment as of wages, and almost universally the idea was voiced that he is regarded by his employer merely as a 'hand' or a number. He feels entitled to consideration and courtesy, and very much desires closer touch and sympathy on the part of the employer. In fact, this phase of the question was usually emphasized by the workman. The little things count, and their neglect magnifies them." All this is fair, as is the claim for settling the problem by the Christian principle of sharing rather than by the ugly opportunism of forced concessions.

We shall have to face the further question as to whether the best course is to uphold and revise our present system, or prepare for the introduction of a new. There would be nothing extraordinary or contrary to historical precedent if the latter were to prove best, provided that the commonwealth were the aim and the principles of justice, honor, and freedom the agents. Every change of considerable dimensions seems to advocates of the old system dangerous. Yet our country began its great history by breaking away from old loyalties and erecting a new and untried system of government. Standing on the sidelines we demand that no nation shall deal in slaves—yet we once were a slave-owning nation. To-day we are advocating for the world the fundamental principles of democracy. Yet such a programme forces other nations to change their whole polity and internal management. There can be no *a priori* objection to advocating a radical change in our industrial system, but we must be sure if we do so that our motive and methods are in accord with the requirements of the Kingdom of God. It is the whole commonwealth that must be considered. We can stand for no class control, call it what you will. Democracy is the control of the whole by the whole. As for those always misguided, sometimes vicious and criminal groups, who in their ignorance and passion hurl themselves upon the existing order to the embarrassment of the commonwealth and to their own hurt, their worst enemies and sure conquerors are those who aim to make the social and industrial order conform in the broad and in detail to Christ's bold purpose of world-wide brotherhood.

"The old order changeth. A new world is in the making. We cannot return to the pre-war state of affairs"—such are our phrases. But what do we mean by it? Did we expect it to stalk in our midst fully equipped? Did we suppose that some painless turn of the wheel would land us in Elysium? If so let us fling away the flimsy dream. A new world means that we must stand ready to sacrifice cherished traditions and associations and vested interests in order to inaugurate it. Preferences and privileges must go by the board wherever the good of the larger number requires. That part of the old world that most needed improvement was the industrial system. A considerable change at least is on us whether we like it or not. We are all affected by it. We may fight for the continuance of the old but it will be of no avail.

† Page 29, Employers' Industrial Commission Report.

‡ Page 20, Employers' Industrial Commission Report.

¶ Page 22. Digitized by Google

All things are being made new by a power in the hands of which the individual who combats it will be as the corn of wheat that fights the millstone. God is marching on and we must ally ourselves to Him and not sit on our little stool of privilege, like the Kaiser, and insolently suppose that He is our ally. Repent ye, for the Kingdom of God is at hand!

We are not all asleep. Many occupying seats of privilege and responsibility are as honest as the day, and prepared to make any sacrifice which promises to promote a higher social order. There are those of our clergy who are striving hard to identify themselves as did our Lord with the plain folk. Here comes a priest to me and says: "Can you place me where, like the Apostle Paul, I can be a manual laborer earning my bread among manual laborers, working out my priesthood in their midst, sharing their daily life, leading them in worship, feeding them with the sacraments?" "Yes," I reply, "I can and will, for we are not a class or hidebound Church."

A year ago a chaplain told me that he wished to enter the line. I counselled him not to lose his spiritual character and office by the transfer. With flashing eye and quivering lip he indignantly replied that he was taking the step to save his spiritual character and to find richer opportunity for his ministerial vocation by coming into intimate touch with the men. Was not this having the mind of Christ Jesus? "Who being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men." \*

Another comes to me whose temperament, character, gifts, and history through lean and patient years mark him out as having undoubted vocation for the priesthood. But according to the canons he is defective in intellectual requirements at an age when he can hardly hope to qualify. I think of St. Peter and others of that uneducated group who turned the world upside down, and I wonder and rebel and thank God and take courage.

3. Once again. The times have changed since our Book of Common Prayer was cast in its rather rigid Anglo-Saxon mould. We men who belong to the older generation cannot but find it painful to face liturgical change. But is it not our duty to try to see with the eyes of the young and to meet that demand for development which is the chief element in progress? We dare not refuse to those who will soon be our successors the freedom which, when we occupied their place, we demanded for ourselves. Perhaps we were called lawless and revolutionary. But that which then seemed so novel has long since become commonplace. We have the checks and restraints as well as the advantages of a written Constitution, but it will never do to fall back on that as final. Constitutional amendment is provided for. Our nation, while still retaining a markedly Anglo-Saxon strain, is rapidly acquiring a character that in the course of time will be distinctively American. Shall we not be in danger of becoming a class Church in the sense of a racial, as distinct from a national, Church if we do not study our liturgical forms in relation to the coming change? That which is truly Catholic will always abide, but there is a variant element which needs constant watching and such occasional revision as now occupies our attention. Is it not our duty also to consider a larger freedom of liturgical use than we are provided with? Ought we not to encourage popular devotions springing directly from the faith of the plain people and valuable as the spontaneous enrichment of public worship? All these questions are to the point, for we claim to be a National Church, a claim which we must make good by successfully reaching after the people of many tongues and foreign blood who are steadily being incorporated into the nation's life and determining its character.

If I do not stop to dwell at this time on some of the wider aspects of the responsibilities of our discipleship, such as the extension of the Church abroad or foreign missions, and the unification of Christendom, it is because the principles which animate them have been in extraordinary prominence of late. During the great war our thoughts were chiefly occupied with broad effects. Now the time is come, with the Kingdom of God as our ultimate aim, to place stone upon stone in our own little sphere of life and action. The new era is upon us. It began in international affairs and its spirit must be given cordial hospitality in domestic affairs. The truth and justice and honor and liberty which the war has hewn free cannot be allowed to rest until they have found permanent lodging in every department of human life, at home and abroad.

Two things have been made clear by the war—the idealism and love of the truth which were almost coterminous with the utmost boundaries of our American citizenship; and the prompt readiness with which men paid the full cost, being careless of their lives even unto death that the ideal which they espoused might receive no hurt. Nothing was more clear abroad to the careful observer than the sincerity and desire to be real on the part of the khaki-clad American citizen. His response to a frank,

unstilted moral and spiritual appeal was quick and customary. The temptations of army life to violate self-respect are great. Our men in the A. E. F. met them in the main with honest resistance. One of our foremost officers in the Medical Corps, after careful study of a given group, comes to the following conclusion as to the reason:

"As to what induced this proportion of men 34% of 13,648 random samples of white men in the S. O. S.) to remain chaste. I can advance only opinions, not proof.

"My opinion, based upon conversations with men, gratuitous information inserted into replies to questionnaires, and my observations of the men, is that by far the most important factors were those inherent in the men rather than in the anti-venereal campaign, factors such as character, religion, love, loyalty, and self-respect.

"The most common reasons advanced by men to account for their own chastity were loyalty to a wife or a sweetheart at home or a resolution of abstinence before sailing and pride in keeping it." †

Of course this is not to depreciate the vigorous campaign in behalf of chastity based on principle and not merely in order that men might be fit to fight, or the "powerful encouragement and aid of General Pershing's well known stand". But it goes to prove that the idealism of the American man is his chief bulwark of character. It is that which gives us confidence as we press upon the attention of men the Kingdom of God, the central attraction of which is its adventurous idealism and its chief agency, self-sacrifice. The call to self-sacrifice is the most compelling invitation that ever won men to a cause. Have not those who forever overseas sleep under the protecting guardianship of the wooden cross a right to expect of us the perpetuation in ourselves of their spirit? We see their victorious souls crowding up the steep of light.

"Their heads are lifted. As they pass  
They look at Christ's red wounds, and smile  
In gallant comradeship—they know  
Golgotha's terrible defile.

"They, too, have drained a bitter gall,  
Heart's Calvary they know full well,  
And every man or old or young  
Has stared into the deeps of Hell.

"Yet brave and gay that spectral host  
Goes by. Like Christ, on bloody sod  
They gladly paid a price, like Him  
They left the reckoning to God." ‡

These have gone before us to augment the great cloud of witnesses who encompass us. They have exchanged the discipleship of faith for the discipleship of sight. They know the truth and the truth has made them free with the glorious liberty of the children of God. They have run the race—a relay race whose token is a fiery torch fed with the rich oil of unselfish service. That fiery torch has been passed on to us to hold high and to keep aflame with the same oil. It is a sacred trust which we must honor in order that their race shall not have been run in vain.

† Paper by P. M. Ashburn, Col. Medical Corps, U. S. A.

‡ "The Spectral Army", in *The Sword*. G. O. Warren.

## SONNET

"Sir Gawain made up his mind that the best way to find Sir Percivale was to seek the Holy Grail, which he also sought."

Sir knight, 'twas well considered! On the quest  
For thy lost brother, is there surer goal  
Than that to which at last each yearning soul  
Is driven for food, for refuge, and for rest?  
O flaming Heart of God! O Beacon Light  
Of heavenly Sacrifice, by Love Divine  
Set on the darkling paths of men to shine,  
What else may sundered ways and wills unite?

Ye knights of God! who fain would ride abroad,  
Redressing human wrongs on life's sad way,  
Where many a brother wanders all astray,  
Seek ye the Grail, the Presence of your Lord!  
For he who fellowship with God has found  
By ties of love to all mankind is bound.

HERBERT H. GOWEN.




## CORRESPONDENCE

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

### THE "MUZZLED" CHURCH PRESS

To the Editor of *The Living Church*:

 I am not a subscriber to *THE LIVING CHURCH*, and as no marked copy was sent to me, I did not see your editorial reference to my article on the Church Pension Fund until a friend called my attention to it. I am indebted to you for the editorial, for it has brought requests for copies of my original article, thus enabling me to circulate it more widely.

What I knew when I wrote that article in regard to the "muzzling of the Church press" was this: The editors of two Church papers had written to a fellow priest stating that they had been requested by Bishop Lawrence not to publish attacks upon the Church Pension Fund, and that they did not feel able to disregard such a request. I see no reason to publish the names of the editors unless they demand it, which I think is unlikely. I did not then have any similar information in regard to *THE LIVING CHURCH*, but I observed that no letters criticising the Fund appeared in its columns, and it was a fair inference that the same influence was at work there. And, in spite of the statement in your editorial that no one ever suggested to you in the most remote manner that the Fund should not be criticised, I am informed by a priest of the Church that while the campaign was on you wrote to him that you had been requested by Bishop Lawrence not to publish any "attacks" on the Fund during the campaign. After the campaign, by your own statement, you "discouraged" criticism for one year and more, until the first report came out, and since then you have refused to publish "denunciations from various sources". Accepting your own statement that you were and are absolutely "unmuzzled", the fact remains that you have deliberately muzzled the clergy and laity of the Church on this subject to the full extent of your power to do so. On the above showing I do not consider any apology is due from me, but rather that apologies are due from all the editors of the Church papers who have for years closed their columns to any free discussion of a matter in which the clergy are vitally, and the laity intensely, interested, while keeping their columns open to letters on every other subject, many of which might be called denunciations. That this common action was a mere coincidence no one will believe. That Bishop Lawrence had much, if not everything, to do with bringing it about is proved by the letters to which I refer. I appreciate, as everyone ought to, the great work which the Bishop has done for the Church in more ways than one, but I feel that in this matter of suppressing expression of opinion he has made a calamitous mistake, and done the Pension Fund irreparable injury. Of course you and other editors are now receiving denunciatory letters, because the realization that they are muzzled is embittering hundreds of the clergy, and creating a situation which will tend to breed suspicion of and opposition to all leadership in the Church. And when, in his annual report, the President of the Fund said that it is remarkable how little opposition there has been to the Fund, it seemed to me incumbent upon one who knew the facts to point out that there would have been plenty of opposition seen if the Church papers had not closed their columns to its expression. The whole performance has been most un-American.

F. C. HARTSHORNE.


Phoenixville, Pa., September 29th.

[The writer of the foregoing letter expresses to us the belief that it is due him that his letter should be printed just as it is written. We agree with him and have printed it in that way. He had publicly made this charge: "We learn from the editors of the leading Church papers of the country that [Bishop Lawrence] has compelled them to promise not to publish any 'attacks' upon the Church Pension Fund." He now defends that statement by saying that "the editors of two Church papers had written to a fellow priest stating that they had been requested by Bishop Lawrence not to publish attacks upon the Church Pension Fund." He did not "have any similar information in regard to *THE LIVING CHURCH*", and intimates in his first sentence that he does not regularly see this journal, yet he "observed that no letters criticising the Fund appeared in its columns". On the strength of that defense he believes that no apology is due from him. That must be entirely for him to say; it depends wholly upon his own ideals. He now makes the totally new statement that he has been "informed by a priest of the Church that while the cam-

paigned was on you wrote to him that you had been requested by Bishop Lawrence not to publish any 'attacks' on the Fund during the campaign". This is nothing like his previous statement, and though it may be said to be "important if true", we are dealing with a perfectly definite statement which is either true or false, which reflects very seriously upon several people, one of them a bishop, which he stated as of his own knowledge; and we are not willing to discuss any other statement from Mr. Hartshorne until that is settled. If the statement which he made is not true, Mr. Hartshorne, as a priest of the Church, knows what he ought to do about it.—EDITOR L. C.]

### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

 We have been passing through an epidemic of cholera that caused Dr. Lee and the Rev. E. R. Dyer to open St. Mark's School as an emergency hospital for that disease only. And in the church we have been using the prayer (in its Chinese translation) on page 41 of the Prayer Book, In Time of Great Sickness and Mortality. We were talking of it one evening and one of the mission staff objected to the prayer because of its acknowledgment (or should one say, its claim?) that this epidemic comes in punishment of our sins. It would seem easy enough to argue in return that in the filth and squalor of a Chinese city there is found a plentiful evidence of wilful sin, and of course in this case we are dealing with a sickness that we know to be caused by these alone. However, I made a mental note of the objection, and determined to look up in the proposed Prayer Book (I have only the 1916 report) a new prayer—for of course there would be one! I did so, and the result was a surprise. It is proposed to remove the old prayer entirely, and to put nothing in its place—for the prayer In Time of Calamity is entirely too general to satisfy, when we are in such throes of anxiety as now.

It drives one to ask, Why not have a prayer for times of great sickness and mortality? Of course one can see why the old prayer is being removed—the new proposed Book omits all of these general acknowledgments that the evils that come to us are brought on by our sins. But does this really hold? It is beyond all question a sin to be as dirty as Chinese are in their native cities; and in this case we are certainly reaping the direct return of that sin. If God sends this epidemic, it is because of this sin. This is not difficult of comprehension. The only thing that makes a difficulty is that these epidemics do not recur annually. Of course America has not this same sin, and we thought we had rid ourselves of epidemics until we were visited by infantile paralysis in 1916 and the influenza of 1918! This warned us not to go too fast, just as the *Titanic* gave us pause in our belief that we need no longer pray for those at sea, as danger there had been eliminated. So I plead for the inclusion of a prayer for use in times of epidemic. Personally I still am willing to acknowledge that my sins have something to do with what comes to me here in this world; but I do not incline to stress that side of it. The essential thing is that we should have a good and earnest prayer to use at these times.

While on this subject of special prayers I should like to mention one other. In the Prayer for a Sick Person we are to strike out the clause "Or else. . . .". That does seem to be a mistake; it is just at this time that we should remember that all of our prayers are made in recognition of the fact that we submit to God's "whole plan". The trouble with this sentence in the prayer will perhaps be found in the fact that the custom has grown up of using this prayer only when the situation has become extreme—a prayer for one about to die. Of course when we pray for one of whose life we have despaired we are praying for life and life only—and then it is right to omit any and all qualifying clauses. But why not keep this prayer as it stands, for use in ordinary illness, and urge upon our people that they should ask for prayers as soon as, and every time that, they become ill? This prayer, then, is eminently satisfactory as it stands. This has been our practice here in Wusih, more or less generally, for several years, and we have found that thus used this prayer is good. The Visitation of the Sick meets the needs at other times.

Faithfully yours,

GOUVERNEUR FRANK MOSHER.

Wusih, Kiangsu, China, August 31st.

## PLEA FOR THE POOR CLERGY

To the Editor of *The Living Church*:



AM a travelling man myself and mix among the clergy, town and country, a great deal, but do not sell them anything nor ask their assistance. I travel in other lines. I have been impressed by the smallness of the salaries, and the hard fight put up by a good many of the poorer clergy receiving \$1,000 a year. They say they can't put up with it much longer.

I myself have bought shoes for two and helped clothe a boy because the father could not do it. What the Church needs to do is to start a sustentation fund right away to help poorer clergymen and the big church to help the little church and the big clergyman to be a little more charitable to his poorer brother.

Mr. Editor, you know these are facts, and everybody going to General Convention should meet this issue fair and square. I will gladly help to start such a fund. We need a great Brotherhood each doing their part to help the Church; then we shall grow. But under the existing circumstances, no person can say we are really doing anything, for we have no system whereby the poorer clergyman gets a fair showing. Yours very truly,

GEORGE HARBIN.

Williamsport, Pa., September 18th.

To the Editor of *The Living Church*:



HY is it that the laymen are not making some effort to advance the salaries of our clergy?

The appeals for a larger salary should not come from the clergy. I asked: "What has been done for the clergy in our archdeaconry?" The answer came: "We advanced their stipends two years ago ten per cent."

Now, I submit, are we laymen doing our duty when we advance the clergy ten per cent. and our office help fifty per cent. and common labor from sixty to eighty-five per cent. over what they were receiving in 1917?

Resolutions by diocesan councils will not do the work. Laymen have got to be made to think; and I believe the average man would be ashamed if he really sat down and asked himself the question: Am I doing the fair thing in the matter of my rector's salary?

In our own parish I am glad to be able to say this matter has received proper attention, and I think that is true of most city parishes, but the country clergy are suffering. The following extract is from the letter of a country clergyman: "I am seeking to find means of meeting the serious financial situation in which I have found myself as a result of soaring prices and hopelessly inadequate income. I hesitate to complain of personal burdens, but when I see my family seriously suffering, and my work handicapped by lowered efficiency, I feel justified."

That is just it: "I hesitate to complain" tells the story. Very few business men can complain of lack of profits for the past two years.

My remedy would be a strong committee of laymen in every diocese who should go with the authority of the Bishop to every parish that was not paying a living salary and talk plain English to these vestries.

The rector can not *strike*; the sexton and the char-woman can, and they win out every time. There is money enough and it is the business of the laymen and not of the clergy to get it.

Rochester, N. Y., September 24th. JOHN A. VAN INGEN.

## HIGH SCHOOLS AND THE NAME

To the Editor of *The Living Church*:



LAST, we have become a stumbling block to the classic *Atlantic Monthly*! Mr. Frederick Irland, in an article in our beloved *Atlantic's* July number, discusses the general ignorance of high school pupils and cites that when asked to define the word "Episcopalian" not one student in a thousand gave an intelligent definition of the word. (Truly, we need a Nation-wide Campaign and a little advertising!)

Mr. Irland cites three of the answers—no doubt because they appear to him to be particularly foolish—to-wit:

"A form of Church half-way between the Catholic and Protestant."

"A branch of the Holy Catholic Church."

"A member of the Episcopal Church."

These facts are significant, not to say challenging. Happy is the institution that has been so clearly interpreted to its own members that through them it becomes rightly understood by "the general public".

Cedar Rapids.

A. L. MURRAY.

## HEATED (?) RECTORIES

To the Editor of *The Living Church*:



NOT as a fault-finder but constructively, may I put the question of heating plants in rectories? Efficiency in heating mills, in getting the most from the least expenditure, is understood. Given a steam heater, vintage of a score of years ago, boiler installed some thirty feet from the only available place for coal bin, a costly fire in a wood stove supplementing the furnace, and a salary of not over \$1,700 and rectory, the rector and wife will be in the blues literally from November to March because seldom comfortable in the house and paying for wasted fuel. This is an understatement of what a visit one Lent gave the writer.

When vestrymen plan with efficiency engineers to make every pound of coal tell, it is to the point that like the roof of a rectory the heating and lighting be such as to give the most for the minimum outlay of time and fuel. The difference in cost of a "second" in the shape of a heating plant and one which will not call for an apology in five years will be more than made up in the cost of coal consumed and time required in caring for an inferior furnace in contrast with time saved and fuel really utilized by a good furnace.

The average rector has a large postage bill in parish work, one of the many unprovided-for demands on his purse. It sometimes equals easily in cases the interest on the money which would be required to install not one "just as good", which it isn't, but a heating outfit really satisfactory.

If this results in five vestries looking now at furnaces as carefully as at reports of cost accountants, it will result in better work this winter in five parishes.

WOLCOTT LINSLEY.

## A USE FOR THE OLD HYMNALS

To the Editor of *The Living Church*:



THIS time when many parishes are introducing the New Hymnal and discarding the old, I would suggest that much good would follow if rectors and vestries would offer to give to steamship companies running up and down the coast, or to South and Central America, their copies of the old Hymnal, with and without music. After several trips on the Morgan Line and the United Fruit Company, I find few of these vessels equipped either with Hymnals or the Book of Common Prayer.

Experience shows that it is more profitable spiritually to hold service on board ship than almost anywhere else. The elements, as well as the firmament, declare the glory of God and manifest His handy work.

May not favorable attention be given to this practical suggestion? From personal experience I am certain that the various ship companies would be glad to have these Hymnals.

Atlantic City, October 2nd. CLARENCE WYATT BISPHAM.

## THE NEED FOR MEDICAL MISSIONARIES

To the Editor of *The Living Church*:



HAVING seen in your paper this week the letter of Dr. John W. Wood, for doctors and nurses for the Orient, may I as one of the staff of the Church General Hospital, Wuchang add my appeal to his?

I can only speak for China, but I know how desperately all the five hospitals there need reinforcements.

During the week of October 24-31, I shall be in New York City. If anyone wishes to meet me and hear more in detail of the work, I shall be glad to set an appointment. Letters can be sent to me at St. Faith's House, 419 W. 110th Street, New York City.

September 28th.


ELISE G. DEXTER.

THE OBJECTIVE of the Campaign is distinctly spiritual. It should result in giving to the Church the definite knowledge and extent of her responsibility and mission, and the opportunity to educate her children in the light of the revelation. The call to consecration in the light of obligation and privilege will be vital and compelling. The opportunity to voice the call of the Father for means, through men and women and money, will give emancipation from selfishness and materialism, and thus enrich and empower the Life of His Body. It will further present an adequate objective in the realm of service and self-expression for transmitting the blessing of power and inspiration communicated through the Eucharist and every other act of public and private devotion into the life of the Kingdom of the Christ who is ever seeking, through His Body, to give Himself to the world.—Rev. Wm. A. R. Goodwin, D.D., Rector of St. Paul's Church, Rochester.



# WOMAN'S WORK IN THE CHURCH

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

HE Michaelmas luncheon of the Churchwomen of Indianapolis has become a fixed institution. Started about eight years ago as a means of bringing women together socially without any especial Church business to discuss, it has proved a very pleasant feature of the year. St. Michael and All Angels' Day was selected for several reasons, the chief being that it is a good time, just at the outset of the year's work, to feel the inspiration which comes from a good luncheon with agreeable women and inspiring talks afterward. This lunch is on a business basis. Our diocesan home for working girls—Knickerbacker Hall—furnishes the lunch and we pay one dollar apiece. We recommend this to parishes who want to start well into their autumn work.

The president of the Auxiliary presides at this luncheon. Ours to-day was Mrs. Francis, and she gave an uplifting vision of the Nation-wide Campaign, what share the Auxiliary might have in it, and the miraculous progress which would mark the Church's life would each one live up to her possibilities, her full capacity.

The presence of two American women, both missionaries in China, provided a rare opportunity for us to learn more of the practical side of missions. One of these ladies, Mrs. Capin of Savtan, China, is a teacher in her husband's school. They are Baptists and she paid a fine tribute to our great Church school in Shanghai by saying that nowhere could such an excellent elementary education be obtained. She narrated graphically the troubles in the school brought about by the Shantung episode, and said that herself and her husband suffered the keenest mental anguish when the young Christian natives for a time lost control of themselves; and they thought their school would be entirely broken up. She described the night of anguish she passed when the crisis drew near, how her husband, worn out with seemingly futile efforts to restore law and order in his school, fell into a heavy sleep, while she made of the night a vigil of prayer. The next day it was learned that the leaders among the students had gone to an adjoining hilltop and there had canvassed the matter carefully, then united in prayer for guidance and had concluded they were wrong. They returned to the school, apologized, and order was restored.

The other Chinese missionary was no other than our own Mrs. Graves, wife of the Bishop of Shanghai. Mrs. Francis asked Mrs. Graves to speak of the Woman's Auxiliary of Shanghai, of which Mrs. Graves was the founder and of which she has had charge for nineteen years. Well may our American Churchwomen emulate the seriousness and devotion of the Christian Chinese women. As soon as a Chinese woman becomes a Christian she joins the Auxiliary. There are twenty-six branches in the diocese and they have their Big Meeting, as they call it, yearly. This is looked forward to with much eagerness. It lasts two days and the delegates must be entertained over two nights. Usually about \$1,000 is given yearly. For a number of years, Mrs. Graves said, the women were enthusiastic about our United Offering. They gave \$500 each year toward it, but since the Chinese Church—The Holy Catholic Church, as it is called—has been organized, the women have naturally felt a desire to give the bulk of their money to their own diocesan missions. There was an animated discussion this year as to whether they should send anything at all to the United Offering, but Mrs. Graves reminded them that by their constitution they were obligated to do so, so they are sending about \$200, which we all will concede is a very generous gift. However, the speaker said that the Chinese were fully conscious of how much they owe to American missions. Perhaps Mrs. Graves will have the chance to tell this same story in Detroit; it is very specific information for anyone who demands facts. The woman member of the diocesan committee of the Nation-wide

Campaign spoke a few words suggesting UNDER ORDERS as the slogan for the Campaign and urging immediate help for some of the societies of the Church.

The decorations for this luncheon are always the little white and yellow Michaelmas daisies.

"UNDER ORDERS!" Such is the slogan announced by Mr. Lewis Franklin in his speeches for the Nation-wide Campaign. This gentleman, at a recent luncheon given for various parish committees of the Campaign, may be said to have presented a complete blueprint of the Campaign with all the plans and specifications.

Again and again did Mr. Franklin remind his listeners that they did not need to ask questions, they did not need to speculate about *how anything* is to be done. "*You will be told what you have to do—all you have to do is to obey.*"

There was a wonderfully masterful spirit about the speaker's table at that luncheon but about every other of the dozen or more tables there was an air of humble obedience. Even the clergy, who are accustomed to giving orders, meekly promised to obey. One clergyman asked how this campaign was supposed to do for a parish more than the earnest efforts of a parish priest could do? To this Mr. Franklin replied by comparing some of us to stumps: "There is a whole forest of stumps in the Episcopal Church," he said. "The clergy have for years tried to pull them up—they have tried it from *their* angle. Now we are going to try these stumps from another angle, the layman's angle." Certain it is that if dynamite is as plentiful in the committee of laymen in general as it is in Mr. Franklin, the stumps have had their day.

The diocesan chairman, following Mr. Franklin, reiterated the plan of procedure. It was to be military; things and people were to be commandeered; and those who refused were slackers. These are new tactics for religious purposes, where moral suasion, the traditional implement used, has long since worn off its keen edge. Certain promising accomplishments seem already to presage success for this new method of gentle but firm compulsion.

WHETHER DELEGATES to the Triennial usually have their expenses paid we do not know. Perhaps the rule varies; but, whether they do or not, the obligation resting upon every delegate is to be considered conscientiously. Not only is she a representative of the woman at home but she wants to take back to her just as much of the enthusiasm, the information, the spirit of the whole thing, as is possible. For this reason there should be system in each delegation. No one human woman can do justice to all of the good things to be seen, heard, read, and tasted at the Triennial. But four women or five, by dividing their sight-seeing and their ear-hearing, may do so. Why not then have a plan, easily made by consulting the official programme, and let each member of the delegation be assigned to some feature which she will be expected to inform herself about thoroughly in order either to tell or write about it? In this way nothing will be neglected. Delegations should not go about collectively. There was a delegation at St. Louis made up of several women who were attending their first Triennial. They never got above the second floor of Sheldon Memorial. From the Auxiliary business meetings they went to Moolah Temple and consequently missed much of vital importance. The delegate-mind should temporarily become a sponge while at the Triennial, later to be squeezed dry, for the benefit of the woman who could not come.



THE AUXILIARY of St. John's Church, East Mauch Chunk, Pa. (Ven. H. E. A. Durell, rector), offers the following programme for the year:

October 2nd—Nation-wide Campaign.

November 6th—Echoes of the Convention.—Junior Box Exhibit.  
—Leper Box Exhibit.

December 11th—Jerusalem.

January 8th—Work among the Indians.

February 5th—History of the Woman's Auxiliary.

March 4th—Work in China.

April 8th—What our Church is Doing for the Immigrants.

May 6th—Work among the Mountaineers.—Missionary Box Exhibit.

June 3rd—Supper.

This parish has also a St. Agnes' branch of the Auxiliary, a Junior branch, and a Little Helpers' branch.

THIS DEPARTMENT has received a very earnest and fine letter from a new correspondent who interprets the Nation-wide Campaign thus: "The motto 'to inform the mind and awaken the conscience' may well, in its applied Christianity, relate to the 'servant in the house.'" She then speaks eloquently of changes in household arrangements which she thinks might redound to the benefit of both mistress and servant, and wonders if the Auxiliary could not help. Our opinion in this important matter would be that individually the Auxiliary might and probably is doing much along lines relating to household management but that a general or concerted movement would be the province of our Social Service societies.

THE EDITOR of this page expects to have a desk in the room with kindred societies in the Presbyterian Church House, in Detroit for the two weeks of the Triennial. She will welcome her many unknown (in feature) friends.

## A THOUSAND YEARS AND YESTERDAY

BY ROLAND RINGWALT



OR a thousand years in Thy sight are but as yesterday; seeing that is past as a watch in the night."

According to a remote Hebrew tradition the Ninetieth Psalm was written by Moses in the days of his exile in Midian. In his lonely wanderings, so myriads of his countrymen believed, he felt that the stately structures of Egypt—yea, the very pyramids—were as unsubstantial as sand hills in the desert or as heaps of fallen leaves. The campaigns of generals, long famous and longer forgotten; the wisdom of sages, at one time revered as divine oracles, and then overshadowed by savants of later date; the policy of premiers and potentates may have seemed to a great mind as if it were all as fleeting as the rivalries and combats of shepherds who strove for pasture and for wells. Yet all these events, great and small, the salient chapters of history and the fight between a night watcher and a hungry wolf, all were present to Eternal Wisdom. Time was as nothing to the Divine Intelligence unto whom a thousand years were but as yesterday.

As soon as one begins to study the workings of the human mind he is awed by the ceaseless endeavors of man to attain unto some portion of the divine power. The historical intellect, religious or secular, determines to make the past as the present. The student first transports himself back to bygone ages and half-forgotten scenes, and then carries his readers thither. In every nation and in nearly every part of the world there have been some who had the power of narrative, some who had the power of sympathetic reading or hearing, and some who combined the two. We speak irreverently of the human intellect if we confine this gift to a dozen or score of famous historians. For each one of them there may have been hundreds of ballad-singers or old dames by the winter firesides. Before the Greeks could have a writer like Thucydides there must have been tellers of myths and chanters of old songs. It took all the bards of Saxon England and all the chroniclers of the Middle Ages to prepare the way for Shakespeare. The Highlands had echoed to the sound of many a ballad before Scott could be. Men and women unknown beyond their native shires could dream over the long past and reproduce it with such power that

their auditors could not tell the narrative of an ancient battle from the account of a recent event. What a host of forgotten ones there must have been before Gibbon sought to place on the printed page the decline and fall of the mighty empire that is even now a proverb on the lips of the illiterate! "Rome was not built in a day", "All roads lead to Rome", "When in Rome do as the Romans do", tell how the city seven hills yet lives in the modern mind.

Within a period not distant laborious effort deciphered the shorthand of Samuel Pepys. No man knows the follies and vices of his grandfather, not one man in a hundred knows those of his father as anyone who can read English may know the weaknesses of that strange character. An able official, a critic in music, a connoisseur in scientific experiments, a man of general reading, and with this a selfish libertine, all famous biographies from Plutarch down are but haze. The parchment won by an ancestor at college or the shoulder-strap that tells his rank really gives us little information about the inner man. A record as graphic as that of Pepys of a man in Athens or in Alexandria would show us how little time may be when personality at its best and worst is before us.

There are those to whom no book speaks like an actual transcript, and to such persons the cuneiform records are a wondrous proof that man can in some measure copy the Supreme and force the past to reveal its secrets. What Schliemann found among the ruins of Troy, what has been gleaned under the fallen walls of Pompeii, what has been unearthed by the numerous "campaigns of the spade", the stories brought out on tapestry, the revelations of the art of olden time, the spoils of the modern museum, attest the restless zeal of man to rescue some fragment from every wreck. If in the home of our childhood, there was something lost that we would now gladly recover there are links with Egypt and with Assyria as close as those which bind an antiquary in Philadelphia to the fathers of the republic, or which bound Francis Parkman to the days of the Six Nations.

In every city with a museum, a lecture hall, and a library, there are those of whom the world never hears, who have never written or traveled, who have never discovered anything or made an address, but who rejoice in what others have learned. They can forget little worriments and petty this is recorded with a distinctness beside which all the grievances, they can do tiresome work without grumbling because in their leisure moments they know that a thousand years are as yesterday and as a watch in the night.

## COMRADES

Through storm and calm, and wintry weather,  
What we've been through, we three together!  
We've climbed the hills and steep ravines,  
For miles we've tramped through varied scenes!  
Through thick and thin you've stood the test,  
But now, brave comrades, you must rest!  
All unawares old age creeps on,  
Your days of toil are past and gone,  
For the battle's for the young and strong!  
The way is hard, the journey long,  
But I must hasten to the end,  
Alone, perhaps, without a friend!  
When stiff with pain and bruised my knee,  
Footsore and tired you carried me!  
Yet now you lie, mates, side by side,  
So worn and spent and old, I've cried:  
"Tis heartless, cruel, and unkind  
To leave you here, at last, behind!"  
'Tis thus we journey through life's day;  
Our comrades drop beside the way!  
The best of friends must part, we know,  
But, Oh, we grieve to have it so!  
A last fond look, a last adieu!  
Good-bye, old comrades, tried and true!  
The hour has come, I cannot choose,  
I must go on! Good-bye, old Shoes!

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### Convention Headquarters

St. Paul's Cathedral Parish House, corner of Woodward and Hancock Avenues, 1 1/4 miles from Hotel Statler. House of Bishops. Woodward Avenue cars pass directly in front of the Cathedral, passengers alighting one block north at Warren Avenue.

Arcadia Hall, Woodward at Stimson Place. House of Deputies, Joint Sessions, and mass meetings. Woodward cars pass Arcadia, cars stopping at Stimson Place.

First Presbyterian Church (Woodward cars) at Woodward and Edmund Place (three blocks from Arcadia). Woman's Auxilliary and Church Periodical Club.

St. John's Parish House, 17 Montcalm Street East (near Woodward and 8 blocks from Arcadia, 5 blocks from Statler Hotel). General Board Religious Education and Junior Auxillary Study Classes, exhibits, and meetings.

Temple Beth-El, Woodward at Eliot and Stimson, daily forum of Social Service Commission. Daughters of the King. League for Social and Industrial Democracy. Nation-wide Campaign and Church Personnel Bureau. Social Service Exhibit. Exhibit of Churchly Literature. Morehouse Publishing Co.

Christ Church (Jefferson Avenue near Hastings Street. Jefferson car passes the door). Church House, Woodbridge Street in the rear of church building. Deaconesses of the Church.

Hotel Statler (Convention Headquarters). Grand Circus Park, one block from Woodward Avenue, and five blocks from City Hall and Public Square.

Arts and Crafts Playhouse, 25 Watson Street (one-half block from Woodward Avenue). Girls' Friendly Society.

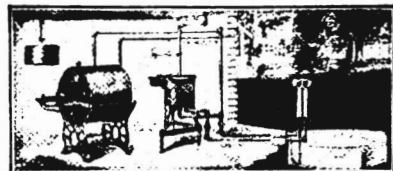
### Convention Programme

SUNDAY, OCTOBER 12

- 7:30—Episcopal Young People's Association, Corporate Communion. St. Paul's Cathedral.
- 7:30—G. F. S., Corporate Communion. Christ Church.
- 9:00—National Student Council, conference. Harris Hall, Ann Arbor.
- 10:30—National Student Council, service. St. Andrew's Church, Ann Arbor. Bishop Reese, preacher.
- 11:00—Consecration of St. Paul's Cathedral. Bishop Lawrence, preacher.
- 2:30—Children's Festival Service. Arcadia Hall.
- 3:00—Missionary Mass Meeting. St. John's Church.
- 3:30—Meeting in interest of St. Paul's Normal and Industrial School, Christ Church.
- 8:00—Nation-wide Campaign Mass Meeting. Arcadia Hall.

[Continued on page 850]

## GAS—GAS



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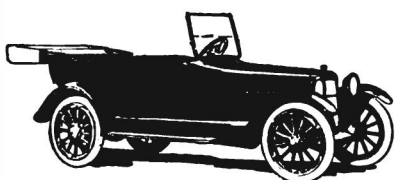
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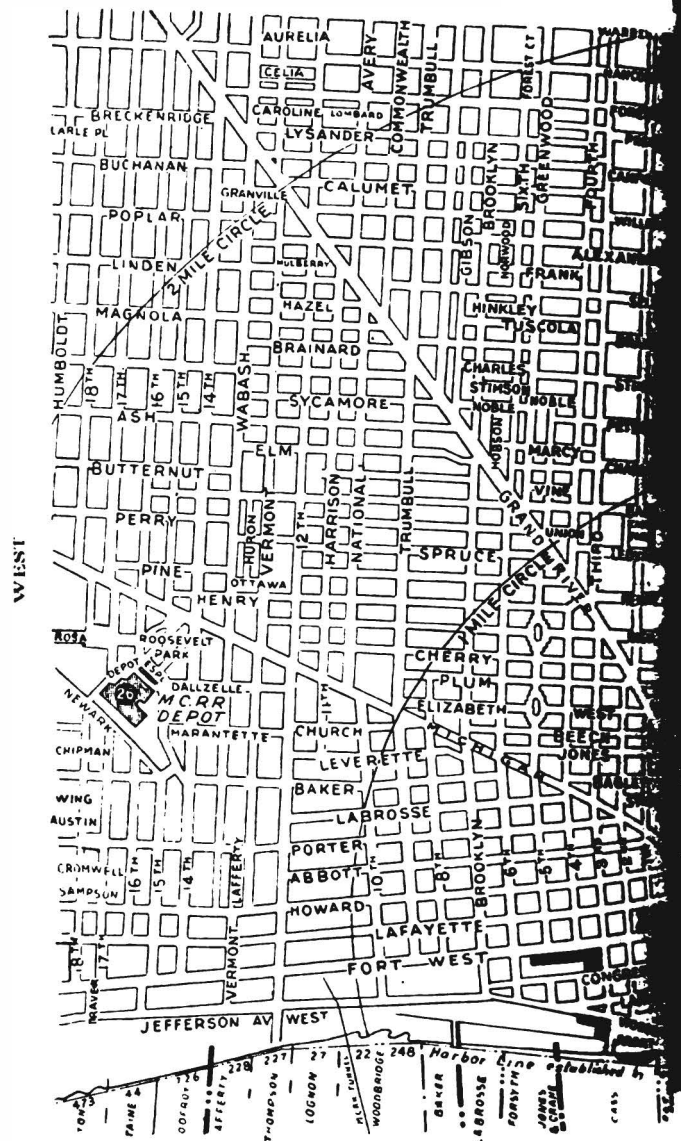
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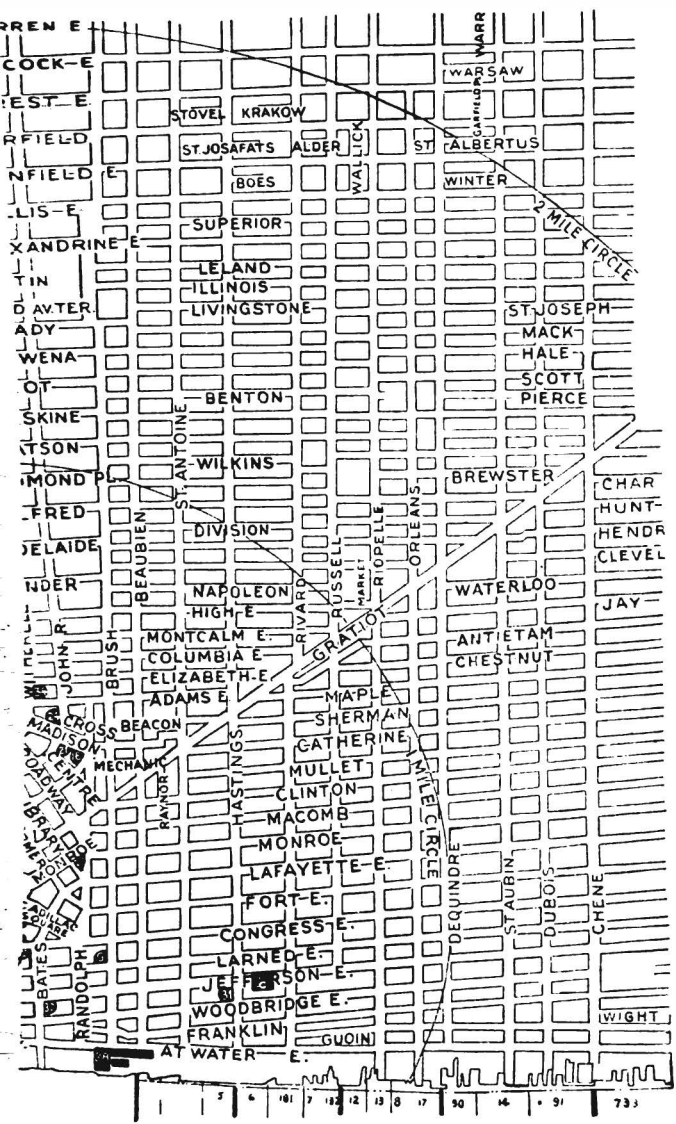
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**KEY TO THE MAP  
CONVENTION MEETING PLACES**

- |                              |                       |
|------------------------------|-----------------------|
| A. St. Paul's Cathedral      | E. Arcadia Hall       |
| B. St. John's Church         | F. Temple Beth-El     |
| C. Christ Church             | G. Light Guard Armory |
| D. First Presbyterian Church |                       |

**HOTELS**

- |                  |                   |
|------------------|-------------------|
| 1. Pontchartrain | 12. Gregorian     |
| 2. Tuller        | 13. Iroquois      |
| 3. Statler       | 14. Imperial      |
| 4. Cadillac      | 15. Addison       |
| 5. Charlevoix    | 16. Madison-Lenox |
| 6. Fort Shelby   | 17. Clayton       |
| 7. Griswold      | 18. Rogers        |
| 8. Metropole     | 19. Brookins      |
| 9. Morgan House  | 20. Library Park  |
| 10. Normandie    | 21. Henry Clay    |
| 11. Norton       |                   |

**OTHER NOTABLE BUILDINGS**

- |  |                           |
|--|---------------------------|
| 22. U. S. Post Office Station A                          | 30. Interurban Station    |
| 23. Arts and Crafts Theatre                              | 31. Art Museum            |
| 24. Detroit Athletic Club                                | 32. Masonic Temple        |
| 25. Detroit Board of Commerce                            | 33. Post Office (Main)    |
| 26. Michigan Central Depot                               | 34. Y. M. C. A.           |
| 27. Union Station  | 35. Detroit Club          |
| 28. Brush St. Station (Grand Trunk)                      | 36. Fellowcraft Club      |
| 29. D. & C. Navigation Co. to Buffalo, Cleveland, Toledo | 37. Palestine Lodge House |
|  | 38. Y. W. C. A.           |

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DAILY

[Continued from page 847]

- 7:30—Holy Communion. St. John's Church.
- House of Bishops. St. Paul's Cathedral.
- House of Deputies. Arcadia Hall.
- Woman's Auxilliary. First Presbyterian Church.
- 9:30—G. B. R. E. and J. A. Study Classes. St. John's parish house.
- 9:30—W. A. Mission Study Classes. First Presbyterian Church.
- 1:45—Social Service Open Forum. Temple Beth-El.
- 4:30—Afternoon Tea, W. A. First Presbyterian Church.

MONDAY, OCTOBER 13

- 10:00—Joint Session General Convention, to consider Report of Board of Missions and Budget. Arcadia Hall.
- 2:30—Same, continued.
- 3:00—G. F. S. Provincial Conference. Arts and Crafts Playhouse.
- 6:30—Nashotah Alumni Dinner and Reunion. Palestine Lodge House. Tickets \$1.50.
- 8:00—Conference on Indian Work. St. John's parish house.
- 8:00—Church Periodical Club. St. John's Church.
- 8:00—Church League for Social and Industrial Democracy. Temple Beth-El.

TUESDAY, OCTOBER 14

- 7:30—Deaconesses, Corporate Communion. Christ Church.
- 10:00—Joint Session, missionary. Arcadia Hall.
- 2:30—Same, continued.
- 2:30—Church Periodical Club, librarians' conference. First Presbyterian Church.
- 4:00—Junior Auxilliary Play. Arts and Crafts Playhouse.
- 8:00—Mass Meeting, "The Coördination of the Religious Forces of the U. S." Arcadia Hall.

WEDNESDAY, OCTOBER 15

- 7:30—W. A. Study Classes, Corporate Communion. St. John's Church.
- 9:00—Little Helpers Corporate Communion and memorial service. St. John's Church.
- 10:00—Joint Session, missionary. Arcadia Hall.
- 2:30—Same, continued.
- 2:30—Church Periodical Club, correspondents' conference. First Presbyterian Church.
- 3:00—Girls' Friendly Society Provincial conference. Arts and Crafts Playhouse.
- 6:30—Eight Provincial Group Meetings.
- 8:30—Reception tendered by Diocese to Bishops and Deputies. Hotel Statler.

THURSDAY, OCTOBER 16

- 9:30—Woman's Auxilliary, conference of diocesan officers. First Presbyterian Church.
- 2:30—Church Periodical Club. First Presbyterian Church.
- 2:30—Junior Auxilliary conference. St. John's parish house.
- 4:00—Junior Auxilliary Play. Arts and Crafts Playhouse.
- 8:00—General Board Religious Education Mass Meeting. Arcadia Hall.
- 8:00—Church League for Social and Ind. Dem. Temple Beth-El, small auditorium.

FRIDAY, OCTOBER 17

- 7:30—Junior Auxilliary and General Board Religious Education classes. Corporate Communion. St. John's Church.
- 11:00—Joint Session for General Board Religious Education. Arcadia Hall.

(Continued on page 853)



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# Church Calendar



- Oct. 1**—Wednesday.  
 " **5**—Sixteenth Sunday after Trinity.  
 " **12**—Seventeenth Sunday after Trinity.  
 " **18**—St. Luke. Saturday.  
 " **19**—Eighteenth Sunday after Trinity.  
 " **26**—Nineteenth Sunday after Trinity.  
 " **28**—SS. Simon and Jude. Tuesday.  
 " **31**—Friday.

## Personal Mention

THE Rev. and Mrs. HENRY ERVING BACHELLER will be at home after October 20th at 1-416 Park avenue, Richmond, Va.

THE Rev. CLEON E. BIGLER having accepted a call to St. Peter's parish, Delaware, Ohio, will be in residence after October 12th, and should be so addressed.

THE Rev. R. F. BOYKIN has become rector of St. Luke's Church, Denison, Texas.

THE address of the Rev. CHARLES A. CARWELL is changed to 3201 Osborne boulevard, Racine, Wis. He has retired from the active work of the ministry and is succeeded at Holy Innocents' Church by the Rev. LOUIS H. MATHEUS, who commenced his work there on October 1st.

THE Rev. OLIVER F. CRAWFORD has accepted work as associate rector of Grace Church, Mt. Washington, Pittsburgh, Pa. He may be addressed at 317 Sycamore street, Mt. Washington.

THE Rev. WILLIAM HOWARD DAVIS entered upon his duties as assistant at St. Timothy's Church, Roxborough, Philadelphia, Pa., on October 1st.

THE Rev. WILLIAM Y. EDWARDS may be addressed at the Delmar-Morris, Chelton avenue, Philadelphia.

THE Rev. JOHN H. FERINGA, Ph.D., is now temporarily resident chaplain of the Metropolitan Hospital, Blackwell's Island, New York City.

THE Rev. NELSON B. GILDERSLEEVE, deacon, has been appointed to charge of St. Simon's Mission, Brooklyn, N. Y. A parish social to welcome him and Mrs. Gildersleeve was held on September 26th.

THE Rev. JOHN DOWS HILLS, D.D., deputy-elect from the diocese of Pittsburgh, will be unable to attend the General Convention. His place will be filled by the Rev. George B. Richards.

THE President of the Standing Committee of the diocese of Louisiana requests that all communications to the Standing Committee be addressed to WARREN KEARNY, Secretary, 520 South Peters street, New Orleans.

DURING the absence of the Rev. W. P. Wittsell, chairman of the Nation-wide Campaign committee of the diocese of Texas, the Rev. H. M. KELLAM will have charge of the office at Waco and will take the services at St. Paul's Church.

THE Rev. ROBERT LEE LEWIS has begun his duties as rector of St. James' and St. Andrew's Churches, and assistant to the rector of Christ Church, Greenville, S. C.

THE Rev. R. W. MAGOUN has accepted appointment as superintendent of the Seamen's Church Institute at Newport, R. I.

THE Rev. HARVEY B. MARKS has accepted a call to the rectorship of Christ Church, Danville, Pa., and enters upon his work there immediately.

THE Rev. GILBERT LEE PENNOCK, Ph.D., has been called to the rectorship of Christ Church, Newton, N. J., and has been appointed by the Bishop of Newark Archdeacon of Newton, the new archdeaconry to comprise the counties of Sussex and Warren. He will begin his new work on November 1st.

CHAPLAIN THOMAS E. SWAN, who received the distinguished service medal for bravery under fire at Château-Thierry, has accepted a call to Trinity Church, South Norwalk, Conn. He has lately received the *croix de guerre* and a second United States citation.

THE Rev. ALEXANDER VANCE, D.D., deputy-elect from the diocese of Pittsburgh, will be unable to attend the General Convention. His place will be filled by the Rev. George W. Lamb.

THE Rev. FRANK VAN VLIET has accepted a call to become assistant pastor of Grace Church, Grand Rapids, Mich.

## ORDINATIONS

### DEACONS

QUINCY.—On Saturday September 27th, an ordination was held at St. Paul's Church, Brooklyn, N. Y., by Bishop Fawcett, of Quincy, when Messrs. HOWARD LEWIS and RICHARD J. GUNKEL were ordained deacons, the former being presented by the Rev. L. A. S. R. Rose and the latter by the Rev. G. Wharton McMullin. Mr. Lewis will return for a year to Nashotah and Mr. Gunkel has been appointed assistant to the Rev. G. Wharton McMullin, head of an associate mission in the Archdeaconry of Queens and Nassau. His address will be Farmingdale, N. Y.

### PRIEST

WEST MISSOURI.—On the Eleventh Sunday after Trinity, August 31st, in Trinity Church, Lebanon, Mo., the Rev. CHARLES ERVINE CLARKSON, deacon, was advanced to the priesthood by Bishop Partridge. The Bishop was assisted in the service by the Rev. E. F. Wilcox, who read morning prayer and presented the candidate. Mr. Clarkson was graduated from the Virginia Theological Seminary in the class of 1918, and on August 15th of that same year was ordained deacon in Emmanuel Church, Woodstock, Va., by the late Bishop Gibson. The greater part of his diaconate was spent as minister in charge of Trinity Church, Lebanon. On September 28th he became priest in charge of St. Philip's Church, Trenton, Mo.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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

## DIED

EDWARDS.—Entered into rest at Bridgeport, Conn., on September 23rd, GEORGE CLARKE EDWARDS. Funeral services were held at Trinity Church, Bridgeport, of which for many years he was junior warden.

"Eternal rest grant unto him, O Lord, And light perpetual shine upon him."

HAWTHORNE.—In Minneapolis, Minn., Mrs. REBECCA GILES, wife of the late Edward P. Hawthorne, passed away October 1st.

"Grant her, O Lord, eternal rest."

MERRITT.—Suddenly, on September 28th, serving with the American Red Cross in Paris, France, Major HENRY K. MERRITT, in his 59th year, youngest son of the late Rev. Robert N. and Ellen Merritt, of Morristown, N. J.

"God grant him eternal peace."

## WANTED

### POSITIONS WANTED—CLERICAL

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### POSITIONS WANTED—MISCELLANEOUS

**MR. CHARLES GRAY, ENGLISH ORGANIST,** choirmaster, and recitalist, late deputy organist, Ripon Cathedral, twelve years' experience England and two years U. S. A., returning October 1919, after four years' active service, is desirous of appointment as organist, choirmaster, etc. First-class references. Address all communications to Rev. HAROLD JENKIN, 411 East Seventh Street, Erie, Pa.

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**MATURE, REFINED CHURCHWOMAN** desires position in pleasant home as either governess in French and music (having studied abroad), managing-housekeeper, or companion to old lady. State salary. References. Address Mrs. S. B. VENABLE, 2827 Sixty-first avenue, S. W., Seattle, Wash.

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### NOTICES

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

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

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Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

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#### JOHN CHARLES SAGE

It is the Lord's will! With saddened hearts we bow in humble submission to the wisdom of God.

In the prime of life and full of usefulness, our Bishop has been taken from us. His prayers seem unanswered, his statesman-like plans are unfulfilled, and we are left desolate, for the Lord has taken away our head-to-day.

We, the members of the Cathedral chapter and of the council of advice, desire to put on record our deep sense of loss at the transfer of our Leader and Father in God to the inner presence of the Eternal Lord. May he rest in peace, and light perpetual shine upon him.

Resolved, That this minute be placed upon the records of the district, and a copy thereof be sent to the Bishop's family, and to the Church and local papers.

L. C. STAPLES  
J. A. WINTERBOTHAM  
E. A. HILLER  
E. J. BOTTSFORD  
C. S. A. SEITZ  
S. C. OTT  
J. A. SCHUMAKER  
EDWARD H. RUDD  
W. D. MORROW  
J. A. SOHLINGER  
R. A. HILLER  
CHARLES HEYWARD  
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*Cathedral Chapter*  
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*Council of Advice*

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

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Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., S. Wabash Ave.  
Church of the Holy Communion, Maywood.

#### CEDAR RAPIDS, IOWA:

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Morehouse Publishing Co., 1801 Fond du Lac Ave.

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#### LONDON, ENGLAND:

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

### BOOKS RECEIVED

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

Edwin S. Gorham. New York City.

From a Convent Tower. By J. G. H. Barry. D.D. Price \$1.25.

Rivington's. 34 King St., Covent Garden, London.

The Gospel According to St. Luke. The Text of the Revised Version with Introductions and Notes. (The New Testament for Schools Series.) By the Rev. A. R. Whitham, M.A., Principal of Culham College, Rector of East Ilsley, Hon. Canon of Christ Church, Examining Chaplain to the Bishop of Oxford and the Primate of Scotland, and Author of *The Life of Our Blessed Lord, A Short New Testament History, and Old Testament History*, etc. Price \$1.35.

Brotherhood of St. Andrew. Philadelphia, Pa.

Story of the Work of the Army and Navy Department of the Brotherhood of St. Andrew in the United States. (Under the General Guidance of the Church War Commission.) During the Great War 1917-1919. Among the Military and Naval Forces of the United States. Illustrated.

# Resolutions

## To be Submitted to General Convention

In accordance with the Editorial Offer to Print the Text of Resolutions to be introduced into General Convention, the following have been received from Deputies named

BY REV. GEORGE P. ATWATER, D.D.  
(Ohio)

### National Administrative Council

1 RESOLVED, the House of Bishops  
2 concurring, that a Joint Commission  
3 consisting of one Bishop, one Pres-  
4 byter, and one Layman from each  
5 Province of the Church be appointed  
6 to formulate and present to the next  
7 General Convention, a plan for a Na-  
8 tional Administrative Council of the  
9 Church, which will coördinate all ex-  
10 isting National Boards and general  
11 agencies of this Church, and which  
12 will administer national affairs and  
13 promote national interests within the  
14 Church.

BY MR. CLEMENT (Harrisburg)

### Withdrawal from Membership in a Parish

1 RESOLVED, the House of Bishops  
2 concurring, that an additional canon  
3 be adopted as follows:

4 Canon \_\_\_\_\_  
5 Of Voluntary Withdrawal from Mem-  
6 bership in a Parish.

7 Section 1.—Any Church member  
8 may voluntarily withdraw from paro-  
9 chial affiliation and shall be entitled  
10 to receive on such withdrawal a cer-  
11 tificate of withdrawal in the form  
12 following:

### 13 CERTIFICATE OF WITHDRAWAL

14 \_\_\_\_\_ Parish.

15 WHEREAS, ..... has  
16 voluntarily withdrawn from this par-  
17 ish, therefore

18 We, the Rector and Wardens there-  
19 of, grant this Certificate of good con-  
20 duct during his continuance among us,  
21 and recommend him to the kind con-  
22 sideration of all Christian people  
23 throughout the world.

24 WITNESS our hands this \_\_\_\_\_  
25 day of \_\_\_\_\_, A. D. 19 \_\_\_\_\_

26 \_\_\_\_\_  
27 Rector.

28 \_\_\_\_\_  
29 \_\_\_\_\_

30 \_\_\_\_\_ Wardens.

31 NOTE—The holder hereof is entitled  
32 to be affiliated with any parish upon  
33 depositing this certificate with the  
34 Rector and Wardens and shall be ac-  
35 counted for on the next parochial  
36 report.

37 Section 2.—It shall be the duty of the  
38 rector and churchwardens to execute  
39 such certificate upon the request of  
40 the Church member so withdrawing.

41 Section 3.—Every Church member  
42 may be reaffiliated in any parish by  
43 depositing his certificate of with-  
44 drawal with the parochial authorities  
45 and shall be thereafter accounted for  
46 as a member thereof.

BY MR. CLEMENT (Harrisburg)

### Parochial Reports

1 RESOLVED, the House of Bishops  
2 concurring, that the following changes

3 be authorized and directed in the form  
4 of Parochial Reports: Omit the head-  
5 ing or term: "Baptized Persons.  
6 Total Number in Congregation", sub-  
7 stitute new heading: "Church Mem-  
8 bers Last Reported \_\_\_\_\_, Present  
9 Number \_\_\_\_\_", and a sub-heading:  
10 "Gains: Baptisms \_\_\_\_\_, Received  
11 Otherwise \_\_\_\_\_, Received by  
12 Transfer \_\_\_\_\_, Reaffiliated \_\_\_\_\_"  
13 and a sub-heading: "Losses:  
14 Lost by Death \_\_\_\_\_, Lost by  
15 Transfer \_\_\_\_\_, Lost by With-  
16 drawal \_\_\_\_\_".

17 RESOLVED, the House of Bishops  
18 concurring, that for the purpose of  
19 Church statistics and statistics to be  
20 returned to the census and other gov-  
21 ernmental bureaus, the term "Church  
22 Member" be defined as including all  
23 persons who, having been received  
24 by Baptism into this Church, remain  
25 in allegiance therewith, and also all  
26 other persons who, having been bap-  
27 tized otherwise, have subsequently  
28 been received into this Church and  
29 remain affiliated therewith.

BY REV. S. A. POTTER (Easton)

### Church Pension Fund

1 RESOLVED, the House of Bishops  
2 concurring, that the Church Pension  
3 Fund amend its rules in regard to its  
4 beneficiaries, so as to incorporate the  
5 following into its rules:

6 Any Beneficiary of the Church Pen-  
7 sion Fund may take charge of any  
8 vacant Parish or Mission at the re-  
9 quest of those having authority to call  
10 him to the same, provided that such  
11 Beneficiary do not receive for his  
12 ministrations more than \$50 per  
13 month, with or without the use of a  
14 Rectory; and provided also that no  
15 such arrangement shall be made for  
16 a period longer than one year at one  
17 time; and provided also that if any  
18 Parish or Mission is, in the opinion of  
19 the Bishop of the Diocese or Misson-  
20 ary Jurisdiction, able to pay more than  
21 \$50 per month as salary of the Ben-  
22 efiary Clergyman in charge of the  
23 Parish or Mission, the amount it is  
24 capable of raising in excess of this  
25 shall be given for the missionary work  
26 of the Diocese or Missonary Jurisdic-  
27 tion in which such clergymen may be  
28 engaged; it being understood that the  
29 Bishop may at any time annul the  
30 agreement between the Parish or Mis-  
31 sion and the Beneficiary Clergymen  
32 if this amount is not duly paid.

BY REV. GEORGE F. WELD

(Los Angeles)

### Responsibility for Social Justice

1 WHEREAS: Canon 52, Art. 1, of  
2 the General Canons of this Church  
3 defines the membership of the Domes-  
4 tic and Foreign Missionary Society to  
5 be "All persons who are members of  
6 this Church", and

7 Whereas: Such membership in the  
8 Domestic and Foreign Missionary  
9 Society places upon each person ac-  
10 cepting it an obligation to fulfill all  
11 duties involved in such membership,  
12 and

13 Whereas: This recognition of the  
14 identity of membership in this Church  
15 and in the Missionary Society has  
16 clearly defined before all men the  
17 attitude of this Church towards the  
18 task of Christian Missions;

19 THEREFORE be it Resolved, the  
20 House of Bishops concurring, that the  
21 Committee on Canons be, and hereby  
22 is, directed to prepare a Canon which  
23 shall make clear to all men the fact  
24 that membership in this Church lays  
25 upon each member a sacred and per-  
26 sonal responsibility to set forward, by  
27 his personal efforts, the cause of  
28 social justice and human brotherhood  
29 in accordance with the principles of  
30 the Kingdom of Christ.

## Convention Programme

[Continued from page 850]

- 2:30—Little Helpers. Temple Beth-El.
- 3:00—Girls' Friendly Society Provincial Conference. Arts and Crafts Playhouse.
- 8:00—Church Mission of Help. St. John's Church.

### SATURDAY, OCTOBER 18

- 9:30—Woman's Auxilliary Conference on Work of Diocesan Officers. First Presbyterian Church.
- 11:00—Woman's Auxilliary Conference on Foreign Missions. St. John's Church.
- 11:00—Girls' Friendly Society Holiday House. Pine Lake. Open house.

### SUNDAY, OCTOBER 19

- 3:30—Missionary Mass Meeting. Arcadia Hall.

### MONDAY, OCTOBER 20

- 9:30—Junior Auxilliary, conference, St. John's parish house.
- 3:30—Quiet Hour, Junior Auxilliary. St. John's Church.
- 3:30—Adjournment of Woman's Auxilliary. First Presbyterian Church.
- 8:00—City Mission Association. St. Paul's Cathedral.

### TUESDAY, OCTOBER 21

- 11:00—Woman's Auxilliary Quiet Hour and Holy Communion. St. John's Church.
- 11:00—Joint Session, Social Service. Arcadia Hall.
- 2:00—Episcopal Young People's Association. St. John's parish house.
- 8:00—Social Service Mass Meeting. Arcadia Hall.

### WEDNESDAY, OCTOBER 22

- 2:30—General Board Religious Education conference. St. John's parish house.
- 3:00—Girls' Friendly Society provincial conference. Arts and Crafts Playhouse.
- 4:00—Little Helpers, Tea. Mrs. E. C. Noble, 83 E. Hancock Ave.
- 8:00—General Board Religious Education Mass Meeting in interest of Schools and Universities. Arcadia Hall.

## KALENDAR OF EVENTS

Arranged by

### Joint Commission on Social Service At TEMPLE BETH-EL

Immediately opposite Arcadia Hall.

Dally at 1:45 P.M., except Saturdays and Sundays.

#### OPEN FORUM

**Thursday, Oct. 9**—"The Stranger within Our Gates." The Bishop of Maine (Dr. Benj. Brewster).

**Friday, Oct. 10**—

**Monday, Oct. 13**—The Bishop of Oregon (Dr. W. T. Sumner).

**Tuesday, Oct. 14**—Church League for Social and Industrial Democracy. The Bishop of Michigan (Dr. C. D. Williams), Acting President.

**Wednesday, Oct. 15**—"The Country Church and the Rural Problem." The Bishop of Eastern Oklahoma (Dr. T. P. Thurston).

**Thursday, Oct. 16**—Rev. John N. Lewis, D.D., Waterbury, Conn.

**Friday, Oct. 17**—The Bishop of South Carolina (Dr. W. A. Guerry).

**Monday, Oct. 20**—

**Tuesday, Oct. 21**—"The Industrial Crisis and the Church." Dr. Graham Taylor, Prof. of Social Economics, Chicago Theo. Seminary, and Pres. Chicago School of Civics and Philanthropy.

**Wednesday, Oct. 22**—"Overseas Experiences as Affecting Social Conditions in America." The Bishop of Western Michigan (Dr. J. N. McCormick).

**Thursday, Oct. 23**—"Stewardship." Rev. Wm. Austin Smith, Editor "The Churchman".

**Friday, Oct. 24**—"Religious Work for Specialized Industrial Groups." Dr. Worth M. Tippy, Sec. Social Service Commission, Federal Council of Churches.

#### In ARCADIA HALL

**Tuesday, Oct. 21, 11 A. M.**—Joint session of General Convention for consideration of Social Service work and plans.

**8 P. M.**—Mass Meeting: "The Challenge of the Times to the Christian Ministry," the Bishop of Michigan. "The New Democracy—Its Challenge to the Church," Dr. Graham Taylor. "The New Industrial Position of Women," Miss Mary Van Kleeck (Russell Sage Foundation).

## INTERNATIONAL BROTHERHOOD CONGRESS MEETS IN LONDON

*With Addresses by the Bishop of London, Canon de Candole, the American Ambassador, and the Premier—Pulpit Interchange*

The Living Church News Bureau }  
London, September 19, 1919 }



THE International Brotherhood Congress opened officially on Saturday last, at the City Temple, London, when delegates from no fewer than twenty countries were welcomed by Dr. Fort Newton. The countries represented included America, Canada, France, South Africa, Japan, China, Belgium, Holland, and Denmark. One of the main objects of the Congress is to give moral and spiritual emphasis to the ideas embodied in the League of Nations.

Large congregations attended the special services in connection with the Congress, held in St. Paul's Cathedral, Westminster Abbey, and the City Temple, on Sunday. The Bishop of London occupied the pulpit at St. Paul's, and preached from the text, "Sirs, ye are brethren; why do ye wrong one to another?" So, he said, pleaded Moses centuries ago, with his warring brethren, and so we could imagine some angel visitant from another world expostulating to-day with warring nations, warring classes in a nation, and with warring Churches. "Have you not had enough of it?" the Bishop asked. "Has the five years of hell taught you nothing? Do you want another ten million dead to impress upon you the horrors of war between nations? Do you want actually to see happen the ruin of old England, which stares us in the face in consequence of this suicidal war of classes? Do you want revealed again the powerlessness of the Christian Church to avert a crisis, to convince you of the moral weakness of a divided Church?" Christians of all denominations and from all parts of the world were assembled in London. Surely it was

the greatest challenge ever made to Christians in the history of the world. A League of Nations was the greatest Christian ideal ever put before the world.

Dr. Ingram went on to say: "It may have been a necessary evolution that the 6,000 years of recorded human history should have been one long story of cruel and murderous wars, but it never by any possibility could have been the ultimate will of God; those who say that war is a necessity in human life, however unconsciously, do, I believe, blaspheme God."

Having pleaded for a better understanding between employers and workpeople, the Bishop approached what he described as the most pressing question of all: Why had the Church so little influence to stop the war, and either to produce a League of Nations or to calm and compose the industrial strife to-day. "I say unhesitatingly," he replied, "because it is so divided." It was time they all united to roll away the reproach. But it was foolish to imagine they could ignore conscientious beliefs or undo one wrong by righting another. "In my own two years' negotiations with prominent members of the Wesleyan Church," said Dr. Ingram, "we have been careful to safeguard the conscientious convictions of both Churches, and if the outline of union is accepted, as I hope, by the official bodies of both Churches, there is no reason why the principles embodied in it should not be applied to every one of the scattered Churches of Christendom, and without giving up one conscientious conviction or committing one breach of Catholic order, Christendom might again become one. There was one great thirst in the soul of man for brotherhood, and the Church was meant to be the most perfect brotherhood the world had ever seen.

At Westminster Abbey the sermon was preached by Canon de Candole. The religion of brotherhood, he said, was the primitive Gospel of the Church, which was preached in her early days with a passion that was

without parallel in history. Before it the mighty and exclusive Roman Empire swayed and fell, and in place of it there arose a new structure based on the equality of all men in religion. It was his firm belief that the brotherhood of man would pass from the realm of the ideal, the unattainable, to the sphere of the practical, and the dream of a world at unity with itself would at length have come true.

The meetings at the City Temple during the week were marked by the greatest enthusiasm, and large audiences assembled. The keynote to the deliberations was given by the American ambassador in the following message to the Congress:

"The great need of the world is to hold up before mankind the truth of their brotherhood and to make it a living and vital force among the nations."

At the closing session on Wednesday evening Mr. Lloyd George's great speech made a wonderful impression. There is no doubt that the International Brotherhood Congress has greatly helped forward the object of making the League of Nations absolutely safe, and has done much to strengthen the bonds which unite English-speaking nations.

#### INTERCHANGE OF PULPITS

Bishop Gore's letter to the *Times* on Interchange of Pulpits, from which I quoted last week, has been followed by some interesting correspondence, in which the Bishops of Winchester, Hereford, and Manchester expound their views. With the Bishop of Winchester's remark that he believes the exchange of pulpits to be neither desirable nor right until things are organically different, most Churchmen will agree. Dr. Talbot further says that, whatever be the right or the wrong in the issue about exchange of pulpits, the Free Churchmen will recognize that "the vast and vague forces of undefined Christian sentiment and attachment, without conviction of any definite revelation or commission, will form at least one great wing of support for the proposal." He thinks that "by opportunities and methods comparatively new (for many of us) in the last few years, by conventions and camps, by interdenominational fellowships and conferences, in common service to the Student Christian Movement, lies the hope of the future. . . . Gradually we shall learn the value of old convictions and of old protests and antipathies. Alive and plastic in intercourse, they will explain themselves and modify themselves. Readiness for union will grow a great union, not in a *caput mortuum*, but of a Church which knows how to include differences and to recruit its vigor from many temperaments and many streams of life."

The Bishop of Hereford naturally takes an antagonistic attitude toward Dr. Gore, and inquires: "Does Bishop Gore not see that the desire for exchange of pulpits springs not from a perverse fondness for humbug, but from a waxing passion for reality? Can he not understand that, for ordinary English Churchmen, who do not share his abhorrence of the Reformation, and do not accept his 'Catholic principle', the really painful unreality is that which prohibits within the parish churches the acknowledgment of a spiritual agreement which everywhere else finds frank and inevitable expression? Long obscured, indeed, by the resentments born of a bad history of mutual injury, passionately denied by the beneficiaries of sectarian rivalry, the fundamental unity of English Christians is becoming too plain to be refused utterance."

Dr. Henson is, as may be gathered from his remarks, prepared to sanction interchange of pulpits in the Hereford diocese



on the conditions formulated by the Bishop of Norwich.

Dr. Knox (Bishop of Manchester) goes still further, and desires intercommunion not in pulpits only but also in the Sacrament of the Altar. He says: "Gain may come out of this unhappy adventure if it leads to a resolute demand for regulated intercommunion as a real and substantial advance towards reunion. By using the word 'regulated' I mean to set aside the idea of 'promiscuous' intercommunion. No one, I think, wishes to pretend that there are not serious differences of principle which divide Christians in Church government, and even in belief. No thoughtful person desires reunion on the basis of a vague residuum in which all may express cold concurrence. But are our differences so serious that we cannot on certain occasions communicate with our brethren in their churches and they with us in ours? For instance, when we are holding conferences on Reunion, or meeting for some great joint enterprise? Also, might it not be an established rule that a communicant of one Church might receive the Communion from ministers of another Church? The great advantage of this proposal would be that we should establish intercommunion; we should cease to treat one another as excommunicate; we should recognize that the Lord who united us could override here, as He will hereafter, the differences which divide us."

The impression which the correspondence leaves in the minds of thinking Churchmen is that some bishops are possessed of largeness of heart in a greater degree than breadth of vision. And the feeling cannot be avoided that more concern is exhibited for reunion with Protestant dissenters than to be united with the great Catholic Churches of East and West. The bishops must not lose sight of the fact that large numbers of the clergy and laity do not and cannot approve of the proposals for interchange of pulpits or intercommunion unless the principle of episcopacy is acknowledged. There would undoubtedly result, as a consequence of the adoption of the proposals, numerous secessions of Catholics, and the bishops must choose between losing them and gaining adherents whose Churchmanship is an unknown quantity. They must be careful lest, in a false move towards Reunion, a far more serious rent is not made in the seamless robe of Christ.

#### RESTORATION OF GEORGE WASHINGTON'S ANCESTRAL HOME

In a former letter I referred to the recent purchase by a few English gentlemen of the ancestral home of George Washington, Sulgrave Manor, in Northamptonshire. It is pleasing to report now that the fund for its restoration grows apace. On Saturday last Judge Alton B. Parker (chancellor of the Sulgrave Institution of America), in company with representatives of the British Board of Governors, visited Sulgrave, and after viewing the Manor House, grounds, and church, presented, on behalf of the National Society of Colonial Dames in America, a replica of the famous portrait of Washington by Peale, together with a sum of \$2,000 contributed by the Colonial Dames to the restoration fund of the Manor House.

Judge Parker's remarks, in making the presentation, included the following:

"The restoration of the remarkable old stone building of Sulgrave Manor, towards which the King, Mr. Lloyd George, and other prominent Englishmen have contributed in very substantial fashion, will be so supplemented in both England and the United States that soon the restoration will

be completed. Then the home of Washington's ancestors will become a place of pilgrimage for Americans as well as a place of meeting of English and American citizens engaged in cementing two nations together for the good of the whole world. These visits will increase with the years, and will constantly remind the visitors that the two nations are after all members of one great family. Both, too, are democracies having the same speech, the same common law, the

same great principles of liberty, the same literature; and both abhor war and love peace. It follows necessarily that their ideals are much the same."

#### A SEPARATE WELSH SEE

It is announced that one of the recommendations made by the organizing committee of the Welsh Church, of which Mr. Justice Sankey is chairman, is that a separate see and archbishopric for Wales shall be established. GEORGE PARSONS.

## THE CANADIAN LETTER—A RÉSUMÉ OF CHURCH ACTIVITY

### September Meetings—Church and Y. M. C. A.—Social Service—Religious Education—Forward Movement—Synod of Ontario Brotherhood

The Living Church News Bureau |  
September 26, 1919 |



SEPTEMBER, with the Canadian Church, is *par excellence* the month of meetings. The September of 1919 has been no exception to the general rule; in fact, owing to the Anglican Forward Movement, it has seen more meetings than usual. The various boards of the General Synod—the Missionary Society of the Church of England in Canada, the Board of Religious Education (formerly the Sunday School Commission), and the Council for Social Service—all met at St. James' Cathedral parish house, Toronto. The meetings of the boards were preceded by an important meeting of the House of Bishops and interspersed with three other important gatherings, two of them peculiar to this year. The new gathering which will be a permanency is the Executive Council of the General Synod, the two others the Committee on the Anglican Forward Movement and the Dominion Conference of the same movement. In addition to these Dominion-wide gatherings at Toronto, the Provincial Synod of Ontario met at Ottawa.

#### With the House of Bishops

One of the most valuable reports dealt with by the House of Bishops was that brought in by the Bishop of Ottawa, Dr. Roper (formerly of the staff of the General Theological Seminary, New York), on the vitally important subject of the Preparation of Candidates for Holy Orders. The bishops evidently desire to lay greater stress than has often hitherto been the case on the spiritual and on the practical preparation of men for the priesthood.

The Committee of the House of Bishops on the Defence and Exposition of the Faith and Worship of the Church recommended that the matter of the provision of useful literature to combat erroneous propaganda be brought before the executive committees of the M. S. C. C., the Board of Religious Education, and the Council for Social Service, to request them to take counsel with the S. P. C. K., who are anxious to extend their work in Canada with a view to the preparation and circulation of the necessary literature.

A vote of sympathy with the Russian Church was ordered to be sent to Archbishop Platon.

A special committee was asked to prepare an alternative form of evening prayer to submit to the House of Bishops.

The questions of Reunion and of the use of the common cup at Holy Communion were referred to the Lambeth Conference of 1920.

#### Relation of the Church to the Y. M. C. A.

The war has brought the question of the exact relationship of the Y. M. C. A. to the Church (or the Churches), already somewhat of a problem, very much to the fore. The House of Bishops discussed it at length and a committee, consisting of the Bishops of Toronto, Ottawa, and Ontario, was appointed to approach the Presbyterian Church with a view of holding a joint conference with the Y. M. C. A. on the relationship of the latter to the various religious communions, and to report to the House of Bishops.

#### Council for Social Service

Unfortunately the annual meeting of the Council for Social Service had to be crowded into an afternoon. It would seem evident that a fortnight instead of the inside of a week must hereafter be given to the September meetings of the Canadian Church. The annual report of the Council referred to the work of the General Secretary, Canon Vernon, who has just taken up his residence in Toronto; the publication of the *Bulletin*, which has been ably edited by Prof. Mitchell; and dealt with such vital subjects as Child Welfare, the Public Health, Personal Purity, Amendments to the Criminal Code, the Prohibition of the Liquor Traffic, Race Track Gambling, Immigration Problems, Rural Social Service Problems, and the Problem of Industry. The section of the report dealing with this last subject provoked an interesting discussion, and was further dealt with at a special subsequent meeting of the Council.

The constructive work the Council is seeking to do, in addition to its work of inquiry and its educational programme, includes the effort to secure widows' pensions in every province of Canada (thus far such legislation has only been adopted in the progressive western provinces of Manitoba, Saskatchewan, and Alberta), the establishment of a children's bureau and a federal department of health by the Dominion Government, the amendment of the criminal code of Canada to raise the age of consent from 14 to 16 years, of seduction from 16 to 18 years, and to extend the paragraph referring to the seduction of a female employe, previously restricted to employment in factory, mill, workshop, or store, to cover any place or manner of employment; to secure legislation making permanent the provisions of the war-time Orders-in-Council prohibiting the business of betting on race courses; and asking the Dominion Government to discontinue the bonus system for emigrating agents, and to arrange for



the medical examination of intending emigrants before they relinquish their homes in the land of their birth.

#### Board of Religious Education

Canon Rexford, of the Montreal Diocesan Theological College, just back from England, where he acted as Dean of the Theological Department of the Khaki University, presided at the meeting of the Board of Religious Education. The General Secretary, the Rev. R. A. Hiltz, surveyed the work to be done by the board through its five departments, the parochial department, the department of religious education in public and private schools, the teacher training department, the lantern slide department, and the editorial department. A Council on Young People's Work was appointed. A definite programme for the department of religious education in public and private schools was outlined as follows: (a) Ascertain what provision, if any, is already made in the various provinces for such religious instruction; (b) find out how far this provision is being taken advantage of and what can be done to make the provision effective; (c) investigate the various plans which have been proposed at different times and especially those which are being tried both in Canada and the United States, and elsewhere; (d) work out such a policy as in the judgment of the committee would seem best to meet the present situation.

An effort is to be made to work out, in conjunction with the heads of Church boarding schools, a standard curriculum for these institutions. Canon Rexford and the General Secretary, the Rev. R. A. Hiltz, are to be the representatives of the board at the National Conference on Character Education in the Schools which is to be held in Winnipeg October 20th to 22nd.

#### M. S. C. C. and the Forward Movement.

Much of the attention of the Missionary Society of the Church in Canada was given to the plans and preparations for the Anglican Forward Movement, the culmination of which has been postponed from November to the middle of February. Considerable discussion took place as to the exact relationship between the Anglican Forward Movement and the Inter-Church Forward Movement, and many misapprehensions were removed. Each communion will look after its own spiritual preparation, and the inter-church part of the plans consists in the main in the fact that a simultaneous financial canvass will be made all over Canada. Had the movement been officially labelled "Simultaneous" instead of "Inter-Church" much objection would have been avoided.

The Anglican Forward Movement had its birth in the General Synod of last year as a result of the action of the laity. The total financial objective is set at two and a half million dollars to be applied to missions, social service, the Board of Religious Education, the beneficiary funds, the expenses of the Primacy, and of the General Synod, and diocesan needs.

The Dominion Conference on the Anglican Forward Movement, which was presided over by the Primate, included encouraging reports from the various diocesan organizing secretaries, a report of publicity plans given by the Rev. J. W. E. Taylor, who has this important part in hand, an account of the work of the women of the Church for the Movement given by Mrs. Willoughby Cummings, a careful discussion of the financial plans by J. P. Bell, Casey Wood, R. W. Allin, and stirring addresses by Canon Gould and Dean Tucker. A great deal of work of course, yet remains to be done, but the Forward Movement is off to a good

start and with loyal backing of the clergy and parish corporations is humanly sure of achieving at least its financial objectives. Results in offerings of men and women for the work of the Church, and of definite advance along spiritual lines, are harder of achievement, and can be less easily estimated.

#### Provincial Synod of Ontario

The chief work of the triennial session of the Provincial Synod of Ontario which was held at Ottawa, with the Metropolitan, the Archbishop of Algoma, presiding over the deliberations of the Upper House, and Dean Tucker as prolocutor of the Lower House, was the approval unanimously given to the revised Canadian Prayer Book as adopted at the General Synod of last year. It was felt that while the book was not what all would desire, finality for the present had been reached. The motion for adoption by Bishop Williams of Huron, chairman of the revision committee, was seconded by Dr. Matthew Wilson, at a joint meeting of both houses. Unanimous adoption of the resolution was followed by the singing of the Doxology. The book has yet to be approved by the provincial synod of Eastern Canada, Rupertsland, and British Columbia.

#### Brotherhood of St. Andrew in Canada

The Brotherhood of St. Andrew in Canada has been passing through a period of difficulty, which almost threatened its existence. It was felt that war conditions made it impossible to carry on its Toronto office with the services of a general secretary, and a small band of faithful laymen headed by Evelyn Macrae of Toronto, the president, have kept things together. A proposal has recently been made to include in the Forward Movement objective enough to finance a real forward movement for the Brotherhood. This year the Canadian Brotherhood will cooperate in the Detroit convention of the Brotherhood in the American Church. The Dominion Council meets for general business on October 3rd, and on October 4th the annual report of the Canadian Brotherhood will be presented, the nomination and election of the Dominion Council take place, a general conference be held, and the Very Rev. Dean Owen, D.D., of Hamilton, will speak on Canada's Need of the Brotherhood of St. Andrew.

Probably the Canadian Brotherhood made a great tactical mistake in yielding to what seemed the inevitable at the time of the war, but there is a great door open to it to-day if leadership is forthcoming.

## NEW YORK LEARNS MORE OF THE MISSIONARY CAMPAIGNS

### Bishop McCormick Presents Challenge of Nation's Example — General Theological Seminary Adjusts Courses—Death of Rev. Thomas Burrows

New York Office of The Living Church }  
11 West 45th Street  
New York, October 6, 1919 }



HE purpose of the Every-Name Campaign was presented at a mass meeting on Friday evening, October 3rd, in St. Thomas' Church by the Bishop of Western Michigan.

The Challenge of the Nation's Example to the Church was the topic of Bishop McCormick's address, in reply to which the Rev. Dr. Ernest M. Stires spoke on The Response of the Church of New York to the Challenge. Lewis R. Franklin, formerly director of the national Liberty Loan campaigns, who has assumed charge of the Church's campaign, spoke on The Nationwide Campaign from the Layman's Standpoint.

Mr. William Fellowes Morgan presided. Bishop Burch made an address telling of a similar meeting the night before in Dutchess county attended by four hundred laymen, one of the number travelling forty-five miles to get to the meeting.

The diocese has been divided into twelve districts, and rally meetings of a preliminary character are being held very frequently.

#### GENERAL THEOLOGICAL SEMINARY

The last Wednesday in September was opening day at the General Theological Seminary.

The only addition to the faculty this year is Professor Burton S. Easton, who comes from the Western Theological Seminary, Chicago. However, quite radical changes are to be put into effect in the student courses. They will be divided into three classes. The first includes those who

have never before studied Greek. If these take up the study of Hebrew they will not begin it till the middle year. Second, those who are already prepared to take up the New Testament in Greek. These will take the Hebrew throughout the course, and those who show suitable proficiency will receive the degree of bachelor of divinity on graduation. But all others will be required to take special studies in residence for the degree. The third class will be made up of those who pass in Greek, but have been dispensed by their bishops from the study of Hebrew. Thirty units will be required for graduation—ten units for each year of the three-year course. The year will be divided into the Michaelmas and the Easter terms, and in each term will be five subjects, making the ten units for each year. The registration at the General Seminary is very large this year, being about 50 per cent. greater than last year.

#### DEATH OF REV. THOMAS BURROWS

The Rev. Thomas Burrows, a retired priest of the diocese of New York, died at his home in Poughkeepsie on September 26th, aged eighty-one years. He was ordained deacon in 1864, by Bishop Horatio Potter; advanced to the priesthood in 1866 by Bishop Vail. Earlier portions of his ministry were spent at Cape Palmas, Africa, and in the diocese of Pennsylvania, Kansas, and New Jersey. In 1896 he became rector of the Church of the Holy Spirit, Rondout, N. Y., rector of the Church of the Regeneration, Pine Plains, N. Y., in 1903; rector of the Church of the Resurrection, Hopewell Junction, N. Y., 1910-1912.

#### HOME COMING CELEBRATION AT ST. PAUL'S CHAPEL

A home coming reception and party was held on Wednesday evening, October 1st, for the forty-two members of the congregation of St. Paul's Chapel who had served during the late war. Forty of these were men and two were women. In addition to these names three others upon the honor roll gave their lives for God and country.

The reception was held in St. Paul's House, when addresses were made by the vicar of St. Paul's Chapel, the Rev. Joseph P. McComas, D.D.; the vicar emeritus, the Rev. Wm. Montague Geer, D.D., and the Rev. George B. Cox. At nine o'clock the whole party crossed the churchyard to St. Paul's Chapel, where the departed were commemorated, their names were read, the church bell tolled, Hymn 397 was sung, and taps sounded; then the forty-two names were read from the altar. Those persons standing in the chancel just where they had stood when they were confirmed; the *Te Deum* was sung; prayers of thanksgiving were offered; and the congregation returned to St. Paul's House for supper, music, and dancing.

OLD CHAPEL IS REOPENED

After being closed for forty-five years, a small stone chapel on Ophir Farm, the country estate of Mrs. Whitelaw Reid, at Purchase, has been renovated by Mrs. Reid and

thrown open to the public. The quaint building was used as a private chapel by the Halliday family, which formerly owned the property, and several members of that family are buried in a vault under the church. Recently Mrs. Reid decided to reopen it for religious services for residents of the vicinity.

The chapel is Gothic, with walls four feet thick, a large rest room, foyer, and marble staircase. Aside from electric lights, heating plant, and enlarged seating accommodations the chapel is to-day as it was a century ago.

BISHOP GREER'S ESTATE

Appraisals of Bishop Greer's estate have been filed, showing the total to be \$138 000. All was left to Mrs. Greer, whose death followed in less than a month, her own personal estate being appraised at \$10,734. Mrs. Greer left her estate to her sons and daughters.

business men to help pay the cost of publication. Each parish is so different that it is impossible to make too sweeping assertions as to what each should do. As I receive the best calendars from every kind of parish in the diocese, I am clear on this one point: I think that every parish, at least three or four times during the year, should get out some card or printed leaflet. At the beginning of the fall, a printed leaflet should be sent to the members of the parish announcing the hours of service, the plans of each organization, the state of the finances, and perhaps a prayer and a personal word from the rector. A little printed light about the state of the parish at the beginning of its year's work, reaching every member through the mail, is far more effective than a personal scolding of the faithful in the church at the close of the year. Lent is almost universally recognized as a time when there should be printed announcements of services and parish work. I think that the summer time is equally important. Christ Church, Andover, issued a beautiful one-page leaflet last summer, announcing its summer services. Such an announcement when judiciously distributed in a community is of great help to the stranger visiting in a town.

RALPH M. HARPER.

# ENGLISH CLERGYMAN URGES PARTICIPATION IN POLITICS

*Preaching in Trinity Church, Boston — Church Should Lead in Social and Political Reform — Union Rescue Mission*

The Living Church News Bureau | Boston, October 6, 1919



THE Rev. W. H. Carnegie, canon of Westminster Abbey and rector of St. Margaret's Church, London, preaching in Trinity Church the last Sunday in September, urged a more active participation by the Church in politics, and declared that if those connected with the Church did more to build up "a righteous spirit in the community, much of the present day political and social unrest would be done away with."

Defining the scope of political activity open to the Church, he said that whereas this should not extend to efforts to dictate platforms or candidates, it is the proper function of the Church to see that "positions of responsibility and trust in public life go only to those who live up to the highest and best principles of life."

He noted that the Church is sometimes criticized for not living up to its opportunities, and added that, while some of this criticism is not justified, some of it, if analyzed, must be taken to heart.

The Church, he said, should be "a meeting place where honest men who honestly differ can come and exchange views." It should be avowed in both its opposition to those seeking public office from selfish motives and in its advocacy of those who seek office only as a means of serving the people. It is for Churchmen to point the way toward political and social reform, he said.

NEW HEAD OF UNION RESCUE MISSION

The Rev. J. J. D. Hall, for eleven years superintendent of the Galilee Mission of Philadelphia, called to the superintendency of the Union Rescue Mission, on Dover street, will begin his duties there this week. He was born in Alabama, 54 years ago, and was ordained and doing regular pastoral work for several years before he was appointed chaplain in the Alabama State Penitentiary. He filled this post for seven years, when he was called to the Galilee Mission.

The Union Rescue Mission is the oldest institution of its kind in Boston, founded about thirty years ago under the leadership of Dr. Charles C. Cullis, with headquarters at that time on Kneeland street. In 1915 a campaign secured funds to erect the new building at 1 Dover street.

CHURCH OF THE EPIPHANY ENLISTS ASSISTANT

The Rev. Thatcher R. Kimball is to have a captain of artillery as his assistant in the Church of the Epiphany. In the announcement to his parishioners Mr. Kimball said: "I have been able, with great satisfaction, to get as an assistant Mr. Dubois Murphy. Mr. Murphy helped us in the Church school some three years ago, while he was studying at the theological school, and so he does not come to us as a stranger. Since that time he has seen active service overseas and at the front as a captain in the artillery. He is to be ordained deacon early in October and will at once take up duty at the Epiphany, continuing with his work at the school in Cambridge until he is ordained priest next summer."

PARISH PUBLICITY

The Boston correspondent of THE LIVING CHURCH constantly receives letters from rectors relative to the advisability and plans of a parish calendar. He is in touch with practically all the parishes which get out any printed announcements and desires to be in touch with every parish in the diocese. Practically every Church in the diocese at some time during the year gets out some printed announcements about finances and services. A good number of parishes get out a four-page leaflet every now and then, with an emphasis on the then. The larger parishes print weekly or monthly calendars, consisting of four pages. Most of the parishes in the diocese mail the calendars directly to the members of the parish. By including some news outside the parish, a church can secure the rating of a newspaper for its calendar. St. John's Church, East Boston, does this, and has a regular subscription list. The Church of the Ascension, Fall River, sends the *Ascension Herald*, a four-page weekly calendar, to the members of the parish at the second-class postage rate. Some parishes have business managers for their papers and secure ads from local

INSURANCE LEAGUE

THE CLERGYMEN'S MUTUAL INSURANCE LEAGUE held its annual meeting at the Church Missions House, New York, on September 25th. Reports of secretary and treasurer showed a most prosperous condition. Death had removed seven members, but the loss had been made good by the addition of sixteen new members, including the Bishop of Minnesota and the Suffragan Bishop of South Dakota. Several parishes and a few Churchwomen were reported as having become cooperative members. The sum of \$1,640 had been paid to the heirs of deceased members, and the treasurer reported a balance of \$637.75.

The Rev. Dr. W. N. Dunnell was reelected president of the League, and the Rev. Edwin B. Rice secretary and treasurer. The Rev. Kirkland Huske was elected chairman of the board to act in place of the president during his disability.

The League has been in existence now for over fifty years—having been incorporated in 1869—and during that time has paid out over \$450 000 to the heirs of its deceased members.

CHURCH LEAGUE

AFTER A virtual cessation during the war period, the Church League of the Protestant Episcopal Church met in the parish house of Holy Trinity Church, Philadelphia, on September 28th. As there had been no meeting since the death of the late president, Bishop Randolph, the first order was election of his successor and of a new secretary. The Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia, was elected to the presidency and the Rev. Richard W. Trapnell, rector of St. Andrew's, Wilmington, to the secretaryship. Mr. Albin K. Parris, of Crane, Parris & Co., Washington, D. C., continues as treasurer. In the absence of the new president, the vice-president, the Rev. Floyd W. Tompkins, D.D., presided. A standing committee was selected on publications, consisting of the new president, the Rev. George C. Foley, D.D., and the Rev. R. H. McKim, D.D.

An informal discussion followed upon the Proposed Revision of the Prayer Book. The discussion was deemed to show the necessity for the League's renewed activity.



## NEW CHURCH BUILDING IN PORT RICHMOND, PHILADELPHIA

*Is Result of Priest's Long Service—  
Unveiling of Memorial Tablet—  
Prayer Book Guild*

The Living Church News Bureau }  
Philadelphia, October 6, 1919 }



HE first services in the new church building for St. George's Mission, Port Richmond (Rev. A. J. Arkin, priest in charge), were held on Sunday, September 21st. The structure is a beautiful example of English Gothic kept strictly in this style throughout, making it seem particularly like home to the large numbers of English immigrants settled in this section of the city. While economy of space has been the prime consideration, yet this has not interfered with the

present new building, in a district then sparsely settled, largely consisting of truck farms, with many vacant lots and few streets. After five years in the old frame structure it was thought better to bring the work nearer to Port Richmond, which was more thickly populated, and in 1906 a lot was purchased and a stone parish house erected, which also served as a church. Work at the former chapel was continued under Mr. Arkin's direction, with a lay reader in charge. It kept its old title of St. George's Chapel, Venango, and the new work became known as St. George's Mission, Port Richmond.

Last year the mission reported 89 baptisms, 43 confirmations, 351 communicants, with a congregation of 1,850 baptized persons, with 475 teachers and scholars in the Sunday school. In addition services are



ST. GEORGE'S MISSION, PORT RICHMOND, PHILADELPHIA, PA.

aesthetic effects a Gothic building tends to produce on the worshipper. The exterior is of local Philadelphia stone with limestone trimmings and the interior is of limestone and plaster. The windows have been made by the D'Ascenzo Studios and are all that can be desired. In place of the usual reredos with a high chancel window alcove, a dorsal with side wings gives a fine background for the altar. The font is located centrally in the nave at the entrance end. The customary arrangement of nave and side aisles is followed, with an ambulatory leading to the sanctuary. The seating capacity is 500.

A beautiful tower gives a crowning effect and it is useful as well as ornamental; for there are six different floors, which include belfry, living apartments for the missionary in charge and the sexton, and other rooms for parish house purposes, thus providing a needed extension to the present parish house with which the church is connected in the form of an L.

The architect was Mr. Walter H. Thomas of Philadelphia, and the total cost will be about \$70,000.

The Rev. A. J. Arkin is completing this fall eighteen years at St. George's, and this new church stands in a way as a memorial of his unceasing labors. In 1901 Bishop Whitaker appointed him to the charge of St. George's Chapel, about a mile from the

held every Sunday for congregations of Italians and Poles, and a daily parochial school for children is also carried on, notice of which appeared in a former issue of THE LIVING CHURCH.

The new church completes the transformation of this section. Through Mr. Arkin's efforts a Carnegie Library and a public bath house have been built on a public square adjoining the church property, with a school garden and a model playground also in the immediate vicinity. St. George's has thus rendered community as well as spiritual service to the many people surrounding it.

The dedication will be held on the First Sunday in Advent by the Bishop, when a large class will be presented for Confirmation. It is hoped that the new organ, secured through the efforts of the congregation, will be in place by that time.

#### MEMORIAL TABLET UNVEILED

To the memory of those of its congregation and of the congregation of the chapel who fought and returned victorious, and to the memory, too, of those who lie buried in the fields of France, a tablet was unveiled in Old Christ Church, Second street, above Market, on Thursday evening, October 3rd.

The historic edifice, within which veterans of all our wars have worshipped, once more took on a martial appearance.

Dr. Louis C. Washburn, the rector, after

a brief address, unveiled the tablet erected, as he said, "in honor of those who maintaining our high traditions went forth from this parish to vindicate righteousness and set forward the ultimate peace of the world."

Lieutenant-Colonel William Easterly Ashton, medical officer of the 309th Field Artillery, presented to the church the national colors and medical detachment standard carried by the organization through the St. Mihiel and Meuse-Argonne battles.

Colonel Ashton urged the necessity of sane thought in this crisis of the world in order that all civilization be not swallowed up. He also warned against the folly of thinking that the world would never see another war, saying that "those who rely upon the League of Nations hang upon a slender thread."

#### PRAYER GUILD FOR THE TEACHING OFFICE

The Early Church as a Fellowship of men and women, with the Christian not primarily one who believes certain doctrines but one who adheres to this fellowship in Christ, was the general theme of the Rev. Dr. C. L. Richardson at the annual retreat of the members of the Prayer Guild for the Teaching Office of the Church, on October 1st. "The main test," said Dr. Richardson, "is love, as set forth by our Lord Himself in the words, 'By this shall all men know that ye are My disciples, if ye have love one to another.'" The emphasis of the Book of the Acts is on the unity of the Church, and 'brethren' is the earliest name by which Christians described themselves.

"We are called into the Church, therefore, that, like Israel, we may serve—serve God and our brethren. Thus if, for instance, the teaching of the Church has meant much to us we must pass it on to others." For this purpose the Prayer Guild for the Teaching Office of the Church was formed, as an outcome of mission study classes in the diocese of Pennsylvania. Its membership is made up of those who would help in spreading far and wide this Gospel of Fellowship. The director is the Rev. F. D. Ward rector of St. Elisabeth's Church, Philadelphia.

EDWIN S. LANE.

#### ANGLICAN AND EASTERN ASSOCIATION AT DETROIT

THE ANNUAL MEETING of the Anglican and Eastern Association will be held in St. John's Church, Detroit, on October 11th at 7:45, during the sessions of the General Convention. An interesting programme has been prepared and an effort will be made to strengthen the Association in the Middle West, where there is great need for interest in this subject. Addresses will be made by the Rt. Rev. C. S. Burch, D.D., Bishop-elect of the diocese of New York, Metropolitan Platon, of Kherson and Odessa, and other Orthodox prelates, the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, and the Rev. W. C. Emhardt. The annual business meeting and election of officers will be followed by a public meeting at which the addresses will be made.

#### "PLEASE SEND ME YOUR DIOCESAN JOURNAL"

THE ABOVE request comes so frequently—almost invariably unaccompanied by stamp—that there is a serious financial burden laid upon diocesan secretaries. Such is the plaint of one of them.

Persons making the request should always send stamps—averaging 5 cents—for the Journal requested. Otherwise the secretary must be out of pocket to that extent.

# RELIGIOUS EDUCATION IN THE DIOCESE OF CHICAGO

## An Ember Season Call — Diocese and Nation-wide Campaign — Diocesan Auxiliary

The Living Church News Bureau }  
Chicago, October 6, 1919 }



THE diocesan Board of Religious Education has sent out an Ember Season letter to the clergy of the diocese, signed by the chairman, the Rev. Charles H. Young, asking that particular attention be given to religious education. The letter reads:

"Religious Education is receiving constantly a wider recognition and a stronger emphasis in all parts of the Christian world. We are most fortunate in the strong and constructive leadership given by the officers of the General Board of Religious Education, who are recognized throughout America as the superiors of nearly all men in their line of work. Their suggestions are worth heeding.

"They are asking the Church to lay special emphasis upon Religious Education this fall, and suggest this definite plan for making the third Sunday in October (the 19th) a special day for presenting this subject to our congregations. They ask us if we will do these concrete things:

- "1. Preach a sermon on education.
- "2. Use special intercessions (they can be obtained from the Board office, 289 Fourth avenue, New York).
- "3. If it is practical, take an offering for some educational object.
- "4. During the week hold a mass meeting to discuss religious education in the home, the community, and our colleges and universities.

"The Nation-wide Campaign offers an unique opportunity for training the children of the Church in Christian service and in showing them how to fulfil their personal responsibility in a wider field than their own home parish. The General Board will have some very definite suggestions to give us in the near future. Our diocesan committee on the Nation-wide Campaign will also undoubtedly look to us to show our children how to take their part.

"Do you not think it will be of the utmost help to us in our work with the children to cooperate with these larger committees and follow their suggestions in awakening in the children a realization of the privilege of serving?

"We suggest that we all make use of the speakers who come to stir up our parishes regarding the campaign and ask them to help us with the children. The diocesan board will gladly aid you in every way within its power."

### THE DIOCESE AND THE NATION-WIDE CAMPAIGN

A meeting of the diocesan committee to promote the Nation-wide Campaign here was held at the Church Club Rooms on September 23rd. The Bishop, the Suffragan Bishop, and several representative clergy and laymen were present. Local organization and immediate plans were made. The Bishop sent out a call forthwith to the diocesan clergy and lay officers, asking them to attend a meeting at the Cathedral on September 29th, when he spoke on the work

of the Church in this diocese with special reference to the Nation-wide Campaign.

The Rev. G. C. Stewart, D.D., as chairman of the committee on speakers and conferences has written the local clergy asking for the names and addresses of men and women of each congregation, willing to take the courses of training being offered in various parishes by experienced representatives of the national committee, and the names, too, of those who may themselves conduct these parochial conferences. Dr. Stewart in his letter states that the diocese needs at least 45 teams of two persons each—"ninety chosen men and women in all"—to conduct the conferences for Chicago. Besides these workers Dr. Stewart asks for "Information men"—the "four-minute men" of this movement—who can visit various parishes and missions where the clergy may want them to speak for four minutes on Sunday morning at the time of reading the notices.

The diocesan committee has opened headquarters at St. James' parish house, 666 Rush street, and gone energetically to work. The chairman is Mr. George K. Gibson—a fact which insures the success of the movement—and the executive secretary is the Rev. E. H. Merriman.

### DIOCESAN AUXILIARY

The monthly meeting of the diocesan branch of the Woman's Auxiliary, was held in Eleanor Hall, 1801 Stevens Building, on October 2nd. The meeting was of a pre-convention nature, several of the delegates and speakers being present. The special speakers were the Rt. Rev. L. L. Kinsolving, D.D., of Brazil; the Rt. Rev. James R. Winchester, D.D., of Arkansas; and the Rev. G. C. Stewart, D.D.

### A SCHOOL OF INSTRUCTION

The Rev. B. A. Turner, priest in charge of St. Philip's Mission in the stockyards district, has opened a school of religious instruction which will hold weekly sessions every Thursday afternoon and evening. The fall term begins on Thursday evening, October 9th, and closes on December 18th. Courses will be given on: The Prayer Book and Public Worship, Church History, the Life of Jesus Christ, the Apostolic Church, the Old Testament, Religious Pedagogy, the Sunday School, the Teacher, and the Catechism.

H. B. GWYN.

### A PRIEST IN THE VIRGIN ISLANDS

THE REV. PHILIP S. SMITH is rector of St. Paul's Church, Frederiksted, St. Croix, Virgin Islands, one of the parishes which have lately come under the jurisdiction of the American Church. Writing to Bishop Colmore last month, concerning his field, he said:

"There are, of course, many problems. The greatest is the securing of a priest for Holy Cross. The work is pretty stiff for one man. To-morrow, for instance, my work will be as follows:

- 6:00 A. M.—Holy Communion, St. Paul's (Over 100 receiving).
- 8:30 A. M.—Holy Communion, Holy Cross (Over 100 receiving).
- 9:15 A. M.—Baptism, Holy Cross.
- 10:00 A. M.—Morning Prayer, St. Paul's.
- 10:30 A. M.—Holy Communion, St. Paul's, choral.
- 12:00 M.—Wedding, St. Paul's.
- 12:15 P. M.—Adult School, St. Paul's.
- 2:00 P. M.—Juvenile School, St. Paul's.
- 4:00 P. M.—Parish Festival Service and Procession, Holy Cross.
- 5:30 P. M.—Baptisms, Holy Cross.
- 7:30 P. M.—Evensong and Sermon, St. Paul's.

"And all without any assistance, excepting from the teachers in the schools! Every Sunday I preach twice at St. Paul's and once at Holy Cross. Rogers takes charge of the schools at Holy Cross and also reads morning prayer there. There is a colored Methodist church under way at Bethlehem Estate and the minister is making great efforts to get our people. It is just his opportunity.

"I have asked Dr. Gray to advertise in the American Church papers, and have also written to the college in Barbados to see if I can get anybody. I could do much better work in town if I were released from Holy Cross. The Rev. ——— would come here, but I could not offer him a curacy. I think he would have done a lot better at St. Paul's than I can, if we had only known about him before.

"It would certainly be a great help to the work if you could help us to get a rectory and parish house at Holy Cross. Of course the people could never get these for themselves. They make from 25 to 50 cents a day, and the cost of living is fifty per cent. higher than in New York. Their condition is one of semi-slavery. So far, the Americans have not improved things. They have made a lot of sanitary laws, to be carried out at the expense of the people, who cannot afford it. Perhaps the benefits will follow later.

"The Roman Church has seven priests here to our two; also quite a number of sisters. They have three parochial schools and are bound to make headway among the class of people we have to deal with. Gooding certainly did a wonderful work at Holy Cross. He was just the man for the people.

"Just give us some help at Holy Cross and that immediately, and we can make good.

"I have started a Woman's Auxiliary and Junior Auxiliary at St. Paul's and am getting the people stirred up a bit.

"I shall have quite a large class for confirmation. When do you think you will be able to come to us?"

### OPENING AT NASHOTAH HOUSE

NASHOTAH HOUSE entered upon its academic year on the Feast of St. Michael and All Angels, with an enrollment in two departments of thirty-seven students. Unfavorable weather did not prevent a goodly number of the alumni and other visitors from being present for the solemn celebration of the Holy Eucharist which always marks the occasion. At this service, at which the Dean was celebrant, the Bishop of Milwaukee, fully vested and in the appointed place, performed the portions of the Liturgy appropriate to his office. The Bishop of Fond du Lac was preacher, and in a sermon in which simplicity and force were combined made a most telling appeal for devotion and consecration in those preparing for the ministry. Of special interest was the presence in the chancel, by the side of the Bishop of Fond du lac, of the Rt. Rev. Alexander Rodostolou, delegate of the Holy Synod for America, and of the Rev. Dr. Demetry, pastor of a Greek congregation in Chicago. Nashotah is receiving this year three young members of the Greek Church for their course of theological training preparatory to orders in the Holy Eastern Orthodox Church. This evidence of increasing understanding between the two communions must have been gratefully felt by all present at a service which will be memorable at Nashotah. At the close of the service after the blessing had been pronounced by the Bishop of Milwaukee, Bishop Alexander advanced to the centre of the



chancel and in the Greek language gave his blessing.

In the present unsettled condition of Racine College it has been necessary to bring back the preparatory school to Nashotah. One of the houses on the "cloister" has been set apart for their dormitory. In all twenty-two men begin the seminary or the preparatory course of study. Eleven of these were in service during the war, nine having recently returned from overseas.

The establishing at Nashotah of a new House of the American branch of the Society of St. John the Evangelist under Fr. Gavin as Superior is one of the auspicious things in this year's opening. Five of the order are now living together in a house by themselves in the seminary grounds, and as instructors or students taking their part in the academic life. Fr. Gavin will have the chair of Apologetics in the seminary while at the same time acting as head of the preparatory department. Fr. Otis, his assistant in the school, will be responsible for the course in Pedagogy now definitely provided in the seminary curriculum.

#### DEATH OF REV. JOHN J. NORWOOD

THE REV. JOHN JOHNS NORWOOD, rector emeritus of Whittle parish, Fauquier county, Virginia, died at Richmond on October 2nd, aged 77. Mr. Norwood was the son of the late Rev. William Norwood of the diocese of Virginia. He served in the Confederate Army from 1861 to 1865, and was graduated from the Virginia Theological Seminary in 1871. His whole ministry was spent in Virginia and North Carolina. He served as general evangelist of the diocese of Virginia from 1877 to 1893, and then as rector of Whittle parish from 1893 to 1914, when he was made rector emeritus.

#### FEDERAL COUNCIL AND JUSTICE TO THE NEGRO

A CALL TO the citizens of the United States to act in conformity with the high ideals of democracy and of Christianity in relation to racial conditions has just been issued by the Federal Council of the Churches of Christ in America, in conjunction with a representative committee of white and colored citizens from all sections, which met recently in New York City.

The recent race conflicts in some of our cities, the call declares, challenge the attention of the Churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America. In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of the negro churches. In speaking therefore at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the Churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the negro, thus securing peace and good-will between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the Christian standard of universal brotherhood.

We must face frankly the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility.

The negro has ever shown profound faith in God and has always looked to the Church

for leadership, for counsel, and for guidance. The Church will be recreant to her trust and lose her birthright of service if she does not meet this confidence. The Federal Council therefore urges upon the Church a constructive programme which is summarized below:

1. The government, local, state, and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit.

2. The negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions.

3. We call upon men and women everywhere to protect the sanctity of home and womanhood. The home of the negro should receive the same measure of respect and protection as that of other Americans.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for negro citizens.

5. We strongly endorse the plea of the negro for equal travelling accommodations for equal charges.

6. Adequate educational facilities for negro children and youth should be provided.

7. Qualifications for franchise should be administered irrespective of race, creed, or color.

8. Closer coöperation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of inter-racial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of good-will in the relations of one race to the other. We recommend that the governor of each state appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening inter-racial situation throughout the nation.

Racial understanding and coöperation furnish the only sure basis of race adjustment in a democracy.

#### CHRISTIAN AMERICANIZATION PROGRAMME

THERE WAS HELD in the Church Missions House, New York, on September 23rd, an important conference attended by a number of distinguished bishops, clergy, and laymen, in which the whole matter of the Americanization work of the Board of Missions was carefully considered, and a series of programmes and accompanying budgets relating to work among different classes of foreigners in America was presented by the secretary, the Rev. Thomas Burgess. So important was the matter deemed to be, and so extensive the work required, that it was determined that a further conference be held on the subject in connection with General Convention, in Detroit, on Friday, October 10th, at 5:30 P. M., on the second floor of St. John's parish house.

The extensive survey, presented by the secretary, does not easily lend itself to condensation and analysis. It was shown that there was needed an office force, with a field director, an assistant field director, and a sufficiently equipped number of office employes. There is needed, beyond this, an appreciation of the necessities of each group of foreigners and specific work on behalf of each of these groups. Downtown churches are urged to remain in their field, and the Church at large is urged to strengthen them financially so that they can do mission work

among the polyglot masses of our various cities. The study of particular races, submitted by Mr. Burgess, is an interesting one, and his presentation of budgets on behalf of each, and the way in which the Church can minister to the needs of the unchurched among these races, is of absorbing interest. Separate race is made of the need of Italians, Scandinavians, Czechoslovaks, Mexicans, Eastern Orthodox, Welsh, Assyrians, Jews, and various oriental and miscellaneous races.

It is hoped that real enthusiasm in this work may be kindled in connection with the meetings to be held in Detroit.

A series of resolutions were adopted by the conference, endorsing the budget and the plans submitted by the secretary, asking for a joint committee to present the matter adequately to the General Convention, requesting the Board of Missions to change the Bureau of Christian Americanization into a special department, declaring the importance of literature for the use of our Christian brethren of other rites, and suggesting the republication of the translation of the Orthodox Prayer Book as translated by Miss Haggood, and the establishment of a press for the publication of service books and other literature for Syrians and Assyrians: requesting that the Commission on Enrichment of the Prayer Book be requested to provide a form for hypothetical Confirmation; declaring that, as the Metropolitan of Athens has requested that the Episcopal Church, through its House of Bishops would definitely state whether the gift of orders is to be held a sacrament or not, a request be submitted to the House of Bishops by the Bishop of Harrisburg, asking for a satisfactory expression from that house; referring cordially to the General Convention committees on Orthodox Churches and old Catholics, the request of the Metropolitan of Athens for coöperation in the spiritual regeneration of races recently released from Turkish rule.

#### ALBANY

RICHARD H. NELSON, D.D., Bishop

Russian Metropolitan Visits Albany Cathedral

THE VISIT OF Archbishop Platon, Metropolitan of Kiev and Odessa, Russia, to the Cathedral of All Saints, Albany, was of great interest and importance to the parish. The Metropolitan preached at the Holy Eucharist on Sunday, September 28th, the Dean being the celebrant. Preceded by the choir and the Cathedral clergy, and followed by his secretary and interpreter, the Archbishop made an imposing figure in the procession round the church. He was escorted from the episcopal throne to the pulpit by the clergy, and accompanied by the interpreter he entered the pulpit to speak in Russian. Many Russians from the Orthodox Church in Watervliet were in the crowded Cathedral.

The Archbishop's lecture, interpreted as clearly as if the interpreter himself were the preacher, consisted of a description of the condition of Russia to-day. He lauded the part played by the United States, especially by President Wilson, and told of the horrors perpetrated by the Bolsheviks against the Russian clergy. He emphasized the fact that the Orthodox Church alone could save Russia, the vast majority of the people being devoted to it. He related how on learning that Mrs. Wilson was a Churchwoman he had sent her a crucifix that she might show it to the President, the Figure representing the crucified Russia. He spoke strongly of an alliance between the United States, the country of the present, and Russia, the country of the future.

He lamented that Russia was not represented at the Peace Conference, as Russia had done so much to help the allies in the war, a fact which seems to be forgotten.

Archbishop Platon did not speak of Christian unity in the pulpit, but he said a good deal to the Dean outside the church. The time is near when priests of both communions will interchange. Asked how intercommunion would be possible owing to the diversities of opinion in the Episcopal Church, he said that the Nicene Creed would form the basis. This was the fifth time, he told the Dean, that he had attended a celebration of the Divine Liturgy in an Episcopal Church. A Roman friend once wrote him: "I recognize that there are two branches of the Catholic Church—the Roman Catholic and the Eastern." "You have forgotten a third," he wrote back, "the Protestant Episcopal."

**CENTRAL NEW YORK**

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

**Parish Nursery—"Family Dinner"—Solving the Summer Problems**

THE RECTOR of Zion Church, Rome, the Rev. Eugene S. Pearce, on Sunday September 21st, inaugurated a nursery in the parish house. It is proposed to put competent women of wide experience in charge of the young children brought to the nursery, which is equipped with a sand table, kindergarten chairs, picture books, dolls, and toys. Every effort will be made to keep the children happy and contented until they are claimed by their parents after service. Should demand arise for the care of infants, cribs will be added to the equipment. A personal letter from the rector to parents announced the plan. At present the nursery is open on Sundays only, but during the Nation-wide Campaign it will operate whenever meetings are in session.

MEN OF "OLD" TRINITY CHURCH, Utica, as it has recently been called, although the city has no "new" Trinity, held what is said to have been a "real family dinner" in the parish house recently, when an address was given by the Rev. Romeo Gould, rector, on the Work of the Parish. Members of the vestry and congregation also spoke on the subject.

GRACE CHURCH, Elmira (Rev. Frederick T. Henstridge, rector), seems to have largely solved the problem of summer Church-going, music, and congregational singing—and this without the aid of the New Hymnal. The choir is absent two months in summer. The people have the words and music of the choral Eucharist and sing everything from Introit to *Nunc Dimittis*. The fervor and spontaneity of the service is inspiring, and the size of the congregation—although some families are out of the city—is very little smaller than usual. This plan, tried for three summers, has proved most acceptable.

THE RECTORY of St. Ambrose's parish, Groton, caught fire from sparks from an adjoining foundry on September 15th, and only the prompt arrival and efficient work of the village fire department saved it. As it was the damage was limited to a hole in the roof about three feet in diameter.

THE MEN'S CLUB of St. Mark's parish, Syracuse (Rev. Rolfe P. Crum, rector), at a Friday night dinner at the Syracuse Country Club on September 19th were addressed by the Rev. A. A. Jaynes, chaplain of the 27th Division, and rector of Trinity Church.

TWO BOYS have been held in \$1,000 bail on a charge of having entered and robbed

the home of the Rev. Frederick Henstridge, rector of Grace Church, Elmira.

**CONNECTICUT**

CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.

**Cathedral Closed for Changes—Gift for Girls' Friendly Lodge—Nation-wide Campaign**

CHRIST CHURCH CATHEDRAL, Hartford, is closed for the present and all services are being held in the parish house. Extensive improvements and alterations being made in the interior of the building will be completed in time for the annual meeting of the Woman's Auxiliary on the first Thursday in November.

THE COMMITTEE charged with establishing a Girls' Friendly lodge in New Haven have received a check for \$1,000 from the emergency committee of the Girls' Friendly society in America.

THE NATION-WIDE CAMPAIGN in Hartford and vicinity is in the hands of a joint committee of clergy and laymen who are planning a dinner in the Foot Guards Hall, Hartford, on the evening of October 30th. This organization will be used to further the every-member canvass of the first week in December, and local parishes are being urged to form committees to prepare for the canvass and attend the dinner.

THE MONTHLY musical Sunday evening services in St. Paul's Church, New Haven (Rev. H. Swinton Harte, rector), begun last winter, will be continued during the coming fall and winter. Several of the old oratorios will be revived and sung at these services by a splendid choir.

SEVERAL OF the Church schools in Waterbury are adopting the *Christian Nurture Series*. Conferences on these lessons are being held under the direction of the chairman of the diocesan Board of Religious Education in Trinity parish house, Waterbury.

THE ACTIVITIES of Trinity Church, New Haven (Rev. Charles O. Scoville, rector), are being centered in temporary parish house quarters at 310 Temple street.

THE BERKELEY ASSOCIATION of Yale University is again endeavoring to bring all Church students at the University in touch with the local rectors. A reception with this end in view was held in Dwight Hall at the University on the eve of Michaelmas.

**MAINE**

BENJAMIN BREWSTER, D.D., Bishop

**Woman's Auxiliary**

A VERY SUCCESSFUL quarterly meeting of the Maine Branch of the Woman's Auxiliary was held at Bar Harbor on September 22nd, with the women of the branch of St. Saviour's Church (Rev. W. E. Patterson, rector), as the hostesses. The Bishop celebrated the Holy Communion, and followed with a helpful meditation. Mrs. Herbert Payson of Portland, the president, presided at the business sessions. Addresses were given by Mrs. Fisher, president of the diocesan branch of Western Massachusetts, and Mrs. Marcou, president of the diocesan branch of Pennsylvania. Canon Plant of Gardiner outlined the regional work being done in the Nation-wide Campaign.

**MISSISSIPPI**

THEO. D. BRATTON, D.D., LL.D., Bishop  
WILLIAM MERCER GREEN, Bp. Coadj.

**Improvements at Canton**

GRACE CHURCH, Canton, has just been renovated at a cost of \$5,000, and the rec-

tory also was put into condition a few months ago.

**NEW JERSEY**

PAUL MATTHEWS, D.D., Bishop

**Pageants**

A NUMBER of parishes in the diocese have been greatly helped by the presentation of pageants. Christ Church, South Amboy, recently gave *The Little Pilgrims and the Book Beloved*. A pageant entitled *The Light of the World*, written by Bishop Matthews, has recently been presented at Christ Church, Shrewsbury, and St. George's Church, Rumson. The Junior Auxiliary of Christ Church, assisted by the acolytes of the parish and the combined choirs of St. James', Eatontown, St. John's Chapel, Little Silver, and Christ Church, gave the pageant under the supervision of the Rev. F. P. Swezey and Mrs. A. B. V. Jennings. The pageant taught very effectively the missionary character of the Church, and concluded with the entrance of the Church of the future, showing what the Church must be in this new age.

**NEW MEXICO**

FREDERICK B. HOWDEN, D.D., Miss. Bp.

**Chapel Opened at Hatch—A New Organ—Cathedral Ivies**

AT HATCH. New Mexico, Grace Chapel has recently been opened by Bishop Howden. It is of adobe covered with "pebble-dash", the common way of finishing in this section. The roof is Gothic. Mr. Lewis is to be congratulated on adding the fifth to the mission churches built since his incumbency of Mesilla Park and Las Cruces. He has made himself pioneer missionary in such fashion that in three stations the Church is in exclusive possession of the territory. Much of New Mexico is still a frontier for the Church. Possibly only in the lower Pecos country is growth in population more rapid than in the section where Mr. Lewis has his field.

THE REV. WINIFRED ZIEGLER, rector since the first of the year of St. John's, Albuquerque, writes enthusiastically of the new Austin pipe organ which his congregation have installed this summer.

MR. JOSEPH R. WILSON, a communicant of St. John's, has secured through the University of Pennsylvania twenty ivy slips from as many English Cathedrals, and they have been planted along the church walls successfully.

**OHIO**

WM. A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

**Anniversary and Beginning of Building Campaign**

RECENT SERVICES at the Church of the Incarnation, Cleveland (Rev. Gerard F. Patterson, rector), commemorated the rector's twentieth anniversary, his term of service having been the longest in Cleveland and third longest in the diocese. Bishop Leonard spoke in the morning, and several of the city clergy in the evening. The day marked the beginning of a campaign to finance a church building in place of the present guild hall, work of erection beginning next spring in front of the present house.

**OLYMPIA**

FREDERICK W. KEATOR, D.D., Bishop

**In the Public Press**

A CORRESPONDENCE has taken place in the public papers between a Roman Catholic priest and the Rev. Francis R. Bateman,

rector of St. Clement's Church, Seattle. During the summer Mr. Shayler (as he was then) had invited Protestant ministers to speak on Sunday evenings at St. Mark's on the subject of Christian Unity. At the end of the series Mr. Shayler summed up the discussion and a synopsis of his sermon was given to the press. The article was attacked by a Roman Catholic priest and Mr. Bate-man replied. Several long letters followed, creating a good deal of interest.

MOST OF THE parishes in Seattle have united with the federation of Churches, the Bishop being heartily in favor of the movement.

#### RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

"Mercier Day"—Nation-wide Campaign—United Offering

SEPTEMBER 30TH was "Mercier Day" in Providence, and the whole city gave itself up to honor the brave patriot and honored cardinal. From early morning when he arrived till late at night great throngs followed him. The Roman cathedral was packed for the mass that he celebrated at eight o'clock, as was the immense Armory Hall for the public reception in the evening. One of the interesting events was the conferring upon him the degree of Doctor of Laws in the name of Brown University, most gratefully and gracefully by President Faunce, done on the college campus in the presence of students and college officials. Another was the dinner given in his honor by the Chamber of Commerce, at which Bishop Perry, one of the selected speakers, voiced public opinion when he said: "The words which roused your people to new heights of courage and self-sacrifice have sunk into our nation. The vision which you made so clear to them has given us new inspiration." Cardinal Mercier was so touched by Bishop Perry's brief speech that he asked for a copy of it that he might preserve it in affectionate remembrance. The reception to the clergy of the city and vicinity, by Mrs. Wm. McElroy in the Bannigan mansion, was an admirably managed affair. There were as many Anglicans as Romans and a considerable number of others.

IN PREPARATION for the Nation-wide Campaign an all-day conference was held in Grace Church parish house, Providence, on September 25th, conducted by the Rev. J. D. La Mothe of Baltimore and Mr. Byrne of the Brotherhood of St. Andrew. A similar conference in Newport the day before was shortened somewhat because those in authority at headquarters did not know the railroad time tables! The diocesan committee have put hands and heads to work and will occupy all the spare room they can find in the Bishop McVickar House to transmit the great amount of printed matter to the parishes and missions, and for their many sub-committee meetings. The Rev. Henry R. Talbot, well known throughout the Church for his courageous work in France in war service, has been chosen as the diocesan leader, and will have his office in the Bishop McVickar House.

AT THE service for the presentation of the diocesan contribution toward the United Offering of the Woman's Auxiliary, held in Grace Church, Providence, on the Feast of St. Michael and All Angels, the diocesan treasurer, Mrs. A. L. M. Thornley, was greatly encouraged to find that it amounted to something over \$6,800. She hopes to have \$7,000 if not more for the great offering at Detroit on October 9th.

ON THE evening of September 15th in the parish house of All Saints' Church, Pontiac (Rev. Adelbert H. Harrington, rector), a

reception was tendered the rector and his wife on their return from their wedding trip. Mrs. Harrington was Miss Dorothea Ruoff of St. Stephen's, Providence. After everybody had been presented and had extended congratulations the rector was presented with a box containing \$100 in gold, his bride with a beautiful bouquet of roses.

#### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.

Junior Clergy of the State—Outdoor Services at the Cathedral

BETWEEN twenty five and thirty of the younger clergy of Ohio met at Columbus on September 22nd in the Chapel of the Holy Spirit to discuss problems they do not have opportunity to present at the general meetings of the Church. On Tuesday Bishop Reese addressed them on the Reconstruction Work of the Church, and the Rev. Dr. Atwater spoke on the Proposed Changes in the Authority of the Church. On Tuesday evening clerical problems in general were discussed at a "bolshvist meeting". On Wednesday morning at the final session papers were read by the Rev. Joseph Groves, on Clerical Eccentricities, and by the Rev. Sidney E. Sweet on the Problems of the Junior Clergy, the Rev. E. H. Oxley leading the discussion of the latter. A similar meeting may be held in Cleveland in the spring.

OUTDOOR evening services in St. Paul's Cathedral, Cincinnati, started in 1912 and led by Dean Purves, have become an institution, and continue from May till October. They consist of the singing of hymns, the saying of a prayer, and a brief address, after which all are invited into the church, where a question box is a feature of the service. This service, Dean Purves says, "has removed much prejudice against the Church, which is wrongly, but frequently,

considered a "Church for high brows only". It has influenced many to become regular attendants at the Cathedral or elsewhere."

A NUMBER of Church school institutes have been planned throughout the diocese under the auspices of the diocesan Board of Religious Education. The first was held on September 26th at the Church of the Epiphany, Walnut Hills, Cincinnati, when Miss Mary L. Cook, general diocesan Church school secretary, opened the programme with an address on A Lesson and How to Prepare It, followed by interesting discussion. At an evening mass meeting the Rev. G. P. Symons spoke on The Most Precious Thing in the World, being an address on the spiritual influence of the Church school, while the Rev. B. H. Reinheimer, took as his topic Christian Education in Practice. A representative attendance from all the Church schools in Cincinnati was present.

#### SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Campaign Conference—Rector Returns from Russia

THE FIRST conference in the diocese of the Nation-wide Campaign was held in St. Paul's parish house, Springfield, on September 29th. Every phase of the Campaign was thoroughly explained and discussed, before about forty delegates from fifteen parishes and the Chapel at the University of Illinois. The Rev. Dr. Homer W. Starr and the Rev. James A. Miller composed the "flying team" who addressed the very enthusiastic meeting.

THE REV. D. C. BEATTY, rector of St. John's Church, Decatur, has returned after fifteen months as one of the Y. M. C. A. secretaries at Archangel, Russia. His parish, which during his absence was in the

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care of Archdeacon John C. White, welcomed him home with open arms. During his absence the vestry had the entire interior of the church redecorated and thoroughly cleaned and many minor repairs made at the cost of nearly a thousand dollars. The remaining members of the old sanctuary chapter had laid a white tile floor in chancel and sanctuary, white marble steps leading up to the chancel; the altar rail was done over and a marble step laid the full length of the altar rail. An entire new platform of two rises was laid, and the altar pace of polished oak. The curved altar rail was made straight allowing more room in the chancel and a platform for the lecturn outside the rood screen. On the 28th of September the church was reopened for services. The rector celebrated the Holy Eucharist as the early service. At morning prayer the rector announced the gift of the tile floor and read the names of the deceased members. Archdeacon White blessed the floor, said the memorial prayers, and preached.

**TENNESSEE**

THOS. F. GAILOR, D.D., Bishop

**New Name Proposed for the Auxiliary**

THE WOMAN'S AUXILIARY of the diocese at its annual council in May passed a resolution asking that General Convention consider changing the name of the Auxiliary to "The Woman's Branch of the Church Missionary Society". This resolution was endorsed by the Bishop and the diocesan convention. The change is intended to emphasize the membership of all baptized women, and their obligation to spread the Gospel according to their power.

**TEXAS**

GEO. H. KINSOLVING, D.D., Bishop  
CLINTON S. QUIN, Bp. Coadj.

**Campaign Conferences—Death of Miss Bate**

TWO REGIONAL conferences for the Nationwide Campaign were held recently in the diocese, one at Houston and another at Austin. Clergy and laymen and women were present in encouraging numbers.

THE REV. F. J. BATE, who has been doing archdeaconry work in the diocese, was called recently to the bedside of his eldest daughter in Oklahoma City, who was seriously ill with typhoid fever and pneumonia. On Friday, September 19th, she passed away. Miss Bate, an accomplished young woman of twenty-three, was a graduate of Waterman Hall and of the University of Missouri and the University of Oklahoma, capable in business, unselfish and sacrificing in the home, a musician, in every way able to look forward to a life of usefulness and accomplishments. Among the many floral tributes was a basket of gladioli labeled "From your Syrian Friends". The clergy and laity of Texas wish to express deepest sympathy for Dean Bate and his family.

**VIRGINIA**

WILLIAM CABELL BROWN, D.D., Bishop

**Piedmont Convocation—Colored Mission at Charlottesville**

THE PIEDMONT CONVOCATION was in session at Trinity Church, Manassas, on September 30th and October 1st. On the evening of September 29th, at a special service, the Rev. R. S. Litsinger preached. Tuesday was a "rally day" for the Nationwide Campaign, and a congregation of two hundred persons from the various parishes gathered morning and afternoon, heard stirring addresses, and took part in conferences,

the field secretary, the Rev. W. D. Smith, D.D., of Winchester, taking active part. A bountiful lunch for everyone was served at the rectory. In the evening the Rev. Mr. Browne, of Haymarket, preached in Trinity Church. Wednesday morning the medita-

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tions of the quiet hour were given by the Rev. K. J. Hammond, D.D., warning against professionalism in the ministry. Dean Pendleton celebrated the Holy Communion, assisted by the rector, and the Rev. Mr. Craighill preached. In the afternoon the Rev. Dr. Wm. J. Norton read an essay on the effects of the war on Christianity, followed by a discussion. A business session followed. The next meeting will be held in St. James', Leesburg. At the evening missionary service there were addresses on Anking, China, by Miss Elizabeth Barbour, and on domestic missions by the Rev. W. E. Roach.

A NEW MISSION for colored people has recently been begun in Charlottesville under the charge of Mr. Thomas D. Brown, a student at the Bishop Payne Divinity School. Mr. Brown has been holding services during the summer vacation at the colored reform schools in Hanover county, and found the opportunity to minister to a few colored communicants whom he found in Charlottesville. A number of colored people of Charlottesville have become interested in the Church, and regular services have been started in a dwelling house which has been secured and remodelled into a temporary chapel.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop  
Bishop Brent Speaks at Peace Service

AN INSPIRING SERVICE of thanksgiving and of supplication for more enduring peace held at the Peace Cross on the afternoon of Sunday, September 28th, was attended by over three thousand people, among them many army and navy officers and representatives of official circles. Bishop Harding conducted the service, and about fifty of the clergy were in the procession. The flags of the allied nations were grouped around the Cross. Bishop Brent, the preacher, took as his theme the ceaseless warfare of this world, and the battling of each soul, up to the very steps of the throne of God. "This is a moment," he said, "when every true citizen and every loyal son of God must insist of himself that he should be his best, and gird himself for a warfare that must last as long as life lasts." Speaking of the honorable self-offering of the young men of the country, impelled by the glowing threefold ideal of justice, honor, and freedom, he said that what they were really fighting for, although perhaps they did not express it in words, was for the incoming of the kingdom of God, and nothing short of that must be our aim now.

"You and I are pledged to democracy, but is democracy in any sense in which it has ever been defined the final goal of the human race? God forbid! Our democracy to-day is honeycombed with hypocrisy, and it is for us warriors of peace to bring up the actual facts of the case somewhere near the ideal. We have too long lived with the happy satisfaction that our ideals were high, without always trying to square our lives with the ideal. and to live more nearly as we've prayed. . . . Democracy is not the last word in government. The Kingdom of God stands towering above the principle of democracy; which has gotten all its vitality and all its power from that kingdom as interpreted by the example and teachings of Jesus Christ our Lord."

Bishop Brent spoke with great warmth of Cardinal Mercier. "What shall I say about Cardinal Mercier, the greatest Christian of his generation? He comes not merely as representing the venerable communion to which he owes his allegiance, but he comes first of all as a man, and a man among men, gentle and simple as a little

child, dauntless and powerful as the strongest warrior. It was my privilege to say to him a few hours after he landed on these shores, that though I was not of his communion, I represented tens of thousands of Americans who looked to him as a great Christian leader and an apostle of liberty and that we claimed him as our own. Didn't I voice the feeling of your hearts? And what was his reply? It was the reply of a saint: 'I don't merit so great an honor.'

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JOHN N. McCORMICK, D.D., Bishop

**Dedication of Private Chapel—Nation-wide Campaign**

ON SUNDAY, September 28th, the Rev. F. O. Granniss, rector of St. Paul's Memorial Church, St. Joseph, officiated at the dedication of a beautiful private chapel on the estate of Mr. Henry W. Jacobs of Topeka, Kansas. On the shore of Lake Michigan about ten miles north of St. Joseph, Mr. and Mrs. Jacobs and their six children have their summer home. The domain consists of two hundred or more acres, extending from a wide frontage on the lake eastward over the dunes for a considerable distance. The spot is distinguishable from far by two structures, the first a noble lofty water-tower patterned after a tower in Hungary which Mr. Jacobs admired while traveling several years ago. The other is the chapel. This is built of logs on an octagon plan with high conical red roof, surmounted by a tall lantern culminating in a golden cross. It stands high on the top of a great dune surrounded by trees and commanding a superb view of land and sea. It is furnished completely in fine quartered oak, with altar, retable, reredos, pulpit, font, and pews for about fifty, all of elegant design. The windows are of richly colored glass in simple pattern of excellent taste.

AN INSPIRING MEETING of the parochial committees of the Nation-wide Campaign in the southern part of the diocese was held on September 26th at St. Luke's, Kalamazoo, with about forty persons present. Valuable addresses were made by the representatives of the Central Committee who were the Rev. I. H. Correll, D.D., of Japan, and the Rev. C. LeV. Brine. Helpful speeches were also made by Bishop McCormick and Archdeacon Vercoe. Several laymen of ability in handling affairs were present and the great campaign received a fine impetus.

**CANADA**

Conference on Jewish Missions—Synod of Ontario—Memorials and Gifts

*Diocese of Montreal*

AN INTER-DIOCESAN CONFERENCE on behalf of Jewish missions is to be held in Montreal from October 15th to 17th. A large number of speakers are expected, including the Bishops of Toronto and Niagara.

*Diocese of Ottawa*

AT THE opening of the Provincial Synod of Ontario in Ottawa, September 16th, Archbishop Thorneloe presiding, the Synod sermon was given in Christ Church Cathedral, by Bishop Bidwell. There was a joint meeting on the first afternoon to receive the charge of the Metropolitan, Archbishop Thorneloe, who spoke at length on three vital problems of the day—prohibition, industrial unrest, and Church union. A message was sent from the synod to the National Industrial Conference to the effect that the Synod was deeply impressed with the gravity of the questions arising from the clash of industrial interests, and hoped much from the Conference meeting in Ottawa to discuss these questions. The resolution to adopt the new Prayer Book was carried unanimously.

*Diocese of Rupert's Land*

THE PARISHES in the Deanery of Dufferin were organized for the missionary campaign to be held later, at a meeting of the clergy the third week in September, at Holland.

*Diocese of Toronto*

THE NEW PULPIT in Grace Church, Toronto, was dedicated September 21st, by the

Bishop.—THE COST of the stained glass memorial windows, which will shortly replace those now in the chancel of St. Paul's, Toronto, and which are to be in memory of those of the congregation who have fallen in the war, will be between \$12,000 and \$14,000.

**Educational**

ST. KATHARINE'S SCHOOL, Davenport Iowa, opened within two of the maximum number of pupils that can be accommodated. Nowhere has a Church school done better work in a long term of years than has St. Katharine's.

THE CHURCH TRAINING and Deaconess House, Philadelphia, held its formal opening service on October 2nd. The Rev. H. M. Medary read evening prayer, the Rev. J. De Wolf Perry, the warden, taking the lessons. Bishop Rhinelander made the address. The chapel was filled with the students and friends of the House and a successful year is prophesied. There are at present thirteen students enrolled, six in the junior, three in the senior, and four in the third year course.

TRINITY COLLEGE, Hartford, Conn., is not to have a reserve officers' training corps

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unit or any other military organization this year. Soon after the disbanding of the student army training corps, a war-time organization at Trinity, President Luther asked for expressions of opinion from the students as to the advisability of forming some sort of military training organization. So few affirmative expressions were handed in that it was decided not to attempt any sort of military training at the college this year and the programme was mapped out accordingly.

**HARVARD SCHOOL**, Los Angeles, Calif., the Bishop's school for boys, opened for its twentieth year on September 23rd. There are three hundred boys enrolled, which makes the best opening of any year in the history of the school. Three new masters have been added to the faculty, which is headed by the Rev. Robert B. Gooden. Harvard is the only private school in the state which has a rating as a unit of the Junior Division, Reserve Officers' Training Corps. The school had a service flag with 142 stars during the war. Its elaborate new catalogue, beautifully illustrated, is dedicated in honor of these men, and especially of the *boys who lose their lives* on behalf of their country.

**THE BERKELEY DIVINITY SCHOOL**, Middletown, Conn., began its sessions on September 30th, when the students assembled in the Chapel of St. Luke for evensong, with an address by Dean Ladd. Lectures began the following day. Five men have matriculated in the junior class, and there will be a total registration of about fifteen, with no changes in the faculty. The Rev. Horace Fort, of Baltimore, has been appointed fellow on the John Henry Watson foundation. Mr. Fort returned last winter from two years' service with the British Y. M. C. A. in India and German East Africa. He was ordained to the diaconate by Bishop Brewster of Connecticut last June, and will be assistant in charge of Christ Church, Middle Haddam, and St. John's Mission, East Hampton, while doing advanced work at Berkeley and Yale.

**ST. ALBAN'S SCHOOL**, formerly at Knoxville, opened its thirtieth year at Sycamore, Illinois, on the evening of September 15th. Fifty-one new boys were present, giving the school its full enrollment, but arrangements are being made to enable the school to enroll another ten boys during the school year. The faculty has been much strengthened, and the school has the Rev. R. C. Ten Broeck, a Phi Beta Kappa of Minnesota University, as senior master. Mr. John R. Heath a graduate of Grinnell and first lieutenant in the army, is to teach English. Mr. Luther H. Tate, a graduate of Kenyon and likewise a first lieutenant in the army, is going to teach Latin. Mr. H. A. Ackley, formerly a master at Morgan Park and Howe, is to teach Spanish and French. Mr. Marvin Curtis, of Amherst, a first lieutenant in aviation, will assist in mathematics and the sciences. Miss Mary Dunton, graduate of the University of Wisconsin, will assist Miss Edith Edwards, a graduate of Lawrence, in lower school work.

**ST. STEPHEN'S COLLEGE**, Annandale-on-Hudson, the only official Church College in the East, has entered upon its sixtieth year under its new president, the Rev. Bernard Iddings Bell, with a spirit that bids fair to raise the morale far above that of recent years. Faced early in the summer with so small an enrollment that prospects for the year were disheartening, it has gathered one of the largest freshmen classes in years. Contrary to the former practice of admitting students preparing for college,

every freshman this year is a full-fledged member of the first year class. This is one of the first means employed by President Bell to raise the college standards. A new department is that of sociology, under the direction of the Rev. Lyford Paterson Edwards, Ph.D., who was head of the sociology department at Rice Institute, Houston, Texas. This is in line with St. Stephen's broader policy of democratic fellowship and downright sincerity. Special lectures by leaders in modern thought have been planned. Some of these will be under the auspices of the Dragon Club, the under-graduate literary organization, and others will be given as sermons at the Sunday evening services in the college chapel.

**ST. JOHN'S MILITARY ACADEMY** at Delafield, Wis., opened on September 25th with a full enrollment of five hundred cadets, and a waiting list of 137. Several cadets have been entered for 1920, and a few for 1921. The old faculty is now intact, some five men having returned from overseas. There are twenty-eight enthusiastic members of this faculty, with seven special instructors. Scott Johnston Hall, a memorial to the first St. John's man killed in the war, was opened on the 26th. Several sons of the clergy are enjoying scholarships at the school, and provision for additional scholarships is being made. President Smythe delivered the address of welcome to the new cadets. Dean Holt outlined the scholastic work for the year. Major Farrand, returned from overseas, took up the subject of physical culture requirements for the fall term. At 8:00 p. m. the wheels began to move, and the following day things were going with as much regularity as though there had been no long vacation. An interesting

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announcement was that concerning "The American School Boys' Tour", which will take place next summer. The boys will leave New York on July 3rd and will visit England, France, Belgium, Holland, and Italy. They will return about September 10th. A country-wide campaign will begin shortly to raise \$121,000 among friends of the academy for a new memorial chapel. Letters from former patrons indicate the object will be attained and that funds will be available next spring. The chapel will be erected in honor of St. John's men who served in the war. Plans call for an elaborate Gothic edifice to correspond with the style of the present buildings.

### CHURCHMANSHIP

WHAT IS a "good Churchman"? There are many ideas prevalent. There is that large class who have been born in the Church, brought up in her "ways", who have never been attracted by any other phase of Christian thought, who have steered clear of all entanglements with other communions, who have "gone to" the Church, "paid to" the Church all their lives. These people have a strong attachment to the Anglican Church, they appreciate her services in a dutiful way, they honor her traditions, they admire her dignity, and they "could not think of belonging to any other". They are often generous with their money. Nevertheless they are "wooden Anglicans", as an honored friend of mine used to call them. Jesus is an honored Name to them, but He is not a Living Personality who as Lord and Master commands their whole lives. These "good Churchmen" act in the affairs of every day life just like any cultured heathen

might act. The great principles of Christ are not seen in their every-day lives; Christ has not the devotion of their hearts and lives. Many of them are "blasphemers"; others are "sharp" business men; others are "foul mouthed", "filthy" in their conversation. There is little sign of the Christ in their daily lives and conversations, yet they would be indignant if any one were to say that they were not "good Churchmen".

There is another class of "good Churchmen" who attach the word "good" to the observance of certain customs and practices. They always insist on "fasting" communion (an excellent custom in itself); they insist on the Eastward Position and the six points of ritual—the six points have now grown to more like sixty points—the mixed chalice, the wafer bread, vestments, lights, etc. The one who observes these points of "Catholic practice" is a "good Churchman"; the man who does not is a mere Protestant—no Churchman. These judge the "goodness" of Churchmanship by the observances of these various practices. But Christ Jesus does not influence their lives any more than He does the lives of the other class I have referred to. They are worldly minded, proud, self-righteous; just as loose in their business and personal habits—they do not live as Jesus did, in harmony with the Father's will. These people are not necessarily "good Churchmen" at all.

Let us get back to the foundation. What is the Church? "The Body of Christ." The Body of Christ must show Christ's Life through its members. The member of His Body, the Church, who is living the Life, and showing in his every-day life the very Spirit of Jesus Christ, he is the good Churchman—the living epistle of Christ,

known and read of all men. The "good Churchman" is the man who is living the Christ Life every day, in the home, in the social circle, in business, in politics. He lives the life because his heart loves Jesus, and he shows his love by his works. This living Christian will hold the faith of Christ in its entirety; he will follow regular customs and practices of the Church; but he will put the spirit before the letter, and he will not judge his brother in these externals, because Christ fills his heart, and he knows that life may be expressed in different ways. The man who loves Christ will be ever ready to express his love and devotion; and will be quick to detect love's expression that differs from his own. Love will be ready, too, to suppress its own inclinations, and to conform to the customs, and practices of others. Rigidity is not the ideal of healthy life.

Let Churchmen then "hold the faith", as the Church has preserved it for us; but let them live the faith which the Church has preserved. A faith which is merely theoretical, which does not inspire to works, is indeed dead.—*The Bishop of Montreal.*

### SURVEYING COUNTRY COMMUNITIES

FOR THE rural survey of the Interchurch World Movement of North America 60,000 copies of the community survey blank have been printed. Each consists of at least five sheets. The number of copies is the approximate number of community groups in the three thousand rural counties of the United States. In these counties preparations have been made to survey 150,000 rural churches and for each of these there is a nine sheet blank.

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"It is ours," he concludes, "to do what we can in our lifetime, here in our place as English Churchmen, to bring about what no one doubts to be the known will of our Lord. And we shall do our share best by being true to the English Church, loyal to its positive orders. The member of the Church who lives up to the Prayer Book standard does most to promote the reunion of divided Christendom."

### The Church's Work for Men at War

By the Rev. BERNARD IDDINGS BELL. Paper, 10 cents.

This, the Hale Sermon for 1919, is a memento of the work of the Church during the War and in appendices contains lists of all those clergy who were engaged in war work away from their homes, and of laymen who acted as war workers for the Brotherhood of St. Andrew.

READY OCTOBER 15

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STRENGTHEN us, we beseech Thee, O Lord with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace.

ENLARGE our faith, enlighten our understanding, and fill us with a hearty desire to do Thy will.

ESPECIALLY we beseech Thee to give wisdom to those who are called to lead us, and to all Thy people a ready will to work together with love and zeal.

AND grant that all that we do, may be so ordered by Thy governance that Thy blessing may rest upon our endeavors, to the glory of Thy Holy Name; through Jesus Christ, our Lord—*Amen.*”

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