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The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, NOVEMBER 15, 1919

NO. 3

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Concurred in by the House of Deputies, October 20, 1919.

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

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WHAT THE Church now needs is to realize that although the war is over there is another war confronting the nation and the world. I refer to the war to save the world for Christ and His righteousness. Let us put into this spiritual conflict the same enthusiasm, courage, devotion, and generosity we have so nobly manifested in winning the war for political freedom. The Nation-wide Campaign seeks to awaken the Church to see its great opportunity for world-wide service. It will do this by revealing to us what we have done already, and what we can and ought to do, that we may be inspired to go forward and win the victory for Christ which waits upon our faith. A quickened interest and a glad readiness to sacrifice in such a cause must follow when the need is brought home to all our hearts.—*Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.*

The Living Church

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

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 15, 1919

NO. 3

EDITORIALS AND COMMENTS

The Spirit World

WNE need not go very deeply into the literature that our young people are reading, whether in books or in magazines, to discover that they are constantly confronted with perplexing but entrancing questions concerning the spirit world. Do the spirits of the dead communicate with those whom they have left behind? Are the messages which are said to come from beyond the veil authentic?

And many a mourner is perplexed, and some are giving way to dangerous practices. May I communicate with my loved one? they are asking. Can I really receive messages from those who have passed beyond?

To some extent this is a result of the shift of scientific and popular thought in our own generation away from materialism. It was considered childish and unworthy, only one generation ago, to believe in the existence of anything not distinctly material. If there were no spirits, there could be no spirit world and no spirit communication. To believe in these was an evidence of unscientific thought. Ergo, whose maintained any relationship with the spirit world was taboo among scientists.

The Society for Psychical Research put an end to this negative certainty of science. It had always been unscientific for science confidently to assert a negative; and the time came when science ceased to deny the reality of the spirit world and patiently sought first to establish the existence of such a world and then to explore it.

Christians, meanwhile, had never doubted the existence of that world; but when psychic research began to give its quasi-approval to phenomena that seemed to reveal in the spirit world a sordidness, a low plane of spirit existence, that was in marked contrast to that state of blessedness which Christians had ever associated with the state of the departed, Christians became greatly perplexed. Surely the spirit life which is revealed by most of the mediums and controls is far enough removed from what we believe of paradise! There was a calm, if sad, blessedness in leaving our dear ones "safe in the arms of Jesus", and a holy comfort in thinking of them as proceeding ever nearer and nearer to their perfect bliss; but how is that faith to be maintained if we are to accept as true the unworthy pranks and low standards of life which seem to come from spirits as these are said to be manifested by mediums?

We need to make a careful review of where both psychical research and Christianity stand.

GIVEN THE REALITY of the spirit world, the possibility of spirit communication seems to follow as at least conceivable. If we go to the Bible we find constant assumptions of that possibility, but also constant warnings against attempting such communication. We are confronted therefore with the

warning that though it *may* be possible for us to converse indirectly (perhaps even directly) with the departed, it is a dangerous and a forbidden thing to do so.

What we are told of so-called spirit manifestation undoubtedly bears out this hypothesis. Communication with the departed has, in the first place, been immersed in a maze of fraud and of sordid commercialism. Every serious student of psychical research begins with the expectation that the medium must be held to be a fraud until, by long continued and most careful scrutiny, the possibility of fraud seems gradually to be eliminated. Commercialized spiritualism has in it so great a probability of fraud that no one other than a trained student of psychical research ought ever to have anything to do with it.

After the great probability of fraud seems to be eliminated, we have the probability of telepathy. So little do we know of the extent and the limits of the activity of what is termed the subliminal self, that it is most dangerous and most unscientific to affirm that any given phenomenon is certainly *not* produced by telepathy. The next generation will probably know more about this than we do, for it is a fertile sphere for research. The influence of mind upon mind—frequently an unconscious influence—has been demonstrated to be so far-reaching and so wonderful that a great range of the phenomena of the super-normal may easily be accounted for by it.

So when we have eliminated from the super-normal all that *might* be accounted for by fraud and by telepathy, we have very little left; some may say, nothing at all.

But we are not among these latter. Let us assume (without saying that it is proved) that there are genuine communications from the spirit world among the phenomena of the super-normal. What should be the Christian attitude toward them?

AMONG THE inhabitants of the spirit world we must recognize to be included (a) angels, of various degrees of power, perhaps also of intelligence; (b) evil spirits, controlled by the devil for evil ends; (c) the spirits of just men approaching nearer and nearer to that perfection which yet—at any rate in most cases—is deferred until the general resurrection; (d) the spirits of those who have entered into the expectant world with just enough touch with the cleansing grace of their Saviour to turn their progress toward light instead of toward darkness; (e) and the spirits of those who, rejecting all opportunity of contact with that saving grace, are to be reckoned as the lost. Between c and d there must, no doubt, be an almost infinite number of gradations; and it may well be that in all the spirit world no two souls have attained to an exactly identical spiritual development. Each one may probably enter with a spiritual capacity and a spirit-

ual character that are the exact result of his individual spiritual experience on earth.

When we come into what appears to be communication with the spirit world, therefore, we are confronted with the initial difficulty of identifying the communicating spirit. The warning of holy scripture against lying spirits should be very carefully accepted by those who seek, in defiance of other scriptural warnings, to converse with those who are in the spirit world. Fr. Longridge, in his admirable little booklet, *Spiritualism and Christianity*, which may well be read by those who are in perplexity over the subject, says that the passage in I. Timothy 4:1, 2, may be translated thus: "But the Holy Spirit expressly says that in after times certain shall depart from the Faith, giving heed to wandering or idle spirits and teachings emanating from evil spirits who speak lies, acting a part, and who have their conscience cauterized; i. e., who have suffered moral degeneration."

Unfortunately it seems quite probable that when, fraud and telepathy being excluded, communication is really established with the spirit world, it must almost of a certainty be with evil spirits. And thus we shall understand both the sordidness of most communications and also the warnings of holy scripture. For if there were a likelihood that we might, innocently and properly, have direct communication with our departed loved ones, why should we be warned against it? Why would it have been made so difficult? Why should not spirit communication be among the normal experiences of every devout Christian rather than the abnormal and questionable experiences of the very few, and these generally not the most exalted saints among us? A blessed fellowship with the departed that is experienced not by those who have made the greatest progress in sanctity, but often by those who have been checked in a life of worldliness by a great sorrow, is contrary to every expectation of the Christian life.

If the modicum of truth in spiritualistic manifestations is thus to be recognized, it is to be with the warning that one will almost certainly be brought into intimate relations with devils. And it may prove easier to establish such relations than to end them.

But if even that danger be avoided—though one fails to see how it can be—there is the further difficulty that those in the spirit world have not become all wise, nor all knowing, and have not been appointed to serve as our guides. If there really is ground to believe that those few worthy messages out of the mass of trivial and unworthy and sordid communications proceed from those whom we love, and are transmitted without taint from unworthy spirits who seem to be the more usual agents for communication, it does not follow that what they "reveal" is true. They have not learned the truth. And let us remember that, in carrying on an unauthorized communication with them, we may be bringing a curse upon them and upon us. Such communication would have been forbidden to them and to us if it were practicable. Good. Shall we, through our overpowering grief, and our dear ones in the hidden life to defy the limits which God has placed about them? Shall we ourselves risk contamination with evil spirits in order to do that which God prohibits? Serious indeed is the spiritual condition of one who would take the risk; selfish beyond compare he who would risk the great danger to the other soul, whom yet he loves.

And so, to any who, in perplexity and grief, are tempted to seek intercourse with those whom still they love and who have passed from sight, we give this friendly warning.

Your attempt will probably land you in the midst of a group of conscious frauds. If you survive that danger you will be likely to be misled by the curious and unexplored workings of telepathy. If that danger also be surmounted you may find yourself dealing with evil spirits that will certainly seek to gain greater and greater control over you. And if that peril also be overcome, and you do actually, for a few fleeting moments, enter into actual communication with the one you seek, you will do it by defying Almighty God and bringing both to yourself and to your loved one a very great spiritual danger. Insanity itself may be your portion; certainly a morbidness that will unfit you to do your God-given work. We know too little of the spirit life to be able to say what is the nature of the spiritual dangers that are yet possible to him whom you love.

Over against this unsatisfying and forbidden intercourse is the Church's doctrine of the communion of saints. Christ is the true Medium. Through Him, and especially in receiving Him in the sacrament of the altar, we are brought into real touch with those whom we love. It is better that they should not directly speak to us. They cannot tell us adequately of those things that pass human understanding. It is better to leave them to pray for us, out of whatever spiritual surroundings may envelop them, while we also pray for them. Nor can it be unfitting for us, asking God to do for them whatever may be good for them, to ask also that He will lead them effectually to pray for us.

The departed still live. They still love. They are still intelligent. They are progressing deeper and deeper in the spiritual life. They wait. They know that without us they will not be made perfect. But they are patient, because they have been freed from the nervousness and turmoil of the life upon earth.

Cannot we also exercise a like patience?

For a blessed and intimate reunion, we have only to wait.



THE Nation-wide Campaign is gradually being perfected. The surveys have so far been edited that the positive information is given out that for the next three-year period, to do all the feasible work that is indicated by these surveys, \$42,000,000 would be required. Of this amount it is felt that \$14,000,000 ought to be raised

The Survey and the Campaign

by the dioceses for their own work, and that \$28,000,000 ought to be assumed by the national Church. Thus, assuming that the Church will wish to do all this work, each diocese has received its quota of what should be its part of the general work, to which it must add the amount that it seeks to raise for its own work.

Is this a reasonable expectation? Will the Church, within a three-year period, do all the work that is indicated in these corrected surveys?

We do not pretend to answer. It was a huge task to outline what the opportunities before the Church are. That is the first, and the essential part of the campaign. It has been done.

The second is to bring the knowledge of it to the whole Church, and this is aided by warning. Where there has been a failure to do that which ought to have been given, and the ground work has been properly laid, it is perfectly possible to bring it all to a climax on December 7th as originally planned. But the date is not the most important thing, and some may choose the later dates up to Easter that are included in the resolution of General Convention.

But let no one suppose that we have chiefly started out to raise a fixed sum of money and shall be humiliated by failure if we do not raise it. Rather we have started out for what, really, is the condition of the Church—and we have discovered it. It is a condition that involves the need of \$42,000,000—probably plus—to seize its opportunities.

And we shall take every step within our power to bring these opportunities, and the urgent need of realizing them, to the attention of every man, woman, and child in the Church.

But! People may differ as to whether we will, in fact, raise the whole amount, and none of us will know until we have actually tried throughout the whole Church.

But there cannot very well be two opinions as to the desirability of doing all the work that could be done if Churchmen were to provide the necessary men, women, and dollars.



It is understood that THE LIVING CHURCH did not have the opportunity to state the amendment made by the House of Bishops to the second resolution of the House of Deputies relating to the Concordat as printed in the issue of November 1st (page 5). The form thus printed reads: "The Church hereby declares its willingness to initiate action that may

The Concordat . . . make it possible to enact legislation . . . such as shall permit the ordination," etc. The correct form, we are now advised, should be ". . .

willingness to initiate action that may make possible the ordination," etc.

The intention of the House of Bishops, of course, was to provide an additional caution in not promising "to enact legislation". However, both Houses had tentatively adopted the proposed amendment to the Constitution before this phrase was substituted by the House of Bishops, and it was that proposed amendment alone, we understand, that the House of Deputies referred to in its own language. Thus both Houses had, in fact, already done what was contemplated by the language of the lower House. But the more cautious language of the House of Bishops does indeed protect the Church from any possible charge of bad faith in the event that the proposed amendment should not be ratified in 1922. The question to be worked out before that date is this: Will Congregationalists and our newly appointed Joint Commission be able to agree upon a plan whereby the priesthood shall be given to the former, on substantially the lines stated in the Concordat plus the conditions added by the new resolutions?

As to the amendment to the Constitution, it is needed altogether apart from any possible application of its terms to Congregationalists. A case had arisen wherein one of our bishops had been invited to ordain a priest for one of the Eastern communions. He was estopped from doing so by the constitutional requirement that he obtain from the candidate his subscription to the doctrine, discipline, and worship of this Church. With the close and happy relations now existing between this Church and Eastern communions, such acts of comity will, undoubtedly, be frequently required. Our bishops are now under precisely the same disability as that which prevented English bishops from ordaining Seabury. It is essential for the preservation of cordial relations with Eastern Churches that the disability be removed, and the amendment to the Constitution is the necessary step to that end.

Returning to the negotiations with Congregationalists, we earnestly hope that the Joint Commission can proceed with the feeling that the whole Church stands behind them on substantially the lines that have been indicated. We are confident that there is no longer danger in what is proposed, and it would have been an act both of bad faith and of grave discourtesy if General Convention had simply cut off all negotiation by a mere resolution. It remains with Congregationalists to determine whether the definition of conditions is such as they, or any of them, can accept.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLAND 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:

115. Children of Mercy, Gardner, Maine.....	\$ 3.00
408. St. Paul's Altar Guild, Marinette, Wis.....	9.11
442. Primary Department St. John's S. S., Elizabeth, N. J.....	36.50
582. Mrs. Adella M. Kler, San Diego, Calif.....	36.50
Total for the week	\$ 85.11
Previously acknowledged	56,714.90
	\$56,800.01

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 responsibility of benefactors to particular Belgian children:

26. Red Cross Auxillary, Corliss, Wis.....	\$ 36.50
Previously acknowledged	2,935.42
	\$ 2,971.92

THE BISHOP OF WEST TEXAS RELIEF FUND

A Churchwoman, New York City	7.00
The Bishop's Chapel, Burlington, Vt.....	10.00
Three Communicants of St. Matthew's, Kenosha, Wis.....	3.00
A Churchman, Okarche, Okla.....	1.00
In Memoriam	2.00
	\$ 23.00

ARMENIAN AND SYRIAN RELIEF FUND

Woman's Auxillary, St. Peter's Church, Sheboygan Falls, Wis.....	\$ 19.82
Miss Anna M. Loyd, Plainfield, N. J.....	5.00
Miss E. N. Loyd, Plainfield, N. J.....	5.00
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Mrs. Jordan S. Thomas, Charlotte, N. C.*.....	2.00
	\$ 84.62

* For the relief of children.

ANSWERS TO CORRESPONDENTS

JOHN.—The House of Bishops gave their interpretation of the term "Christian Man" in their declaration printed in THE LIVING CHURCH of November 1st, page 7.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THANKSGIVING

The Truce Anniversary

Sunday: Psalm 46.



"E maketh wars to cease in all the world." The recurrence of this anniversary recalls the delirium of joy throughout the nation when the news of that event reached us. Not in a generation were the thanksgivings of a grateful people more fervently offered the God of Peace than a year ago. The intervening months have brought us face to face with many serious problems. But they have also shown us anew that the red-blooded American citizen can be trusted to do his duty when once the issue has been made clear.

The Blessings of Peace

Monday: Isaiah 32: 1-8.

In this chapter the statesman-prophet standing amid the shadows of an impending national disaster foresees in majestic glory the blessings of the golden age. He tells us of a peace that shall reign when the spirit of the Prince of Peace shall dominate the lives of men. "A man shall be as the hiding place from the wind and a covert from the storm."

Effects of the World War

Tuesday: St. Matthew 13: 24-30.

We can never go back to pre-war conditions. Maps are made over, relations of nations changed, autocracies disappear. This decade will note more radical changes than the previous thousand years. No one can predict the changes yet to be. But they will be better than some hope, and not so bad as some fear. The fundamental needs of humanity will remain unchanged. The same virtues will still ennoble life, the same sins stain it, and the same sorrows bear it down. In the abiding presence of Jesus Christ alone is the darkness lightened.

The Fundamentals of Civilization

Wednesday: Hosea 13: 1-14.

Into our present conditions presses the life of the Church. The challenge of Christianity is this: a material and a secular civilization cannot be an enduring one. The sufficiency of man is not in himself. Into the scheme of the universe man must include the spiritual as well as the material, the ideal with the practical, the cause with the effect.

Our Institutions

Thursday: Psalm 147.

No other government established by man is so well adapted to secure for its people those inalienable rights for which government is primarily organized. Before this republic was founded no government can be said to have secured those rights. In our land is the light of hope, progress, and justice. Our institutions are our glory, and so long as the average American citizen appreciates these blessings we have great cause for thanksgiving.

Our Flag

Friday: I Timothy 2: 1-7

Our flag stands for patriotic thought, emotion, and self-sacrifice. It is a cause for devout thanksgiving that our flag has never been lowered to an enemy. Its red stands for the wars we have waged, but also for sacrifices we have made that our nation might be preserved to work out its appointed destiny. The white symbolizes the national vision of a noble republic, with the high ideals and lofty moral character of its people. Over these the blue symbolizes the heaven above where dwells the God whom we serve, on whose promises we rely, and in whose strength alone we can be strong.

Christianity


Saturday: Philippians 2: 1-11.

Foremost among our causes for thanksgiving must ever remain the Christ and His Church. We may look with anxiety upon an ominous future, but still the Christ stands, His name prevails with increasing power, His religion gains in its hold upon thinking men. He will never be outgrown nor outworn. He is still the goal of our manhood.

The Universal Profession

An Appeal to Young Men

By the Rev. George P. Atwater, D.D.

 HIS paper will never reach the young men for whom it is intended unless you send it on, or unless you read this appeal to some young man, adding your word of encouragement. Young men do not read the Church papers, nor do they attend church in such numbers and with such regularity that they are sure to hear an appeal to serve God and men in the ministry of the Church.

I am writing frankly to the young men who are worth while, who have ability and capacity for leadership, and a distinct notion of living useful and happy lives. Lazy, greedy, worldly, second-rate men, or pious incompetents, are not wanted for the ministry of the Church. Manly, vigorous, whole-hearted, and human fellows, who are ambitious and eager to make their lives worth while, who are unselfish, and who have loyalty of the finest type, are wanted for the ministry of the Church.

The Nation-wide Campaign will attempt to enlist every item of the Church's strength. It should not overlook the wealth of young manhood that the Church needs if it is to conserve for men the spiritual values of the race.

Young men have often thought of the ministry as a narrow profession, limiting men's activities and diminishing life.

They are mistaken. No profession is so broadly human, so wide in its interests. The ministry exercises every one of your talents. Every other profession forces man into a narrow, practical groove. The ministry is the universal profession.

Could a young man know the richness of it all, could he feel the abundance of its interests and the vividness of its reality, he would forsake the meagre endeavor after selfish gain and seek the fulness of the work of the ministry.

Its interest and its reality! Why, those are the very things the worldly man is doubtful about, as he views the minister going on his daily round.

Surely it cannot be interesting to the point of excitement to do that sort of duty! But it is. No man intent upon his fortune ever had a keener sense of a stimulating and invigorating impulse than the minister, enthusiastic in his purposes. The result is not the same, oh, no! But the chase brings zest and vigor. It is fascinating, because no human concern or adventure is alien to his interest. In the variety of his work lies a charm that only variety gives. He probes into a hundred obscure byways of human life. He faces weekly a score of unforeseen and absolutely new combinations on the chessboard of men's affairs. He becomes the companion and counsellor of high and low, rich and poor. He merges his personality for a time in a score of vocations and enlarges his mind by the new points of view. He contributes his portion of judgment, wisdom, skill, and labor to numberless undertakings. The inspiration of his enthusiasm quickens every effort, either individual or collective, which it touches. His faith sustains tottering enterprises for the general good, and his convictions mould men's thinking by their very steadfastness.

Is it not interesting? And is it not real, too? There is no man whose life is so firmly planted foursquare upon the realities as is the minister's. If you doubt it, scrape an acquaintance with one. It is not hard to do. Let that develop into a friendship, and then take his measure. You will find him no unreal idealist or impractical dreamer.

I once knew a minister whose friends discussed his probable career had he not gone into the ministry. There was vast difference of opinion as to whether he should have become mayor of the city, president of the college, editor of the local paper, or general manager of a railroad company. He became a godly bishop instead, and his power and influence turned many to righteousness.

The most cruelly real things in this world are sin, bereavement, poverty, and loneliness. The minister faces them all; he maintains the organization, often amidst crush-

ing difficulties, which ministers to those afflicted with the burden of these realities. He does it the best way he can, relying upon the greater realities, the things which, though not seen, are eternal. And, best of all, he does it from a conviction of the manifold privileges of such service. In other words he does it because he wants to do it, and not because he has to do it.

The young man would go into the ministry because it gives him an opportunity for self-expression that is found very rarely in other fields of work. Many of our most desired offices demand partial men. They claim his mind, that great material enterprises may be strengthened, but they care not about his heart. They claim his talents, that mighty achievements may be enriched thereby, but ignore his character. Who cares for the personal ideals of the architect if his skill and art are sufficient for a worthy and enduring building? Who cares whether the manager of a railroad be a vulgar boor, or a vicious worldling, so that trains run safely and on time?

Not so with the minister. His is the universal profession. No unused talent can lie hid in the napkin. He undoubtedly has not all the characteristics of the universal man; far from it. He has only the average assortment. But his work demands his all. If you want to feel the tug upon every little native talent you have, then become a minister! No slightest inward grace of gift or skill but struggles for expression under the inspiring warmth of the work. Your parish arouses every capacity for organization, your necessities stimulate every instinct for finance, your social intercourse awakens every grace of manner, your civic usefulness encourages every intelligent sympathy with movements for the general good, your friendships kindle every spark of intimate consideration for your fellows, your ideals animate you with a passion like only to that of the poet, your works of mercy impel you toward vast sympathy for human woe felt completely only by the most richly endowed, your preaching spurs you to the most vigorous intellectual activity, and your convictions inflame you and others with the highest conceptions of duty and service and God. The work demands every atom of energy, talent, grace, culture, judgment, and righteousness in your whole being.

Would you not think it worth while to live and act under such a spur? Self-expression is the crowning success and reward of life, and the opportunity for self-expression is its chief boon. A double measure of this opportunity has been bestowed upon the minister.

Young man, cast aside your prejudices, notions, narrowness, provincialism, immaturities, in your judgment about the ministry, and prepare to enter the universal profession! Consult your rector, your bishop, and rise to the fulness of your opportunity. The Church needs you; the race needs you in the Church.

THE ANCIENT OF MODERN DAYS

IN THE culture of the past, Thou, Christ, art the only modern. None felt with Thee the sympathy for man as man; they felt for man as Greek, as Jew, as Roman, but not as man—not as hopeless, friendless, landless. Thou hast gone down beneath all qualities, beneath beauty and virtue and fame. Thou hast broken the barriers of caste; Thou hast reached the last motive for charity—the right of hunger to bread. O Son of Man, Thou hast been before us. Thou hast outrun our philanthropy; Thou hast anticipated our benevolence; Thou hast forestalled our charity; Thou hast modelled our infirmaries; Thou hast planned our orphanages; Thou hast sketched our asylums; Thou hast devised our houses of refuge; Thou hast projected our homes of reform; Thou hast vindicated the claims of the returned convict; Thou hast asserted the sacredness of infant life; Thou hast given a hand to the climbing woman; Thou hast outstripped both Peter and John in the race to the ancient sepulchers of humanity; at the end of all our progress we have met Thee.—*Rev. George Matheson.*

Greek View of Anglo-Eastern Discussions

[Translated from *Pantainos*, weekly supplement of the organ of the Orthodox Greek Patriarchate, Alexandria, Egypt, August 2, 1919.]



It appears from the subjoined notes which Mr. Alivisatos took of the discussions,* the first question proposed was that of the validity of Anglican orders, whether the Orthodox Church recognizes the Anglican clergy as canonically ordained. The discussion resulted as follows:

The Orthodox Church can, by the principle of "economy", recognize the validity of Anglican orders; that is to say, can accept Anglicans in case of a union of the Churches as being canonically ordained and as possessing the grace of holy orders, under conditions chief of which are the recognition by the Anglicans of holy orders as a sacrament, the rejection of the Thirty-nine Articles as a credal document, and the recognition of the episcopal body of the Church as having the right in an ecumenical synod to declare infallibly the firm and Catholic faith of the Church in the name of the Church itself, which consists of both clergy and laity.

The Anglican conferees accepted these conditions from the start, and stated that they recognize holy orders as a sacrament in accordance with the teaching of the Book of Common Prayer. In fact the Anglican Church has continued to accept holy orders and the hierarchy of the Church in accordance with the Book of Common Prayer, in the sense that ordination is an apostolic rite which of itself confers grace and priestly character. In order to make this doctrine wholly orthodox, it must be stated clearly that it (the Anglican Communion) regards ordination as a divine sacred rite. Professor Hall declared at this conference that the Book of Common Prayer affords the basis for this recognition of holy orders as a sacrament. Incidentally the question of all the sacraments was touched upon; it appears that the Episcopalians are disposed to recognize them with certain distinctions.

But Professor Hall, an authority among American theologians, stated plainly the understanding of Anglicans as to the Synods, which were discussed at length; namely, that they can recognize them in the same spirit as that of the Orthodox Church in the question of the celebrated Thirty-nine Articles. After Professor Hall's statement, the further declarations of the American Anglicans, which were repeated in England, leave no doubt that the Thirty-nine Articles are regarded by them not as dogmatic but as an historical monument, and that they in no wise form the basis of Anglican dogmatic teaching. The conclusion of this entire discussion as to Anglican orders was expressed by the venerable Bishop Courtney, who presided over the discussion in New York, to the effect that the Anglicans accept all the conditions under which the Orthodox Church can recognize the validity of Anglican orders.

Bishop Courtney then proposed for discussion the question of the *Filioque*. It was made clear that the Anglicans have the orthodox conception of the Holy Trinity and do not recognize two sources in the Godhead, but some of them consider it necessary to retain the addition of the *Filioque* in the Creed so as to avoid certain heresies which now flourish in America to the detriment of the teaching of the Church as to the divinity of the Son. But our impression as a result of this discussion is that a full agreement can be had between Orthodox and Anglicans. Our Episcopalian friends in America were under the same impression, which they hastened to communicate to their co-religionists in England.

The principal question considered at the discussion at Oxford, England, was that of Baptism, but the related question of Christm came up also. As to the first of these, we Orthodox stated that, properly speaking, there is no difficulty in the way of recognizing the baptism of Anglicans. We explained the current practice of the Orthodox Church in this regard, and stated that the Orthodox Church could

follow its present rule for rebaptizing heterodox persons, which was established specially for those who come into the Orthodox Church from the Latin Church. The long discussion which resulted, as appears from the subjoined notes, disposed of the explanations between the Orthodox and the Anglicans which various circumstances called forth. In the discussion of the sacrament of Chrism, the conception of the Orthodox Church was accepted and its practice was recognized as right, in that the sacrament of Chrism ought to be celebrated immediately after Baptism. As a consequence of the discussion at Oxford, of which the subjoined notes give a faint representation, it was clear that it is possible to attain a full accord between the Orthodox and the Anglicans in regard to the questions of the sacraments of Baptism and Chrism.

The outcome of the discussion at London, which turned on the Seventh Ecumenical Synod, was also very satisfactory. Explanations were given as to that Synod and its decisions with reference to the reverence of the holy eikons by the Orthodox. On the part of the Anglicans the reasons were indicated for which the Anglican Church does not recognize that Synod, and the discussion closed with the declaration that in the union of the Churches which is to be effected they will recognize the Seventh Ecumenical Synod.

Our general impression is that union is possible, because the Anglican Church, which rejects the character of Protestantism, and which avoids the extremes of Papacy, is closely like our Church in doctrine and worship and general religious life. Its doctrine is sufficiently indicated by these unofficial discussions. As for its worship, besides what was said in the discussion at London of the Seventh Ecumenical Synod, our personal observations have convinced us that the Anglican Church rightly worships God. Besides the well-known religiousness of the Anglicans, their regular attendance at church and their devotion in prayer, their worship has outward manifestations similar to the mode of our Church. Thus their churches are ornamented with images set in the windows or in the church walls and above the holy table, over which the Cross is always hung, giving in contrast with the Protestant churches a sacred and fitting character to the churches of the Anglicans and evoking corresponding religious feelings on the part of the people. In some churches, and in the shrines in the homes of some Anglicans, candles burn before the images, and in some cases tapers and incense are used at the celebrations in the churches; and in all the churches sacred hymns are sung in honor of the saints and in commemoration of the great events of the Christian religion, whose spirit is manifested vividly by the people.

A consequence of the above tendencies of the Anglican Church is the introduction in the last few decades of the monastic life, on the basis of the Orthodox monastic life, which commands the constant confidence and sympathy of the English people. Various monastic bodies of both sexes, governed by strict monastic rules and numbering members of great culture and religious devotion, have undertaken the domestic and foreign mission work of the Anglican Church and its social activities. Members of other monastic orders, especially of the Society of St. John the Evangelist, are proclaiming Christianity in Africa, India, Asia, and America, and other monks who are carrying on the philanthropic and general social work of the Church are contributing to raise up a truly religious and Christian disposition in the Anglican Communion.

As is well known, the Anglicans long ago officially forbade their missionaries to engage in proselytism among the Orthodox. On the occasion of the visit of the ecclesiastical delegation under the Metropolitan of Athens, the impropriety of proselytism amongst Orthodox and Christians generally was pointed out especially to the missionary organizations in America. On October 16-29, the great organization in New York of the Federation of Churches, and the Presbyterians who that same day received and welcomed the delegation in their offices, discussed various questions and manifested the desire for union with our Church. The Metropolitan at both meetings pointed out the impropriety of proselytism on the

* Discussions in New York with Episcopalians and in Oxford and London with Anglicans by Meletios, Metropolitan of Athens.

part of missionaries from America in the Orthodox East, and received the assurance that, for the future, proselytism of Christians would be forbidden, and that missionary effort would be directed to non-Christians. To the Protestant bodies of America in general which manifested the desire for union with our Church, it was intimated in advance that in order for such a union to be achieved the Protestant bodies must first of all be united amongst themselves, and that true unity can be established only upon the doctrines of the Orthodox Church.

This basis of union was indicated also in the discussions, of which summary notes are appended. They give, we think, a complete picture of the conceptions prevalent among Anglican theologians, and show clearly the many points of contact which make the union of the two Churches credible and relatively possible, or at least their friendly fellowship.

In concluding, we repeat that, in America among the Episcopalians and in England among the Anglicans of all schools, the desire for union with our Church is very keen and very genuine. A similar movement on the part of our Church is needed, in order that the union may some day be accomplished. For the present, the dogmatic and mystical communion of the Anglican Church is not possible, but fellowship in a spirit of Christian love is possible† in preparation for unity in accordance with the promise of our Lord and Saviour Jesus Christ.

ARCHIM. CHRYSOSTOMOS A. PAPADOPOULOS,
HAMILCAR ALIVISATOS.

† "Ἐπὶ τοῦ παρόντος δὲν εἶναι μὲν δυνατὴ ἡ δογματικὴ καὶ μυστηριακὴ κοινωνία τῆς Ἀγγλικανικῆς Ἐκκλησίας, εἶναι δὲ μὲν δυνατὴ ἡ ἐν πνεύματι Χριστιανικῆς ἐπικοινωνία."

Christian Stewardship

By the Rev. W. C. DeWitt, D.D.



HE English word *steward* means *guardian of the pig-stye*; but the Greek word of which it is a translation means *house-manager*. So the idea of stewardship covers the back yard and the front yard, from pig-stye to parlor. So does Christian stewardship; and it is doubtful which of the extreme departments is entitled to more honor. The commander of the victorious battleship gets the glory, but the stokers, even more than the man behind the gun, have worked closest to fiercest death. That is why a life beyond the grave is necessary; merit must get its just recognition.

The terms pig-stye and back yard are not pleasant; but we like our breakfast bacon and eggs; and we are more dependent upon the stye-wards than upon the house-stewards. Indeed, when one comes to discuss the finer qualities of human nature—not the gloss but the qualities—one is more apt to remember the old servant whom all the cattle love and who can be depended upon in any emergency when love and heroism count, than the liveried butler who has cultivated the graces of polite society.

Our Lord called Himself the Good Shepherd and pointed out the fact that His sheep knew His voice, and followed Him. They loved Him because He was mindful of the needs of the weakest and meanest of them. If He had any favorites they were the wanderers, the ones that made the most trouble. The highest title ever given to His commissioned followers is *pastor*, shepherd. Some prefer "rector" or "father" or "priest"; but the Master chose none of these for Himself. There are a few instances in which He appears in the social circles of "good society"; but His chief interest was in the back yard where the majority of men find their livelihood and where the fundamental simplicities of life are practised, and where the resources of all human existence and progress are germinated and nourished. The really great men who have won and merited the confidence, admiration, and affection of a community or nation have generally been those who served an apprenticeship in the back yard and loved to revert to it whenever possible. The little men, the mean men of prominence, have been those who have never known the pigs and the sheep, the swineherds and the shepherds, or known them only as bacon and mutton and employees.

How do you account for the fact that the Episcopal Church flourishes in the cultured quarters of the cities and "nice towns" and as a rule has no influence in poor districts and rural communities? It is a fact; account for it if you can, in any way that is comforting and true. Take a bird's-eye view of the dioceses and of the parishes and missions: How about the stewardship? Where are the "attractive fields"? What makes them attractive to the stewards of the household of God? Is it consideration of the strategic importance, of opportunity for shepherding a scattered flock, of finding lost sheep? Is it the call for heroism—"I will show him how great things he must suffer for My Name's sake"? Is it opportunity to present Jesus Christ to those as ignorant of His gospel as were the men of Macedonia, or

as are the men in some districts of Central New York, Indiana, and Illinois? Is there evidence that the district of which Bishop Fiske speaks in his *Sacrifice and Service* is attractive to Christ's stewards? "In Lewis county we made a survey of several townships. In 225 families visited, with 330 persons under sixteen years of age, 203 were unbaptized. In one rural section 66 per cent. of the children and 38 per cent. of the adults were unbaptized." This situation is duplicated in scores of other counties in the East, South, and West—particularly in Indiana and Illinois.

The fact of the matter is that the Episcopal Church has been improving its front yard and neglecting its back yard in a most short-sighted, improvident, and un-Christlike manner. It has done in its domain just what the capitalists of the country did in theirs until forced to reform. It has exploited the religion of Jesus Christ to selfish ends, instead of exploiting selfishness to religious ends as mere self-preservation logically demands. He is a very short-sighted and improvident head-steward who provides for every necessity and luxury in the house and lets the stock and the gardens run wild. It does not require much intelligence to reason, "No pigs, no bacon; no cows, no milk; thistles, desolation." No Church can live or have a right to live without equipping its missions with as complete and adequate a force of operators as it supplies to its "best" parishes. The majority of the population of the United States is rural; and the majority of that majority is un-Christian. The portion of our large cities' population that has any practical connection with organized Christianity is small. The number of conversions from this overwhelming multitude is unappreciable. The Christian Churches try, often unsuccessfully, to keep their own children. The Churches grow, when they grow, largely by trading members or the children of members. The stranger who drifts into the church on a Sunday morning is a Baptist, or Methodist, or a Lutheran, or an Episcopalian. Almost never is he one of the majority of the people—unattached.

Yes, there is something radically wrong with the stewardship of the Church; not something, but almost everything. It begins with the stewardship of the mysteries of God. There has been a false emphasis upon the various aspects of religion. Men have forgotten why the Son of God became incarnate. Salvation has lost its meaning, and the cross has been appropriated by individuals as their personal possession. They have not been taught to be followers, but owners of Jesus Christ; not to be His stewards, but His masters. They have deified Him only to dehumanize Him. They have worshipped Him only as a substitute for service. They have exalted Him to exalt themselves, or they have robbed Him of His deity to minimize His authority. They have built churches for their own comfort; and they have supported them for their own satisfaction. Their interest in the affairs of the Kingdom of Heaven on earth is the value of the insurance policy they hold in it. If the premium gets too large they try to increase the membership. If that doesn't relieve them they drop out. The majority of

nominal communicants of the Episcopal Church do not know to-day what the Church is for; or if they do know, they don't care. That is a broad indictment. If you don't think it is true, ask what are the annual offerings of your congregation for missions and charities; then compare these with the offerings for "self-support"; then compare the total with the luxury bill of the people involved. If you are still in doubt, go into the Sunday school.

But there is a nucleus of earnest, faithful Christian people in the Church. There are devoted, self-sacrificing stewards of the mysteries of God, enabled with the spirit of their Master. They are men who, like practically all leaders of men, have come to know the Saviour of the world by walking with Him in the humbler walks of life. They have, as far as has been in their power, seen that their churches are built facing the back yard, with a small entrance on the avenue. They have been or are men who, plodding along the country roads, or driving in the rain and sleet, have been kept without a sense of suffering by the warmth of the message they are bearing. (Heroes want no one's sympathy.)


But why are there so few of this type of clergymen? Why are there so few of any ideal type of men? Why are there so few fathers and mothers capable of producing and educating children to become such men? Why do Christian

fathers generally dissuade their sons, directly or indirectly, from the most intimate following of the Master whom they think they worship? Why do they in their various capacities, stewards in Christ's household, influence the debtor, who acknowledges his obligation at one hundred measures of oil, to take his bill and write fifty? Why have eighteen of our Church colleges closed their doors? Why are our theological seminaries under-equipped and meagerly sustained? Why do our young seminary graduates have to choose between a bare living without books and other means for their intellectual and spiritual development, and a minor house-stewardship with the luxuries thereto attending?—i. e., of course, such luxuries as a clerical house-steward must accept "in order to be in keeping with his surroundings"?

We are a bad lot, clergy and laity. We like to blame each other; and we are both right. Let us reform. The time is ripe. The great call has gone out for a nation-wide revival of religion, of the Christ-like religion, of Christ's religion. The question comes to you and to me, "How much owest thou unto my Lord?" No matter who asks it. The issue is in the answer. Is it "an hundred measures of oil", or is it "fifty", or is it "nothing worth speaking of"? And let us remember that the whole back yard of the Church is a wreck—and the Master of the house cometh.

Beyond "Stewardship"

By Vida D. Scudder

UST back from England after a very exciting summer. The situation over there is full of the most extraordinary possibilities, and I guess that the railway strike is the beginning of the social revolution. The New York papers are lying about it; apparently to avoid any reflex action over here."

So writes a clergyman friend. In the current number of a liberal weekly—opposed, by the way, to socialism—one reads: "The world has seen political power pass from the few to the many. For good or ill, we appear to be witnessing a similar transfer of power in the industrial world. The question accordingly is not, Shall the power pass? but, How shall the power pass? That the transfer of power will mean profound changes in the existing system of private property is evident enough, even if we cannot forecast the exact details."

In the face of such a crisis, what is the Christian Church to do?

If there is one attitude which looks smaller than another from the perspective of history, it is that of the many nice people who at times of social convulsion spend their energies in wailing disapproval. This is such a time, and surely Christians will not incur that special ignominy. They are not directly concerned over any change in worldly affairs. They can see forms of government, old traditions, class-privileges, comfort, ease, security, swept away without a tremor. Soviet or monarchy, it is all one to them, so far as personal considerations go; all they care about, for themselves and others, is that the channels of communication with the spiritual and eternal be kept clear, and the only thing they have to ask about a soviet system, for instance, is whether, if fairly established, it would further that end or not.

At present the channels are pretty well clogged everywhere; and this fact makes it embarrassing for Christians to defend the existing social order. It is recently stated on good authority that one in five of the children in New York cannot learn its lessons properly because it is underfed. Piti-ful Europe is of course ravaged by material anxiety and want; but conditions here are not so abnormal; and no one who believes that life is a sacrament of body and spirit can deny the iniquity of the situation indicated by such a fact.

Now Christian philanthropy has been trying for a long time to remedy the general situation, of which hungry children are a detail. Hard work has been done, sacrifices beyond number are continually made, for this sacred end. And philanthropy has failed; that must be clearly faced; nor is it likely that any development or multiplication of individual charity, any reliance on the personal Christian conscience,

will meet the need. The ideal of Christian stewardship as a sufficient basis for justice is pretty well discredited to most thoughtful people. Another ideal has arisen—bolder, more disturbing; the ideal of industrial democracy, with all that it implies. As this ideal presses for acceptance, it involves painful manifestations of greed and violence; it is agitating, disconcerting; it threatens wide-spread misery, and it may quite conceivably put most of us to grave inconvenience and even reduce us to distress. What should be the Christian attitude toward it?

Not, as has just been said, mere denunciation. Denunciation is easy; it is also pointless. But further.

Each must answer for himself. One fact, however, is clear. The danger that most of us are likely to suffer if the movement prevails is quite in its favor to Christian minds. If we are put to real difficulty during the next twenty years, we shall have a splendid chance to show that we are really detached from worldly things; for the apparent detachment which goes with easy, care-free conditions, comfort, security, has always been under suspicion, to the critic and to ourselves!

Surrender, Sacrifice, the Way of the Cross—how unreal the great phrases have sometimes sounded! How remote the heroisms of the New Testament from our Churches! Quite as remote from modest country parishes, with their attempts at good Sunday schools and choirs, their friendly fellowship, their precious charm, as from the superb ritual and concentrated wealth of some parishes in the city. Suffering enough may be found in the members of every parish—need for the inspiration, the comfort, which the Church so richly gives; but has our Christianity, as such, cost us anything? Now it may; even if it only enables us to accept the inevitable with a good grace. It can put us into the right frame of mind. It can remind us of the revolutionary implications of Christianity. It can bid us rejoice if we are called to the poverty that, far more surely than riches, inherits the kingdom of heaven. And it can summon us to unite ourselves with the Holy Mother in giving thanks when the mighty are cast down and the proud scattered, when the hungry are filled with good things, and even—a farther reach of radicalism than most of us care to attain—when the rich are sent empty away. Perhaps such emptying may be a condition of the hunger and thirst for righteousness which is bound to be satisfied with heavenly food.

The suffering to the privileged classes and to the general public probably involved in the transition to industrial democracy may thus be greatly to their spiritual advantage. But what of those who are rising to power? Can Christians

countenance a movement so inspired by ambition for more material good, so accompanied by violence?

So far as the violence goes, Labor, in Anglo-Saxon countries at least, is quite as eager to avoid it as is Capital; and is certainly no more guilty of it, as all who follow industrial affairs know full well. So far as ambition goes, intimacy with working people shows that they are thinking much more of their children than of themselves, and are wanting for those children only what every responsible citizen wants for his own.

At the same time, we must not press the *apologia*. Much is wrong, very wrong, in the Labor movement, as everywhere else. Evil tendencies are fearfully patent, and as power grows they are likely to grow worse and worse. What then? Cannot love conquer hate? If Labor saw Christians inspired by a passionate and unselfish desire to sacrifice their privileges and possessions in the interest of justice and brotherhood, its whole attitude and spirit would change: Christianity, if once it identified itself with Labor, could transform Labor as it can always transform social institutions and forces if it is given half a chance.

But the Church will never do Labor the least moral good in the world if she stands aloof and preaches to it.

Finally: the decisive factor in the formation of our attitude must be our sober judgment concerning the desirability of industrial democracy if it is practicable. With that *if*, Christians as such are not much concerned. The desirable thing is the practicable thing, since Christ is King of men. But concerning desirability, there are many opinions. In feeling one's way among these grave social speculations, one does well to remember that, whatever incidental enhancing of class-bitterness the struggle brings with it, it is the working class who hold to an ideal which would cut that bitterness at the root. Were a functional democracy to be actually established, were industrial feudalism to go the way of political feudalism into limbo, were a social order to develop in which the incentive of personal gain which so inhibits the pure Christian impulses was subordinated, and the creative rather than the possessive instincts were fostered and liberated—why, in that Utopia the evil antagonisms, the false ambitions, which we now deplore, would automatically cease to be.

Utopia? There are two derivations for the word. One, the more popular, says that it means Nowhere; the other, highly approved by a contemporary of old Sir Thomas More, says that it means the place where life is lived well. Christians all have their Utopia: the Kingdom of God. Will the new movement toward industrial democracy help or hinder the growth of that kingdom on earth?

ATTENTION

BY THE REV. C. J. READE



HE duty of the Church to the returning soldier or sailor is the general topic in the religious press, but few if any writers say anything about the duty of the returning soldier or sailor to the Church.

Unless the returning soldiers or sailors do their duty to the Church by enlisting for active service in her ranks, the Church will not be able to do her duty to the returning soldier or sailor.

The civilian Churchman needs the help of the soldier's or sailor's eyes to see things as the soldier or sailor sees them.

No civilian knows the problems or point of view of the soldier or sailor as well as the soldier or sailor himself.

The returned soldier or sailor seems restless and ill at ease. He needs readjustment. No one can quiet him down and give him back his place in the routine of civilian life so well as a comrade.

The Church that has the greatest number of returned soldiers and sailors enlisted in its ranks or acting as officers of its congregations will do the greatest good to the greatest number of returned soldiers and sailors.

HUMAN HEARTS—blessed be God—are not unchangeable; they may be corrected and strengthened. Our sins do not cleave to us so fast that the grace which comes with prayer and faith, and earnest striving, cannot tear them from us.—*R. W. Church.*

A UNITY MOVEMENT IN SOUTH INDIA



RECENT pastoral letter issued by the Bishop of Madras spoke as follows with regard to a movement toward Unity among Christians in South India.

"I also specially ask your prayers on behalf of a movement towards Unity among the Indian Christians in South India which promises to be of very great importance. Some years ago I held a round table conference of Europeans and Indians belonging to different denominations at my house in Madras, and we then agreed that what is known as the Lambeth Quadrilateral might form the basis of union between the Anglican Church and the South India United Church. Since that time the opinion of the various bodies which form the South India United Church has been steadily moving in that direction. The visit of Mr. Sherwood Eddy has recently brought the movement to a head and at a convention of Tamil pastors from different Churches in South India, held recently at Tranquebar, it was decided unanimously that an attempt should be made to bring about unity between the South India United Church and the Anglican Church of South India on the basis of the Lambeth Quadrilateral which lays down four conditions of unity:

"1. The acceptance of Holy Scripture as the ultimate standard of doctrine.

"2. The acceptance of the Nicene Creed.

"3. The use of the two sacraments of Baptism and Holy Communion in accordance with our Lord's Command.

"4. The acceptance of the historic episcopate.

"There is, I think, good reason to believe that an overwhelming majority of the Indian Christians belonging to the South India United Church are quite willing to accept these conditions. On the other hand, we ourselves are fully prepared to recognize the validity of the spiritual experience of the Nonconformist bodies during the last century. We admit fully that they manifest the power of the Spirit in the conversion of souls and the building of men and women throughout the world in faith and holiness. We do not question the reality of the spiritual experience of their ministers when they say that they are conscious that they have been called by God to their ministry and that like us they have felt the power of the Holy Spirit inspiring them in preaching God's word and in ministering to souls. On both sides we have moved far away from the prejudices and, I hope, from the bitterness of fifty years or even twenty years ago; certainly in the mission field in India we no longer regard one another as rivals and enemies but as brethren in Christ and fellow-helpers in the great work of establishing on earth the Kingdom of God.

"There is a strong feeling on both sides that the time has now come when the misunderstandings on both sides should be swept away, past wrongs and injuries be forgotten, and the bitterness and suspicion which those wrongs have engendered should give way to a spirit of fellowship and brotherhood. It may be our privilege in South India to lead the way and take the first steps towards 'building the old wastes and raising up the former desolations'. No doubt the difficulties in the way are great, but God calls us in reliance upon the power of His Spirit boldly to face the difficulties and to achieve impossibilities. I earnestly ask your prayers that the Indian Christians of South India may be rightly guided in this great movement towards a true unity, which is in accordance with the mind and the will of our Lord and Saviour Jesus Christ, and which may be a true answer to His prayer 'that they may be perfected into one.'"

PRAYER FOR THE BURIAL OF A CHILD

[Adopted in the House of Deputies to be incorporated in the Order for the Burial of a child; offered by the Rev. Dr. B. W. R. Tayler and taken out of the Scottish Prayer Book.]

O Lord Jesus Christ, who didst take little children into Thine arms and bless them: Open Thou our eyes, we beseech Thee, that we may perceive that thou hast of Thy very goodness taken this little child into the arms of Thy mercy, and hast blest *him* with the joys of Thine Eternal Kingdom; Who livest and reignest with the Father and the Holy Ghost, now and forever. Amen.

TEMPTATIONS

TEMPTATIONS are often very profitable to us, though they be troublesome and grievous; for in them a man is humbled, purified, and instructed.—*Thomas à Kempis.*

Remnants of Convention Notes

By the Rev. Ralph M. Harper



WROTE ten books of notes in Detroit during October while reporting the Brotherhood and General Conventions for THE LIVING CHURCH. Most of these notes like most of the addresses from which the notes were taken are now obsolete! But some of the notes and some of the sayings are still of timely interest, and a few may be of help. Few of them are dull:

"Who was the youngest man in the war? I think I know him. He was a nine-year-old boy in my battalion from Vancouver. He was a little waif, but could blow some of the American bugle calls, and in ways that I never quite understood he slipped through every impassable barrier from Vancouver to the trenches in France. Billy Hutchins was his name. He fought, was wounded, sent to England, and just as the doctor was about to release him to return him to America Billy released himself and returned to France. He was the restraining influence of God in our battalion. Not a foul word was spoken in Billie's presence."—*Major Sanborn.*

Gordon Reese, the Junior Brotherhood Secretary, gave some interesting reasons why boys don't go to church. One is that the minister talks too long. Another is that the choir screeches too much. Another is that "when the congregation is leaving the church the clergyman or warden stands at the rear door shaking your hand while at the same time he is asking somebody about his health!"

"If you'll put the plate down lower, I'll get into it myself, for I hereby give myself absolutely to God."

"We have got almost too many Christians to convert the world."

"It is not necessary to speak eternally to be immortal."

"What do you like best in your father? Friendship, chumship, and heroism. What would you like your father to do best? not to wash his machine on Sunday but to go with me to church."—*A Brotherhood questionnaire for Boys.*

"In the army the biggest brains were centered on the weakest spot. Why is not the whole Church thus strategically mobilized?"

"I am sorry," said one of our Church chaplains to a wounded Kentuckian, "you have lost your leg."

"I didn't lose my leg."

"What do you mean?"

"I gave it for a clean conscience."

When a deputy in the House begins his speech with the casual remark that this is his maiden speech, look out, for he is apt to make some foolish remark. He probably felt the growing compulsion to say something, else his diocesan constituency would wonder why he was there. The new members who felt no necessity to apologize for their presence on the platform were the men who really had something to say. In the middle of a good speech one of the prominent new members said: "I represent the contemptible class, a new member. I say thoughtfully that such new members were deliberately sent here."

My personal impression is that the clerical deputies talk too much. Of course that's their job back at home, but so is it with the lawyer. I have noted a delightful contrast between the clerical and lay members as their earnestness grows inwardly and outwardly. Of the two, the laymen are much more outwardly excited, and reveal their earnestness more in voice and face. I wonder if there is not a value in not having to be earnest too often!

The Hon. Robert H. Gardiner, of Maine, in the joint session for Religious Education, said that when he was a young man teaching in the public schools he was asked by the rector to teach a Sunday school class. He replied: "Yes, I will teach if you will give me the same preparation I have for public school teaching." The rector took him at his word.

At this same joint session Dr. Thayer gave a new definition of intelligence. He said: "I mean by intelligence anyone who is not a born fool."

"Mr. Sunday, you are right, but you rub people the wrong way."

"No, I don't rub people the wrong way. Let the cat turn around!"

"Next June we are going to take care of 25,000 Shriners,

so I don't see why by 1922 we cannot house the General Convention."—*An Oregon Deputy.*

"The magnitude of the Nation-wide Campaign to some minds means failure. Why not success?"—*Lewis B. Franklin.*

I was impressed to-day by an incident in the Convention Hall just after lunch. A man with lots of mysterious papers was occupying my press table. I thought that he was some experienced reporter who had gotten a big Convention scoop, and so I cautiously asked him what it was all about. He smiled and replied that he was a lay deputy from Savannah, Ga. He had to file an important brief before the United States Court before adjournment of the General Convention, and so was using his lunch time for the purpose. The personal sacrifices of lay delegates in attending the General Convention are an asset that is entirely overlooked. These three weeks are far from a vacation. They are weeks of the realest work. The Church must not overlook the reality of personal business sacrifices that so many of her most representative laymen make in acting as deputies.

Dean Lutkin, of Northwestern University, is a good illustration for rectors and choirmasters to use on their choir boys. He told me he was a choir boy in Chicago over fifty years ago. His rector was a great lover of good Church music, and every few years went to England for the best productions of Stainer, Dykes, and such masters. If rectors use this on their boys, I trust they will not omit another saying of Dean Lutkin's—for themselves: "I do not believe in high brow music for the congregation." I knew two clergymen who were hot against the New Hymnal until they heard Dean Lutkin rehearse some of the new hymns in St. John's Church. They had previously had the idea that the new hymns were not built for congregational use. I was just in front of these two critics as Dean Lutkin taught us to sing No. 266 in the New Hymnal, "Ye watchers and ye holy ones." How these two men enjoyed singing that stirring hymn!

Bishop Thomas stated that he heard the new hymn, "God is working His purpose out", No. 483 in the New Hymnal, for the first time in London years ago at the last Pan-Anglican Congress. He is under the impression that this hymn was sung then for the first time.

Bishop Burleson said Indian boys enlisted in such large numbers that no draft was necessary. The first Indian boy to give his life for his country was the son of an Indian who fought under old Sitting Bull.

"I cannot be of the opinion that placing a few minutes of devotion at the noonday hour interrupts the business of this House."—*Edmund S. Rousmaniere, of Massachusetts.*

The English layman, Mr. James Moore Hickson, who was in Detroit during the Convention in the interest of his ministry of healing, told me that his grandfather was a physician, and that in all his healing work he had the sympathy of the medical profession. Mr. Hickson stated to another man that he was never so well as when he was most busy.

I want to ask this question that troubles me, How many men on the Joint Commission on the Hymnal can carry a tune? How many of the men on the new Joint Commission on Church Music not only carry a tune but enjoy singing? There was a perceptible smile in the House as the new Joint Committee was named, for it was whispered that several of the members could not carry a tune. Perhaps they have an advantage over their brethren who can sing, or at least who think they can sing! They have more time to reflect, listen, and impartially pass judgment on the other man's effort. But, seriously, should not the first qualification for membership on a music committee be not only the theory but also the practice of music? Perhaps the New Hymnal would have been still more congregational if more of its members really enjoyed congregational singing, and actually sang!

"Are we capitalists or laborers?"—*The Bishop of Florida.*

A new phrase—"The iron wrinkles of irascibility."—*Dr. Wilmer, of Atlanta.*

I like the looks of Dr. McKim. He is a grand old man, the Grand Old Man of the Convention. I differ with him on the Revision of the Prayer Book, but would that his love and knowledge of the Book of Common Prayer could more completely fill our Church! Dr. McKim looks like Gladstone and speaks with the Gladstone fire and intellectual acumen.



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.

CHURCH LOSS AT FERGUS FALLS, MINN.

To the Editor of *The Living Church*:

WITH a fatality list finally totaling sixty, a very great many people more or less seriously injured, with a property loss estimated at \$3,500,000, affecting 1,077 families, with sixteen churches blown away and six badly damaged, the cyclone of June 22nd will long be remembered by the people of Fergus Falls, Minn.

How did this affect the Church? St. James' Church was completely wrecked; besides, thirty-one of our Church families suffered personal losses amounting to \$125,250. But with characteristic faith and enthusiasm they have determined to go forward, and at a parish meeting held on September 30th they authorized the Rev. James G. Ward, rector of St. Paul's Church, Virginia, Minn., who was formerly in charge of the parish for seven years, to solicit and collect money for new buildings.

It is proposed to erect a plant to cost \$35,000. Of this amount \$4,000 has already been pledged by the Church people of Fergus Falls, with the probability of collecting a like amount next spring, when our people shall have recovered somewhat from the great misfortune which has overtaken them.

The remaining \$27,000 will have to come from the Church at large. May we not hope that in this day of high expectations and of large accomplishments this appeal will stir the hearts of Churchmen everywhere to help their deserving and struggling brethren in their dire need? All gifts will be gratefully received and thankfully acknowledged by the Rev. James G. Ward, Virginia, Minn.

Faithfully yours,

J. D. MORRISON,

Bishop of Duluth.

F. S. WHITE,

*Domestic Secretary,
Board of Missions.*

OBJECTIONABLE FORMS OF DANCING

To the Editor of *The Living Church*:

IS it not time the Church left the hair-splitting discussion of rubrics and fine points of utterance in prayers, and addressed itself to some such vital matters as the present mode of conducting one form of amusement—dancing? The winter season is on, the dances are in full swing, many of them to the degenerate form of music so common and so fatal in its influence on musical taste, as well as deplorably expressive of popular preference; and to an alarming extent the license allowed even in what is supposed to be decent society, in conduct and physical contact, is positively sickening. When young men and women, the latter clad in the flimsiest garments, are permitted to hug each other in the closest embrace, and paw and maul and waddle each other about the room, sometimes even cheek to cheek, there is neither grace nor beauty in the exercise as a spectacle, and, one suspects, very little in the intention.

These things are not being done merely in gross quarters, but often in what are supposed to be refined circles, and in my judgment the lack of modesty and appalling familiarity permitted explains some of the other lamentable features of our modern life.

I am no prude. I rejoice that the Church favors regulation of our lives rather by principles than by rules, I believe dancing is an amusement that is here to stay; but I also believe it is time a movement of protest against the manner in which so much of the modern dancing is being carried on was started in good earnest. I should be indifferent to a retort that I am judging other places by my frontier surroundings, for I happen to be tolerably familiar with our country from the Pacific to the Atlantic, and from the Canadian line to Georgia, and know whereof I speak. In my work I am occasionally brought in contact with some pretty tough places and people, and am not easily shocked, but if we are going to pride ourselves upon education and broader lines in relation to sex subjects we must also be sane enough to speak plainly on exciting, dangerous, and immodest forms of amusement.

Our Church will carry little weight in a nation-wide campaign if she does not disown sponsorship for these abuses.

Yours truly,

Cheyenne, Wyo., October 31st.

E. DRAY.

MILITARY CHAPLAINS AND PAROCHIAL CLERGY

To the Editor of *The Living Church*:

MAY I encroach upon your space to draw the attention of the reverend clergy to a matter of moral assistance to the chaplains in the military service? It is in regard to answering letters sent by us about men who have been brought back to God after periods of laxity.

Without actually counting from my files, I should say that during the past year I have written at least sixty letters to pastors in different parts of the country, either notifying them of the baptism by me of men who technically belong in their parishes, or of the resumption of religious duty in these various men. With the single exception of the Rev. Bernard I. Bell, I have never received a reply. I know they are busy, but on the other hand we chaplains are not exactly idle, and if we can take the time to notify the priest who has that cure upon his soul I surely think we rate the courtesy of a reply.

The men themselves often ask if their rector has answered yet, and not infrequently they have turned away with the remark: "I guess he don't care for me, now I am in the navy." It is wicked that such carelessness should offend the soul of anyone, and particularly men who have the peculiar temptations the service affords.

Please, reverend brothers, shake off the spiritual sloth long enough to let our sailor men know that their souls are valuable in your sight.

Newport, R. I., October 23rd.

W. A. NICHOLS,

Chaplain U. S. N.

PRAYERS FOR THE DEAD

To the Editor of *The Living Church*:

WHETHER I wonder how many of the objectors to prayers for the dead are Knights Templar; it is reasonable to suppose that a large number are. Certainly great numbers of the Protestants are. How then can they reconcile their objections to the Church's praying for the departed with the Templar burial service, which is used whenever a man is buried by this order?

In one part of the service (p. 10) the prelate has to say: "Rest to his ashes and peace to his soul"; which refrain is repeated by those present. Then come the words: "Sovereign Ruler of the Universe, into Thy hands we devoutly and submissively commit the departed spirit."

There are other parts of the service where the same idea is either hinted at or expressed. Sufficient has been given to show that praying for the dead is not thought superstitious by this body of men. The protagonist against the inclusion in the Prayer Book of Prayers for the Dead is doubtless a Knight Templar; so many politicians are. Is it that the Church's prayers are supposed to mean something while the others are not? Or is it merely blind conservatism?

H. P. SCRATCHLEY.

THE DOUBLE COMMUNION

I knelt before the altar rail, and from the cup
I sipped the sacramental wine: a sense of calm
Flowed through my soul; the wafer on my palm
Became the bread of heaven. My heart was lifted up.

Without the church a solemn stillness filled the air.
I looked, and from the crystal chalice of the sky
God poured the morning light. I felt His presence nigh
In fragrance from the fruitful earth. He heard my prayer.
ESTELLE M. HURLL.

DARK AND SAD the past may be, we cannot wipe it out from our memory and life. But One, who can do what to man is impossible, can hide and forgive it. And if we cannot go backwards and change what has been, we can go forward and change what is.—*R. W. Church.*



Sainthood: Retreat Addresses by the Rev. Jesse Brett. New York: Longmans, Green & Co. \$1.50.

A fresh series of retreat addresses by the above well-known spiritual guide is always of promise. Those now before us were given during the great war, and their appeal is a general one with recognition of the spiritual movements underlying the confusion and turmoil of it all. The call to be saints is of deepened force at this wide parting of the ways between past and future.

The ideal of personal religion must be re-grasped, after which the successive steps will follow of penitence, of personal touch with God in simplicity and gladness. The further joy of expectancy is both infused and acquired—there can be no ultimate disappointment for the soul that can endure.

There is a wholeness in the power of the saints, as the individual lives of daily sacrifice and of suffering and of prayer pass on in growing consciousness of their union with our Lord Jesus Christ, thus working out God's purpose through man. It is a precious thought that in the purification of a soul it is in God's eyes gold before it enters the furnace.

Finally the reward, both present and ultimate, is God's own gift to the soul that has learned to love in response to His love—in no sense is it earned by man. Final perseverance is a grace which crowns the earthly life. But the achievement of sainthood is, as already implied, not merely a personal matter—it has its place in the vastness of catholic life as the mystical Body of Christ, the intimate purpose of the incarnation of the Eternal Word.

C. B. C.

The Creed of a Young Churchman. By H. A. Wilson, M.A. Philadelphia: George W. Jacobs & Co. Price \$1.00 net.

In this book the facts of the faith are simply and clearly discussed, especially as leading toward the "great opportunity" of confirmation.

The twelve chapters deal with the historic Church, the Creeds and Sacraments, and the privileges and responsibilities of the children of the Church. Some important periods of Church history are so distinctly drawn that even those familiar with this history gain better understanding of it. Such, e. g., is the survival of the ancient British Church through the eras of Anglo-Saxon heathendom and the Roman mission under St. Augustine to the union of the branches at the Council of Whitby. And such is, in the discussion of the English Reformation, the author's distinction between reformers and those who would be reformers. Answering objections to infant baptism, he asks: "Who is prepared to say that God cannot change an unconscious child's heart? That when at the font God is prayed to make the little child His true and faithful servant He cannot grant the prayer until the child grows up?" Suggestions on prayer, Bible-reading, and church-going are practical and excellent. The author is evidently out of sympathy with what is called the "High Church Movement" and there is lacking in his exposition something of that which many of us believe belong truly and blessedly to the faith. One wonders if he has authority for his statement that the doctrine of "indulgences" is among the "errors freely taught among us", i. e., in England.

S. A. R.

The Twentieth Plane: A Psychic Revelation. Reported by Albert D. Watson. Philadelphia: George W. Jacobs & Co. \$2.00.

This is one of the numerous books of recent times to deal with the phenomena of spiritism. It is interesting and different. Strange as it may seem to the uninitiated, this publication of 1919 is issued under the supervision of a committee consisting of Ralph Waldo Emerson, Walt Whitman, and Robert G. Ingersoll! One who reads will not meet the trivialities so commonly complained of in the seance, for care has been taken to bring most of the utterances to a relatively high intellectual plane. But the reader may well guard himself on both sides. If he is skeptical, he must remember that there is in this field a truth which is a part of our Catholic heritage; a truth not to be despised nor rejected. If he is easily credulous, he must remember that modern psychologists know no method whereby accurate distinction may be made between the results of auto-suggestion and the possible communications of a disembodied spirit. With these two safeguards no one need greatly fear a careful reading of such works as *The Twentieth Plane*; nay, more, he may even count himself privileged to enter upon the labor if he have time, for there remain yet many things unrevealed.

THE LEAGUE OF NATIONS

There has been an abundance of striking and informing literature on the subject of the League of Nations, quite the most interesting being a brochure published by the Oxford University Press (New York and London) containing a series of vigorous chapters by Viscount Grey, the Bishop of Winchester, Arthur Henderson, and other leading British publicists. In his introduction Lord Bryce asks: "Will the members of the League stand faithfully by their engagements? Can they be trusted to refer their own claims to arbitration and to join with other members in defending any member who is attacked? To use a colloquial phrase—will the nations play up? This is a question no one can confidently answer, but we already see how in actual working the allied nations have learnt both the difficulties and the value of international coöperation. Of one thing we may be sure, that it will be to the true interest of the nations to fulfil their promises. The losses they have suffered by war, the benefits they will gain by the prevention of war, are both of them immeasurable. Let us also remember that the wars of the past have been mostly made by despots, or by oligarchies; and it is by them that the faith of treaties has been mostly broken. But now, in nearly all of the great states, power has passed to the people, and the people can be trusted, better than the monarchs or the oligarchs of former days, both to realize the value of peace and to do all they can to secure it. Democracies also have been sometimes swept by passion or lured into war by misrepresentation; yet they are likely to feel a clearer duty both to refrain from aggression and to check it when attempted by others. They will better recognize the obligations of international honor and good faith, and their responsibility to mankind at large. They will feel more respect for the public opinion of the world."

Harpers publish Dwight B. Morrow's *The Society of Free Nations*, an analysis by a lawyer and business man of the proposed League together with a comprehensive study of similar suggestions made in the past. The purpose of Mr. Morrow has been to review previous efforts made to avert war and to consider some of the forces that have been working to bring the world closer together as well as to give a strict account of the growth of the spirit of nationality and to indicate the conflict between the national aspirations of separate states and the idea of a League of Nations.

Fighting for a New World, by Charles W. Dabney, president of the University of Chicago, although not strictly devoted to the League contains a series of addresses to students on the lessons to be learned from certain outstanding facts and conditions of the present situation. A vigorous note is also sounded in the address against imperialism. A widely directed preparedness, a religion looking toward an ultimate spiritual victory, is suggested. Indeed the whole book breathes an atmosphere of hope for the establishment of "a prepared hand for a prepared people, a new statesmanship, a new righteousness, a new America." The publishers are the Abingdon Press (New York and Cincinnati).

Why We Fought is a strong appeal for the League by Capt. Thomas G. Chamberlain, to which former President William H. Taft contributes a "foreword" in the course of which he says: "There is no part of our people whose opinion on the questions of whether we should have a League of Nations, and whether the pending Peace Treaty should be ratified, ought to have more weight with the Senate of the United States than the four million boys who were enlisted in the war to defeat Germany. They know why they offered themselves. . . . Still more significant is the opinion of the eight hundred thousand of those four million who were given the place of honor in the trenches and who did the actual fighting. The most significant of all is the view of the seventy thousand American boys who offered up their lives in the cause and whose great purpose in making the ultimate sacrifice undoubtedly was to end all wars for the world."

EVERY AMERICAN who has become a benefactor to one of the children of France through the organized society of "The Fatherless Children of France" will appreciate *Deer Godchild* by Marguerite Bernard and Edith Serrell. It is composed of a series of letters which pass between a little French girl and her American godfather—a small newsboy. It is humorous and yet pathetic and those who read it cannot but be interested. The book is published in the interest of the above mentioned society. [Charles Scribner's Sons, New York. \$1.00 net.]

Church Kalendar



- Nov. 1—All Saints. Saturday.
 " 2—Twentieth Sunday after Trinity.
 " 9—Twenty-first Sunday after Trinity.
 " 16—Twenty-second Sunday after Trinity.
 " 23—Sunday next before Advent.
 " 27—Thanksgiving Day. Thursday.
 " 30—First Sunday in Advent. St. Andrew.

Personal Mention

THE Rt. Rev. TROY BEATTY, D.D., Bishop Coadjutor of Tennessee, should now be addressed at 607 Oak street, Chattanooga.

THE Rev. W. L. BEVAN, Ph.D., occupies the chair of Ecclesiastical History, Church Polity, and Canon Law at Bexley Hall, Gambler, Ohio.

THE Rev. JOHN BODEN has assumed his duties as rector of Christ Church, Little Rock, Arkansas, the mother parish of the diocese. The Rev. S. E. Wells, priest in charge for several months, remains as assistant.

THE Rev. SAMUEL F. BURHANS has removed to Hamilton, N. Y.

THE Rev. H. E. A. DURELL will become rector of the Church of the Ascension, Atlantic City, N. J.

THE Rev. F. W. FEARY, rector of St. Mark's Church, Newark, N. J., has given up active work, following complete nervous breakdown. He and his family have taken up their residence at Port Gibson, N. Y., where it is hoped that quiet and outdoor life will restore his health.

THE Rev. FRANK H. FRISBIE should be addressed at Sheldon, Vt.

THE Rev. FRANK H. HALLOCK, D.D., should be addressed for the present at 2720 Washington Boulevard, Chicago, Ill.

THE Rev. JULIAN D. HAMLIN has been called to become rector of the Church of St. John the Evangelist, Newport, R. I. He will assume his new work at once.

THE Rev. W. POINTELL KEMPER has accepted the rectorship of Christ Church, Meadville, Pa., and may be addressed at the rectory, 868 Diamond Park.

BISHOP Nelson has appointed the Very Rev. ALBERT C. LARNED, 52 South Swan street, Albany, N. Y., registrar of the diocese of Albany to fill out the term of the Rev. Dr. Sill, deceased. Diocesan secretaries will kindly note this change in sending out their Journals.

THE Rev. GEORGE H. MACNISH is now in charge of the parish at Cleveland, New York.

WHEN the Rev. CHARLES A. MARKS resigned the rectorship of St. Matthew's Church, Wilton, Conn., the parish made him rector emeritus. At town meeting shortly after, unanimous vote of appreciation and thanks was given him for his work as chairman of all the Liberty Loan drives, the Four-minute Men, the Red Cross, and other war work. Mr. Marks retires after forty years in only three parishes and expects to assist rectors and vacant parishes in occasional services. He changes his residence to Norwalk, Conn.

THE Rev. JOHN B. MCCORMICK has accepted a call to the rectorship of St. Mary's Church, West Philadelphia, Pa.

THE address of the Ven. B. S. MCKENZIE, Archdeacon of West Texas, is 841 Erie avenue, San Antonio.

THE Rev. W. J. PAGE has accepted a call to Christ Church parish, Rock Springs; rectory at Forest Hill, Harford county, Maryland, where he should be addressed.

THE Rev. ROBERT PHILLIPS, released from hospital service with the American Red Cross, has assumed active charge of St. Paul's Church, Greenfield, Mich., just over the city limits of Detroit. His home address is 80 Woodslee avenue, Strathmoor, Mich.

THE Rev. MAURICE PICARD, Ph.D., may be addressed at 296 Ryerson street, Brooklyn, N. Y. He is now assistant priest at St. James'

Church, Brooklyn, and at the same time lecturer in Philosophy at Barnard College, Columbia University, visiting instructor in Ethics at the College of the City of New York, and assistant in the New Testament Department of the General Theological Seminary.

THE Rev. CLARENCE HERBERT REESE has entered on his duties as rector of St. Matthew's Church, Philadelphia, Pa.

THE Rev. L. C. SHERBURNE has assumed charge of the work at Crystal City and Herculaneum, Mo.

THE Rev. NIEL S. STANLEY and the Rev. FRANCIS W. SHERMAN have established headquarters at the Associate Mission, 1020 West Twelfth avenue, Denver, Colo., with work in the city missions.

THE Rev. F. W. STREET is now priest in charge of St. Andrew's Church, Cripple Creek, Colo., and should be addressed at the rectory.

THE Rev. Canon HARWOOD STURTEVANT of All Saints' Cathedral, Milwaukee, has accepted the rectorship of St. Luke's Church, Racine, Wis., entering into residence about November 10th.

IN a series of resolutions adopted by the vestry of St. Thomas' Church, Hamilton, New York, regret is expressed at the necessity which compelled the Rev. N. D. VAN SYCKEL to resign that parish to remove his family to a milder climate.

DEGREES CONFERRED

KENYON COLLEGE.—On All Saints' Day in the College chapel, the degree of D.D. upon the Rt. Rev. ERNEST V. SHAILER, Bishop of Nebraska, and the degree of LL.D. upon the Rt. Rev. BOYD VINCENT, Bishop of Southern Ohio. The degree in divinity was conferred by the theological faculty upon Bishop Shaylor upon his consecration to the episcopate. The collegiate faculty voted last spring to confer the degree in laws upon Bishop Vincent in honor of the thirtieth anniversary of his consecration and his service as a trustee of Kenyon College. Because of his absence in Europe in connection with the World Conference on Faith and Order Bishop Vincent was unable to receive the degree at the last commencement.

ORDINATION

DEACON

PITTSBURGH.—On Sunday morning, November 2nd, in St. Stephen's Church, McKeesport, JAMES ALBERT MIDGLEY was ordained deacon by the Bishop of Pittsburgh. Mr. Midgley was presented by the rector, the Rev. L. Norman Tucker. The Bishop preached to a large congregation. The Rev. Mr. Midgley, born in Mechanicsburg, Ohio, the seventh son of the late Jonas and Ann Midgley, was educated at the Mechanicsburg high school, Ohio State University, Casino Technical School, and recently completed his theological studies at the Philadelphia Divinity School. During the past summer he took special courses at the Berkeley Divinity School. While a student at the Philadelphia Divinity School he had charge, under supervision of Dean Bartlett, of St. Wilfrid's Church, Camden, N. J. The Bishop has appointed Mr. Midgley to work at St. Mark's Church, Pittsburgh, under direction of the Rev. L. Norman Tucker.

PRIESTS

EAST CAROLINA.—On November 5th, the Bishop of East Carolina advanced the Rev. ANTHONY ROBERTS PARSHLEY to the priesthood in St. Paul's Church, Clinton. The sermon was preached by the Rev. John Maxwell Robeson. The candidate was presented by the Ven. Walter Raleigh Noe. The Rev. Theodore Patrick, Jr., read the epistle. In the chancel were Mr. Mortimer Glover, Jr., representing the senior class of the Virginia Theological Seminary; the Rev. George Matthis, of the Clinton Presbyterian Church, and the Rev. J. L. Everton, of the Clinton Universalist Church. The Rev. Mr. Parshley becomes rector of St. Paul's Church, Clinton, N. C., which he has served since his return from overseas.

WESTERN MICHIGAN.—On Wednesday, November 5th, in St. John's Church, Grand Haven, the Rev. ALFRED LOUIS DU DOMAINE was ordained to the priesthood by the Bishop. The candidate was presented by the Rev. Wm. N. Wyckoff, and the sermon was preached by the Rev. B. F. P. Ivins. Fourteen clergy of the diocese attended, and there was a large gathering of Church people. Mr. du Domaine becomes rector of St. John's Church, Grand

Haven, which for the past few months has been under his care as a deacon.

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.

MARRIED

HART-SENSENG.—The Rev. JOHN R. HART, Jr., secretary for the Church of the Young Men's Christian Association at the University of Pennsylvania, was married on November 5th at the Church of the Saviour, West Philadelphia, to Miss PAULINE SENSENG, daughter of Professor and Mrs. Barton Senseng. Bishop Garland performed the ceremony.

EDDY-HAZEL.—The Rev. CONDIT NELSON EDDY of St. John's Church, Elmira Heights, N. Y., was married to Miss ERMA HAZEL in the parish church on October 28th, the Rev. Robert J. Parker officiating.

DIED

DEACONESS CLARE [Ada Clare Kinney].—On Friday, October 31st, at her home, 2733 Hampden Court, Chicago, Deaconess CLARE, after seventeen years of ministry in the city missions in the diocese of Chicago. Requiem and the funeral services were conducted by the Rt. Rev. Dr. C. P. Anderson, Bishop of the diocese, and the Cathedral clergy Monday, November 3rd, at the Cathedral of St. Peter and St. Paul.

"Grant her, O Lord, eternal rest, and let perpetual light shine upon her."

EMHARDT.—ANNE LINDSEY (Haines) EMHARDT, wife of the Rev. William Chauncey Emhardt, rector of St. Luke's Church, Newtown, Pa., died after a brief illness at the residence of her mother, 223 West Mount Airy Ave., Mt. Airy, Philadelphia, on Monday, November 3rd. Mrs. Emhardt was a daughter of Mrs. Elizabeth Montgomery Haines and the late Charles Edward Haines. She was the granddaughter of the late Richard and Elizabeth Binney Montgomery, a great granddaughter of Horace Binney; and niece of Wm. H. Haines and Archibald R. Montgomery.

She is survived by her daughter Miss Mary Emhardt, her sister Mrs. Wm. Winston Roper, and her brother Richard Montgomery Haines.

Mrs. Emhardt was active in charitable and war work both in Newtown and Philadelphia.

The funeral was at St. Luke's Church, Germantown, on Wednesday, November 5th, at eleven o'clock, and the interment at the Churchyard of St. James the Less, Falls of Schuylkill.

"I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."—Rev. 14:13.

POWELL.—On October 9th at his residence in Portland, Ore., the Rev. WILLIAM R. POWELL. The funeral service at Trinity Church, on October 11th, was conducted by the rector, the Rev. Dr. A. A. Morrison, assisted by his brother clergy, who also acted as bearers.

"My faith looks up to Thee."

WANTED

POSITIONS OFFERED—CLERICAL

TRINITY PARISH, WASHINGTON, Pennsylvania, requires a rector. Total communicants about 250. Population of town 25,000; seat of Washington and Jefferson College. Good opportunity for diligent priest in building up parish. Salary \$2,500 and rectory—brick house with eight rooms. Please address J. A. CURRY, Secretary, 49 Acheson avenue, Washington, Pa.

CLERGYMEN WANTED (married or single) to join new order for home mission work. No vow of celibacy or poverty. Box 1426, Washington, D. C.

POSITIONS WANTED—CLERICAL

PRIEST, 39; BACHELOR; ENERGETIC; anxious to build up the Church. Sound Churchman, not extreme. Considered good preacher; served in the war; work with men strongest point: wants work in a city or anywhere it is possible to procure good rooms. Address O. B. C., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, DESIRES parish. Excellent preacher and successful organizer. Best of references. Address G. X. L., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, BEST TESTIMONIALS, WILL supply. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

TEACHER WANTED IN MOUNTAIN SCHOOL and general mission work. Also mission worker for cotton mill district in town. Must be communicant of Episcopal Church. Definite. Catholic, Prayer Book Churchmanship. Apply, Rev. GEORGE HILTON, Morganton, N. C.

ORGANIST AND CHOIRMASTER IN CITY of 16,000 population, for volunteer mixed choir. Pipe organ just rebuilt. Opportunity to teach both vocal and instrumental classes. Address REV. C. B. K. WEED, Lake Charles, Louisiana.

A DOMESTIC SCIENCE TEACHER wanted, or a housekeeper (young) for an Eastern settlement. Episcopalian preferred. Address D. S. T., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CHANGE OF POSITION WANTED BY AN organist and choirmaster. Expert boy and adult choir trainer; also a brilliant organ recitalist. Good organ and fair salary essential. Experienced; communicant; excellent references. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, EXPERIENCED, AVAILABLE as an assistant in institutional or parochial work. Address DEACONESS M., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and vell, \$15, \$20. Address MISS MACKRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alma Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

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UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS.—CIRCULAR ON APPLI- cation. MISS A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

CLERICAL OUTFITS

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

CLERICAL COLLARS.—PRESENT YOUR clergyman on Christmas morning with a beautiful box of "Yale" Ecclesiastical collars Custom made. Serviceable gift "Made on Honor," mailed prepaid direct from our factory. Your minister would not ask for anything better. YALE MILLS, Troy, New York.

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

TEA ROOM—NEW YORK

THE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City; opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c; Dinner \$1.25.

BOARDING—PENNSYLVANIA

WOODLEIGH.—STEAM-HEATED ROOMS with and without private bathrooms, good food; supervision of trained nurse; booklet, Address MISS ELIZABETH LAMB, Towanda, Pa.

MISCELLANEOUS

NEW COMMENTARY. SUBSCRIBE FOR *Devotional Commentary on the Gospel of St. John*, by the Rev. McVeigh Harrison. O.H.C., arranged for Daily Meditations, Advent Sunday to Trinitytide. Ready in November. Limited edition. \$1.00 postpaid. Address ST. ANDREW'S BOOK SHOP, St. Andrew's, Tenn.

CHRISTMAS CARDS—FROM 2 TO 20 cents each; religious and secular; English and American; list sent on request. Assorted packets, 10, 25, 50 cents, \$1.00 and up. *The Girls' Calendar*, 25 cents per copy. G. F. S. CENTRAL OFFICE, 15 East Fortleth street, New York City.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

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

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

DAY OF DEVOTION

A day of devotion will be held at Christ Church, New Haven, Conn., Sunday, November 16th. Conductor, Rev. William A. McClintock, D.D. Sermons at 10:45 A. M. and 7:30 P. M. Addresses at 2:00 P. M. and 3:30 P. M. Breakfast, luncheon, and dinner served in the parish house.

RETREAT FOR PRIESTS

The annual Advent retreat for priests will be held at All Saints' Church, corner of Valley and Forest streets, Orange, N. J., on Friday, December 5, 1919. Conductor, the Rev. J. G. H. Barry, D.D. Clergy desiring to attend are requested to notify as early as possible the Rev. C. M. DUNHAM, 40 Valley street, Orange, N. J.

MEMORIALS

In Memoriam

HENRY AINSWORTH PARKER

Soldier, priest, student, obit February 17, 1919

"Looking for the general resurrection in the last day and the life of the world to come."

As the twilight month of November approaches, ushered in by the radiance of All Saints' Day and leading to the dawn of the new Church Year at Advent, it seems greatly desirable and most fitting to speak a few words of a faithful priest, who, during the past year, must have found the great happiness for which his soul always yearned, "to be with Christ, which is far better."

HENRY AINSWORTH PARKER was born in Philadelphia October 19, 1841. His parents moved to Boston when he was an infant and he was educated at Mr. Dixwell's school. He entered Harvard College in 1860. Two years later he found expression for the intense loyalty which was his most striking characteristic, and in 1862 he was enrolled as a private in the 44th Massachusetts regiment, under Captain Hunt, for whom to the end of his life he retained the warm regard of a brave soldier for a good captain. He returned to Harvard and took his degree with his class and an A.M. in 1867. He matriculated as a student of medicine, but, strongly influenced by his much respected uncle, Henry Melville Parker, who had been as a father to him (his own father died when he was eight years old), he entered the General Theological Seminary in 1865, was ordained deacon in 1868, and priest in 1872. While in the seminary he became engaged, and on December 6, 1870, was married to Mary Seabury, the beautiful daughter of Samuel Seabury, then professor of Biblical Learning and Interpretation of Scripture and best known through the middle of the nineteenth century as a controversialist and writer, editor of the *Churchman*, and first rector of the Church of the Annunciation in New York City.

Henry Ainsworth Parker's first parish was at Bustleton, Pennsylvania, where he remained until the spring of 1874. In 1875 he assumed charge of the church at North Conway, New Hampshire. After ten years of faithful ministry there he returned to Cambridge, Massachusetts, in the autumn of 1884, and there served the Church of the Ascension, East Cambridge, until 1888.

As a parish priest he was beloved by all who, in sorrow or in poverty, learned to know the deep tenderness of his sympathy. Even

during the last painful year of his life those whom he had known in East Cambridge turned to him in the great moments of their lives; one, in crushing sorrow, seeking the inspiration of his splendid courage, and two turning to him to solemnize the rite of holy matrimony. There may well have been others of whom I do not know, for many felt for him what I heard one say to him, as he lay helpless in body but keen in mind, "Remember, you are my priest always."

After the Church of the Ascension he never took another cure. His time was given to study and research with not a little writing, as yet unpublished. He gave much time to the study of genealogy and was elected a member of the Massachusetts Historical and Genealogical Society. To him genealogy was not in the least an external expression of egotism, but rather a valuable branch of historical research, and many interesting comments on the political events of the day he derived from documents of early New England. During his illness, as throughout his life, he followed all public events with intense interest and always with bitter indignation against any man, of whatever position of public trust, who seemed to him to fail in his duty toward freedom. In his whole-hearted allegiance to the land of his birth he conceived of it as a nation begun by God-fearing men where individual liberty should be sacredly guarded and freely extended to all men desiring freedom. As he lay helpless on his bed in the anxious summer of 1918 intense desire was expressed in a rare outburst of suppressed feeling: "How I long to go with them as chaplain!" Those words summed up the dominant passion of a long life of singular fidelity. He would with eagerness have given life, home, all he treasured, to his country or for his religion. A man of extraordinarily wide intellectual ability, greatly interested in science, in medicine, in the history and politics of the whole world, his was no passive adherence to that which has been received; his very being was consumed by a passionate belief in Christ, the Master, the Lord God.

I have spoken of the strength of his feeling as a parish priest. During the years from 1912 to 1917 this feeling found expression in his unwearied efforts on behalf of the spiritual life of a small school for girls which his wife's sister had begun at Resthaven, Mendon, Massachusetts.

Resthaven is a farm with a large homelike house which has happy associations for many persons. Mr. and Mrs. Parker and their sons spent many a month there for a number of years. When the sons were still boys, one, Gurdon Saltontall Parker, then in the Lawrence Scientific School, designed a small stone chapel which he and his younger brothers, assisted by a mason, built with their own hands for their father's use at Resthaven. When in 1912 the girls' school was begun, daily prayers were read there by Sister Catharine, S. H. C., who then made Resthaven her home. The music, the care of the chapel, and the instruction of a small Sunday school of the neighboring children were assumed by the pupils and teachers. To this chapel Mr. Parker came each week, exercising the high office of the ministry, celebrating the Holy Eucharist early, and at mid-day reading morning prayer and preaching. Here he baptized a number of children from the little Sunday school. As time passed he could come less and less frequently, but always he exerted himself to the utmost of his strength for this little flock. Whatever any of us may believe now or later, none who were privileged to hear his utterances of restrained, intense feeling can ever think of the faith of Christ as dead or dying, as many writers assure us that it is, for we have heard, passionately preached, Christ crucified, the one Lord and Master of us all.

Before a mere handful of school girls and their few teachers utterance was given to the suppressed intensity of a strongly reserved, highly emotional nature, speaking of that whereof it was supremely convinced, determined by all means in its power to drive home to the hearts and minds of his hearers, who would live long after the speaker's days were numbered, the one, to him, all important truth "Jesus Christ the same yesterday, to-day, and forever."

October 30, 1919.

C. R. S.

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Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BALTIMORE:

Lycett, 317 N. Charles St.

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Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
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PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

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

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WASHINGTON, D. C.:

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THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
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.

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MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

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.

INFORMATION BUREAU



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

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

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

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

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

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

BOOKS RECEIVED

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

The Macmillan Company. New York, N. Y.

The Social Gospel and the New Era. By John Marshall Barker, Ph.D., Professor of Sociology in Boston University, School of Theology. (Price \$1.75.)

A Cavalier Maid. By Emilie Benson Knipe and Alden Arthur Knipe, Authors of *Polly Trotter, Patriot, A Maid of Old Manhattan, A Maid of '76*, Etc. Illustrated by Emilie Benson Knipe. (Price \$1.75.)

Russell Sage Foundation. New York.

Broken Homes. A Study of Family Devotion and Its Social Treatment. By Joanna C. Colcord. 75 cts net.

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

Counsels & Directions. Addressed to The Clergy, Churchwardens, and Congregations of the Diocese of Gibraltar. By Henry J. C. Knight, D.D., Bishop of Gibraltar.

Society of SS. Peter and Paul. 302 Regent St., London, W.

The Worship of the Synagogue. A Brief Statement of the Historical Case against the Practice of Treating Choral Matins as the Principal Sunday Service: With some Considerations on the Desirability of Restoring the Holy Communion Service to its Rightful Position. By James MacArthur.

BULLETINS

Church Missions House. New York City, N. Y.

Third Triennial Report Submitted to the General Convention by the Joint Commission on Social Service of the Protestant Episcopal Church.

PAMPHLETS

American Red Cross. Washington, D. C.

The Work of the American Red Cross During the War. A statement of Finances and Accomplishments for the period July 1, 1917, to February 28, 1919.

PAPER-COVERED BOOKS

Church Missions Publishing Co. 45 Church St., Hartford, Conn.

A Hero of Minnesota. Soldier and Servant Series No. 115. Joseph Alexander Gillilan, Archdeacon. Twenty-five years Missionary to the Ojibway Indians in Northern Minnesota.

Soldier and Servant Series No. 117. Handbook.

From the Author.

The Dawn of a New Day. Containing suggestions for the introduction of a New Industrial Order. By Edgar B. Davis.

The Society of SS. Peter and Paul. 32 George St., Hanover Square, London, England.

Friend, I Do Thee No Wrong: Three Sermons on the Church of England, preached at Graham Street Church, Sloane Square, London. February, 1919, by Wilfred Lawrence Knox. Trinity College, Oxford.

SYNOD OF NEW YORK AND NEW JERSEY

THE MEETING of the Synod of the Province of New York and New Jersey, postponed from the usual time in November on account of its nearness to the General Convention and because of the Nation-wide Campaign, is appointed for Newark, N. J., January 27th, 28th, and 29th, and the programme with full information will be announced in due time.

DR. MORRIS ACCEPTS

THE PRESIDING BISHOP has received from the Rev. James Craik Morris, D.D., notice of his acceptance of the election to be Bishop of the missionary district of the Panama Canal Zone and parts adjacent.

EARLY SESSIONS OF CHURCH CONGRESS AT LEICESTER

Preliminary Mass Meeting — Mr. George Lansbury—Canon Green Declines Bishopric of Lincoln—The Proportion of Ordinations

The Living Church News Bureau }
London, October 17, 1919 }



THE Church Congress this week stands out as the principle topic of interest among Churchpeople, but in the space at my disposal it is not possible to set down more than a few brief comments. As was to be expected, the recent railway strike was responsible for many absentees, while the enhanced cost of travelling, and the difficulty of finding accommodation, contributed also to the diminished attendance of visitors. The local interest, however, exceeded all expectations, and the full membership of the year's Congress could not have been far short of 2,000.

Although the Congress itself did not commence until Tuesday, a splendid audience assembled for a mass meeting of men on Monday evening. The Bishop of Peterborough was president of the Congress. Many demobilized soldiers were present, and to these Dr. Woods specially addressed himself. As his lordship said, our feeling for those who had fought for us was one of intense gratitude, but our gratitude had also a strong sense of favors to come. We wanted their help in building a new Britain. The new world would not be realized simply by wishing for it; it could come only as a result of earnest work and prayer; it could be created only by the Creator Himself.

The Bishop of London, who followed, was in his happiest vein. The meeting, he said, might well have done without the "old war-horse", but partly because of his affection for the Bishop of Peterborough, and partly because he hoped he might see some of his old friends among the demobilized soldiers, he had come to the meeting to have "a good time". He claimed that three things enabled God to use us for victory—(1) The splendid unity of the country; (2) The absolute conviction of the righteousness of our cause; and (3) Our determination to win.

The Rev. Studdert Kennedy ("Woodbine Willie") made a delightfully characteristic and humorous speech. He soon had the vast audience on good terms and concluded his remarks with a fine marching song which he has written for demobilized men.

Tuesday morning sermons were preached by the Archbishop of Canterbury at St. Martin's, and by Bishop Gore, at St. Margaret's. The services were preceded by an official reception at the Town Hall, which being ended, three processions of surpliced choirs and clergy, with a processional cross at the head of each, made their way to the two churches. The opening meeting of the Congress began in the afternoon at the De Montfort Hall, when the President, the Bishop of Peterborough, delivered his address on *The Faith in the Light of the War*.

The papers and discussions showed no lessening of interest as compared with those at previous Congresses, and the subjects were in close correspondence with the thoughts uppermost in the minds of Church

people. To give but a brief summary: The Dean of St. Paul's (Dr. Inge) was profoundly interesting on *The Christian Doctrine of the Future Life*. He remarked that in the last century the belief in eternal life had lost its root in the soul. In great measure it was a revolt from a hideous doctrine of eternal punishment as little like the true Christian Gospel as the real life beyond "the grave and gate of death" can be like that proclaimed by spiritualism and necromancers.

The Dean of Manchester in his paper on *Spiritualism*, took a distinctly courageous line refusing to believe that the subject is settled, and holding that it still needs the careful attention of skilled investigators. He spoke truly when he said that if the Church on earth really taught that she was one with the Church beyond the veil, we should have a clearer appreciation of our relation with the departed. It was not for us ignorantly to assume, that the dead no longer need our prayers.

Mr. George Lansbury, editor of the *Daily Herald*, whose presence at the Congress was the cause of Mr. Athelstan Riley's decision to cancel his own engagement to speak, read a paper on *The League of Nations and Imperial Politics*. Several of Mr. Lansbury's earlier contentions were productive of objections on the part of some members of his audience, but, earnest and sincere speaker as he is, he soon had them listening with sympathy and rapt attention. His chief point was that the labor and socialist movement has in it the power to bring about the reign of peace. He was quite frank, though, in recognizing that socialists are not always free from greed and selfishness. "Before we can establish a League of Nations," he said, "we must establish peace at home, and apply our Lord's injunction to treat others as we ourselves would be treated."

It was altogether a fine speech, and must have equally pleased and surprised the strong conservative element among the audience. But to those who know Mr. Lansbury his splendid and impassioned appeal was no surprise, and as he sat down the Bishop of London, one of his staunch friends and admirers, leaned forward and congratulated him.

The Archbishop of Dublin read a striking paper on *The Omnipotence of God*; Bishop King, of the S. P. G., gave a practical and vigorous statement of the present needs and opportunities of the Mission Field. There were interesting discussions upon *Christian Ideals of Citizenship and Service* and *Christian Ideals in Rural and Industrial Life*.

The subject of *Interchange of Pulpits* has, up to now, been but briefly referred to; but will, probably, be dealt with on Friday in a discussion on *The Reform of Worship*. The Primate, in his address, said he was content to be blamed for delays, and will postpone fuller consideration for this and other "venturesome experiments" until the Lambeth Conference of next year; when I may add, many English Churchmen hope the American bishops will use their influence in behalf of Catholic faith and order.

On the whole, the Leicester Church Congress, up to the present, bids fair to justify the revival of such gatherings, and its success is an earnest of better things to come. I hope to be able to chronicle the closing day's debates in my next letter.

CANON GREEN DECLINES

The report that Canon Peter Green had been offered the vacant bishopric of Lincoln, which I referred to last week, proved to be correct; but for several reasons the rector of St. Philip's, Salford, has declined the honor. What has largely influenced him in his decision is the fact that he does not wish to leave St. Philip's at the present juncture. All his clerical life having been spent in towns, he does not feel that he possesses the knowledge of rural problems, social and ecclesiastical, necessary for the management of a great agricultural diocese. The additional reason he gives is highly significant:

"I have a very definite ideal of what a bishop's life would be, and there is a big battle to be fought in the future on the question of bishop's palaces and incomes. I feel that to have waged that battle in Lincoln would have been to have fought on a losing field, and thereby to have put back, and not forward, the cause which I have at heart. If ever I have a chance of fighting that battle I want to do so where there will be some chance of winning it. No one recognizes more fully than I do that many of the bishops are poorer as such than they were before they accepted the office, but that does not alter the fact that the bishops' palaces, the bishops' motor-cars, and the bishops' incomes are a real stumbling-block to the working-man in accepting Christianity."

ORDINATIONS

The ordinations recently held may be taken as completing the figures for the present ecclesiastical year. It is interesting therefore, to recall statistics of former years, and to estimate from these what effect the war has had on the Church's ministry, so far as numbers are concerned. In the five years, 1909 to 1914, the admissions to the diaconate were 672, 711, 686, 670, 685—total 3,424. In the five years 1914 to 1919 the figures have been 526, 387, 210, 130, 183—total 1,436. We are, therefore, just about 2,000 clergy short of the number we should have had if the pre-war supply had been maintained. In these circumstances, it is obvious that very much will depend on the diminished number of the clergy now available for pastoral work. It is most important that every effort should be made to improve their stipends, and thus in a measure relieve them from the distractions of financial worries, and to enable them to devote their fullest powers to the important duties that devolve upon them. The Central Church Fund is making a special appeal with this object. The committee report that £120,000 from the Rogation Sunday collections is in hand, the whole of which will be used in this direction; but it is estimated that at least another £200,000 will be required. The various diocesan boards will be invited to administer the money already available, and any further sums received.

In view of this campaign, the following facts afford food for reflection: The total number of parishes in England where the income is under £250 per annum is 5,860 while 3,275 are actually below £200. The poorest livings are those under private patronage, and for such benefices there appears to be but little hope of improvement, unless a generous response is made to the appeal of the promoters of the Central Church Fund. Certainly it is high time that the poorer clergy's troubles were made known to the laity. The average working-man, at the present rate of wages, is considerably better off than the majority of curates beneficed and unbeneficed. GEORGE PARSONS.

USE OF EXTEMPORE PRAYER IN THE CHURCH IN CANADA

May Be Allowed by Diocesan—Returning Colors — The Primate on Reunion — Farewell Service for Missionaries.

The Living Church News Bureau |
October 31, 1919 |



OR some time there has undoubtedly been a growing feeling in favor of the permission to use occasionally extemporaneous prayer in our churches. In view of this desire the following statement made by the Primate in the course of his charge to the diocesan synod of Rupertsland will be welcomed by many:

"There is a resolution of the House of Bishops which I consider should be made known not only to the clergy but also to the laity of the Church. It is as follows:

"Whereas the desire for legitimate and carefully regulated use of extempore prayer in the services of the Church is found to exist amongst a considerable number of the clergy and lay members of the Church of England in Canada; we, the House of Bishops, recognizing the value of such freedom in prayer under due and proper safeguards, do hereby affirm that in our opinion the already existing right of each Bishop to sanction for use in his own diocese forms of prayer supplementary to those contained in the Book of Common Prayer can with advantage to the Church be extended in such measure as to permit the use of extempore prayer in any congregation where the need or desire for such may be found to exist; provided always that extempore prayer shall not be used in the Order of the Administration of the Holy Communion and shall not take the place of or be substituted for any of the services or prayers set forth by this Church of England in Canada in the Book of Common Prayer as now used or hereafter to be used by the authority of the General Synod."

WELCOMING BACK THE COLORS

Canadian regiments which went overseas took with them their colors, which were in many cases presented. They of course did not go to the firing line, but were deposited in English churches, some at Canterbury Cathedral, others in London, and others in English village churches near Canadian camps. Many of these are now being brought back and deposited in Canadian churches with fitting ceremonies. For instance, last Sunday the colors of the 124th Battalion, which were brought back in June by the 12th Company, Canadian engineers, were deposited in the Church of the Redeemer, Toronto. Some two hundred former officers and men of the battalion, most of them in mufti, marched to the church with the colors.

The band of the Governor-General's body-guard played the column to the church, which was filled with old friends of the battalion and interested spectators. Following the processional hymn, Lieut.-Col. Vaux Chadwick, the officer commanding, requested the privilege of depositing the colors, which were then handed to the Rev. C. J. James, rector of the church, while the guard and escort presented arms, after which the national anthem was sung. The rector carried the colors to the altar, from which he led the responses and prayer, and after the singing of the *Te Deum* he returned them

to the color party, which placed them on the right of the chancel.

NEW PRINCIPAL FOR BISHOP'S COLLEGE, LENNOXVILLE

The Rev. Canon Bedford Jones, rector of St. Peter's, Brockville, Ont., has been appointed Principal of Bishop's College, Lennoxville, Province of Quebec, in succession to the Rev. Dr. Parrock, who resigned last June. Bishop's College is the Church University of the province of Quebec and has done noble service in training men for the priesthood. The new principal, who was at one time connected with Trinity College, Toronto, is a strong Churchman and aptly fits the description of "a man's man". Football enthusiasts knew him as perhaps one of the most brilliant Rugby players that Ontario football circles produced. Owing to work he has undertaken for the Forward Movement he will not take up his work at Lennoxville till after the beginning of 1920.

FAREWELL SERVICE FOR MISSIONARIES

The chapel of Trinity College, Toronto, was this week the scene of a touching farewell service for two missionaries of the Canadian Church, the Rev. Victor Spencer, a graduate of Trinity who returns to his work in the Canadian diocese of Mid-Japan, and the Rev. Horace Lory, of Bishop's College, who with his wife goes to the same field. A shortened form of Evensong was said by the Rev. Prof. Cosgrove, after which Provost Macklem gave an address and offered special prayers. The chapel was filled with members of Trinity and St. Hilda's Colleges, and friends of the missionaries, including the Rev. J. Cooper Robinson, one of the first missionaries sent to Japan by the Church of England in Canada.

THE PRIMATE ON THE REUNION OF CHRISTENDOM

The recent charge of the Archbishop of Rupertsland, Primate of the Canadian Church, contained the following considered and statesmanlike utterance on Church Union:

"At every synod held recently the subject of Church Union has been much to the front, and I suppose that you will expect a reference to it from me. It is needless to state that never, perhaps, since Christendom became divided has there been among Church people a greater yearning for coming closer together than there is at present. There are many reasons for this. Even before the war, the desire was growing in volume and in earnestness, and the war, as we know, has quickened it to an incalculable degree. The result is that almost everywhere conferences are being held among men of goodwill and discussions as to possible bases of union are going on. The Church in the Motherland under authority from the Archbishops has had a committee of outstanding Anglicans meet with representatives of non-Episcopal Churches and the Interim Reports which they have issued as to the tentative conclusions arrived at are most encouraging. Our own General Synod also took up the subject with warm interest last September and the House of Bishops passed the following resolution bearing on the question:

"That His Grace, the Primate, appoint a committee to enter into "conversations" with representative men from among the Presbyterians, Methodists, Congregationalists, and Baptists on the subject of the In-

terim Reports of the Sub-Committee appointed by the Archbishops of Canterbury and York's Committee, and by representatives of the English Free Church Commissions in connection with the proposed World Conference on Faith and Order, and to report to this House."

"It was understood that each Bishop in his own diocese should enter into such 'conversations' where possible, and report to the Primate as chairman of the central committee.

"I have thought that the synod should be officially apprised of the steps so far taken by our Church in Canada, and in the meantime, I would venture to recommend that our people be content to entrust the dealing with this profoundly important, and I may add, extremely delicate question, to the supreme councils of the Church. I can assure the synod that while there is a consuming desire on the part of our Church in favor of union, no precipitate action will be taken. My own view is that after the Church in Canada has wisely and prayerfully investigated the possibilities of a closer coming together of the different Churches its representatives will convey the findings arrived at to the Lambeth Conference which takes place next year and will abide by the decisions of the whole Anglican Communion. To my mind, individual action in the interval is neither prudent nor in the interests of an ultimately wise solution of the question. Individually let us by all means be kindly, and do all in our power within legitimate limits to sweeten our relations with other Christian people and to understand their viewpoint; but by all means when we do act, let us act collectively and officially."

WITH THE A. Y. P. A.

The Anglican Young People's Association held a successful Dominion Conference at Hamilton from October 27th to 29th. The sermon at the opening service was preached by the Rev. Dr. Renison, the quiet hour conducted by Dean Owen, and addresses were given by the Bishop of Toronto and others.

MISCELLANEOUS CHURCH NEWS

The Church of England Deaconess and Missionary Training House and the executive of the Woman's Anglican Club held a successful reception for the Anglican women students of Toronto University. After tea the Rev. Dr. Taylor, publicity secretary for the Anglican Forward Movement, addressed the students.

The Archbishop of Rupert's Land announced at the last synod that Canon Murray will return to Ireland next spring after serving the Church in Rupert's Land for over fifteen years.

The Rev. Gerald Bullock, who as a chaplain was twice wounded in France, and won the military cross, has been elected rector of St. Mark's Church, Halifax. His father is the Rev. W. H. Bullock, who served as a chaplain with the British regulars through the Egyptian war. His father was Dean Bullock, author of the hymn, "We love the place, O God."

The Hon. and Rev. Dr. Cody, Minister of Education in the now defeated Hearst Government, in Ontario, is to be the University preacher at Toronto University, of which he is one of the most brilliant graduates, next Sunday.

The Rev. W. H. Goddard-Fenwick, till lately rector of St. Mark's, Coxheath, Cape Breton, has entered energetically upon his duties as the new editor of *Church Work*, the old-established Church paper of Eastern Canada, and secretary of the Church of England Institute, Halifax, Nova Scotia.

In view of the widespread interest in

spiritualism much interest will be taken in an article on Raymond and the Witch of Endor by Prof. H. Michell in this week's *Canadian Churchman*.

The Provincial Synod of Canada, which includes the dioceses of Nova Scotia, Fredericton, Quebec, and Montreal, met at Montreal on November 5th, under the presidency of the Metropolitan, the Archbishop of Nova Scotia. The chief business up for consider-

ation was the question of approving the revised Canadian Book of Common Prayer, which was adopted by the General Synod last year, and has already received the approval of the Provincial Synod of Ontario.

An interesting conference was held in Montreal of missionary workers among the Jews in Canada, of whom there are large and increasing numbers in nearly all Canadian cities.

rial to those who died during the last year was held, when the roll was called and the Rev. Dr. George R. Van DeWater had as his subject *The Peace That Passeth Understanding*. An oaken panel bearing a bronze cross was blessed. It has been placed on the wall of the transept chapel near the altar. Below the cross is an inscription setting forth that the chapel school erected the tablet to Marian Gardette Cory, sacristan of the chapel and teacher in the Sunday school. This also is the work of the Gorham Company.

BISHOP BURCH AND GOVERNOR SMITH AT BOWERY MISSION

Discuss Church and State — Death of Rev. Thomas Cole—Laymen's Council—Staten Island Meetings

New York Office of The Living Church
11 West 45th Street
New York, November 10, 1919



BISHOP BURCH and the Governor of the State, Alfred B. Smith, were the principal speakers at the meeting to celebrate the fortieth anniversary of the widely known Bowery Mission, held on November 7th.

Both congratulated the mission on its splendid record accomplished in twoscore years of work among the poor. John J. Hallimond, superintendent, presided. Bishop Burch complimented Governor Smith for his interest in the spiritual as well as material welfare of the people. He said that the old saying that Church and State were not really one was untrue; that there was an indivisible union between the two.

Governor Smith agreed with the Bishop in his assertion that Church and State were in reality one and spoke of the tremendous power such a union exercised in behalf of the city, state, and nation.

DEATH OF REV. THOMAS COLE

The Rev. Thomas Cole, for forty years rector of Trinity Church, Saugerties, died suddenly on November 5th, while addressing the students of Saugerties high school. He was seventy years old and a son of Thomas Cole, the landscape artist.

Mr. Cole was graduated from St. Stephen's College in 1869; and from the General Theological Seminary in 1872. The same year he was ordered deacon and in the following year was ordained priest by Bishop Doane of Albany. Portions of his ministry were spent in Trinity Church, Granville, N. Y. (1872-75); as Canon of Albany Cathedral (1875-76); and at St. Mary's Church, Brighton, Mass. (1876-78).

Funeral services were held in Trinity Church, Saugerties, on Friday afternoon, November 7th.

DINNER OF LAYMEN'S COUNCIL

The annual dinner of the Laymen's Council of the archdeaconry of Westchester was held in Trinity House, Mount Vernon, on November 4th. It was the first of these dinners in several years, their continuance during war times seeming unwise. The occasion this year was a two-fold opportunity, to meet and greet the new Bishop of the diocese, and to inform and arouse those present as to the Nation-wide Campaign. The hall was brilliantly decorated and about two hundred men sat down. The supper was splendid, and the singing of many of the better popular songs was led by Mr. James M. Roche. Addresses were made by Bishop Burch, Mr. Silas McBee, editor of the *Constructive Quarterly*, and the Rev. Dr. Ernest

M. Stires, director of the Nation-wide Campaign in the diocese. Many of the rectors of the Westchester county churches were present. Archdeacon Pott presided.

STATEN ISLAND MEETINGS

There was a large attendance at the local meeting of the Woman's Auxiliary of Staten Island held at the Church of the Ascension, West New Brighton, on November 6th. After supper about five hundred men and women assembled for a meeting of the archdeaconry of Richmond, when addresses were made by Bishop Burch, the Rev. Dr. Charles L. Slattery, and Mr. Benjamin Finney on the Nation-wide and Every-Member Campaigns. It was a happy occasion, and afforded the Bishop's former parishioners and old friends in the archdeaconry an opportunity to meet the new Bishop of the diocese.

AN EPISCOPAL CROSS OF WAR

Bishop Brent is having a unique episcopal cross made for him at the Lamb Studios. The materials are boxwood and teak. In the ends of the three upper arms are bits of stained glass held in place by gold clasps. They were obtained by the Bishop at Rheims Cathedral when he was chaplain general of the A. E. F. On a golden plate is inscribed: "Rheims Cathedral, Nov. 17, 1918."

SUNDAY SCHOOLS OF BOLSHIEVISM

It is reported that as a protest against the "Soviet Sunday School" a special campaign of religious education is to be started by the Churchwoman's League for Patriotic Service, which is working with the Nation-wide Campaign.

Through a committee the League intends to war against the Sunday schools of Bolshevism, an institution which the women consider "one of the greatest menaces of the age". Public discussion, moving pictures, and other means will be used to spread the doctrines of Christianity as opposed to those of Bolshevism. Committees are to be organized throughout the country as quickly as new branch organizations of the Churchwoman's League are formed.

MEMORIALS

On Sunday, the morrow of All Saints' Day, a number of memorial gifts were appropriately unveiled. At the Church of Zion and St. Timothy a graceful rood screen in wrought iron has been erected, and on the rear chancel wall two mosaic panels have been executed by the Gorham Company. The panels carry life-sized Fra Angelico angels, with trumpets, on a golden background. One of them is robed in crimson and the other in deep blue, the entire design being worked out in rich Venetian colored mosaic. The brick wall of the chancel has been tinted in soft shades for a background, and below the Gothic panels of the angels is a little border of mosaic panels. The memorials are the gift of Mrs. Richard Aldrich.

At St. Andrew's, Harlem, a service memo-

DR. STIRES ON THE NATION-WIDE CAMPAIGN

The Rev. Dr. Ernest M. Stires, new director of the Every-Name Campaign in the diocese, preaching at St. Thomas' Church, solemnly warned his parishioners that a crisis is impending in the nation's affairs which religion alone can avert.

"Thoughtful people do not have to be told," declared Dr. Stires, "that this is a time of grave crisis. There are many who even seem oppressed with a sense of impending disaster. The truth is that the materialism which was defeated in battle threatens more subtly now in times of peace; threatens on all sides—in our friends, in our families, in government, in industry, in society, in the Church.

"There is a crisis; who does not know it? There is a call; who does not hear it? The responsibility for leadership now falls upon the Church. Even those who have never been particularly sympathetic toward religion are declaring now that nothing else can save human society."

CONSECRATION OF CHURCH AT TIVERTON, R. I.

HOLY TRINITY CHURCH, Tiverton, Rhode Island, was consecrated on Sunday morning, November 2nd. The Bishop was celebrant, assisted by the Rev. Raymond Adams, rector. The Rev. John A. Gardner, formerly rector, read the epistle and preached from II Chron. 29: 5 and 9. The Rev. Robert Bachman, Jr., was gospeler.

Holy Trinity Church is of field stone, English Gothic architecture, with square, battlemented tower, and seating capacity of about two hundred. The cornerstone was laid in 1916, and the church first used for services about year later, superseding the old, wooden church, on a neighboring street, that had been used for over twenty years, and is now occupied as a parish house. The rectory is adjacent to the new church, one of the old houses of this old town, in good repair, and, with the church, most delightfully situated on the main road, along the shore of the Seaconnet river, which lies over a mile broad at this place.

The offering was for reduction of the debt on the rectory property and was "tithed" as a thank-offering to the diocese for help generously given.

Services in this vicinity were first held by effort of the Society for the Propagation of the Gospel, over two hundred years ago, and glebe lands were given. These were lost to the Church many years ago, and no services were held till about thirty years ago, when the Sisters of the Holy Nativity had a rest house at Tiverton. The work was actively taken up by others, notably Mrs. Elizabeth C. Cobb and Mrs. Alice R. Thayer, of Boston, who made it financially possible. The zeal and confidence of the Rev. James H. Dennis, for some years minister to the little mission, led the congregation to undertake accumulating funds for a new church, in which several families who moved into town have taken great interest.

BISHOP LAWRENCE IN EAST BOSTON ON CHURCH LOYALTY

As Expressed in Attendance—Dinner to Harvard Churchmen—Comment on the Election—A Chapel in Memory of "Lusitania" Victims

The Living Church News Bureau }
Boston, November 10, 1919 }



AMONG the many parish anniversaries this fall in the diocese of Massachusetts none has attracted so much interest as the seventy-fifth parish and twenty-fifth rectorate anniversaries of St. John's Church, East Boston, and the Rev. W. D. Roberts, its rector. In speaking of Mr. Roberts at the anniversary service, Bishop Lawrence said:

"St. John's has gone on during these twenty-five years with its wonderful army. I think it would be very difficult for any parish or anybody to avoid trouble. Mr. Roberts sets his face against trouble. In that way through his fine kind spirit and through the devotion of the people the parish moves on.

"I am not sure that you appreciate what the loyal ones who attend church, do toward inspiring the minister on Sunday morning. The careless parishioner says to himself, 'Well, I guess I won't go to church,' and he stops and reads the paper. That is how you have a bad influence on the sermon. When the minister prepares his sermon he says to himself, 'I am going to have present so many faithful men and women and so many saintly men or men who think they are saintly.' Naturally a man who has not been to church for three months thinks that the minister has not preached a sermon fitted for his need. Why should the minister do so, when that man hasn't been there? If there are more women it is not the minister's business to preach primarily to the men.

"We want to keep in mind that it is the people who make the sermon. One man in particular years ago gave increased power to my preaching. He was an Englishman, an old man, some 75 years of age, who earned eighty-eight cents a day. He was a refined, intelligent Englishman who had worked for many years and in his old age was earning this very small wage. I knew while preparing the sermon, that the old man was going to be there and that he was going to keep his eye on me and talk about the sermon afterward. Now old Franklin did not know it, but he was helping me. During those eight years I was ashamed to give him stuff that I had picked up hurriedly two or three hours before going to the service. The people make the preacher as the preacher makes the people.

"To-day King Albert, Queen Marv, and Cardinal Mercier are in Boston. Although the King has only twelve hours here he has used an hour and a half of it going to his own church. How many public men would do that sort of thing; if they had only twelve hours in a place, how many would put one and a half hours of that day into going to church? It is the loyalty that comes from true devotion to one's Church. When Sunday comes, Roman Catholic people are there; and although we insist that there are motives why they must go there, they go just the same."

DINNER TO HARVARD CHURCHMEN

Eighty-seven sat down at the fall dinner given by Dean Rousmaniere to Harvard

Churchmen, in the Cathedral rooms, making one of the largest gatherings of Harvard Churchmen since the days of Bishop Lawrence's Sunday evening suppers at his old home in Cambridge. The Dean presided as toastmaster and short talks were given by the Rev. W. Appleton Lawrence, the Rev. Sherrard Billings, and Bishop Lawrence.

Last spring Dean Rousmaniere gave a dinner to the Harvard Churchmen, the first of its kind ever given at the Cathedral. It inaugurated a new custom which, now that the Cathedral is the designated Church home for our students at Harvard, will be continued in the future. It is planned to give another dinner in the spring and, if an evening can be found which will not interfere with examinations, vacations, or Lent, one in mid-winter.

"We have the names of over five hundred Churchmen at Harvard" says the Rev. Byrle G. Osborn, chaplain to the Church students at Harvard. "Some of these men are connected through special ties of one sort or another with other churches in this community but for the remainder the Cathedral is the logical Church home. These dinners are designed to give to these men a definite invitation to partake of the corporate life and worship of the Cathedral."

THE ELECTION

Seldom does a parish paper interpret a political election. But the rector of Christ Church, Quincy, never hesitates when he knows he is right. It is interesting to note his before-and-after comment on last Tuesday's state election, in which Governor Coolidge was reelected Governor of Massachusetts by the tremendous majority of 125,000. The two comments are:

Before Election

"It is the Christian duty of every voter in the parish to go to the polls on Tuesday to register his vote on the side of law and order. A demagogic effort is being made to defeat Governor Coolidge because he had the courage to resist the demands of the policemen of Boston, who violated their oaths of office and allowed the city to become the prey of lawless elements. Do not be misled. It is not a question of the rights of labor, but a question of decent government. Is this commonwealth to be governed by its chosen executives by methods of law and order, or are the unworthy actions of less than fifteen hundred men going to sway the

electorate to the methods of bolshevism? Men of Massachusetts, brace up and show the enemies of decent government that you will not stand for anarchy even when it comes to you as a soft-hearted sheep. It is a wolf, watch it closely."

After Election

"The commonwealth of Massachusetts is to be congratulated on the result of the election on Tuesday. The reelection of Governor Coolidge by such an astonishing plurality shows that his people approve of his stand for law and order. It is also a warning to the candidate for public office that the people will not tolerate an appeal to class prejudice. While it is a victory for the republican party, let the party remember that thousands of democrats helped to make it possible, and that party lines are not as solid as they used to be. It ought to be a steadying influence to the victors, and a warning that the people of the commonwealth are ready to repudiate any party of whose conduct they disapprove."

CHAPEL IN MEMORY OF "LUSITANIA" VICTIMS

Mr. William Lindsey will erect a Gothic chapel for Emmanuel Church as a memorial to his daughter, Mrs. Leslie Hawthorne Mason, who, with her husband, Stewart Southam Mason of Ipswich, England, was lost when the *Lusitania* was torpedoed by a German submarine.

Mr. Lindsey's daughter and Mr. Mason were married in Emmanuel Church and were on their wedding trip, bound to the home of Mr. Mason's parents in England, when they were lost.

The memorial chapel will be of French Gothic design, in general harmony with the design of the church. It was planned by Francis R. Allen, the architect who built Emmanuel Church.

WEST SOMERVILLE

Bishop Babcock visited St. James' Church, West Somerville, on Sunday evening, November 2nd, preached to a congregation of over five hundred, dedicated the pipe organ installed and paid for since last spring, and confirmed a class of eighteen, presented by the rector, the Rev. William Henry Pettus. Forty-two people, mostly adults, have been confirmed in this parish during 1919, a class of twenty-four having been presented last spring. Six missions in Christian healing have been held in the parish this fall, preceded by celebrations of the Holy Communion. During this month, missions in Christian healing will be held on November 13th and 20th, preceded by the Holy Communion at 10 A. M.

RALPH M. HARPER.

PENNSYLVANIA MOBILIZES FOR THE NATION-WIDE CAMPAIGN

F. S. Edmonds Is Diocesan Director — Cathedral League Service — Chapel Consecrated at Ithan — Parish Anniversaries

The Living Church News Bureau }
Philadelphia, November 10, 1919 }



BISHOPS Rhinelander and Garland say, 'The Church has commanded. We are under orders to march.' Let us all keep step with our leaders." So writes Mr. Franklin Spencer Edmonds in assuming directorship of the Nation-wide Campaign in this diocese. The Campaign is now in full swing and enthu-

siasm is growing. An office has been established at the Church House with Mr. Thomas Hubert-Jones as executive secretary, and meetings of one kind or another are held almost daily, sometimes twice and three times a day. On Monday afternoon, November 3rd, for instance, there were four meetings, one for the clergy and laymen in charge of districts and sections, another for the clergy and laymen who are to lead parish conferences. At the same time the women's executive committee was in session and a little later the executive committee in charge of the whole direction of the Campaign.

Three afternoons a week Mrs. H. A. Pilsbry, diocesan educational secretary, is hold-

ing crowded Campaign study classes, attended by both men and women. The women's committee has worked out an organization paralleling that of the men, and will see that the literature of the Campaign is distributed from house to house throughout the diocese.

The Church School Programme was explained at a large meeting of the superintendents of the Church schools on November 6th, by the Rev. Gabriel Farrell, and this end of the Campaign is being pushed with much vigor by a sub-committee.

November 10th Dr. William G. Milton held an all-day session of instruction for speakers at the parish conferences. Every parish which takes part will be visited by a team consisting of a clergyman, a layman, and a woman, for an all-day conference. These parish conferences will be held between November 16th and 29th.

On November 19th a mass meeting will be held in the Academy of Music with Bishop Woodcock of Kentucky and President Bell of St. Stephen's College as the speakers. The entire charge of this meeting has been taken over by the women's committee.

CATHEDRAL LEAGUE SERVICE

A service in the interest of the Cathedral League was held in St. Mary's Diocesan Church, on November 8th. Bishop Rhinelander preached, saying that he had looked forward to this day for some time and that it marked the beginning of a real effort to forward the Cathedral Foundation. Ever since his coming to the diocese he had realized the great importance of a cathedral and the great part it would play.

Following the service, at an informal meeting of the Cathedral League an address was made by the Rev. G. L. Richardson, D.D.

CHAPEL CONSECRATED AT ITHAN

St. Martin's Chapel at Ithan was consecrated on All Saints' Day, by the Suffragan Bishop. The clergymen assisting were the rector, the Rev. George W. Lamb, M.D.; the Rev. Dr. James H. Lamb, the Rev. Dr. W. George W. Anthony, the Rev. Addison A. Lamb, and the Rev. James H. Lamb, Jr. Bishop Garland preached and celebrated the Holy Communion.

St. Martin's Chapel is the munificent gift of Mr. and Mrs. Theophilus P. Chandler to St. Martin's Church. Three years in building, it is situated on the crest of a hill on Conestoga Road, at Ithan, where its early Gothic architecture reminds one of an old English church. It is about two miles from St. Martin's Church and will be used in place of the frame building, where services have been held for twenty-six years.

Mr. Chandler, an architect, himself planned the chapel and personally followed its construction.

ST. STEPHEN'S CHURCH, FRANKFORD

Jointly marking the fiftieth anniversary of the founding of St. Stephen's Church, Frankford, the fifth year of the rectorship of the Rev. Henry Stuart Paynter, and the tenth anniversary of his ordination the members of the congregation on November 2nd began exercises that continued until the 9th.

A historical sermon was preached in the morning by the rector. In the evening Bishop Rhinelander delivered the sermon and administered confirmation. On Monday evening a reception was tendered to the rector and his wife, and Mr. Paynter was presented with a gold watch.

A special service of reunion for the 125 members confirmed during the past five years was held in connection with the morning service on November 9th, and in the evening a memorial tablet bearing the names

of the forty-five men who were in the service was dedicated.

Mr. Paynter came to St. Stephen's Church five years ago and during his rectorship the edifice has been remodeled, and the entire debt of \$9,000 liquidated.

ANNIVERSARY OF CHURCH OF ST. JUDE AND THE NATIVITY

After careful and detailed preparation covering many months, the seventy-fifth anniversary of the Church of St. Jude and the Nativity, Philadelphia, was celebrated on November 2nd, 3rd, 4th, and 5th.

Since 1844, when the Church of the Nativity was organized in a room on Spring Garden street, down through years of alternate struggle and prosperity to the present magnificent plant, this church has stood as a power for good. The Sunday school, still the largest in the vicinity, antedates the church by two years. In 1847 the Church of St. Jude was established at Franklin and Brown streets, and for sixty-one years these neighboring parishes worked side by side in a section which has suffered a greater transformation perhaps than any other part of Philadelphia. A foreign population took possession on the east; and a rapidly growing negro settlement has further complicated the problem.

In 1908 a consolidation was effected between the two parishes, and the Rev. L. N. Caley, who had been rector of the Nativity since 1898, was called as rector of the united parishes. With the renovation of the old Nativity, and the building of a thoroughly equipped parish house, the gift

of Mr. John E. Baird, the church took on new life, and now faces a period of wider usefulness.

The programme of the anniversary was splendidly carried out.

GRACE CHURCH, MT. AIRY

Grace Church, Mt. Airy (Rev. Thomas S. Cline, rector), began to observe the sixtieth anniversary of the founding of the parish, and the thirtieth of the consecration of the present building on All Saints' Day, with the service of Holy Communion and morning and evening prayer. On Sunday two celebrations of the Holy Communion were made a corporate Communion for the whole parish. The preacher at the evening service was the Rev. Charles H. Arndt. During the week there were other observances, and on Sunday, November 9th, the festival concluded with a special patriotic service in the evening, with the Rev. H. R. Talbot as preacher. A parish improvement fund of \$14,000 has been raised to furnish a new organ and heating plant.

COLORED PARISH IS 125 YEARS OLD

St. Thomas' Church, Philadelphia, recently observed its 125th anniversary. This church was founded in 1794 by Absalom Jones, the first priest of Afro-American blood ever ordained in this country. The Rev. F. A. Garrett assumed charge on September 1st. Since then a Sunday night service has been inaugurated, and attendance has been remarkable, while the offerings have increased four- or fivefold.

EDWIN S. LANE.

**MR. HICKSON IN CHICAGO
CONDUCTS HEALING MISSION**

*Also Ministering at Evanston —
Some Post-Convention Meetings
—Brotherhood — Woman's Aux-
iliary— Daughters of the King*

The Living Church News Bureau }
Chicago, November 10, 1919 }



WE need not say anything more to our readers to introduce Mr. James Moore Hickson, already well known to the American Church by his remarkable missions in many Eastern parishes. We have been privileged to have had Mr. Hickson extend his healing mission here. What Mr. Hickson accomplished here, how he was received by Church people and the public, how his mission was understood and interpreted by the press, are all questions of real, comparative interest, because of the remarkable work done by him in different sections of the country. Mr. Hickson began his mission in Chicago on Monday, October 27th, at St. Peter's Church (Rev. F. G. Budlong rector). It did not take long for our own people and for the general public to find him out. As in the time of our dear Master and as in Philadelphia and in Boston recently, all kinds of sick and impotent and invalid folk and their friends flocked to this great and humble disciple of the Master Physician. St. Peter's was crowded, and the scenes there were touching, as in the Eastern parishes where Mr. Hickson ministered this summer, in St. Paul's Cathedral, and in the Church of the Advent, Boston. Several testified to the rector of St. Peter's that they had had distinct relief, many said that they had been helped. Every day for a week the

Church was filled and only on Sunday, November 2nd, had Mr. Hickson any rest from his practice of healing, and on that day he gave a simple, direct statement to a large congregation, of his mission and methods. His visit to Chicago ended on Tuesday, November 4th, when men and women thronged about him and were loth to let him go.

On the following day, Wednesday, he went to St. Luke's, Evanston (Rev. Dr. Stewart, rector), and has been there until to-day (Friday). Wednesday afternoon Mr. Hickson spent calling upon many shut-in's in and about South Evanston.

On Thursday and Friday, missions were held by him in St. Luke's, the experiences there being similar to those at St. Peter's. Mr. Hickson was very much impressed by the fairmindedness of the city press, in Boston particularly, toward his work. The attitude of the press here was much the same. So intelligent and so appreciative were the reports of Mr. Hickson's visits to our city and its largest suburb that we give at length extracts from the *Evanston News-Index* of November 6th, telling of the mission at St. Luke's:

"As one approached St. Luke's Church at half-past ten this morning he saw the curbs for a block to the east and to the south flanked with automobiles. They were the cars in which the sick and disabled had been brought to the church to receive the ministrations of James Moore Hickson, faith healer of the Church of England, who is said to have the power to heal through the spirit and through faith in God.

"As the church was entered, one saw it to be a third filled with persons who had come, some in simple and believing faith

and some only in curiosity, to watch while Mr. Hickson prayed with those who had come to seek his aid.

"Tense quiet and a spirit of prayerful expectation filled the atmosphere. In the chancel before the altar sat a hundred persons the sick and the afflicted. In the pews immediately below sat more for whom there was no room in the chancel above.

"They were of every age. Mothers sat among them, carrying in their arms the infants for whom they hoped faith would bring a cure. There were children, young women, the middle-aged, and the white-haired and feeble, who had nearly reached the end of life's decline.

"Among them was nearly every deformity and illness. A little boy on crutches, urged forward by an anxious mother, went to receive the healing power. A man who was blind, led by his wife, ascended to the chancel. Children were there who bore plaster casts on their diseased limbs older persons whose pallor betrayed wasting illness, and those who were deaf, all came to be healed through God, as Christ healed those who came to Him with faith.

"Before the communion rail knelt a long line of the afflicted. Along this line passed Mr. Hickson, stopping for a few moments at the side of each sufferer. As he turned from one to the next who was kneeling in prayer before the altar, he leaned down and spoke a few quiet words; then, placing his right hand on the head of the sufferer, he bowed his head and prayed.

"When he had passed thus from one to another down all the line, those who had received his administrations arose from their knees and left by the chancel doors. Another group of the afflicted then went forward to kneel at the communion rail, while the halt and the ill and the deaf and the blind in the pews below moved into the chancel to take the emptied seats, while those who watched in a tense silence, most of them women and of middle age, followed every movement of the healer, some in prayer, and some with tears in their eyes.

"For those who had come, expecting to see sight restored at once to the blind, hearing to the deaf, and sound bodies to the deformed, there was only disappointment. There were no miraculous cures. None, said the officials of the Church, was expected.

"Mr. Hickson, it is said, can do nothing more than give immediate courage and comfort and faith, and start the healing process by invoking the power of the spirit over mind and matter. Cure, it is said, then follows in time, sometimes quickly, more often slowly.

"Many are not helped. It is said that it is because they have no faith, for it is admitted that Mr. Hickson cannot cure without the faith of the one afflicted. His power is likened to that of Christ. Many crowded about Christ and touched the hem of His garment, hoping to be healed, but only the one woman who had faith was cured.

"One remarkable instance was told at St. Luke's Church this morning regarding a woman who had been healed by Mr. Hickson in his administrations at St. Peter's Church in Chicago.

"The woman had been both blind and deaf. One week ago she went to St. Peter's Church to be healed. To-day she walked into St. Luke's Church and could both see and hear. Her sight was sufficiently good to enable her to read the register, and she was able to hear all that was said to her."

BROTHERHOOD OF ST. ANDREW

At the local assembly of the Brotherhood at St. Timothy's Church, in the evening of October 28th, when over one hundred men were present from eighteen parishes and

missions and ten students from the Western Theological Seminary, twelve delegates to the Detroit Convention made most helpful three-minute talks in their impressions of the Convention. Following these, brief five-minute talks were given by three of the Chicago members of the National Council, Mr. James L. Houghteling, Jr., Mr. Edwin L. Clark, and Mr. Courtenay Barber. Mr. J. L. Stevens, the diocesan secretary, spoke on The Ideals of Churchmanship in the New Day, and the Rev. E. L. White recruited eight who volunteered to serve as information men for the Nation-wide Campaign.

Bishop Griswold was present, and several others of the city clergy.

POST-CONVENTION MEETING OF WOMAN'S AUXILIARY

The monthly meeting of the Chicago branch of the Woman's Auxiliary, was held on November 6th in Washington Hall, 190 North State street. The Church Club rooms have been outgrown by the unusually large attendances at these monthly gatherings, hence the change to more commodious quarters. The speakers were the delegates to the Detroit Convention, and to the House of Churchwomen, all of them most enthusiastic over the things done at the greatest Convention ever, and especially at the accomplishments of the Woman's Auxiliary.

D. O. K. LOCAL ASSEMBLY

The local assembly of the Daughters of the King met at St. John's parish, Irving Park (Rev. G. H. S. Somerville, D.D., rector) on Thursday, October 30th. Dr. Somerville was celebrant at the Holy Communion, assisted by the Rev. T. M. Baxter of St. Ann's. The rector gave an earnest address depicting the spiritual needs of today, and laying stress upon the Christian duties of the members of the D. O. K. At the luncheon, the Rev. F. E. Wilson explained the motive and methods of the Nation-wide Campaign, and indicated the specific ways in which the Daughters might help. Afterwards Mrs. Laura O'Sullivan, the acting president gave an excellent résumé of the Triennial Convention, and suggested many plans for the increase and betterment of the assembly work. Mrs. W. W. Wilson spoke on The House of Churchwomen, laying emphasis on its scope, and pleading for the Daughters' coöperation in the Nation-wide Campaign. Mr. J. L. Stevens secretary of the diocesan assembly of the Brotherhood of St. Andrew, made a most interesting comparison between the Brotherhood and the D. O. K., and spoke with feeling on The Challenge of the New Day. He asked for holiness, sacrifice, and service from all those who called themselves members of the Church.

THE CHURCH AT KENWOOD

St. Paul's parish, Kenwood, is well represented on behalf of the Nation-wide Campaign and is giving active support. The Rev. Frank E. Wilson, of the clerical staff, has taken charge of the diocesan campaign office. Miss Helen Hendricks, Mrs. R. H. Lawrence, and Miss Van Schaick are among the speakers from this parish. There are twenty-two members in the Campaign committee in this church, eleven women and girls and eleven men and boys, who represent every organization in the parish.

At the request of Bishop Anderson a mass meeting took place in St. Paul's on November 7th. The invited speakers were the Rev. George Craig Stewart, D.D., and Mr. George K. Gibson, chairman of the Chicago committee.

Woman's Auxiliary branches of south side parishes were entertained on November 5th by the Woman's Auxiliary of St. Paul's. Two hundred attended, coming from Christ

Church, the Church of the Redeemer, St. Edmund's, and other parishes. Mrs. Randall, president of the diocesan Auxiliary, was one of the speakers.

ALUMNAE OF ST. MARY'S, KNOXVILLE

At a luncheon recently given in Chicago by the associate alumnae of St. Mary's School, Knoxville, the guests of honor were the Rev. Dr. Leffingwell, rector emeritus, and the Rev. Dr. Carrington, installed rector at the last commencement. Eighty alumnae were present, representing several states. One "old girl" reported that she had entered St. Mary's in 1868, the year when it was founded! Dr. Carrington pleaded for endowment, for even \$100 000, as a beginning. There was a hearty endorsement of the new administration, and pledge of continued coöperation.

ST. MARY'S HOME

On Thursday, October 30th, the ladies of St. Frances' Guild held a bazaar at St. Mary's Home for Children, Chicago. It was an all day affair and many visitors came. The guild room was arranged for the sale of useful and fancy articles, and was most attractive. Over \$700 was raised for the Home.

H. B. GWYN.

BORNEO CHIEF IS BAPTIZED

AN INTERESTING story is told by the Bishop of Labuan and Sarawak, in the island of Borneo, of the baptism of a chief, a witch doctor, and a dozen other people last spring. At Debak, says a letter from the Bishop printed in the *Scottish Chronicle*, he spent last Whitsunday. "There the government chief had been brought to Christianity by reading the gospels, and after a three years' catechumenate was ready for baptism. His followers opposed him, save for a few families, so after trying in vain to persuade them to be of a better mind, he decided to leave his house (which means village in Dyak) with all those who were ready to receive the Faith and to form a Christian house. This he did, and on Whitsun Eve we baptized thirteen adults, one of whom was a former Manang or witch doctor, and immediately afterwards I confirmed them in the little chapel that the chief had built. We then held an instruction on the Eucharist and a preparation service from the Chaplet of Prayer, and next morning they made their first communion. It was a very appropriate season for the descent of the Holy Ghost.

"At 2 A. M. on the 12th we were up and off up the river, to catch the tide, and we had a fine three days in the upper reaches of the river. The many rapids (Wong) up which we had to haul our boat, and down which we had to shoot on our return journey were very exciting. We have three stations up the Krian, and at Ensawa, the first of them, we had a more interesting experience even than at Debak. There were again thirteen adult catechumens to be baptized, and, as the house and chapel were close to the river, and the river there was a clear stream, we decided to adopt the primitive method of baptism in the river. The three of us got into a boat, pushed out a little from the land, and the catechumens descended into the water up to their waists, and were thus baptized. We then formed up in procession, and singing Dyak hymns, went to the chapel, where the confirmation followed immediately. Thus, too, we did at another place, Nanga Poak. At the third place we have a small boys' school, which we examined, and the rich man of the district, who was one of those confirmed, gave a Dyak feast in honor of the

occasion. He is now going to build a chapel and is very anxious to have a small bell, his reason being that it will make the surrounding heathen so angry to hear it ringing!"

CENTENNIAL OF CHRIST CHURCH CATHEDRAL, ST. LOUIS

THE CENTENNIAL celebration for Christ Church Cathedral, St. Louis, Mo., has so thoroughly pervaded the local atmosphere that even the sport editors have been writing about it, as notice the following screed from the sport page of last Saturday's *Post-Dispatch*:

"Christ Church Cathedral celebrates
Its first one hundred years;
For bishops, priests, and delegates
We give three rousing cheers.
In honor of this great event
There'll be a celebration,
And each and every resident
Receives an invitation.
It starts to-day and lasts until
The ninth day of November.
It marks an epoch that you will
For many years remember.
And waiving politics or creed
You're one and all invited
So prithee do not fail to heed,
We know you'll be delighted."

The general interest was marked in the great attendance at the services on the morning of All Saints' Day. The church was well filled for the 8 and 11 o'clock services and there was an earlier service as well. Much to the regret of everyone Bishop Lloyd was unable to be present and so Bishop Tuttle gave a talk to his children at the 8 o'clock service which seemed made for that special hour. Bishop Brent was the special preacher at the later service. Both services were musical. Among the bishops present were the Bishop Coadjutor of Missouri, the Bishop of Tennessee, the Bishop of Arkansas, the Bishop of West Missouri, the Bishop of Kansas, and the Bishop of Minnesota.

On Sunday morning Bishop Gailor preached at the Cathedral. In the evening a mass meeting was held at the Odeon. This service was to take the place of the evening services in the various churches of the city. It was set for 8 and at 7:30 the doors of the great hall had to be closed and many were turned away. The speakers were Bishop Coadjutor Johnson, Bishop Brent, and Bishop Wise. A great singing of hymns, led by the combined choirs and sustained and interpreted by the organ and a part of the Symphony Orchestra of St. Louis, was a feature of this gathering. On Monday afternoon a meeting of the Woman's Auxiliary was addressed by Bishop Thomas of Wyoming and Bishop Kinsolving of Southern Brazil. In the evening Moolah Temple was used for a reception to Bishop Tuttle and the visiting bishops. On Tuesday evening a choir service was held in the Cathedral at which all available former members of the choir were present, and the singing was a rendering of old-time favorites, sometimes by old-time singers. A parish supper was given on Thursday night at which the spirit of hopefulness was most evident. Dean Davis outlined the future and announced that of the \$100,000 endowment for the Cathedral that the local congregation was expected to raise, over \$90,000 was already pledged. The note that will be emphasized in the services for November 9th will be community service. The Rt. Rev. C. D. Williams, D.D., will be the speaker, morning, afternoon, and evening. The afternoon address will be before the Central Trades and Labor at their regular session and the evening address will be at a mass meeting at Moolah Temple, in which

he will have as fellow speakers Governor Gardner and Mayor Kiel.

A CROSS FROM THE CATACOMBS

A PROCESSIONAL CROSS of unusual interest was recently dedicated at St. John's Church, East Mauch Chunk, Pa. (Archdeacon Durrell, rector), to the memory of the Rev. Marcus Alden Tolman. It is a copy of a cross found in the catacombs and is jeweled in the colors of the Church Year. On the front are the attributes of the four evangelists, at the bottom St. Matthew, at the ends of the arms St. Mark and St. Luke,



CROSS DEDICATED IN ST. JOHN'S CHURCH East Mauch Chunk, Pa.

and at the top St. John. In the center is the *Agnus Dei*. At the bottom of the reverse side is the grape vine bearing fruit and growing up and across the arms and to the top; on the arms are adoring angels and at the top the monogram I. N. R. I. At the foot of the cross is amethyst, the purple stone of penitence; on either side are the nature-green colored tourmalines representing the Epiphany and Trinity seasons, the one the heritage of the Gentiles, the other the season of the Christian life; above is the garnet, the fire red stone of the Holy Spirit and the blood red stone of martyrdom; and in the center the pure white rock crystal of the Incarnation, Resurrection, Redemption, Immortality, and Christian joy.

It is inscribed:

"To the Glory of God
and in Loving Memory of the
REV. MARCUS ALDEN TOLMAN, 1832-1917,
Godfather of this Parish and sometime Rector.
Presented by the Sunday School and
Congregation,
St. John's Church, East Mauch Chunk, Pa.
1919."

DR. BOYNTON'S OBSERVATIONS IN ASIA MINOR

THE REV. DR. CHARLES H. BOYNTON of the General Seminary, who a few months ago travelled from Cairo to Jerusalem, Damascus, Beyroot, northward through Asia Minor to Constantinople, the Black Sea, and the Caucasus, says he found everywhere keen interest in a mandatory, perhaps by the United States. All would welcome such mandatory, he thinks, and he found most travellers to favor it. He says, however that he objects to a mandatory over Armenia, certainly by the United States, unless Turkey, or at least the Georgian Republic, be also included, and he gives as reason the geographical and political conditions, which would make access to Armenia by

America almost impossible save through alien territory. If Turkey or Georgia be included, Dr. Boynton sees few if any objections and he is anxious that America assume all world obligations which Christian missionary spirit requires, provided the people enter into it, and place themselves in position to fulfil the duties and fulfil them well.

"The moral backing of the mandatory," observes Dr. Boynton, "is the thing needed, rather than large numbers of troops or large sums of money. There are native Armenian troops, but American officers would be needed to lead them. Throughout that region are vast numbers of refugees, forming a terrible burden upon a country hardly able to feed itself. There is a vast element of insubordinates—Tartars and Kurds, who, if they have any homes, seem never to stay in them. They wander about, ready for trouble and usually finding it, for they have had centuries of experience both at finding and making trouble, and in the present condition of unrest they form a problem which only a strong nation, equipped with force when needed, can meet."

Dr. Boynton traveled in a box car. in which he lived with three other men.

Around Lake Van, in Eastern Armenia and near to the Persian border, is a region still in the grip of hostile Turks, in which some 800,000 people lived before the war. How many live now nobody knows, for no relief has been allowed to them. Recently, it seems, two young men ventured into the district, but only to learn conditions. What must be the suffering there can be guessed from pictures Dr. Boynton gives.

At Alexandropol, in the Armenian Republic, the railway station and its wide platforms were filled with sick, sore-ridden, emaciated, dying men and women, boys and girls, so numerous that threading one's way among them was difficult. Once a day something in the way of food was given them. There were no medicines, no clothes, simply human beings dying as beasts might not wish to do. Women had gone into fields and gathered grass. Hungry children, their very appearance making the heart sick, were eating it. For scores, even thousands, there was not even the shelter of the station.

At Erivan another railway station was filled and surrounded by more unfortunates like those at Alexandropol. Trains were leaving the stations in both directions. Men and women, even half dying children, eager to do something, to go somewhere, to find relief in food and shelter somehow, swarmed aboard the trains. They did not ask seats for seats there were none. They clung to couplings between the cars, even hung upon the frames of the car wheels.

The train started slowly, and guards with fierce rawhide whips lashed them off, not once but many times, for the desperate humans had everything to gain, and such life as they had was little to lose.

At Tifis Dr. Boynton found 46 000 refugees, 15 000 non-Armenians being fed at a single food centre. Some grain was brought from Persia and from Russia. American relief is doing all it can and thousands of lives are being saved. At Constantinople provision is made to keep the refugees away from the gaping and annoying crowds.

Most of the churches of Armenia have been destroyed. If parts of France have been devastated, all of Armenia has been likewise burned and pillaged. However, Dr. Boynton says he found some measure of hope left in the churches, and pastors in some cases have returned and are trying to get their members together again.

"American missionary enterprise, in which British missionary enterprise joined, long ago founded common schools and col-

leges in the Near East," reminds Dr. Boynton, "and while the schools were by no means a system such as we know by the term, they and the colleges produced an educated class in Armenia, which is now serving well, furnishing teachers, ministers, and social service leaders."

In Jerusalem Dr. Boynton says he found the Jews ambitious to establish the Republic of Judah, or whatever name it may be called, but he found opposition to it among the Arabs, an opposition so strong that a mandatory will be essential to prevent trouble, even wholesale murders.

"The hope of religion in the Near East is in material relief to starving and freezing people—a Christianity that expresses itself in acts and not in words merely, and does so at once and adequately. Churches in so far as there are any are doing their part in the splendid relief which I saw American agencies extending, but it is impossible for churches or anybody else to give when they have nothing to give. Armenians by the thousands are still wanderers because driven from country and from homes."

DEATH OF REV. W. R. POWELL

WIDELY KNOWN and beloved in the diocese of Oregon and beyond it, the Rev. William Ridgely Powell passed away at his home in Portland on October 9th. While his illness had been generally known, his death brought a shock to many hearts.

Few earthly lives are spent in deeper and more fruitful devotion to the sovereign will of Christ. Among the clergy he was affectionately known as the dean of the Portland clericus. His long service of nearly a generation in the diocese make him an outstanding figure among those prominent in diocesan history.

The funeral was held at Trinity Church Portland, on October 11th, being conducted by Dr. A. A. Morrison. Brother clergy served as pall-bearers. Interment was in Riverview cemetery.

The Rev. William Ridgely Powell was born March 10, 1838, at Trostburg, Maryland. His father was Major John Powell of the English army. His mother's maiden name was Sarah Watts, of Baltimore, Md. He was graduated from Kenyon College, Gambier, Ohio, in 1863, and from Bexley Hall in 1865.

He was ordained to the diaconate and priesthood by Bishop McIlvaine of Ohio, shortly afterward. His first missions were in Monroeville and Milan, Ohio, where he remained for two years. His next parish was in Caledonia, Minn., whence after two years he went to Shakopee. Here he met Sarah Ann Kniffen, whom he married in 1872. He remained there until 1875, when he went to St. Paul. Here he remained until 1879 doing parish work, as well as establishing a Church school for girls.

In 1883 Bishop Morris induced him to start Ascension School, a Church school for girls, at Cove, Oregon. Later he also started an academy for boys, called Leighton Academy. For some seven years he was principal of both of these schools, and did missionary work in Cove, Union, and La Grande as well.

In 1890 he came to Portland as assistant rector of Trinity Church under the Rev. Dr. Cole, who resigned in 1896. From 1896 to 1897 he took charge of Trinity Church also in 1898. Then he became city missionary and established a number of missions in Portland and vicinity.

On account of his wife's failing health he moved to St. Helena, California, for two years. After her death he returned to Portland and took charge of St. John's, Sellwood, from November, 1902, to Advent,

1907. He was also chaplain of the Good Samaritan Hospital, where he served for twelve years. On August 7, 1912 he married Miss Ethel Richmond, the daughter of the Rev. Wm. Richmond of Sioux City, Iowa.

He retired in June 1913 from parish work, only taking occasional services. In 1917, in his 80th year, he wrote the book *Beyond*, a study of the Doctrine of the Intermediate State. This book he revised the following year. There are three editions of this book. He had eleven children by his first wife, eight of whom are living.

DEMobilIZATION OF A SERVICE FLAG

AT AN INTERESTING SERVICE in St. Andrew's Mission, Cincinnati, Ohio (Rev. E. H. Oxley, missionary), the service flag of



LAWRENCE GILLESPIE
Winner of the *Croix de Guerre*

the congregation was recently demobilized. Mrs. Anna Woods, of the War Camp Community Service, who served at Camp Taylor and other points, and Dr. Sarah Brown of Washington, D. C., engaged in the national health crusade, were of those who spoke at this service.

This church, which is a rallying point for the negro population of the city, had eighteen members in the army, including four lieutenants, three sergeants, and a Y. M. C. A. secretary. One of the sergeants, Lawrence Gillespie, a communicant of St. Andrew's, was in the radio service, was wounded, and received the *croix de guerre* for his exceptional services. Before the war he was one of the boys who built their own radio outfit; and he taught wireless telegraphy to the members of the local home guard. He is now in an automobile factory in Detroit.

MR. HICKSON IN MILWAUKEE— HIS ITINERARY

MR. JAMES MOORE HICKSON has for four days now ending conducted a mission of healing in St. Mark's Church, Milwaukee (Rev. E. R. Williams, rector). The visit was most successful in all ways expected, Mr. Hickson having inspired many people to a new vision of the significance of life, and its possibilities.

On leaving Milwaukee, Mr. Hickson goes to Buffalo N. Y., at the invitation of Bishop Brent. There he will conduct a mission in St. Paul's parish (Rev. C. A. Jessup, D.D., rector). Later he will visit Rochester, Saranac Lake, and Albany, New York, and at the end of November will be in New York City, where he may be addressed care of

Trinity Chapel, West Twenty-fifth street, near Broadway. Still later, he will be in Pennsylvania, probably Philadelphia and Pittsburgh. He will again return to New York at Christmas, passing those days with Dr. Manning. For perhaps ten days early in January he will visit places in New England. Then he will go south to Atlanta; then to the Gulf States through Texas; then Southern California; then up the west coast, visiting the cities as far as Portland, Oregon. Returning, he comes by way of Minneapolis, and will sail for England next July.

BEQUESTS

THE ESTATE of the late Rev. Dr. William H. Vibbert of New York has been appraised at \$326,617. The principal assets consist of stocks and bonds worth \$307,965. Dr. Vibbert died August 27, 1918. Among his beneficiaries are: Berkeley Divinity School, Middletown, Conn., \$1,162; Trinity College and Trinity Chapel, \$1,000 each. His son and daughter receive life incomes from two large trust funds.

THE ESTATE of Margaret E. Zimmerman, who died March 16, 1918, has been appraised at a gross value of \$1,879,858, with a net value of \$1,721,642, by the transfer tax appraiser in the deputy state controller's office in New York. With the exception of \$126,136 all the estate is left to Church organizations and philanthropic associations. Mrs. Zimmerman was the daughter of William P. Furness, famous shipbuilder, from whom she inherited a large estate. She also had an interest in the estate of her sister, Clemantina Furness. Her benefactions ranged from \$1,000 to \$570,992 which went to St. Michael's Church as residuary legatee. Other bequests were: Diocesan missionary and Church extension organizations, \$223,904; New York Nursery and Child's Hospital, \$200,000; Cathedral of St. John the Divine, \$140,000; Sheltering Arms Society, \$100,000. Several institutions received \$50,000 each.

MEMORIALS AND GIFTS

AT GRACE CHURCH, Vineyard Haven, Mass. (Rev. J. H. Cabot, Ph.D., rector), the following gifts were blessed at the Holy Eucharist on the Sunday after All Saints': A brass processional cross, given by Chas. A. Clough, Jr., as a thank-offering; and a pair of oak candelabra, six feet high, designed by Robert T. Walker Esq., of Boston and executed by Mr. Kirshmayer of Cambridge. The candelabra were given by children connected with the church.

ON ALL SAINTS' DAY in Greenville, South Carolina (Rev. Frank A. Juhan, rector), was consecrated a splendid and massive altar given by the congregation as a fitting memorial to Mr. Henry Chandley Mackley, senior warden of the parish for many years. The Rev. Roth Lee Lewis, curate, assisted the rector in the service. The flowers used on the altar at the consecration were from "Violet Hill", the former home of Mr. Mackley.

ON THE Sunday after All Saints' Day, November 2nd, a handsome new processional crucifix was blessed at All Saints' Cathedral, Milwaukee, by Bishop Webb just before the solemn procession. This crucifix was given to the Cathedral by the members of the servers' guilds in memory of Clarence Eugene Day, a faithful communicant of the Cathedral who had been a member of the servers' guild for fourteen years, and was

killed in action in France on All Saints' Day, 1918. The inscription reads:

"In Loving Memory
"CLARENCE EUGENE DAY, U. S. M. C.
"who, for fourteen years, served at the Altar
of this Cathedral.
"Killed in action in France, November 1, 1918.
"From his Brother Servers."

ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bp.
EDWIN WARREN SAPHORE, Suff. Bp.
EDWARD THOMAS DEMBY, Suff. Bp.
Nation-wide Campaign—Marianna, with Two
Rectories, Needs a New Church—Junior
Auxiliary

THE REV. H. A. STOWELL, rector of Trinity parish, Pine Bluff, diocesan chairman of the Nation-wide Campaign, issued a call for a conference of clergy and laity at Christ Church parish house on the afternoon of November 6th, in behalf of the Campaign.

THE CAMPAIGN COMMITTEE in St. John's parish, Fort Smith (Rev. Malcolm W. Lockhart, rector), has been fully organized and is at work. A vestryman speaks at every Sunday morning service, and the parish is already feeling the impetus of these short, practical, spiritual talks. The committee sees as one of the results of its efforts a complete card-index of every family in the parish, which will be tabulated and put in permanent form. The Junior Auxiliary, also catching the spirit of the campaign, has been organized with a large membership, and will undertake placing a Church paper in every family as its part of the work. The vestry is financing an advertising campaign with slides in the larger moving picture houses, double column advertisements in the local paper, and a weekly news letter from the rector to every member.

THE CAMPAIGN has been organized at Forrest City (Rev. Jerry Wallace, rector) with the appointment of the senior warden as chairman of the parochial committee. The whole vestry has consented to serve on the committee. The rector has inaugurated a mid-week prayer service which he trusts will become permanent.

SERVICES at Marianna (Rev. C. C. Burke, rector) are being held in one of the two rectories which the parish owns while plans and arrangements are being perfected for erection of a new church.

MISS ALBERTA WEAVER of Batesville, directress of the Junior Auxiliary in the diocese, is planning to have a report and a representative from each Church school at the council in Pine Bluff next May. This is only one of several indications that the next diocesan council will break records.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop.
Archdeaconry of Scranton—Rectors Exchange
in Interest of Nation-wide Campaign

THE ARCHDEACONRY of Scranton met at St. Peter's Church, Plymouth (Rev. J. H. Griffith, vicar), on October 30th and 31st. On Thursday evening the Rev. R. P. Kreitler made an address on The General Convention and the Nation-wide Campaign. The Rev. S. Ezra Neikirk followed on Publicity and the Nation-wide Campaign. Bishop Talbot made the closing address. The Ven. John Talbot Ward, Archdeacon of Scranton, presented his report Friday morning, calling especially attention to the inadequacy of salaries. His figures will be printed for use during the Campaign. The Rev. F. W. Sterrett gave a detailed report of proceedings at the General Convention. The Very Rev. J. I. B. Larned, chairman of the Nation-wide Campaign committee, outlined the work in the diocese.

IN THE interest of the Nation-wide Campaign there was a general exchange of rectors throughout the diocese on Sunday, November 9th.

CENTRAL NEW YORK

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

Rented Pews Abolished—The Campaign—Effective Men's Club—Coavocation—Mrs. Fiske a Successful Candidate

IN THE recent elections Mrs. Fiske, wife of the Bishop Coadjutor, was elected one of the school commissioners of Syracuse, being one of only two candidates elected on the democratic ticket. Mrs. Fiske was elected by a plurality of over 11,000, while the local ticket was defeated by over 6,000. She and one other woman candidate were chosen as the result of a movement for more schools and better salaries for teachers backed by the local woman's organization.

TRINITY CHURCH, Elmira (Rev. Henry E. Hubbard, rector), by unanimous vote of the vestry has given up rented pews. In this parish a recent campaign resulted in a remarkable attendance of men at the evening service.

THE FIRST complete report by team workers directing the fourth district canvass of the Nation-wide Campaign will be given at a dinner in the Sunday school department of St. Paul's Church, Syracuse, on Friday evening, November 14th, when captains of the ten teams will report to the district chairman.

THE MEN'S CLUB of St. Peter's Church, Auburn (Rev. Norton T. Houser, rector), is developing more and more into an effective agency. Among the duties it performs with efficiency is the provision of ushers for each of the three Sunday services. A feature of the regular meetings is a "sing" of ten minutes.

THE CONVOCATION of the fourth district met in St. John's Church, Marcellus, on October 29th, in conjunction with the Woman's Auxiliary. At the public service the Rev. Dr. H. G. Coddington, a deputy to the General Convention, spoke of the important things accomplished. At the women's meeting in the afternoon Bishop Fiske spoke of the Nation-wide Campaign and Mrs. Lyons related some impressions of the Convention at Detroit. Archdeacon Hegeman gave an illuminating verbal "survey" of the missions of the diocese at the business meeting.

THE REV. C. H. L. FORD, chaplain of St. John's School, Manlius, has issued a letter *ad clerum* to bring the clergy into closer touch with the school and its work. Attention is directed to the high military standing attained by the school, which has for the sixteenth consecutive year been designated as "honor school" by the War Department. The chaplain celebrates the Holy Communion every Sunday morning and morning prayer is said at a later hour with an address. Informal evening services with addresses pertinent to the development of true manliness occur every Sunday. A daily morning and evening service is also held. The growth of the school has made necessary a new dormitory.

AT A MEETING held to reorganize the rector's aid society of Calvary Church, Syracuse, the rector presented on behalf of the people a handsome bill-fold, suitably inscribed, and containing \$100, to Mr. Paul F. Halbig, warden, whose never-tiring zeal and willing sacrifice has done much to carry the parish through the crisis created

by the sudden death of a late beloved rector and until the coming of his successor.

CONNECTICUT

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

Reconstructed Organ—New Parish House at Danbury—Nation-wide Campaign—Woman's Auxiliary—Church Club

CHRIST CHURCH, New Haven (Rev. W. O. Baker, rector), has been given a new console for the reconstructed organ. It will bear a plate indicating that it is a thank offering to Almighty God from Mr. and Mrs. Thomas Hooker, two devoted communicants.

IT IS THE intention of the committee in charge to erect the new parish house for St. James' Church, Danbury (Rev. A. C. Coburn, rector), early next spring.

ON DECEMBER 4th there will be held in St. James' parish, Danbury, in the interest of the Nation-wide Campaign, a mass meeting of the women of the parishes in Ridgefield, Bethel, Redding, Newton, Brookfield, Washington, Rosebury, New Milford, and Danbury. The speakers are to be Miss Grace Lindley of the Church Missions House and Mrs. E. C. Acheson.

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held in Christ Church, Hartford, on November 6th. The day began with a celebration of the Holy Communion. Mrs. Acheson, the president, gave a stirring address on the "Church League of Service". At the missionary service in the afternoon Bishop Capers, Bishop Roots, and Bishop Huntington gave addresses.

ST. JAMES' CHURCH, Fair Haven (Rev. John C. France, rector), has finally secured the desired property, adjoining the church site, formerly used as a volunteer fire station.

THE CHURCH CLUB of the diocese held its first meeting of the season at the Hartford club, Hartford, on the evening of November 4th. Fifty members and guests attended and the programme consisted of brief reports from the General Convention by the Bishops and deputies. The Bishops spoke in a general way of various matters. Mr. H. H. Heminway spoke of the general arrangements and the Pension Fund; Mr. Burton Mansfield on the National Council; the Rev. John N. Lewis, Jr., on the Nation-wide Campaign; the Rev. C. O. Scovill on Revision of the Prayer Book; and Mr. Charles A. Pease on the concordat.

KANSAS

JAMES WISE, D.D., Bishop

A Picture Service

FOUR HUNDRED persons attended the picture service of St. Andrew's Church, Emporia (Rev. Carl W. Nau, rector), in a local theatre the first Sunday in November. A half hour picture lecture on The Battle Line of the Church traced the Church through the centuries. A Red Cross film showed the development of the Red Cross spirit from the days of the early Egyptians to the present. A travelogue of the Catalina Islands was shown. This service was so well received that it will be repeated monthly.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

Dedication of Memorial Chapel—Religious Education—Orphanages

ON A RECENT Sunday, the rector of St. Paul's Church, Louisville, the Rev. David C. Wright, dedicated the new chapel within

the church, furnished by the congregation in memory of Joseph L. Hayes one of its young men who made the supreme sacrifice, and as a thank-offering for safe return of the other sixty-five men on the parish honor roll. The altar, in memory of Joseph L. Hayes, is surmounted by the portable camp altar used by the rector during his term of service at Camp Zachary Taylor as civilian chaplain. Each of the chapel chairs contains a brass plate bearing the name of one of the men in the service; the dossal is made from the service flag itself, while in the chancel stand the flags carried in the choir processional during the war. The chapel has already proved of great use for services where not more than forty attend. The outlook for St. Paul's parish is particularly bright. The Rev. Richard Clinton Gresham, a candidate for orders from this parish ordained to the diaconate last June, is now serving as assistant. Mr. Gresham was a student at Sewanee when America entered the war: was graduated from one of the first officers' training schools as lieutenant, and served throughout the war, reaching the rank of major with a position on the personal staff of General Wood. Being therefore a trained and experienced worker with boys and young men, he will devote all of his time to the Church school, Boy Scouts, and other similar work. The women of the church have formed an organization of neighborhood groups, each circle doing some work in the church and some for institutions in the city; each circle working to secure \$100 for use to be decided on later. The week-day sessions of the Church school have been resumed with great enthusiasm by an enlarged attendance. Here, by manual work, is attempted to translate into practice what is taught in theory on Sunday. By the generosity of two laymen, copies of a Church paper are being sent for four months to every family in the congregation, in order that they may be informed as to the momentous Church issues of the day. Probably the most encouraging feature in the life and growth of the parish is the firm resolve to meet its apportionment for General Missions in full. Up to October 1st, a trifle more than half had been paid, and the vestry has set aside the last Sunday in the year for special offerings.

THE DIOCESAN Board of Religious Education has organized a series of teacher training classes under competent leaders in eight courses of the *Christian Nurture Series*. Classes meet monthly at the time and place most convenient, and many from the Louisville parishes are taking advantage of this opportunity, since the lack of trained teachers seems to be the principal obstacle in the way of establishing the *Christian Nurture Series* in all of the local Church schools.

THE CHURCH SCHOOL of Religious Instruction also opened for its fifth year in the Cathedral House on October 29th under the auspices of the diocesan board. The courses this year are planned for only eight weeks, to be completed by Christmas, though in former years they have extended over from ten to twenty weeks. The Rev. Canon Hardy is principal of the school and the faculty consists of the Rev. Harry L. Musson, the Very Rev. Richard L. McCready, and the Rev. James M. Maxon, who will teach, respectively, The Office and Work of the Holy Spirit in the Church, The Holy Communion, and How to Teach the Life of Christ. Miss L. L. Robinson will have a class on The Messianic Hope of the Old Testament, but this class, while in connection with the school and a part of it, will meet on Monday mornings to accommo-

date women who find it inconvenient to attend in the evening. Owing to the distressing accident in which Miss Robinson was painfully injured by a motor car, this class will not begin until the first Monday in January.

RELIGIOUS EDUCATION in the western end of the diocese was aided by a Church school conference in St. Paul's Church, Henderson, under the able instruction of the Rev. W. A. Jonnard, field secretary of the diocese of Tennessee and Miss Mabel Lee Cooper, a member of the provincial board. The conference lasted for five days and was attended not only by members of that parish but by the graded and high school teachers, the superintendent of schools, and the different principals, Miss Cooper holding two extra sessions for the public school teachers. A special feature was a mystery play. Great impetus was given by the Bishop's address at the beginning, stressing the importance of religious education, which should begin in the home.

A RECEPTION and "housewarming" was held at the Girls' Orphanage, Louisville, on October 25th, when the doors were thrown open to the friends and the Church people of the city and a short programme was rendered by the children. This institution has been in existence since 1835 and has never called upon the Church for help since its very early life. The old house needed so many repairs that the board deemed it best to accept a good offer to sell, and with the proceeds purchased the house next door which has been thoroughly renovated and equipped.

AND ON the Feast of St. Simon and St. Jude the Orphanage of the Good Shepherd (for boys) celebrated its fiftieth anniversary, beginning with a special Eucharist in the parish Church of the Advent, of which the chaplain, the Rev. Harry S. Musson, is rector. In the afternoon there was a tea

at the orphanage, where extensive repairs, additions, and improvements are being made. A feature of the celebration was the welcome presence of Sister Susan, now long past four score years, who served so long and faithfully as matron of the orphanage. Some of her old "boys", now gray haired and middle aged, had come from different states to be present at this jubilee celebration.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Convocation Meets at Pomona—Conference on Methods

THE CONVOCATION of Los Angeles, including the counties of Los Angeles and Orange, held one of its best meetings at St. Paul's Church, Pomona, on October 29th. Over one hundred and fifty clerical and lay delegates attended, despite Pomona's situation at the outside edge of the convocation. By invitation many visitors came from the neighboring convocation of San Bernardino. The Holy Eucharist was celebrated by the rector, the Rev. Stephen C. Clark, Jr., assisted by Rural Dean A. G. H. Bode, of Long Beach. The programme opened with an address by the Rev. Charles T. Murphy, Jr., on The Church School Programme for the Nation-wide Campaign. The Rev. Harwood Huntington, Ph.D., chairman of the diocesan campaign committee, just returned from New York and Detroit, gave an inspirational talk on the possibilities of the campaign. After lunch in the parish house there were addresses by Mrs. W. A. Holt on The Diocesan Home for the Aged, and the Rev. J. D. H. Browne, editor of the diocesan paper, on Church Publicity.

THE BOARD of Christian Education of the diocese has planned in connection with the Nation-wide Campaign a special conference on Church School Methods, to be held at St. Paul's Church, San Diego, on November

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4th and 5th. This is the first diocesan conference for some years in what is the most southwesterly city parish in the country.

MARQUETTE

ROBERT LER. HARRIS, D.D., Bishop

Enters Order of the Incarnation

A MEMBER of St. Paul's Cathedral, Marquette, Miss Flora Elsie Hill, who has also since its founding been a member of the faculty of the Northern State Normal School in that city, has gone to California to become an active member of the Order of the Incarnation at Grossmont. Miss Hill has been conspicuous as a member of St. Paul's parish because of her untiring devotion and activity. She is the last member of the original faculty of the normal school to resign her place, although the college authorities even now refuse to accept her resignation, preferring to grant her a year's leave. At the end of the year Miss Hill expects to take the vows of life membership in the Order of the Incarnation.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

At Linden Hills—Reproducing the General Convention's Opening Service—Nation-wide Campaign

AT A RECENT meeting of the vestry of St. John's Church, Linden Hills (Rev. Elmer N. Schmuck, rector), a plan was devised for interesting the young people of the community. Each Sunday afternoon there is to be a Bible class followed by a social time in keeping with the day. The old church building replaced a few years ago is being fitted up to be headquarters of the Boy Scouts in that part of Minneapolis. Six troops will be housed. An interesting feature of St. John's parish organization is the fact that they now have a business manager and a parish secretary. The vestry have personally subscribed sufficient funds to place THE LIVING CHURCH, the *Spirit of Missions*, and the *Witness* in the branch library near by.

THE RECTOR of All Saints' Church, Minneapolis, the Rev. Hanford L. Russell, is planning to reproduce in his own church the opening service of the General Convention. It is Mr. Russell's intention to give his people a digest of the sermon preached by Bishop Brent. All Saints' has also instituted an "open forum", held each Sunday evening at 7:45. The principal speaker last Sunday evening was Dr. Derby, son-in-law of the late Col. Roosevelt.

THE NEW editor of the diocesan paper, the *Church Record*, is the Rev. E. H. Eckel, Jr., rector of St. Paul's Church, St. Paul.

THE NATION-WIDE CAMPAIGN is gaining momentum in Minnesota. With the return of the delegates from General Convention a new impetus has been given. In several of the city parishes weekly committee meetings are being held. The literature from New York is sent to parishes and missions the same day it is received. This work is done under the direction of the Rev. Richard S. Read.

SEVERAL WEEKS AGO reference was made in this column to growth in the Sunday school work of the diocese. A number of the Twin City schools are increasing in numbers every week and the average attendance is remarkable. In several of the schools a system of marking that gives each child credit for lessons, attendance, conduct, and church attendance has helped greatly.

ST. MARK'S CHURCH, Minneapolis (Rev. James E. Freeman, D.D., rector), has had congregations every Sunday afternoon for some weeks past that have taxed that large building to its capacity. The services have been musical with an address by the rector or assistant.

ST. MATTHEW'S CHURCH (Rev. John W. Bagot, rector) has just completed improvements to its church building at an estimated cost of \$1,500. And the interior of St. Mark's parish house is being redecorated throughout.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Nation-wide Campaign—Woman's Auxiliary—Columbia Convocation

PERHAPS THE largest and most representative gathering of clergy and laity ever known in this diocese attended the diocesan missionary convention in Trinity Church,

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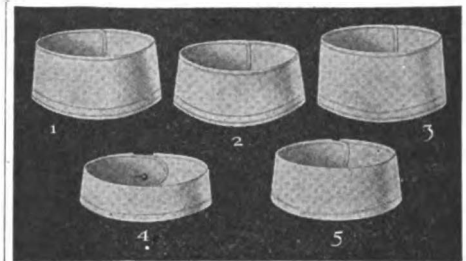
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Columbia, on November 6th at the call of the Bishop and the diocesan committee of the Nation-wide Campaign. The convention was opened with a celebration of the Holy Communion by Bishop Guerry, assisted by the Deans of the three convocations. Following the service, the Bishop made a brief address of welcome and sounded the keynote of the convention and of the Campaign. The Hon. Richard I. Manning, chairman of the diocesan committee followed with a stirring address. The Rev. R. W. Patton, D.D., spoke on the broad outlines of the movement. The Rev. H. W. Starr, Ph.D., gave detailed instructions to the teams which are to visit each parish and mission during November, and conducted a spirited "question and answer conference" on how the campaign will practically function within each parish and mission. The constructive character of the questions asked, and the entire absence of criticism or antagonism, indicated the intense spirit of interest and responsiveness.

The afternoon session was devoted to presentation of the missionary work.

The evening service began with a short service conducted by the Bishop, following which the Rev. W. H. Milton, D.D. gave a brief summary of the general progress of the nation-wide movement and presented a ringing challenge for service and consecration. Miss Olivia Conner, executive secretary of the Juvenile Welfare Commission of Charleston, made a moving appeal for increased interest in various fields of Christian social service, and stressed the great value of a Children's Detention Home, which, it is hoped, may shortly be established in Charleston through the united support of all the local parishes. Mrs. W. P. Cornell executive secretary of the diocesan committee, spoke briefly on the challenge of the Campaign for the giving not merely of money but of life. The session was closed by Dr. Patton who conducted a half hour's conference based upon the Survey books and the Campaign charts.

Plans are practically completed for sending conference leaders into every parish and mission, and there seems no longer any doubt that the preparatory part will be completed in time for the simultaneous every-member canvass on December 7th.

THE ANNUAL MEETING of the Woman's Auxiliary of the Charleston Convocation was held on October 28th and 29th in St. Michael's parish house, Charleston, following Holy Communion in the church. The Rev. John Kershaw, D.D., rector of St. Michael's, made the opening address, in which he declared: "We are face to face with tremendous realities. The call is ringing to carry on, and carry out the one mission of the Church, to win the world to its rightful King."

Miss Virginia Porcher, president of St. Michael's branch, stressed the educational value of the Nation-wide Campaign.

Following the reports of officers and treasurers, all of which indicated unusual interest and progress, an inspiring account of the triennial United Offering Service of the Auxiliary at Detroit was given by Mrs. W. P. Cornell, president of the Diocesan Branch of South Carolina.

At four o'clock, the Rev. Homer W. Starr, Ph.D., delivered an inspirational and instructional address on the Nation-wide Campaign. Dr. Starr emphasized the spiritual side of the Campaign with its challenge to increased service and sacrifice; and also, in the form of a conference, gave practical suggestions concerning the methods of the campaign, with special reference to the work of the parochial committees and group visitors.

At the evening service in St. Michael's

Church, Dr. Starr was again the principal speaker, by special request. Bishop Guerry, who had just returned from the General Convention, closed the service with an address on the monetary side of the campaign.

On the following day, Mrs. D. D. Taber, of Columbia, presented and explained the programme for the Church schools in the Nation-wide Campaign. Dr. M. P. Logan, rector of St. Paul's Church, Charleston, and a deputy to the General Convention, gave a most informing account of the principal features of the Convention, especially in regard to its final action for the reorganization of the Nation-wide Campaign.

"GO AND DO the larger work to which you are called. We will look after the parish as best we can while you are away," was the answer given by the vestry to the rector of the Church of the Holy Communion, Charleston, S. C., when he asked how far they were willing for him to go in answering the many, and apparently increasing, demands upon his time in connection with the holding of conferences within and without the diocese for the Nation-wide Campaign. Dr. Starr has been unable to accept all the invitations which have come to him from places near and far; but he has accepted so many of them that he has been

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out of his own pulpit for four Sundays and has made so many week-day visitations that his own parish work has been necessarily neglected. The increased activity of his parochial committee and group visitors, however, has largely compensated.

THE ANNUAL meeting of the Columbia Convocation was held in St. John's Church, Shandon (Columbia), on November 4th and 5th. Following the opening service the Rev. G. Croft Williams, secretary of the state board of charities and corrections, delivered an address and afterward conducted a constructive conference. The outstanding features of the second day were an address by the Rev. Wm. H. Mills, Ph.D., a Presbyterian minister, on The Church and its Churches in the Rural Districts, and an address and conference on Training the Youth of the Church for Life and Service, by the Rev. H. W. Starr, Ph.D. Afternoon and evening joint sessions were held with the convocational branch of the Woman's Auxiliary. Practically all members of convocation and Auxiliary attended the diocesan missionary convention on November 6th.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEODORE IRVING REESE, D.D., Bp. Coadj.
The Modern Church School—Cincinnati Church Club—Statistics of a Parish House—The Urge—Middletown Church Reopened

THE CHURCH SCHOOL IDEA and the Christian Nurture Series seem to be meeting with great success in Cincinnati. A small mission Church school of 30 pupils like that at St. James', Westwood, or a large city school like that of the Church of the Advent, Walnut Hills, with about ten times as many, seem to be equally well organized. Though some teachers dread the increased preparation necessary yet the pupils like it and the result is a remarkable enthusiasm for doing as well as learning the lesson. Miss Mary L. Cook, the diocesan Church school secretary, has had remarkable success in reorganizing a large number of the schools upon a modern basis.

THE CHURCH CLUB of Cincinnati recently gave a dinner at which the Rev. Frank H. Nelson, one of the deputies to General Convention, gave an interesting description of that great gathering. The club made a contribution to the work of the City Mission a short time ago by giving Archdeacon Reade \$60 toward the practical rebuilding of his Ford car, which in four years had travelled over 50,000 miles in missionary work.

APPEALING for the support of the work at Christ Church parish house a committee headed by Mr. Howard N. Bacon, the superintendent, asked for \$6,700, and presented several interesting statistical items. It was shown that 2,500 people belong to parish house organizations, and 2,000 use the house each week, directed by 150 volunteer workers in thirty regular meetings. It takes 300 tons of coal to keep the parish house warm for one winter and \$1,000 for electric light, while 7,000 cakes of soap are used in the year and 800 baths taken in a week.

A TYPEWRITTEN SHEET called *The Urge* has appeared in the interest of the National Campaign in the diocese. It begins as a weekly, "and unless strangled will continue to come to you each week, unprepossessing in appearance, perhaps, but with a sincere desire to gather together the gist of the gossip, rumor, and fact in connection with the progress of the Campaign in the diocese. In order to escape destructive criticism, *The Urge* has decided to adopt the tactics of the *Libre Belgique* and conceal the identity of its staff and place of publication."

THE CHURCH OF THE ASCENSION, Middletown (Rev. Ewald Haun, rector), has been reopened after being painted and decorated. The ornaments of the altar have been enriched by vases and candlesticks and a book-rest of solid brass and a brass processional cross have also been provided. The new ornaments were dedicated at a choral celebration at which the rector preached from Psalm 96: 9.

THE WOMAN'S AUXILIARY of the Cincinnati convocation met at the Church of the Nativity, Price Hill (Rev. Jas. H. Fielding, rector), with about one hundred present from nearly every parish and mission. Mrs. W. H. Standing from Soo Chow, China, told of training Chinese women for Christian service.

THE NATION-WIDE CAMPAIGN is steadily progressing. A meeting of the parish committee and workers of Calvary parish, Clifton (Rev. Frederick L. Flinchbaugh, rector), was addressed by Miss Nannie H. Winston of the national committee and also by Mr. Flinchbaugh and Archdeacon Reade.

THE *Bethany Home Chronicle*, a typewritten and mimeographed periodical, recently commenced its tenth volume and humorously calls to account a noted Eastern journal which claimed the credit of inventing the typewritten form of publication. The *Chronicle* is full of the doings and sayings of the young folk under care of the Sisterhood of the Transfiguration, and is as bright as the faces of its youthful contributors.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop
St. Luke's Church, Buffalo, Clear of Debt—At St. Andrew's Church, Buffalo—Laymen's Missionary League—Mr. Hickson in Buffalo

IN ANTICIPATION of St. Luke's Day the parishioners of St. Luke's Church, Buffalo (Rev. John L. Short, rector), assembled on Thursday evening, October 18th, to burn the mortgage on their church. The indebted-

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edness of \$4,175, the last of a slightly larger amount that has been their burden for some thirty-five years, was wiped out at this time and the papers were burned by the youngest member of one of the oldest families in the parish. The Rev. Walter North, Ph.D., rector emeritus, gave a historical sketch going back through his forty odd years as rector. Mrs. Standbridge told what the Woman's Auxiliary and parish guild had done, and others told of the work of the choir and of many affairs for raising money. A picturesque feature was the dress of some of the oldest communicants, who came in their wedding costumes of thirty and even forty years ago.

At St. Andrew's Church, Buffalo (Rev. Harrison F. Rockwell, priest in charge), a parish visitor has been added to the staff; a senior chapter of the Brotherhood of St. Andrew has been organized; the lapsed ward of the C. B. S. has been revived; a new Bible and Prayer Book have been given for chancel use; a large new rug has been provided for the sanctuary floor of the chapel; the Christian Nurture course has been introduced in the Church school; St. Vincent's Guild has undertaken the sale of THE LIVING CHURCH and disposes of twenty copies each week.

In the archdeaconry of Buffalo is an organization of lay readers called the Laymen's Missionary League, which seeks to establish and maintain mission services, Sunday schools, and Bible classes in the archdeaconry under direction of the Bishop. On October 19th the League observed its twenty-eighth anniversary with a corporate communion at St. Paul's Church and with a special sermon at Grace Church, when the Rev. R. N. Wilcox was the preacher. Morning prayer was read by the lay readers, of whom twenty were present, vested, several being out on their regular Sunday duties. There are now seven members who have continued their active service for the Church since its incorporation under Bishop Coxe.

With the cordial approval and strong endorsement of Bishop Brent, and the Rev. Dr. Jessup, Mr. James Moore Hickson comes to Buffalo for a week or longer, beginning November 17th, to exercise his ministry of healing. He will be in St. Paul's Church daily, except Sunday, from ten o'clock until noon.

NORTH CAROLINA
 JOS. B. CHESHIRE, D.D., Bishop
 Governor Bickett Speaks

GOVERNOR BICKETT spoke recently at the Church of the Good Shepherd, Raleigh, expressing deep interest in the Nation-wide Campaign and similar campaigns by other communions, voicing his belief that in them lay the hope of the hour. Men have come to the conclusion, he said, that no programme can save the world which does not rest upon religion and make the cross the rallying point of the world. We went into the war to make the world safe for democracy. Governor Bickett explained, and now that it is over we see a world in which nobody and no country is safe, for ambition, selfishness, and greed are in the saddle. As Governor of the State, he continued, he comes in contact with all of the movements which sweep through the Commonwealth—the crime, and sin, and wrong—and but for his faith in the saving grace of Jesus Christ he would quit.

Educational

With characteristic spirit and enthusiasm many Sewanee men are backing the new million dollar endowment fund, but

progress thus far is relatively slow. However, a telegram from Rear Admiral Grayson is indicative of the interest taken by Sewanee men all over the United States; and it is expected that when the alumni realize that their assistance is badly needed they will throw their full weight behind the drive. Admiral Grayson says: "As an alumnus of the University, myself, I can testify that she is one of the most vital units in the service of the Episcopal Church in the South. It is the height of wisdom so to equip Sewanee that she may be better prepared to produce the type of leaders so much needed at the present time."

Admiral Grayson is but one of the many celebrities of whom the little school on the mountain may be justly proud. In 1908 Sewanee had three of her alumni in the United States Senate: John Sharp Williams, LeRoy Percy, and Luke Lea, a distinction held by no other University. Major-General Gorgas, who eliminated yellow fever and malaria in the Canal Zone, thereby making it possible to build the Panama Canal, and Major Kirby-Smith, who conquered typhus fever in Serbia during the recent war, are both alumni of Sewanee. The two men closest to the last three presidents of the United States belong to Sewanee's alumni: Major Archie Butt, who sank with the Titanic, was aide to President Roosevelt and President Taft, while Admiral Grayson is now President Wilson's personal physician and held that office during Taft's administration. Over forty per cent. of the sons of Sewanee available for military service enlisted to fight Germany. An unusual percentage of them held high rank—one rear admiral, three major generals, eight colonels, and fifteen majors, in addition to hundreds of captains and lieutenants.

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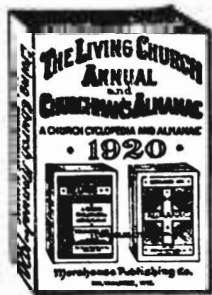
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