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# The Living Church

VOL. LXII

MILWAUKEE, WISCONSIN, NOVEMBER 22, 1919

NO. 4

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and

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With both Words and Music

### ACTION OF THE GENERAL CONVENTION OF 1919, AT DETROIT:

WHEREAS, The New Hymnal was approved and authorized for use by the General Convention of 1916, and

WHEREAS, An edition with words only has been ordered by this Convention and will be published,

Resolved, The House of Deputies concurring, that the House of Bishops heartily commends to all Parishes and Missions the use of the New Hymnal with music score in order to take advantage of the present popular interest in singing and to promote congregational singing throughout the whole Church.

Passed by the House of Bishops, October 20, 1919.

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

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### THE LIVING CHURCH

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

Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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THAT THOU mayest clearly perceive the fruit and value of such prayer, and how pleasing it is to God, I ask thee thyself, what better and more acceptable prayer could any one make than one full of resignation to God, and the fruit of much toil, fatigue, and patience? When, therefore, God sends us dryness and temptation in it, why dost thou not in that thing conform thyself to God? Why dost thou not patiently accept this desolation of soul, by which thou canst perform greatest and most excellent acts of patience, and of the love of God?—Rodriguez.





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VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO, NOVEMBER 22, 1919

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## **America, Carry On!**

**America! when half the world was mad,  
When force with force in frantic quarrel strove,  
And reason was not to be heard above  
The clash of passion, thou—a Galahad  
Of pure intent, in stainless armor clad—  
Didst venture forth unfaltering to prove  
The power of right, the dominance of the dove  
Over the serpent: And the world was glad!  
Now wilt thou slacken? Wilt thou nullify  
That large achievement? Wilt thou cancel now  
In sordid self-concern the crowning gain—  
The first great charter of world-amity?  
Then shall thy victory be counted vain,  
And the fresh laurel fester on thy brow!**

**FRANK M. GORDON**



# EDITORIALS AND COMMENTS

## Surveys and Men



THE action taken by General Convention in approving the continuation of the Nation-wide Campaign was based upon a series of presentations of conditions and opportunities by the general boards, the larger general societies, the provinces, the dioceses, the missionary districts, and the parishes of the Church, all of which had been compiled during the months preceding the General Convention. Collectively, these comprise "The Survey". But in point of fact they came into General Convention rather as many distinct "surveys" than as "The Survey". The task of making one out of many was entrusted to the newly appointed Joint Commission after the joint committee (an entirely different body, on whose recommendation the Joint Commission was created) had, in a preliminary way, determined that the collected material was sufficiently trustworthy for such a purpose. The Survey, in turn, was to become the basis for an accepted Budget.

The surveys were, quite naturally, of very unequal value. The general boards had prepared theirs with much care; and an intelligent knowledge both of their respective fields and of the purpose of the surveys made of each of the latter a thoroughly creditable study of conditions and opportunities. Of the diocesan surveys as much cannot invariably be said. Some were admirable, some fair, some faulty, but the burden of coördinating their askings in such wise as to insure principles of equal treatment and reasonable uniformity would have been as necessary if all of them had been perfect as it was when many of them were not.

The consolidation of many surveys into The Survey was a task of formidable dimensions. It has already been accomplished in a tentative manner, sufficient for the purposes of the Campaign; but its completion requires the further intensive study of experts which is now being given to it under the direction of the Bishop of Maryland, chairman of a sub-committee appointed for the purpose.

But, it will be asked, ought not the Survey to have been perfected before the Campaign had been permitted to proceed?

The Joint Commission thought not. They had been able sufficiently "to revise and correct the survey", as ordered by General Convention, to enable them "to determine from this revised and corrected survey the budget which shall be asked of the general Church in the proposed canvass." That was their instruction. To carry out the intention of the mandatory resolutions to bring about "a simultaneous canvass of the whole Church on December 7th", extending the latter date up to Easter only where local circumstances should seem to make such extension imperative, it was obviously necessary that great haste should be given to the correction of the Survey; and that meant that dioceses which had made incomplete and faulty surveys, as some of them had, must assume the responsibility for their own negligence and omissions; while parishes or dioceses that made no report whatever have only themselves to blame if the Church makes no provision for their uncharted opportunities that really deserve consideration.

Then, too, though the Budget cannot be said to be itemized in such way as to have assumed the character of a series of appropriations for specific work, it is much more definite than the budgets that were offered to the public in connection with the great funds raised by the Red Cross and the allied organizations of the Fosdick commission. If the

Red Cross could be entrusted in 1917 with a hundred million dollars, based upon neither survey nor budget but upon only the vaguest information as to what would be done with the sum raised, cannot a like confidence be granted to the Church? To endorse the Survey only in a general manner and then take time for intensive study as to details is a protection to the Church; but surely it is not essential that we should all wait until that study is completed before we start out to ask for three-year pledges to the necessary fund. Where would the Red Cross war fund be, if a like amount of information as to details of proposed expenditures had been demanded in advance?

LET US AGREE, however, that the Church must convince Churchmen that what is proposed is not visionary or chimerical, or else the movement will end in failure. The Red Cross met the like necessity, not by compiling figures, but by calling the strongest men of the nation to serve as war fund trustees, so that general confidence in those men should invite confidence in the fund which they would administer.

The Church has done precisely the same thing. Who are the men who have been chosen for the purpose?

Mr. Lewis B. Franklin is chairman of the executive committee and manager of the Campaign. Mr. Franklin was called

to Washington from the vice-presidency of the Guaranty Trust Co. of New York in order that he might assume the responsibility for floating the liberty loans. He gave up his private business in order to serve the government, in war, at a salary of one dollar a year. The magnificent success of his work proves that he is no dreamer. When, war being over, Mr. Franklin was invited to direct this Campaign for the Church, he deferred his reply until he had studied the matter with the utmost caution and convinced himself that it was a feasible and an urgently needed campaign. He accepted. He is giving his whole time, day and night, wholeheartedly to the work, serving the Church, as he served the nation, without salary. Mr. Franklin's position is in itself a sufficient protection to the Church from any fear that extravagant or visionary schemes will escape his scrutiny.

Mr. H. P. Davison, who was chairman of the Red Cross war council, in which position he inspired the confidence of the nation, is a member of the directing Joint Commission. Mr. Davison also examined the matter before accepting his appointment—and then accepted it.

Mr. Frank A. Vanderlip, another member of the Commission, has recently retired from the presidency of the National City Bank of New York, and before that had been Assistant Secretary of the Treasury. His war service included the chairmanship of the war savings committee, appointed by the Secretary of the Treasury to conduct the sale of thrift stamps and war savings certificates. He is a trustee of the Carnegie Foundation.

Thus the ability that was manifested in the floating of liberty bonds and of war savings stamps and in raising and administering the Red Cross war fund is combined in the Joint Commission. Is that not protection enough to Churchmen against being committed to a visionary scheme of impractical idealists?

But, some one may reply, how do we know that religion will not be sacrificed to "Wall Street ideas" by this group of financiers? The answer is—Bishop Anderson, Bishop

I will wash my hands in innocency: So will I compass thine altar, O Jehovah; That I may make the voice of thanksgiving to be heard, And tell of all thy wondrous works.  
—Psalm 26: 6-7.



Murray, Bishop Lloyd, Bishop Reese (Georgia), Bishop Burch, and a group of the ablest and best known of American presbyters; while George Wharton Pepper, Burton Mansfield, ex-Governor Manning (of South Carolina), Samuel Mather, and their colleagues among the lay members of the Commission, are distinguished alike in Church and in State, and afford guarantees equally on the side of Churchly devotion and of intellectual prudence.

If any group of men has ever been so constituted as legitimately to inspire the confidence of the Church and of the world, it is, beyond question, this group which directs the Nation-wide Campaign and will administer its affairs. No single board that administered any war-time activity of the nation was stronger in its personnel.

A SYNOPSIS of the Survey, we understand, is now in press. Its publication has been greatly retarded by the printers' strike in New York, composition upon it having been commenced before the strike began, in anticipation of the action of General Convention; but in some form we understand that it will be available before the actual canvass for subscriptions begins.

The budget distributed by quotas among the dioceses amounts to \$28,000,000; to which the dioceses have voluntarily added \$14,000,000 which they have assumed out of the sum called for in their respective surveys, making a total amount of \$42,000,000 to be raised within a three-year period, in addition to parochial necessities. But this \$42,000,000 includes all present apportionments for general and diocesan purposes, and is therefore not entirely a new obligation. Moreover, the general missionary apportionment had, of necessity, been doubled before the Nation-wide budget was adopted. Roughly speaking, in order to succeed on a one-hundred per cent. basis, *all of us must double our contributions* for Church purposes, giving to general work about the equivalent of what we give to the parish. And many must give much more than that, in order to make up for those who cannot double their offerings.

Will the Church do it?

That remains to be seen. We are making no prophecy.

But of this we are confident. To show the Church the opportunity, to picture the needs by means of the Survey, to create the machinery by which the needs can be met if Churchmen are willing to meet them, has been a *right* programme. Men may conceivably point to mistakes, as they always can in things human; but all the mistakes that have thus far been made by all concerned, if put together, cannot possibly equal the mistake that one bishop, one diocese, one rector, one parish, one communicant will make, if he, or she, or it, shall refuse to take his rightful part in the work that lies before us.

December seventh, the Second Sunday in Advent, is the selected day for the culmination of the Campaign. If the preliminary work has been properly done, if the plans proposed have been carried out, the climax will be reached by that day. It is certain that the work cannot actually be finished in a single day, and until every man, woman, and child in a parish has been reached and the plan has been intelligently laid before him, the work must go on beyond that day. But in the main, it is feasible in most places for the work to be compressed within the limits of the day chosen. Yet it is better to do the work thoroughly than to be over with it quickly, and wherever the preliminary work has not yet been done, a suitable period should be allowed for the intensive work of visiting and carrying the literature, and a day, not too far off, should be appointed for the culmination of the work.

And especially is it necessary that *all* the Church should stop the discussion of all the *ifs*, and of the ways that might have been selected but were not, and the mistakes that any of us may have made, and *get to work*.

If we do this, we may count at least upon drawing the

blessing of Almighty God upon our efforts; and the measure of our success need not trouble us at all.



LAS, how easy it is to say the wrong thing! This time the platitude is illustrated by our Philadelphia correspondent, who is usually rather truthful. Behold this, in his letter printed in THE LIVING CHURCH of November 8th:

"Bishop Garland explained why he had felt it his duty to decline the election (to Utah). He . . . had come to the conclusion that *at his age* he could not undertake the work. He felt that . . . the Church ought to be able to find a younger man."

Now Bishop Garland and the editor of THE LIVING CHURCH are nearly of the same age, and it causes something of a jolt to both of us to learn that either one must be assumed to have reached the time for climbing on to the shelf.

We have excellent reason for believing that Bishop Garland at least thinks he did not offer his age as a reason for declining the episcopate of Utah. Indeed it seems quite probable that half the work of supervising the two hundred parishes and three hundred clergy of the diocese of Pennsylvania demands quite as much strength and vigor and youth as the whole task of building up the Kingdom of God in Utah with less than a dozen clergy to help. Both are big jobs for big men, and neither is a suitable retiring place for a decrepit old man, slightly past the age of fifty though he be.

Bishop Garland did not dream that his age stood in the way of accepting the call to Utah. He decided that his prior duty lies in Pennsylvania. He is quite equal to any task that the Church may ask him to assume, and he is not seeking for the comforts of a home for aged bishops. He is enough of a Philadelphian to be sensitive to the imputation that life in that excellent city is an unbroken rest.

Please, Mr. Correspondent, in your youth remember that bishops and editors who date back from

the later sixties are just beginning to be sensitive about suggestions that they are in the retiring class; and when one of them, in making an address, *seems* to intimate that he is too old for anything except sliding down hill on a toboggan, assume as a matter of course that your ears were playing you false.

As for Bishop Garland, the charm of youth will hang about him for many moons to come.



IN the summary of legislation of General Convention printed in THE LIVING CHURCH of November 8th, it appears that two matters were included as having been completed which failed of concurrence in the House of Bishops. These were the proposed canons enabling a Bishop to take under his charge a congregation of the Orthodox Eastern Church, and the other a provision for the publication of an official series of introductions to the daily lessons.

Both these passed the House of Deputies but, as we are now advised, failed in the House of Bishops.



THE following is the balance sheet for THE LIVING CHURCH War Relief Fund covering the period May 31, 1919, to November 15, 1919, inclusive, since the publication of the last balance sheet in THE LIVING CHURCH of June 7th, page 189:

RECEIPTS	
Acknowledged, June 7th to November 15th, inclusive.....	\$7,929.90
Received from <i>The Young Churchman</i> Fund.....	333.12
Balance on hand, May 31, 1919.....	20.00
	\$8,282.02
APPROPRIATIONS	
May 31st to November 15th, inclusive	
Transmitted to Paris .....	\$ 150.00
Transmitted to Rome .....	160.00
To Special Funds:	
The Fatherless Children of France.....	\$2,579.56
Orphans of Belgium Fund.....	638.75
Armenian and Syrian Relief Fund.....	1,757.95



Polish Relief Fund .....	150.00
Serbian Relief Fund .....	274.00
Thanksgiving for the Recovery of Jerusalem Fund..	192.29
French Heroes Lafayette Memorial Fund.....	11.00
Belgian Relief Fund .....	346.25
Brotherhood Advance Programme Fund .....	5.00
Fund for Cathedral, Oban, Scotland .....	10.00
	<b>\$6,233.80</b>
Balance on hand, November 15, 1919.....	<b>\$1,739.72</b>
	<b>\$8,283.02</b>

The following is the final list of total appropriations from the fund through the churches on the continent of Europe since its inception, the amounts stated in francs having been transmitted through Archdeacon Nies while in Switzerland, and the amounts in dollars direct from Milwaukee. Assistance to Munich and Dresden ceased immediately after the American declaration of war.

To Paris .....	\$25,767.67	and	10,926.00	francs
" Geneva .....	4,717.02	"	8,882.00	"
" Lausanne .....		"	10,158.12	"
" Rome .....	8,453.70	"	11,500.00	"
" Munich .....	5,464.56	"	3,882.75	"
" Florence .....	2,225.69	"	3,500.00	"
" Dresden .....	2,180.70	"	5,163.75	"
" Nice .....	450.00	"	328.00	"
To Bishop Israel in Paris for distribution .....	4,905.02			
To Special Funds *				
Dr. Watson for work in Paris .....	\$103.05			
Fatherless Children of France .....	438.00			
Belgian Orphans' Fund..	225.50			
Belgian Relief .....	501.27			
French and Belgian Relief	73.40			
	<b>1,371.22</b>			
Net Total .....	<b>\$55,535.58</b>	and	<b>54,340.62</b>	francs

\* These are amounts that have been acknowledged for the special purposes named; but they do not comprise the entire receipts for such funds.

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

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

48. Miss Mary Belle Johnson, Washington, D. C. ....	\$ 36.50
73. Mrs. Octavius Applegate, Morristown, N. J. ....	36.50
835. St. Mark's Sunday School, Johnstown, Pa.....	36.50
Total for the week .....	\$ 109.50
Previously acknowledged .....	56,800.01
	<b>\$56,909.51</b>

### FRENCH ORPHANS' RELIEF FUND

Girls' Friendly Society, Church of the Good Shepherd, Ogden, Utah .....	\$ 2.50
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### THE BISHOP OF WEST TEXAS RELIEF FUND

Bishop Hopkins Hall, Burlington, Vt.....	\$ 10.28
St. John's Church, Cold Spring Harbor, N. Y. ....	45.00
Anonymous .....	5.00
St. Thomas' Church, Falls City, Neb.....	10.70
St. Peter's Church, Springfield, Mass.....	5.00
Rev. R. R. Parker, Hartford, Conn.....	5.00
M. L. W. ....	2.00
	<b>\$ 82.98</b>

### ARMENIAN AND SYRIAN RELIEF FUND.

Miss Evelyn M. Breslin, New York City.....	\$ 5.00
Mrs. H. L. Sternberg, Stuttgart, Ark.....	5.00
Mrs. F. Garland May, Pine Bluff, Ark.....	5.00
A Member of Trinity Church, Asheville, N. C.....	25.00
Church of the Holy Communion, Charleston, S. C.....	5.00
St. Peter's Church, Springfield, Mass.....	5.00
M. C. C., Philadelphia, Pa.....	2.50
Benson H. Haney, Gambier, Ohio.....	5.00
All Souls' Church, New York City.....	22.00
Bessie J. Kibbey, Paris, France.....	100.00
In Memoriam E. B.....	5.00
	<b>\$ 184.50</b>

### SERBIAN RELIEF FUND

A Member of Trinity Church, Asheville, N. C.....	\$ 25.00
Bessie J. Kibbey, Paris, France.....	100.00
	<b>\$ 125.00</b>

### ANSWERS TO CORRESPONDENTS

A SUBSCRIBER.—The Rev. Floyd S. Kenyon, West Haven, Conn., is General of the Knights of Washington.

THE TRUE JOY of the Christian is not that of a servant working for love of his work but of a son working for love of his father. It is not the joy of a fighter with his back to the wall; it is the joy of a worker with his face to the skies. Joy is not the child of obligation unfulfilled, it is the child of affection and inspiration satisfied.—*Ainsworth.*

WITHOUT STRATEGY, a campaign may easily be lost. The Church needs a General Staff.

### DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week preceding the First Sunday in Advent)

### ADVENT

*The Redeemer Promised*

Sunday: Genesis 3.



IN the priceless heritage of the Christian Year there is preserved the balanced round of doctrinal teaching and practical application. Advent returns with its promise of a Redeemer and the call to preparation. In the dawn of religious history the need of a Redeemer is portrayed in the record of disobedience, and God's promise is registered that in the woman's Seed bruising the serpent's head that need should be met.

*The Search for God*

Monday: Job 23.

Man has ever sought for some satisfying evidence of the Being and purpose of God. The cry of Job that he might find Him, his vain efforts on every side to see Him, is humanity's history written in both tears and blood. That cry is satisfied and the search rewarded by the Incarnation, through which we come face to face with God and are bound to our Maker.

*The Prophet's Vision*

Tuesday: Isaiah 35.

While the historical books of the Bible show us the development of the Chosen People, the prophetic writings established its ideals. Isaiah portrays a time yet to come when the benefits of the Incarnation should bring such blessings that the "tongue of the dumb should sing, and the ransomed of Jehovah come with singing unto Zion". To Isaiah and the men of his time such blessings were in the far-off event; to us they are now. Be it ours to appropriate them to our joy, and interpret them in terms of daily living for our fellow men.

*Preparation for Advent*

Wednesday: Romans 13: 8-13.

The gift of God's eternal Son to become the Son of Mary is a fact of history not to be repeated. But the personal appropriation of that Gift is the specific call and claim of each succeeding Advent. Like the story of Love it is ever new. Working from within out, it manifests itself in consistent living. To walk honestly, keep the commandments, think straight, speak true, and live clean is to "put on the Lord Jesus Christ". Only so can Advent be of spiritual value to us.

*Results of the Advent*

Thursday: St. Matthew 21: 1-17

"My house shall be called a house of prayer." That was the condition our Lord came to establish and comes again to find. No one thinks that meant only the ancient temple at Jerusalem. It means every Christian home, it means the family altar and the open Bible, a frequented church with its appointed services, especially the sacramental life. Like every great idea, the Kingdom of God comes slowly. How much it would mean to this nation if every home calling itself Christian were "a house of prayer"!

*The Forerunner of the Advent*

Friday: St. Luke 1: 1-23.

To St. John Baptist history accords a unique place. He stands between the prophet and the disciple, the end of the old and the beginning of the new. Into every life at this time there should come the trumpet call of his message to make straight into our hearts the pathway of the Redeemer.

*The Advent Promise Fulfilled*

Saturday: Hebrews 1.

In this chapter we have the assurance that the Messianic promises have been fulfilled in the gift of the first-born. Although lower than the angels, man's place in the world's evolution is to be crowned with glory and worship.



## The Message and Challenge of Brotherhood

[NOTE.—Last spring two men from London, England, visited Canada and the United States to advocate a Congress of Brotherhood men of the world. When this Congress assembled in London in September delegates came from twenty nations. There were 276 of them, of whom fifty-seven came from Canada and fifteen from the United States. On Sunday, the Bishop of London preached in St. Paul's Cathedral a sermon on Brotherhood, Canon de Candole in Westminster Abbey spoke on the Religion of Brotherhood, and Dr. J. Fort Newton in the City Temple (for it was a congress of many brotherhoods) spoke on the Brotherhood of Mankind. In thousands of churches throughout England Brotherhood sermons were given. In this World Brotherhood Conference a permanent international organization was created, to be known as the World Brotherhood Federation. The Congress also adopted a Brotherhood Message and Challenge, which is here reproduced.]



O the people of goodwill and brotherly spirit in all lands: Greetings.

We, the delegates and representatives of twenty nations assembled in the first World Brotherhood Congress, London, September 13th to 17th, 1919, address to you this message and challenge.

### The Outlook

The nineteenth century, it has been said, made the world a neighborhood. It is the task of the twentieth century to make it a brotherhood. In the providence of God, and the development of history, the ends of the world have been brought together and human contacts have become very close and vital. If men are to live together at all, on this crowded earth, it is necessary that these human relations be adjusted on the basis of justice and brotherhood.

As we look out upon the world to-day, one outstanding fact meets our eye. *It is a world of broken brotherhood.* There are many ways of reading the sorrows and questionings of our time; and all the partial interpretations express great truths. But beneath all, and beyond all, is the tragedy of balked and broken brotherhood. There is one Father in Heaven, who has made of one blood all nations of men. The Son of Man calls us to live together as brothers on this earth and to seek one another's good. But, alas, men have denied their common brotherhood and have lived as aliens and enemies. Sin, in its human expression, began in the denial of brotherhood. "Where is Abel, thy brother?" "Am I my brother's keeper?" It is this spirit of Cain which has broken the world up into warring groups and set men wandering on the face of the earth.

The violation of brotherhood lies at the foundation of the wrongs and sorrows of the world. This is true of the nations. They have denied and broken this brotherhood. They have sought their own advantage and despised other people. War is the result.

The industrial unrest of our day grows out of denied brotherhood. Our industrial system has divided men into groups and has depersonalized the relations between men. Misunderstanding, friction, and strife are not mere incidents and accidents. They are due not alone to the discontent of men and the ambition of employers. They are inherent in the system itself and will continue until brotherly coöperation replaces competitive strife.

And broken brotherhood is the secret of a divided Christendom. The Son of Man gave to men the great truth of God as a Father. He charged men to live as sons of the Father and brothers to one another. He thought of the Church as the fellowship of brothers all equal, and all servants.

He expected His followers to go out into the world and express their essential brotherhood in brotherly living. But too often men have forgotten their brotherhood and broken up into groups of parties. In their absorption in theories and organization—the lesser matters of law—they

have forgotten brotherhood and love—the weightier matters of the Gospel. Christ intended His Church to be a brotherhood. Men have made it a mass of competing parties.

### The Challenge

This world of defeated brotherhood constitutes the challenge and opportunity of our time. It is the summons to confess our sins of unbrotherliness and affirm our faith in brotherhood. It is the call to make brotherhood a fact in the universal life of the world.

The first thing is to confess our faith in the Fatherhood of God, and brotherhood of mankind. It is for us then to interpret and exemplify the fact of brotherhood in all its meaning and scope and to bring all of our personal plans, our social methods, and international policies to the test and standard of brotherhood.

It is for us to reorganize our social, industrial, and international life on the foundation of brotherhood. This will involve some thorough-going changes in the ideas of men and the organization of society. It will mean the creation of a body of common Christian ideals and principles in the minds of men on which to lay the foundation of the new social order. It implies such a change in the industrial system as will bring all parties together as partners and give all partners a voice in the direction of the enterprise.

It means that industry will become a social service and the whole process of industry will represent the coöperation of all in behalf of all.

It demands that the Church shall become a fellowship of brothers and that the men of all Churches shall find a way of expressing their common life and of coöperating in the service of the Kingdom.

Beyond this, it means that the nations shall learn to think of other nations as brothers and to respect the contribution and life of each people. It means the cultivation and growth of an international mind that leads the men of each race to love and trust all others. And it involves the creation of a League of Nations that recognizes the right of each people to live, that holds the strength of all in pledge for justice for all, and becomes the coöperation of all peoples in behalf of a world progress and human redemption.

The sorrows and tragedies of the world grow out of defeated brotherhood. The redemption of the world comes through renewed and fulfilled brotherhood. It is for us therefore to affirm our faith in the Fatherhood of God and to knit up the broken strands of our humanity in the great bond of brotherhood.

### The Summons

In the name of the Heavenly Father we summon men everywhere to the faith and practice of brotherhood. We charge the men of every Church to make their Church a true brotherhood of love and service. We ask the brotherly men in all lands to effect such a national organization as may be deemed best for the prosecution of the work. And we invite the Brotherhood Federations of all lands to coöperate in the work of making brotherhood a fact in the universal life of the world.

"Humanity has struck its tents," says Gen. Smuts, "and is once more on the march." This constitutes a challenge and an opportunity. The Spirit of God is at work and is stirring the hearts of men. Men are developing a great new passion for justice and brotherhood. They are waiting for some one to rally them and lead them across the wilderness. There is a wonderful timing of God's providences in the interests of His Kingdom. The stage is set for a night drama of reconstruction. It is possible for humanity to advance a thousand years toward the Kingdom of God. If we would lift the standard, rally the people, have the courage of our faith; if we would make a great venture for

I will praise the name of God with a song,  
And will magnify him with thanksgiving.  
And it will please Jehovah better than an  
ox, Or a bullock that hath horns and hoofs.  
—Psalm 69: 30-31.



God, we might lead the people forward and bring in a new age. But if we fail to read the signs of the times, if we fail to follow the gleam whithersoever it leads, if through timidity or compromise we hesitate and put ourselves off with half measures, we will fail the world and lose our supreme opportunity. And such an opportunity may not come again for a thousand years!

The Divine Father challenges us with a great opportunity and a splendid task. We are called to carry forward the purpose of Christ and make a world of brothers. To make a world of brothers, a world in which all who know God as Father know men as brothers, a world in which all cherish each and each lives for all, in which they who are stronger and wiser hold their strength and wisdom in trust for the weaker and needier, a world in which each life has meaning and is guaranteed a fair inheritance in society, in which men regard industry as social service and men of great talents organize industries for the benefit of the many and not for the enrichment of the few, in which the nations regard themselves as members of one family and each holds its treasures in trust of all—this is the meaning of the Christian Gospel, the yearning of mankind, the supreme task of the men of goodwill in all lands.

### THE NEW YORK EVERY-NAME CAMPAIGN

By EVERETT P. WHEELER

*An Address at Grace Church*



HE world is not waiting for regeneration by machinery, but regeneration by love." These are the words of a great prophet, who was once rector of this Church, and afterward Bishop of this diocese—Henry C. Potter. Do not be surprised that I speak of him as a prophet. Christ promised to be with His Church to the end of the world, and promised His disciples that the Holy Spirit would reveal to them and their successors even more of the truth than He Himself had taught them. He promised them also that they should do greater works than even He had done.

The first principle of the Christian life is to believe in Christ. Not merely to believe as an historical fact that He said this or did that, but He lives now, almighty as He was then, present as He was then, full of helpfulness as He was then. The purpose of this Campaign is to stir up the people to realize this fundamental fact. It is a fact in the experience of believers; as really a fact as the revolution of the earth. We are not conscious of that by our physical senses, but we know that it is a fact, and all our calculations in navigation are based upon it. So, though we do not see Christ with our outward eyes nor hear His words with our ears, yet the soul is capable of perceiving His love and of hearing and following His words.

He sent this prophet of our time, partly to warn us against the mistake that is constantly being made, and that some may even make in the management of this Campaign, that the machinery is the important thing. Machinery is necessary. We want the most efficient we can get. The first thing men are apt to think of in connection with any work of reform is the machinery by which it can be accomplished. But this, however skilfully devised, will be unavailing unless it is operated by the spirit of love, which is just as essential to the result desired as the power of electricity when it drives the dynamo and gives us heat or light or motion as the artificer plans. As Mr. Edison once said: "The simplest things are always the best, and the last to be found out."

We have had a recent demonstration that the power of hate may do great evil, but that in the end it will be a failure. As long ago as 1902, leaders of public opinion in Germany began to preach the gospel of hate against England. They kept up this wicked teaching and it bore fruit in war, as hatred commonly does. The war for a time seemed successful, but it ended in failure. That war is over, but industrial war is on to-day; a German fleet could

hardly have tied up the commerce of this port more effectively than the longshoremen's strike has done for the last three weeks. The teachings of the leaders who have influenced that strike, who have influenced other strikes this year, have been teachings of hate; one of them cries, "It is a war of life or death!" Another asks the people to rise and shake off the tyrant that is oppressing them. A circular I received only yesterday attributes all of the woes of man to the wicked rich. But such campaigns can never succeed in the end, and our good Bishop told us, repeating the words of his Master, that they are to be met and defeated only by love. This may find expression in punishment, as the love of a parent does.

The appeal of this Campaign which the Church has undertaken is to every one of you, to devote your life in the spirit of love to the service of Christ and your fellow men. Each of you has his own work to do, and the command is that you should do it heartily, as unto the Lord, and not unto men. If you do it in this spirit you will in that very work be helpful to your brethren and pleasing to Christ. But that work ought not to absorb all your energies. Outside of the daily work there should be time and thought for loving helpfulness. We speak of sacrifice, but do not think of self-denial and self-devotion as a sacrifice. It is really the noblest and best expression of the human soul.

You have been shown many years in this or in other parishes various fields of work in which you can be helpful and blessed. There is no need to-night, nor time, for me to point them out. What I urge is that you should select some field in which you can be most useful, and that you go into your work there in the spirit of love and absolute and entire consecration. To succeed in this work you will need to realize the presence of God, that He is your

loving Father, ever with you, ever ready to hear your prayer and to help. You need to realize that you are working with Christ and can speak with Him and pour out your heart in prayer just as really as the disciples did nineteen centuries ago.

"Warm, sweet, tender even yet,  
A present help is He;  
And faith hath still its Olivet,  
And love its Galilee."

Sing praises upon the harp unto our God,  
Who covereth the heavens with clouds, Who  
prepareth rain for the earth, Who maketh  
grass to grow upon the mountains.—Psalm  
147: 7-8.

### TWO NIAGARAS

By A PILGRIM



STOOD alone in the moonlight at the foot of the great cliff which faces the Horseshoe Falls, and with no sound of human voice to mar that majestic harmony, I caught the "diapason undertone" of the mighty cataract. Overpowered with emotion at the sight of the sublime spectacle, I thought how the waters of Superior and Michigan and Huron and Erie and all the lesser tributaries were uniting in this one tremendous display of power and beauty, giving not only joy to all beholders, but yielding as well the power to many useful wheels of industry and issuing forth in a mighty stream to bear the ships of commerce to the sea.

I knelt in the stillness of early morning at the base of a great pillar in a vast cathedral, one of a countless throng, all engaged in the offering of the Great Sacrifice. To the voice of the Bishop-Priest standing before the Altar responded in mighty chorus the voices of those gathered there to offer not only their worship but their gifts to the Great High Priest. The stormy morning had not daunted the zeal of this gathering of women, quite typical of those lesser groups in their home parishes, who, unafraid, gather in storm or sunshine, heat or cold, early every Lord's Day to meet the Master. From East and West and North and South and from the Islands of the Sea, these had brought the fruit of three years self denial, and as they sang together, "Holy offerings, rich and rare", one felt that here was a force greater than Niagara, because ever increasing, growing year by year more helpful to the work of Mother Church, as more and more of her daughters are brought into the current of the mighty river—the United Offering of the Woman's Auxiliary.



## CONSECRATION OF BISHOP COADJUTOR OF CALIFORNIA



ON Wednesday, November 5th, in the crypt of the Cathedral at San Francisco, the Rev. Dr. Edward Lambe Parsons was consecrated Bishop Coadjutor of California.

The bishops and clergy vested in the Church Divinity on the east side of the Cathedral Close. When the procession was ready to move the Rev. Frank H. Church, an old Connecticut friend and one of the few present who had participated in the election of Bishop Nichols thirty years ago, made an address to him expressing regret that he had felt the necessity of being relieved from many arduous cares of the episcopate, but also rejoicing that by acquiescing in his desire an able Coadjutor had been chosen whom he was to set apart that day, thus prolonging his sympathetic and helpful presence in the diocese, it was hoped, for many years; and presented him with a silver pastoral staff commemorating the thirty-year episcopate of the Second Bishop of California the loving gift of the missions, parishes, and clergy of the diocese.

The procession of seven bishops and over sixty clergymen preceded by the divinity students and the choirs of St. Mark's, Berkeley, and of the Cathedral, moved to the Cathedral crypt, where a congregation of twelve hundred had assembled. The consecrators were the Bishop of California (presiding), the Bishop of Los Angeles, and the Bishop of Sacramento; the preacher was the Bishop of San Joaquin; the presentors were the Bishop of Olympia and the Bishop of Nevada, the attending presbyters the Rev. W. R. H. Hodgkin and the Rev. F. A. Martyr. The registrar was the Ven. Dr. John A. Emery, who succeeds Bishop Parsons as president of the Standing Committee.

Besides the bishops above mentioned of the Province of the Pacific, the Rt. Rev. John McKim, D.D., Bishop of Tokyo, united in the consecration.

The bishops were entertained at luncheon by Bishop Nichols at the Pacific Union Club and at dinner by Mr. William H. Crocker at the Fairmont Hotel; about two hundred of the clergy, laymen, and women attending. Bishop Nichols in his usual happy manner introduced the speakers, who were the visiting bishops, the Rev. E. F. Gee, Mr. Wm. H. Crocker, Mrs. L. F. Monteagle, Mr. H. C. Wyckoff, and lastly Bishop Parsons.

Ending his sermon, Bishop Sanford said to Dr. Parsons:

"My Dear Friend: I cannot express all that is in my heart of personal esteem and brotherly good wishes. Nor is this the time and place to attempt it. Your thoughts like mine at this moment are concerned, not with personal considerations, but with the opportunity for service in the highest office to which the Church can call one of Christ's servants. There is only a superficial resemblance between the elevation of the subordinate in the story to the authority over ten cities and the promotion of a priest to the wider responsibility of the episcopate. But there is a real connection between the teaching of the parable as I have tried to present it and the significance of this day. The reward of faithful service, such as by the testimony of your election you have already rendered, is in the enlarged opportunity for further service. You will shortly be asked the questions in the form of consecration. They are couched in somewhat archaic terms, and have to do with old-fashioned teaching, blameless life, and gentleness to the needy and the stranger. Any kindly, respectable gentleman could answer them. But beneath these placid questions throbs the eternal challenge to leadership in thought and action. As you stand upon the threshold of this wider service it is my privilege, in the name of God, and of those present here, to bid you be of good cheer. You will be singularly fortunate in the close association with a loved Bishop to whom we all here owe so much. You are assured of the loyal support of a diocese which has honored itself as well as you by its choice of a leader. You will come to a jurisdiction already rich in traditions of energy and devotion, but richer still in its promise of growth and influence, and you bring to the task qualifications of mind and heart which have been already tested."



IT is a great encouragement to notice certain very hopeful signs of progress in Japan. Take for example the question of the conditions under which manual labor is being carried on, especially in factory and workshop. Heretofore there has been practically no limit to the hours of work; ten, eleven, and twelve hours being quite the rule, with the impossible twenty-four hour shift in certain occupations. Labor has been submissive under these conditions, partly from ignorance of anything better, but also very much because all organization of labor was looked on with great disfavor by the powers that be, and any labor demonstration was very shortly put an end to by the police. But now the right even to strike is at least tacitly admitted, and many strikes have lately taken place, following the fashion of the Western world. There has been much agitation over factory conditions, and a factory bill was passed by the last Diet but has not been put in full operation as yet, because it has seemed too defective to be acceptable to either capital or labor. But some of the more progressive business concerns have already instituted an eight-hour day in some lines, while at the same time taking measures to improve the conditions under

which the work is done, including the question of housing. It must be admitted that conditions are still very bad as a rule, but real progress is being made.

There is steadily discernible a growing temperance sentiment. This has lately been greatly fostered, first, by the experiment with total prohibition made by the United States, and secondly, by the outrageous and unedifying manners of many of the "narikin" (newly rich) in the spending of their suddenly acquired wealth on drink and *geisha*. The two things seem to have an unfortunate relation or alliance, and thoughtful Japanese are more seriously considering some means of diminishing what is now a growing evil.

Then there is undoubtedly an increasing dislike among the more thoughtful and progressive Japanese of the system of licensed prostitution, and increasing

opposition to any extension of the "restricted areas".

It is not at all too much to say that these evidences of a more healthy and uplifting public opinion are all at least "by-products" of Christian influence and teaching.

Not entirely unconnected with the same influence, perhaps, is the increasingly more vigorous campaign for a wider franchise and a more truly representative legislature.

And again, though slower in its manifestations, there is the recognition by successful business men of their obligations to the community, for a right use of their wealth for the benefit of the public. Here and there lately has a man given a large sum (in some instances \$500,000 or more) to establish a school or college; others similar sums for housing in congested quarters, and still another recently gave a very large sum outright to his city for any purpose deemed most desirable by the citizens.

But the public conscience is still unstirred in some important directions. As yet there is almost no provision made for the care of the insane and other defectives, with the exception of the blind. As many of your readers know, one of our self-sacrificing and devoted laymen, Mr. Ryoichi Ishii (or as his earlier friends knew him, Osuga), has given his life, first to the care of orphans, and later entirely to the feeble-minded. He has been helped by many friends in the United States, and his work has by its merits won for him some friends among his own people, but I understand he is now going through very serious difficulties, and needs help as never before, as the work has grown almost beyond his strength.

THE CHURCH cannot merely exist—it must go forward or die.



RT. REV. E. L. PARSONS, D.D.



## Outstanding Achievements of the General Convention

### Opinion of Representative Bishops and Deputies



THE outstanding achievements of the General Convention in Detroit are profoundly impressive. It is too early to make absolute comparisons, and yet one cannot escape the well nigh universal impression that the Convention of 1919 will prove to be the most eventful that the Church has ever known. The Convention Reporter of THE LIVING CHURCH at the close of the sessions interviewed some of our representative bishops and clerical and lay deputies to find out what they considered the outstanding achievements or achievement of the General Convention of 1919. These impressions are of course informal and made on the spur of the moment. They are therefore all the more impressive because of the unanimity of their testimony.

These brief but incisive views help one to catch at a glance the significance of the General Convention of 1919. It may be noted that, of 29 persons answering, 24 mention Canon 58, 21 the Nation-wide Campaign, and 17 the action taken in regard to the Concordat, several referring to the new ordination canons, the attitude toward industrial problems, and the generally harmonious spirit prevailing.

Bishop Lloyd: "The outstanding achievements of this Convention are: The endorsement of the Nation-wide Campaign and the appointment of a committee to direct it; the enactment of Canon 58, 'of the Presiding Bishop and Council.'"

The Bishop of Alaska: "The serious, business-like, sympathetic, harmonious spirit manifested by every bishop and the unanimity with which the reorganization of the Domestic and Foreign Missionary Society, as well as other important things, was accomplished."

The Bishop of Colorado: "1. The Presiding Bishop and Council.

"2. The Nation-wide Campaign.

"3. The clearing of the constitutional difficulties regarding the Concordat, so that it may be possible to discuss the matter upon its merit.

"4. The creation of missionary districts in Haiti, Canal Zone, and the election of missionary bishops to these places, also the Philippines, Liberia, and Utah."

The Bishop of North Carolina: "The General Convention of 1919 has been fruitful in many important departments of our Church work. The enactment of a new body of canons on ordination, the reorganization and coördination of our missionary, educational, and social service boards, the provisions concerning the election of a Presiding Bishop, and his duties, the action taken in response to what is known as the Concordat; these, to go no further, mark an era in our Church life and development. And to conclude, the gathering up of the Church's resources and the calling out of spiritual vision and power in the nation-wide canvass puts a noble and worthy capstone to the work."

The Bishop of Wyoming: "1. The creation of an executive body entitled The Presiding Bishop and Council.

"2. The disposition of the Convention to subordinate the lesser to the greater issues of the hour.

"3. The disposition of the Convention to remove obstacles to the operation of the Concordat."

The Bishop of South Carolina: "Outstanding achievements in my opinion are:

"(a) The opening of House of Bishops to the public.

"(b) The resolution on Concordat.

"(c) The reorganization of the Board of Missions.

"(d) The rather advanced resolutions of both Houses on the relations of capital and labor and the present industrial unrest."

The Bishop of Mississippi: "The most noticeable achievement of the Convention seems to me to be the practically unanimous adoption of the Nation-wide Campaign. No movement in my recollection has been so great in conception as this, and none so likely to produce far-reaching and powerful influence upon the life of the Church. As a coöperative body of missionaries, the Church, for the first time in her history, has undertaken to know her task and to call to one common standard every one of her members for the earnest prosecution of the Church's common business."

The Bishop of Kentucky: "So many things of note have been accomplished during the General Convention that it is

difficult to pick out the outstanding achievement. Undoubtedly the adoption of Canon 58 was the outstanding and advance piece of legislation."

The Bishop of Idaho: "The General Convention of 1919 will long be remembered for its constructive plans. Two very remarkable accomplishments have taken place, namely, the formation of the Executive Council of the Church and the acceptance in the Board of Missions of a common budget for the needs of missionary bishops."

The Bishop of Spokane: "The Revision of the Prayer Book I consider the outstanding spiritual achievement of the Convention. It will much enhance the value of this Prayer Book as a missionary agency. The organization of the Church into a compact working unit through the formation of an Executive Council is the main business achievement. Of great practical moment are the new canons on ordination to the ministry. They are both more conservative and more elastic, and should be most helpful in enabling the Church to minister aright to the needs of the Church."

The Bishop of Western New York: "The Nation-wide Campaign; the Revision of Canon 57 and new Canon 58; the appointment of the Joint Commission on the Concordat; the honest desire to meet according to the mind of Christ the social and industrial problems."

The Bishop of Rhode Island: "The single word that would seem best to describe the achievement of the General Convention in 1919 is *unification*.

"There has been unification of effort. The Nation-wide Campaign has been more than the organization of a drive on the basis of a budget. It has stated the mission of the Church in terms that can never again be sundered. Christian missions, Christian education, and Christian social service are seen more clearly than ever to be but ways of describing the power of the Gospel.

"To make this power more effective in the Church, administration has been unified. The mind of the Church, heretofore expressed in the General Convention alone, will now be at work more efficiently through the Executive Council throughout the year, directing all of the organized forces of the Church.

"More important than all else has been the unanimity of feeling in the Convention. Daring projects and difficult questions test the spirit no less than the will and the mind of the Church.

"The spirit of harmony has triumphed. With the close of the General Convention the Church in America is more truly a unit than ever in its history."

The Ven. B. Talbot Rogers, D.D. (Fond du Lac): "The Church has awakened to a national consciousness. Party lines have disappeared. The denominational and sectarian spirit is yielding to Catholic loyalty. The enactment of a canon creating a Presiding Bishop and Council is of first importance. The authorization of the Nation-wide Campaign was of greatest immediate interest. Prayer Book revision and legislation for a Concordat with Congregational ministers will remain incomplete. The unanimous support of the reports of the Commission on a World Conference and that of the Joint Committee to confer with authorities of the Eastern Orthodox and Old Catholic Churches was indicative of the growing devout, insistent demand for unity."

The Rev. George C. Foley, D.D. (Pennsylvania): "The Convention of 1919 impressed me as really great. If I were to name one conspicuous achievement, I think I should say that it was the disappearance of our characteristic timidity. I have heard our Church called stodgy in its conservatism. We have been so afraid to commit ourselves; and yet this year we have entered with surprising courage and unanimity upon a series of Forward Movements. From one point of view, perhaps, the most important of these was the endorsement of the Concordat by a majority of three-fourths of the deputations, clerical and lay. There were two speeches on this resolution, which to my mind stood out from all others in the many debates for lucidity and the spirit of statesmanship; they were those of Dr. Manning and Mr. Morehouse. On this, as on some other topics, there appeared in the votes a complete obliteration of party lines. The Nation-wide Campaign was another wonderful conception; and it was reassuring that the earlier enthusiasm was supplemented by practical business sagacity. The centralizing of the administrative work of the Church was a rather daring experiment, passed somewhat rapidly; but it shows our readiness to respond to the spirit of the times. The work of the Convention was so well tempered and constructive that it signally disappointed



the anticipation that it might burst the Church wide open."

The Rev. Arthur B. Kinsolving, D.D. (Maryland): "The great achievements of this Convention seem to me to be these: The creation of a central board of administration as an active directorate, sitting quarterly; the enactment of legislation for carrying forward the Nation-wide Campaign; the Concordat, so greatly helped by the arguments of two honored deputies, and the substantial progress made in Prayer Book revision and enrichment."

The Rev. William H. Milton, D.D. (East Carolina): "The unique and outstanding achievements of this Convention were, in my opinion, the united action of the whole Church in endorsing and committing itself to the great forward movement of the Nation-wide Campaign, the adoption of the Concordat resolutions, the establishment of an Executive Council with large powers between General Conventions, and the recognition of the women of the Church as an essential factor in the administrative affairs of the Church by the appointment of a Commission to take under consideration the appointment of a House of Churchwomen."

The Rev. Edward S. Travers, D.D. (Pittsburgh): "The Convention of 1919 has been a positive Convention—it has done things. It has been progressive. The opening of the House of Bishops, the Nation-wide Campaign, the Concordat, Canon 58 are four great forward movements."

The Rev. Alfred R. Berkeley (Louisiana): "Exemplifying and proving the solidarity of the Episcopal Church: The overwhelming insistence upon the continuance of the Nation-wide Campaign in accord with the plans laid down by those who inaugurated it."

The Rev. Reese F. Alsop, D.D. (Long Island): "The strong vote on the Concordat by dioceses and orders shows a real progress toward Church Unity. The emendations in Morning and Evening Prayer in Prayer Book revision—together with the great improvement in the Burial Office." [The changes in the Burial Office, however, failed in the House of Bishops.—EDITOR.]

The Rev. Alban Richey, D.D. (Delaware): "The revision of the canons on ordination, the revision of the Prayer Book, the action on the Nation-wide Campaign, Canon 58."

The Rev. Thomas Jenkins (Oregon): "1. The creation of the new organization known as Presiding Bishop and Council. (2) The resolve to carry out the Nation-wide Campaign. (3) The statemanlike response to the Concordat signatories. (4) The fine Catholic spirit that held possession of the Convention throughout."

The Rev. H. H. H. Fox (Michigan): "Without doubt the Convention of 1919 will stand out above other Conventions in the creation of the new Executive Council of the Church and also in the action taken in the matter of the Concordat. The hearty support given to the Nation-wide Campaign, especially by the laymen, has shown unmistakably that the Church is ready to exert its full power in men and women."

The Rev. Walter R. Bowie, D.D. (Virginia): "The adoption of the Concordat, the opening of the way for new efficiency in the mobilization of the power of the whole Church through the creation of the Executive Council and the setting forward of the Nation-wide Campaign: but over and above these and other specific acts of legislation, the release on the most vital days of this Convention of a spiritual enthusiasm which has melted all small differences into the unity of a passion and purpose for the Church's militant service in the real world to-day."

Dr. George F. Henry (Iowa): "New Canon 59; action amending Constitution looking to a new Concordat; Nation-wide Campaign; amendment of Constitution providing for election of a Presiding Bishop. I do not mean to distinguish between the foregoing items as to their importance by putting them in the foregoing order."

Mr. George H. Elliott (Delaware): "I put Canon 58, which provides an executive agency for the Church and facilities for organization and machinery for starting the great Nation-wide Campaign for building up our Church in its missions, membership, and social service work as the greatest achievement of this Convention. The Concordat is, of course, second in importance. There were, of course, many acts passed of importance but I can only call your attention to the freedom from bitterness in debate and the splendid harmony on important matters."

Mr. L. F. Monteagle (California): "The adoption of Canon 58; the endorsement of the Nation-wide Campaign; the approval of the Concordat."

Mr. M. Anthony Dyer (Rhode Island): "I consider the outstanding achievements of this Convention to be: (1) The awakening of the Church to the fact that the only solution of the problems that confront the world to-day lies in the spread of Christ's Kingdom and the endorsing of the Nation-wide Campaign to further this end; (2) The lessening prejudice against prayers for the dead, partly due to the great war; it being shown that private devotions of the many bereaved in the great conflict contain heartfelt intercession for the peace and rest of those that made the supreme sacrifice."

Mr. James H. Pershing (Colorado): "In my judgment the outstanding achievement of this Convention is its response to the working of the Holy Ghost in reviving the soul of the Church, as expressed in the Nation-wide Campaign. This Convention has revealed the fact that the Church is strong in its legislative machinery but weak in executive power. Therefore the creation of an Executive Board (Canon 58) is, next to the Nation-wide Campaign, the Convention's most outstanding achievement."

Mr. Robert H. Gardiner (Maine): "The amendment of the Constitution to make possible the ordination of ministers of other communions to the Catholic priesthood. The principles stated in the report of the committee recommending the amendment guard the proposal very carefully. It will assure the success of the World Conference on Faith and Order, for it is a guarantee that our professions of a desire for reunion are sincere, and so it will convince our brethren that we seek not merely the absorption of our brethren into the Episcopal Church, but the recognition of the true Church Universal, where all the valuable tenets of the Churches which accept the fact and dogma of the Incarnation shall be comprehended in the true and vital Catholicity of the Church, which is the Body of Christ, the fulness of Him that filleth all in all."

## THE APPORTIONMENT



HE following summary shows the total of payments made on the missionary apportionment during the first ten months of the current year:

Total amount apportioned the whole Church for the year ending December 31, 1919.		\$1,590,000.00
Received during January .....	\$ 92,297.77	
" " February .....	108,058.96	
" " March .....	80,865.06	
" " April .....	145,797.20	
" " May .....	248,370.27	
" " June .....	130,518.21	
" " July .....	73,513.93	
" " August .....	47,957.24	
" " September .....	42,060.05	
" " October .....	77,876.02	\$1,047,314.71
Balance needed before December 31st, to meet the Apportionment.....		\$ 542,685.29

If this year's bills are not met by this year's apportionment it means more debts.

## TO THE SINGER

Poet, sing your song,  
What though none heed your lyre!  
Let heaven still inspire  
Lyrics both sweet and strong.  
Poet, sing!

Poet, why now grieve?  
Though men may turn away  
At the high noon of day,  
They will return at eve.  
Poet, cheer!

Poet, lose not heart,  
What though men nurse the wrong,  
And scorn your loving song!  
What though the nations hate,  
And grim war devastate!  
Earth shall yet learn your art.  
Poet, sing!

Poet, dream your dream!  
Long years may come and go,  
Old age may bring the snow,  
And yet all sing in vain.  
Cease not your heavenly strain.  
Earth still shall catch the gleam!  
Poet, dream!

THOMAS CURTIS CLARK.

THE BITTER TEMPER may be sweetened, the revengeful one may be overcome, and the sullen and spiteful one may be softened. Christ is doing His work of converting and sanctifying every day around us, as He has been doing it ever since He came. And what He has done, and is doing to others, He may do to us.—*R. W. Church.*





## 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.

### HOME MISSIONS WEEK

To the Editor of The Living Church:

**M**AY I be permitted through the columns of your paper to call to the attention of your clerical and lay readers the desire of the Home Missions Council that members of all Christian Churches in the United States observe Home Missions Week, November 23rd to 30th, and in that week preach, consult, and pray over the theme, "Personal and Social Service, the Soul of Democracy"? I am informed that countless churches throughout the country are making preparation to use this time as an occasion for emphasizing the ways in which the Christian Church may aid the nation in realizing the ideals of its founders. Special sermons and prayer meetings will form a part of the programme, while young people's societies and local home missionary organizations will aid in making the week one of new vision in the needs and opportunities in those fields of Christian activity and service called Home Missions.

In anticipation of the special services of the week, the Home Missions Council, through its executive secretary, Dr. William Alfred Anthony, has had prepared for distribution upon request through the denominational home mission secretaries, a bulletin interpreting in concrete terms such ventures as the allocating of responsibility in Montana, where it is purposed to reduce over-churching and properly church places without opportunity to worship. The new vision of laying aside competition in ministering to lumber camps is discussed. The suggestions now being considered for unifying the educational work of the Spanish Southwest are given space. Vermont furnishes a fine coöperation venture for study, where three denominations have already made some adjustments that speak a better day for the small rural community, both in its Church affairs and community relationships. The work done among American negroes has in many instances brought better results for the negro by the work made possible by concerted effort. This last is true also with reference to Americanization work, especially at ports of entry. In the great new industrial centers it is practically hopeless to accomplish any lasting religious work unless it is done jointly and in fullest coöperation.

Home Mission Week gives the pastors of the United States a real opportunity to point out to their people the ways in which a local congregation can help to make "America the beautiful" more than a fine phrase in a patriotic song. With the nation in the turmoil and unrest that has followed the war, Home Mission week is a challenge as well as an opportunity! Sincerely yours,

FRANCIS S. WHITE, *Domestic Secretary.*

281 Fourth Avenue, New York City.  
November 13th.

### ALASKA'S HUNGER

To the Editor of The Living Church:

**T**HE Rev. F. B. Drane of our Tanana Valley mission, writing from the trail near Nenana, reports great suffering among the Tanana River Indians because of the very small run of salmon during the summer. In previous years the run of salmon has been ample, not only to give daily food for the children and dogs, but the Indians have had tons to put up for the winter. This year there was not enough even for food during August and September and the Indians are facing the winter deprived of their supply. Unless something is done immediately, St. Mark's, Nenana, will face the winter, deprived of its supply of fish and with practically no money in hand to buy the meat necessary for the children of the boarding school.

Mr. Drane estimates that at least \$500 will be needed to provide the bare necessities.

Archdeacon Stuck, who is now in the United States and whose headquarters are at the Church Missions House, 281 Fourth Avenue, New York City, says that Mr. Drane's estimate of the situation must be accepted without question and that he will gladly receive and forward to Mr. Drane any help the people of the Church wish to give.

JOHN W. WOOD.

### PRAYER BOOK LEAGUE

To the Editor of The Living Church:

**T**HE splendid effort which the Church is making in the nation-wide movement to mobilize for service its spiritual richness has brought forcefully to my mind in a way I cannot escape an idea which has been with me for five years or more but which I had dismissed from time to time. Perhaps a little statement as to how I first conceived this idea will lead to its better understanding.

Some years ago I was thrown into frequent intercourse with a young man of exceptional quality. I noticed frequently in the short intervals on his business occupation he drew from his pocket a little manual which he read. I supposed that it was some technical *vade mecum* which he was constantly studying. One day, however, he left it on his desk and I was able to see that it was a New Testament. On his return I made inquiry and he told me that he was a member of the "New Testament League" and that each member of it promised to carry a Testament with him always, and to read it when it was possible to do so. Seeing that I was interested the young man from time to time gave me literature published by this organization. I found on inspection however that the point of view was scarcely one to appeal to a Churchman. The idea, however, seemed excellent; and my mind at once asked: "Why not a Prayer Book League?" It has since gripped my attention with a strength which my long silence would apparently deny.

Why not a Prayer Book League, organized voluntarily, each member obligating to carry at all times a copy of the Book of Common Prayer and engaging to read in it daily and as often as convenient? The idea has grown in my mind and I have mentioned it to a few laymen who have spoken kindly of it. It seems to me that it affords a method whereby at least one aspect of the nation-wide movement, the devotional side, can reach a direct and personal result.

Some one has said recently that the strength of the Episcopal Church is to be found in its devotional life, and in its mastery of the psychology of worship. This is true indeed, and the reason of it is to be found in the fact that not only has the Church retained the Apostolic succession but it has kept the devotional succession. The antecedent of the Book of Common Prayer is a great growth which has welled out of the faith and the intention after righteousness of the Catholic Church throughout the ages. The adoption of it as the standard of the Episcopal Church has made the Church vertebrate. The Prayer Book is the Churchman's patent of faith, his manual of devotion, and his guide to Christian conduct. Dr. Curry of the Harvard Divinity School says of it: "The Book of Common Prayer was the product of the Undivided Protestant Movement of England. The most beautiful passages were written in 1549 and 1562. It is the outgrowth of the whole history of Christianity. The Book of Common Prayer should have reverent attention from everyone." Should it not have the most honored place in the grateful love of every true Churchman? If such be the case some adaptation of this idea of a Prayer Book League would seem to afford a convenient and decorous way of achieving this end. The idea to my mind is appealing. I cannot think the appeal accidental to myself.

OSCAR WOODWARD ZEIGLER.

Baltimore, November 9th.

### CONVENTION JOURNALISM

To the Editor of The Living Church:

**M**EMBERS of my family and myself have enjoyed and been much enlightened by the accurate, full, and comprehensive reports in THE LIVING CHURCH of the proceedings of the General Convention recently closed at Detroit. The secular press failed to present the reports that Church people desired. It remained for your publication to give us exactly what we wanted—a condensed yet ample report of the deliberations of both houses.


I felt as I read your reports that the hearts of your representatives were in their work and that a Higher Hand had guided their pens.

Philadelphia, October 30th.

Sincerely yours,  
JAMES M. BENNETT.



To the Editor of The Living Church:

 IN the midst of the deservedly unfavorable comment on untruthful reports of the General Convention, I feel that some one should express publicly the appreciation of Churchmen for the matter published in the *Detroit News*. By assigning two well-trained men to cover the convention, this paper succeeded in obtaining the best accounts that I have ever seen in any secular newspaper dealing with an ecclesiastical convention.

I have no financial or other personal interest in the *News*; I write this merely in the interest of good Churchmanship and good journalism. A good-sized credit mark should be chalked up for a newspaper that is ready to spend its money and effort freely to insure accurate, balanced news of events taking place in its city.


NELSON ANTRIM CRAWFORD,

Professor of Journalism, Kansas State Agricultural College.  
Manhattan, Kans., November 3rd.

### THE BISHOPS' PASTORAL

[ABRIDGED]

To the Editor of The Living Church:

 MIDST the confused sounds and murmurings of a distracted world, it is refreshing to read the pastoral letter of our bishops. For in this letter there is clear vision and insight and courage of conviction.

The plain speaking concerning the vicious features of the old order, the strife between capital and labor, mob violence, was just what was needed at this time, as well as their pronouncement in regard to the Church as the social organism for conserving the true and the divine in the course of progress in social regeneration through the ages.

Those who had thought the Church was without leadership, that its men high in authority were wanting in vision and insight and above all courage, can lift up their heads again in hope and confidence.


The prophets of Israel are not all dead.

Sincerely yours,

Pawtucket, R. I., November 8th. JAMES E. BARBOUR.

### THE BISHOPS' RESOLUTION FOR A LEAGUE OF NATIONS

To the Editor of The Living Church:

 I gave me great pleasure to read of the action taken by the House of Bishops in adopting Bishop Brewster's resolution relative to the proposed League of Nations.

Christian people are praying for a just and lasting peace, and it is very doubtful if the proposed Covenant, in its present form, would insure even a temporary peace. Certainly, a permanent peace can only be established on principles of truth and justice; whereas, the proposed Covenant seems to be founded chiefly on conditions of expediency.

Rather than to become a party to such an ambiguous and far-reaching contract, it would be better for the United States to keep a free hand and maintain a stand for high moral ideals.

Bishop Lawrence and his supporters are to be commended for their loyal American spirit.


Very truly yours,

Benicia, Cal., November 7th.

WILLIS D. COOK.

### BOY SCOUTS AT GENERAL CONVENTION

To the Editor of The Living Church:

 IN your Summary of General Convention in the paragraph "National Problems", you state that the "American Boy Scouts were commended," etc. Did your reporter mean the "Boy Scouts of America"? I should judge so from the further reference to the special thanks given to the Detroit Council of Boy Scouts, which without doubt means the "B. S. A."

Sincerely,


C. E. CRAIK, JR.,

Ass't S. M. Troop 70, Minneapolis Council B. S. A.  
November 9th.

THE PEACEMAKER has learned, in God's presence, from Christ's example, by the Spirit's grace, the divine power of not returning evil. He has been taught of God to *rule his spirit*; that higher and nobler victory, the Word of God tells us, than the siege and capture of a hostile city. He does nothing in haste: until he has regained the evenness and gentleness of his own composure. He speaks not, writes not, acts not; when he does, it is in the pursuit of peace, in the endeavor, as skilful as it is earnest, to win back to love one who has lost it and is the loser.—C. J. Vaughan.

### THE MARK OF THE MASTER

BY THE REV. LOUIS TUCKER

 IN France under the monarchy they used to brand galley-slaves with a fleur-de-lis on the left shoulder. They made the iron red hot in a pot of charcoal, then held the man and pressed it on his bare flesh that smoked. The pain was frightful, the brand indelible; but the shame was worse than the pain. When the French revolution came, and Marseilles rose, some galley-slaves went through the pain again of their own will, to blur the brand. They pressed their shoulders into the glowing charcoal pots, branding a new burn over the old one. It was the sign and symbol of their freedom. Then they enlisted in the armies of the Republic and fought for liberty.

If you serve my Master you shall be branded. The brand shall be not upon the left shoulder but upon the forehead and heart; not upon the flesh which perishes—and heals—but upon the imperishable substance of feeling and will. It cannot be inflicted by others. You, yourself, shall hold the hot iron upon the shrinking, smoking substance of your own self, and reel and faint with the intolerable agony inflicted by yourself upon yourself. The earthly agony of branding is but the sign and symbol of the thing that you shall do to your own character, to the substance of your own soul. The law is unalterable, the necessity absolute—if you would serve the Master.

For we are branded already. We have been held in the iron grip of circumstance while heredity and instinct and the experience of existence have stamped upon every character, as with hot irons, a brand uniform and indelible. It is upon our intelligence. It is upon our emotions. It can never be expunged or erased. Self-preservation is the first law of nature. The very possession of an ego inclines to egoism. We are branded already with the devil's brand; a great capital I on heart and brain. Capital I and Number One are the mark of the beast, the devil's brand. To look out for Number One, to take care of one's personal interests, to provide for self, these are the marks of the Prince of this World, and they are indelibly impressed upon us by circumstance and instinct and heredity. Capital I and Number One are the same mark. Make them and see. They rise up against God. And they cannot be blotted out.

But they can be crossed out. Draw a line across Capital I and you get the sign of the lowly Galilean. Brand a cancellation mark across Number One and you have the symbol of unselfishness. The agony of that cancellation is keener than hot irons. No brand burns the flesh of any man as his soul is seared by his first efforts at repentance and humility. But when it is done he bears my Master's mark. He belongs to Christ. When men brand beasts they do it to mark ownership. When they change the brand they do it to mark change of ownership. Change of ownership, when public and known, means purchase and a price. It is because we are bought back with love and blood that any man finds grace to cancel Capital I and learn humility, to cross out Number One and live for others.

Therefore the call has gone forth for all who can bear the mark; for all who can subordinate self to a cause and who are now living for the good of loved ones, to come to Christ. The French galley-slave, after he had effaced the mark of the monarchy, enlisted in the armies of the republic. The world has just been deluged with blood, and good and evil are both accentuated.

We must reChristianize Christendom in this generation. We cannot stand apart. The danger of the world is imminent. The hope of the world lies in the uncounted millions who have learned self-sacrifice through sorrow and who may be gathered to the standard of the Galilean because they bear His mark.

THE TRUEST devotion is in the truest resignation, abnegation, and annihilation of self. Whosoever trusting to the help of divine grace possesses this devotion ever clings to God through love and that whether in penury or abundance, in sorrow or in joy. Therefore he who in whatever event remains in entire peace with God, and united to God, he has apprehended what is the true and perfect life and true devotion.—Blosius.





SARAH S. PRATT, Editor

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

**B**Y this time there should have been scores of "Triennial meetings". While inspiration is at the zenith power and before memory grows inaccurate, the thousand and one interesting items of the Detroit Triennial should have been passed on to thousands of women. If notebooks are any criteria, tons of information were taken home. One notebook found in the information bureau was displayed as a curiosity before its distracted owner appeared to claim it. It was a large red book written to the very last page in small, clear writing in ink. Not only were there notes on the class-work done but general notes showing that the writer had covered much territory. Such a book will be a treasure for the next three years.

In Indianapolis no time was lost in assembling the women of six parishes to hear the news. Christ Church was the hostess. Bishop Francis told first of the new plan regarding the Church government. He also told of the innovation in opening the House of Bishops to the public. He said that some very fine debates were heard in the House of Deputies and described graphically the wonderfully enthusiastic sessions when the Nation-wide Campaign was adopted.

Mrs. Francis said her most vivid impressions were of the deep spirituality revealed in all that was said and done by the women. She spoke of the many prayer circles that were held in hotels, parish houses, and that women had gone to these early in the morning. She also noted the excellent business methods of the women, their quickness in speaking, their alertness in seizing and acting on a point.

Mrs. Lew Wallace was impressed with the beautiful churches of Detroit, also the U. O. service and the meeting in the armory ("where I lost my fox fur," she said pathetically, thus raising a laugh), and especially with the Church Periodical Club and its wide and varied work.

Mrs. Lewis told of the fine opening of the Convention and the picturesque procession of bishops.

Mrs. Pratt spoke of the several societies represented in Detroit, of some business done by the Auxiliary, of the classes and their teachers, of the visiting English ladies, and of James Moore Hickson and his Christian healing.

Altogether it was a profitable afternoon. In a letter written from Detroit it was stated that Miss Emery had called at our desk and emptied her purse into a blue mite box which was there. During the social hour at Christ Church these coins were carefully apportioned among the six parishes as a beginning of their new U. T. O. So these coins of Miss Emery's are planted and we think a more than ordinarily large crop may be expected in 1922. However we do not want to start a run on Miss Emery's purse.

WHETHER IT IS FAIR to say that the parish Auxiliary is a barometer showing whether the rector's enthusiasm is high, low, or medium, we are not sure. But so often it is. And the increasing usefulness of the Auxiliary doubtless grows out of the fact that clergymen as a rule encourage and appreciate their Auxiliaries. In one of the short speeches made at a conference in Detroit, I was surprised to hear this ancient excuse of the rector's indifference brought forward as a common drawback to Auxiliary progress. It must be a generalization which the Auxiliary has made for so long that it has forgot to stop making it. At any rate it cannot be said of the rector of Grace Church, Muncie, Indiana. This Auxiliary has waxed and waned for many years, sometimes being without a pastoral head for months, and yet a vital nucleus of life has remained. Now it has been fanned into a flame and an officer writes us with joy that the U. O. sent lately was \$20 more than "it has been for many, many years". The members are few in number but the Nation-

wide Campaign is on and everything conspires to promise a stronger Auxiliary. In the programme of the current year the first five minutes of each meeting is given up to a "devotional leader" who will use her judgment in the nature of the devotion. This is said to be an experiment in which the rector heartily concurs, believing that as a rule our Churchwomen are too self-conscious in religious affairs.

The main part of the programme is called "Adventurers for Christ" and will be confined to the beginnings in those places where our missionary bishops are. Another feature is a closing paper or talk on these subjects: Religion in the Home, Religion in Social Life, Personal Religious Life, How to Pray; How to read the Bible; Devotional Books, Public Worship, Religion in Sickness, Holy Communion. The Rev. M. M. Day is rector of Grace Church, Muncie.

THE WOMAN'S AUXILIARY of Zion Church, Rome, New York, has printed a programme for the current year in the form of a small hanging calendar. It is both convenient and pretty. A square of heavy brown paper bears the name of the parish and below is attached a small calendar in tinted paper. On each calendar page is the Auxiliary's programme for the month. This organization is not content with the monthly meeting of the W. A., but sometimes has a half-dozen within the month. In October, two social meetings are planned, district meetings occur frequently, rummage sales and business meetings have places. At the first business meeting of the new year, the United Thank Offering has the place of honor, an address being made by Mrs. Griffith Williams. March has five meetings devoted to "Mission Study and Work". At the bottom of this brown card is noted a sentence over which, long ago, we saw the General Secretary of the Auxiliary shake her head and say it was a misconception. "Every baptized woman of the Church is a member of the Woman's Auxiliary"—this is very ideal and *should* be true. "Every baptized woman *may* be a member if she shows some interest" is nearer the truth. Every baptized woman is a member of the great missionary society, the Church, but not of the Woman's Auxiliary unless she promises tacitly the three great things.

WRITING FROM DETROIT, mention was made of certain women long identified with the Auxiliary who were unable to attend the late Triennial. Mrs. H. H. Candee, honorary president of the Springfield branch, is one of these. Mrs. Candee writes that in forty years she has not missed a Triennial. She has followed carefully the proceedings of the whole convention as given in the Church papers and accepts whatever changes may be made as a sign of progress. She asks, however: "What is the present status of the Woman's Auxiliary?" As Miss Lindley writes, "we have undertaken a programme so big that one wonders whether we quite realized all we were accepting." We add social service and religious education to missions; we shall cooperate with other societies, helping to create a Church League of Service; a new Junior Auxiliary will help to develop a Church School Service League; we hope to enlarge our box work on Red Cross lines; and we shall put all our strength behind the Nation-wide Campaign.

THE WRITER was greatly pleased and equally surprised (as she was at the closing session of the Auxiliary in Detroit but a short time) to receive to-day this gracious letter from the chairman:

"My Dear Mrs. Pratt:

"At the closing session of the Woman's Auxiliary Triennial of 1919, cordial greetings and thanks were voted to be extended to



you for the interesting articles in *THE LIVING CHURCH* regarding the Convention.

"I personally want to thank you and congratulate you for the admirable way you handled the information.

"With kindest wishes I am

Yours very cordially,

ANN E. STEVENS.

"General Chairman Women's Organizations Episcopal Convention."

In acknowledging with great pleasure this indulgence of the Auxiliary, the writer has to say that her every wish was met and furthered by the committees of Detroit women; she had only to ask in order to receive. Surely, with so much delightful encouragement, she would have fallen far short of an agreeable duty if she had not tried to rise to the occasion.

A CHURCHWOMAN who visits regularly one of the Church Homes for the Aged sends this:

#### "WAITING FOR DEATH

(Home for the Aged.)

"Patient they sit the long day through,

Waiting for death!

Thin folded hands with naught to do,  
Weak, fluttering breath.

"Dimmed eyes, dulled ears, all winds blow East,

Life a closed book!

Feeling themselves less than the least  
So wistful look.

"Friends of their youth long dead, or worse,

Passionate pain!

Each unto each their griefs rehearse,  
Life's wellsprings drain!

"Pray ye, who live bright happy years,

Come as Christ saith,

Give to these stricken ones your tears  
Who wait for death.

"Shepherd of Souls, give thought

To huddled sheep,

Unto last shelter brought,  
Weird vigils keep."

CHARLOTTE BARNES BIGELOW.

#### PROFITEERING IN CANADA

[FROM A MEMORIAL SERMON BY THE LORD BISHOP OF MONTREAL]

When we look upon the memorials of these young lives so nobly given, remember, that they died for us, that righteousness, liberty, justice might be ours. Oh! "Son—remember."

They died for the great ideals for which they responded. We all held them up. They were certainly useful for recruiting. Is there not a danger that these ideals will be lost sight of in the present struggle going on around us in Canada to-day? If these ideals were worthy and true in the days of war, are they not equally necessary for the days of peace? If, for these ideals, these young men fought and died, are we not bound by every obligation of honor and truth to see that these ideals are carried out in the days of peace which they have won?

Thousands of young men, whose souls were filled with these ideals, who were sustained by them throughout the years of war's agony, have returned with their souls on fire, hoping to see them honored in the home land, expecting to see a higher, a better condition of things prevailing where righteousness ruled, liberty and justice walked through the land.

Instead of this what do they see? They see the old struggle of selfishness. They see that when they were fighting for the ideals over there, thousands of men made fortunes here; they find that the promises of looking after the soldier's welfare, in giving him employment, have been in a great many cases forgotten, though many have nobly fulfilled their promising; that those who stayed at home in safety are still using all their power to manipulate war conditions to their own profit; that gross selfishness inspires the actions of the majority of those for whom they fought; that in the struggle for selfish existence the returned soldier is handicapped, that he finds himself unequal to cope with his brother who has not suffered the ravages of war. His body, in many cases, is weakened, his nerves are strained, the manner of life in the army has made it difficult for him quickly to readjust himself to civil conditions.

He sees no sign of those great ideals which stirred him and inspired him; he sees the old struggle of selfishness going on with greater intensity than ever before; he sees men making

thousands of dollars by profiteering; he sees these very profiteers held in honor, holding the highest positions in our land.

These are what the soldiers coming home from this terrible experience over there see standing out with naked hideousness. Seeing these things can we wonder that he should be crushed, and that he should say "Since you are playing the game of selfishness, since you have thrown the ideals for which you asked me to fight to the winds, and have not been ashamed to make money while we faced the devilish horrors of war; since you are so degraded that you will allow men to oppress you by making unrighteous millions out of the necessities of life, then we too will demand our share, we must get into the struggle and fight for ourselves?" You and I, in our coolness, can see the fallacy of this position, but do not let us blame the soldier if he does not.

Can you blame the soldier? Son, remember your promises made to him when he went forth. We said in those days—our political leaders proclaimed—that the man who made money out of the war would be disgraced. Who has been disgraced? Not the profiteer surely. Thousands have made wealth out of the war—are making it to-day—and our soldier feels the incongruity, the inconsistency, of the whole position. We are, by permitting these things, shattering his ideals as well as our own; we are lowering the standards of life for the whole country, and we are sowing broadcast the seed which is bound to yield a harvest of unknown trial and difficulty.

The soldier returning does not see what you and I feel, that there is along with all this degrading selfishness, which is struggling to vanquish the right, a deep seriousness of life; an anxious, eager desire that right shall prevail, and a determination that it must prevail. This conviction is there, it is growing among us too. That is the hope of the present situation. The soldier cannot be blamed if he does not see this; it is lost in the noisy, hideous struggle of selfishness which is so apparent throughout the country. The voice of righteousness must be more articulate, it must come from its hiding into the open, and we must gain courage to stand for right no matter who opposes. The difficulty that many feel is, that we cannot discern where the wrong is, nor where the individual is who is responsible for it. We are eagerly watching the various investigations now in process in order that we may know where the evil is that we may strike it. We feel that it is the system which has grown up during the past generations which is to blame, rather than the individual.

Our position is made more difficult in ascertaining these things, because our standards of public life have been such that we hardly know which group of our public men we can rely upon. A distrust of administrators in many quarters causes hesitancy. The conviction is growing upon all that decisive action must shortly be taken and these evils of profiteering must be stopped, and the guilty impartially punished no matter who they are; that no political or social "pull" shall be allowed to save them; or else there will be a revolution, though I hope a constitutional one, which will be serious. Cannot the men, who seem blinded by greed, see the handwriting on the wall? Cannot they see that unless they stop in their wicked greed the oppressed and suffering victims will be compelled to rise against them even as they rose against the German peril? Son, remember.

We must get back to our ideals. Ideals are not like precious antiquities to be placed in glass cases in fireproof museums to be gazed upon; they are the pearls of great price, the attainment of which is worth every sacrifice, the suffering of hardship, the enduring of death. Righteousness, liberty, justice, these are the ideals for which we waged war; for which we must contend with equal determination in peace. The ideals are the ideals of Christ. They can only be attained when those who are Christ's go forth in His strength, inspired by His love, to fight, to suffer, and to die, if need be, for them. They can only be made effective as we Christians win men to Christ and His service.

#### WHAT IS GOD DOING NOW?

It is a question on which we might ponder for eternity. The Scriptures of all nations inform us that God is unchangeable, the same yesterday, to-day, and forever; that divine law is ever operative.

Jesus declared, "My Father worketh hitherto and I work."

Strange, is it not, in the light of reason and revelation, that we should think there was a time when God was more active and nearer to the sons of men than He is now? When our eyes are opened to the truth we see that creation is forever proceeding. We no longer think of God as distant but as the Life of life in whom we live, move, and have our being. When we really acquaint ourselves with God living in the present, vistas of limitless power open to the vision of soul. Triumphant we declare: "Since God lives and thinks in me my life is triumphant and limitless."—H. V. Morgan.



## Church Kalendar



Nov. 23—Sunday next before Advent.  
 " 27—Thanksgiving Day. Thursday.  
 " 30—First Sunday in Advent. St. Andrew.  
 Dec. 1—Monday.  
 " 7—Second Sunday in Advent.  
 " 14—Third Sunday in Advent.  
 " 17, 19, 20—Ember Days.  
 " 21—Fourth Sunday in Advent. St. Thomas.  
 " 25—Thursday. Christmas Day.  
 " 26—Friday. St. Stephen.  
 " 27—Saturday. St. John Evangelist.  
 " 28—Sunday. Holy Innocents.  
 " 31—Wednesday. New Year's Eve.

## Personal Mention

THE REV. JOHN CALVIN BLACK has accepted a call to Christ Church, Madison, Ind., and will begin his duties on the First Sunday in Advent.

THE REV. CLIFTON HARTWELL BREWER has accepted election as rector of Trinity Church, Branford, Conn.

THE REV. ELLIS A. CHRISTIAN has been placed in charge of St. Philip's (colored) Church at Little Rock, Ark.

THE REV. RALPH HAYDEN has accepted an invitation to be rector of St. Thomas' Church, Camden, Maine, and entered upon his new duties.

THE REV. DANIEL E. JOHNSON, SR., D.D., is now in charge of St. Mary's (colored) Church, Hot Springs, Ark.

THE REV. JAMES H. LAMB, JR., has become minister in charge of St. Anne's Church, Willow Grove, Pa., and assistant at the Church of Our Saviour, Jenkintown, Pa.

THE REV. JACOB LEROY, rector of the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, for over thirty years, has resigned, to take effect December 1st. The vestry have elected him rector emeritus from that date.

THE REV. T. R. LIST, rector emeritus of the Church of the Redemption, West Philadelphia (Rev. A. E. Clay, rector), celebrated recently the forty-fourth anniversary of his rectorship. He occupied the pulpit at the morning service.

THE CONNECTION of the Rev. JAMES G. MYTHEN with Christ Church, Norfolk, Va., has been discontinued.

THE REV. THOMAS LEROY PARKER has been transferred to the diocese of Springfield and appointed priest in charge at Albion and Mt. Carmel. His address is Albion, Ill. A late item stating that he had been appointed to work at Medicine Lodge, Kansas, was erroneous, as his trip there was merely a vacation visit to friends.

THE REV. H. LANDON RICE has accepted the curacy at St. James' Church, Long Branch, N. J. (Rev. Morton A. Barnes, rector). His address is 403 Ninth avenue, Belmar, N. J.

THE REV. JOHN DE LANCEY SCOVIL was presented with a filled purse at a reception in Theresa, N. Y., also with a gold piece by the Boy Scouts, on the eve of his removal to Bainbridge, N. Y.

THE REV. GILES H. SHARPLEY, formerly of Sterling, Illinois, is temporarily assisting at the Church of the Ascension, Chicago, and may be addressed at 708 Oakdale avenue.

THE REV. HARWOOD STURTEVANT should now be addressed at 614 S. Main street, Racine, Wis.

THE REV. ARTHUR W. P. WYLIE has accepted the call to become rector of Christ Church, Herkimer, New York, and will enter upon his new duties November 30th.

## ORDINATION

### DEACON

LOS ANGELES.—On November 4th in Grace Cathedral, San Francisco, the Bishop of Los Angeles ordained to the diaconate Mr. FRANK WARREN MOORE of San Diego. The Rev. J. O. Lincoln, D.D., presented the candidate, and the Rev. H. H. Powell, D.D., preached.

### PRIESTS

MAINE.—In Emanuel Chapel, St. Luke's Cathedral, Portland, Maine, on November 5th, the Rev. PAUL GORDON FAVOR, of the clerical staff of St. Bartholomew's Church, New York City, was advanced to the priesthood by the Bishop of Maine. The sermon was preached by the Bishop and the candidate was presented by the Rev. G. C. DeMott. Mr. Favor continues his duties at St. Bartholomew's.

PITTSBURGH.—On Sunday, November 9th, the Rev. STEPHEN DOWS THAW, deacon, was advanced to the priesthood by the Bishop in the St. Mary Memorial Church, Pittsburgh. The sermon was preached by the Rev. Henry St. Clair Whitehead, and the candidate presented by the Rev. Walter Nicholas Clapp. These two clergymen, with the Rev. Charles John De Coux, Archdeacon of the diocese, united in the laying on of hands.

SOUTH CAROLINA.—On November 7th the Rev. JOSEPH R. WALKER was ordained to the priesthood in St. Timothy's Church, Columbia, by Bishop Guerry. The Rev. Kirkman G. Finlay presented the candidate for ordination, after which the Litany was read by the Rev. H. F. Schroeter. The epistle was read by the Rev. A. B. Bennett, and the gospel by the Rev. A. W. Taylor. All the priests present joined with the Bishop in the imposition of hands. Mr. Walker continues as rector of St. Timothy's Church.

## CLASSIFIED NOTICES AND ADVERTISING

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

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

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

## DIED

HINDLEY.—EMMA F. (Higgs) HINDLEY, wife of the Rev. R. C. Hindley, of St. Stephen's Church, Racine, Wis., died at her residence, Thursday, November 13th, after a long illness, patiently borne. She was born in Frankford, Philadelphia, Pa., on November 24, 1848; confirmed in St. Mark's Church, Frankford, by Bishop Alonzo Potter, and was a zealous Sunday school teacher for fifty-seven years. Her Sunday school boys acted as bearers. She is survived by her son, Robert W. Hindley, and her sister, Mrs. A. C. Stanger, of Frankford, Philadelphia, Pa. The funeral was at St. Stephen's Church, Racine, Wis., November 17th.

"Blessed are the pure in heart, for they shall see God."

KETCHUM.—Entered into rest in Newfoundland, N. J., on November 12th, the Rev. CHARLES JOHN KETCHUM. The funeral service was held in All Saints' Church, St. Andrew's, New Brunswick, Canada, on November 15th.

## WANTED

### POSITIONS OFFERED—CLERICAL

BISHOP NEEDS RECTORS FOR CITY parishes; several priests for country towns; deaconess for Indian school. Only hard workers need apply. State salary required and references in first letter. Address MIDWEST, care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED FOR A MID-WESTERN parish. Must be an unmarried man and a strong Churchman. Salary \$1,500. Address M. W. P., care LIVING CHURCH, Milwaukee, Wis.

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.

MIDDLE-AGED CLERGYMAN, SINGLE, robust health, good Churchman, desires curacy. Only fair preacher, good visitor among poor and plain people. Address ASSISTANT, 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.

ACTIVE, EXPERIENCED CLERGYMAN desires work; moderate remuneration. Address RECTOR, 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.

ORGANIST AND CHOIRMASTER WANTED for St. John's parish, Jacksonville, Fla. Address with references, GEO. M. PARKER, 402 Consolidated Building, Jacksonville, Fla.

DEACONESS OR EXPERIENCED PARISH worker wanted for Mid-West Catholic parish. Address D. C. P., care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—MISCELLANEOUS

ARMY OFFICER, CHURCHMAN, MILITARY graduate, 40 years old, who has had large experience in handling men and boys and who has held responsible executive assignments, will be available for connection with Church school after January 1, 1920. Address MAJOR, A 27, 1424 R street, N. W., Washington, D. C.

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.

PRIEST RECOMMENDS ORGANIST OF prominent Eastern church. Large salary, but would consider change for New York or vicinity. Splendid trainer and disciplinarian. Devout services. Address R. C. B., 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 veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alms 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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**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.**

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

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### BOARDING—ATLANTIC CITY

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

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### 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' Kalender*, 25 cents per copy. G. F. S. CENTRAL OFFICE, 15 East Fortieth street, New York City.

**LOOSE LEAF BOOKS. A GENUINE leather** Cover, Loose Leaf Memo book. 50 sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK CO.**, Box 6, Sta. L, New York City, Dept. 22.

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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.

#### 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.

### CHURCH SERVICES

#### CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago. (Five minutes from Loop via Madison St. cars.)

Sunday services—7:30, 8:30, 11, and 8 P. M.

Sunday Evening Preachers—

Dec. 7—Bishop Anderson.

" 14—Rev. F. G. Budlong, St. Peter's.

" 21—Rev. F. S. Fleming, Atonement.

" 28—Rev. George C. Stewart, D.D., St. Luke's, Evanston.

Jan. 4—Bishop Griswold.

" 11—Rev. Harwood Sturtevant, St. Luke's, Racine.

" 18—Rev. Harold L. Bowen, St. Paul's, Peoria.

" 25—Rev. Francis R. Godolphin, Grace, Oak Park.

Xmas, 11 A. M.—Bishop Anderson.

### MEMORIALS

#### In Memoriam

**FREDERICK WILLIAM MILLS, F. R. C. O.**  
Organist and Choirmaster

**FREDERICK WILLIAM MILLS**, organist and choirmaster of St. Mark's Church, Philadelphia, for many years during the rectorate of the late Dean Hoffman, entered into life eternal at Albany, New York, November 2, 1919, in the octave of All Saints'. For nearly four years totally blind, his optic nerves having been destroyed as the result of a fall on the ice; followed later by a paralytic stroke; his patience and fortitude were remarkable. One very close to him writes me that his "years of affliction were years of a spiritual life. He just hungered and thirsted after righteousness and his patience was absolutely wonderful." His soul was clothed in music. As an old St. Mark's boy, I gladly make this loving tribute to the memory of the man who gave me the first musical impressions of my youth.

May he rest in peace.

CHARLES MERCER HALL.

#### In Memoriam

**MARDON DEWEES WILSON, PRIEST**

Entered into Life Eternal April 2, 1919.  
Rest eternal grant unto him, O Lord, and may light perpetual shine upon him.

### THE LIVING CHURCH

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

#### NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)  
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:

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Otto Ulbrich, 386 Main St.

#### BOSTON:

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

#### PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

#### PHILADELPHIA:

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

#### LOUISVILLE:

Grace Church.

#### WASHINGTON, D. C.:

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#### CHICAGO:

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.

#### CEDAR RAPIDS, IOWA:

Grace Church.

#### MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

### 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.



## EPOCHAL ADDRESSES AT THE LEICESTER CHURCH CONGRESS

*Mark Its Closing Sessions — Relations with Other Churches — Internal Reforms — A Related Meeting — Welsh Church — Dr. Weston*

The Living Church News Bureau }  
London, October 24, 1919 }



HE debates in the final stages of the Leicester Church Congress were maintained at the high level which characterized the earlier proceedings. There is no disputing the fact that much of the success of the gathering has been due to the president (Dr. Woods), who proved an admirable chairman—just and inflexible, and perfectly fair to all speakers. He gives one the strong impression of a man to whom religion is the one thing that matters, and spiritual things are the only realities.

The meeting on Thursday evening was, in some respects, one of the most important of the series, the subject for discussion being The Church of England in its Relation to Other Churches. The first paper, by the Rev. N. P. Williams, on Our Relations with Rome, was one of the best of a group where all were first-rate, and it is no disparagement of Canon Lacey's and the Rev. Leighton Pullan's masterly addresses to say that Mr. Williams' and Canon Temple's papers marked something like an epoch in the debate on the problems of Reunion. Mr. Williams' first point was that the Roman Catholic conception of unity, which thinks of it rather in terms of legal than of biological science, is the great barrier between us. He hoped, however, for "a slow, gradual, almost imperceptible change of theoretical basis" in the papacy, and believed that Reunion will come along a line roughly indicated by the phrases, "the Gallican theory of the Papacy" and "the Branch theory of the Church". Till that comes, "we must expect that there will be a steady trickle of converts from ourselves to Rome, and, no doubt, the equally steady, though less advertised trickle of converts in the other direction." "Is it too much to hope," he asked, "that there may, at least, be relations of mutual respect between the Church of Laud, Andrewes, and Pusey, on the one hand, and the Church of Challoner, Milner, and Wiseman, on the other?"

If Mr. Williams' paper put a damper on those who are hoping for immediate reconciliation, certainly it bore the stamp of clear, practical wisdom, and Christian candor and common-sense.

Canon Temple made a notable utterance in dealing with the Church's relations with Nonconformists at home. "The Church of Christ," he said, "should be visibly one, and include Rome and the East no less than the Protestant Churches." He was emphatic that no scheme for Protestant reunion which erects insuperable barriers to union with Rome and the Eastern Churches can be acceptable. Federation was useless. As to interchange of pulpits, Canon Temple remarked: "I cannot succeed in taking any interest in it one way or the other." He thought it absurd to object to it on the ground that Nonconformist ministers cannot speak with the authority of the Catholic Church, "for if that authority be claimed for all the pulpit

utterances of the clergy of the Church of England it has some astounding opinions to answer for!"—a remark which was received with a shout of laughter. Constructively, he would abandon discussion on what belongs to the *esse* and the *bene esse* of the Church, and avoid the term "valid" as applied to the Sacraments. Also, he would drop endeavoring to apportion the degrees of guilt for our divisions, for "we are all guilty together". "We must go on endeavoring to know each other in study circles, the aims of which should not be debate nor mutual conversion, but mutual understanding. The historic episcopate must be preserved in the united Church, and all ordinations to the ministry of that Church must be episcopal."

Briefly, Canon Temple's other points were that, once a denomination has declared its intention of accepting episcopal ordination for its teachers, the ordaining bishop, before he ordains them, should be admitted into their fellowship and, further, should receive the Holy Communion at their hands. (This point Canon Temple offered for discussion.) With regard to Church and State, he said: "The Free Churches will never unite with an Erastian system of Church government, and, in my judgment, they ought not to do so." "If," he added, "establishment is the only obstacle to the full union of the Churches, apart from Rome, in this country, then I would scrap it without hesitation." (It will be remembered, that Canon Temple is the founder and president of the Life and Liberty movement.)

### DISCUSSIONS OF FINAL SESSION

The closing session of the Congress on Friday was occupied, among other matters, in discussing the reorganization of the Church's financial resources. A very able paper was read by Dr. A. C. Headlam, Regius Professor of Divinity and Canon of Christ Church, Oxford, in which he advocated a number of reforms. These dealt principally with the inadequate stipends of some of the clergy, the distribution of Church revenues, Church endowments, and a more adequate and intelligent use of the sums at the disposal of the Ecclesiastical Commissioners and the Church Sustentation Fund. "We all know that the time comes," said Dr. Headlam, "when bishops make speeches in which they say that the poverty of the clergy is a scandal to the Church; but, like a certain class of politician, they seem to think that when they have made a speech they have solved the problem. We want some one who will do things." He appealed to the authorities of the Church to take a lead. If they were to make the Church, as it ought to be, the Church of the nation, they must be prepared boldly to face its defects and reform it.

Sir Lewis Dibdin, First Church Estates Commissioner, followed with a learned paper on the Reconstruction of Financial Resources, urging that the most pressing matter of all was a great fund to meet the immediate needs of the clergy, and claiming support for the appeal of the Central Church Fund with that object. In the discussion Canon Lacey said that a big reform could be accomplished by "pooling" the endowments of the Church.

Other subjects considered at the final meeting were The Church's Equipment for Corporate Life and Witness, in which Professor McNeile and Archdeacon Gresford

Jones took part; The Glory of the Sacraments, by Canon Goudge and the Bishop-elect of Truro (Dr. Guy Warman), and The Faith which Can Remove Mountains, by Canon B. K. Cunningham.

The Bishop of Peterborough, in summing up the impressions of the Congress, said they had come together at a time most marvellous in the history of the country and the Church. They were burdened by that feeling, and they would go away realizing their fellowship. Differences of opinion had not been suppressed, but they had looked at those differences in a new spirit. They had tried to see the truth, not by way of negation but by way of affirmation. They had realized the immensity of the task before them. As they listened to the subject of the League of Nations, and other matters to which their attention had been directed, they must have felt that the Church was now confronted with a task such as faced it in the first century, and they could not afford to be anything but united. Concerning industrial difficulties, the Bishop said that the Church could not purge society from its evils, but only as they brought the supernatural forces of the living God could they help to improve the world. Democracy stood at the parting of the ways; would it follow the autocracies of the past and commit itself to the material issue, or look above all those things? If democracy took the other view it could only be through the society of Jesus Christ.

### A RELATED MEETING

A meeting was held in the De Montford Hall on Friday evening, but although connected with the Congress it was not a part of it, being open to the public, and having Nonconformist as well as Church speakers. Yet in the eyes of some people it was even more important than a Congress meeting, because it was part of the great movement in favor of Christian reunion. It was a large gathering, some three thousand persons being present. The Bishop of Peterborough presided, and acknowledged the kindness and sympathy offered by the Nonconformists of Leicester to members of the Congress, for which he expressed his deep gratitude. Churchmen and Nonconformists had come together that evening to emphasize their points of agreement in the Creed and their belief in the power of God to help distracted peoples. Impressive speeches were made by Sir J. McClure and the Rev. Carnegie Simpson on the Nonconformist side, and Bishop Welldon and the Bishop of Warrington, as representatives of the Church. The Rev. Carnegie Simpson said that in the common Christianity of Churchmen there was surely a bond closer than that expressed by mere civilities of secular intercourse. He thanked God for the better relations between the Churches in this country. He could never forget that the Church of England had given some of the finest minds to the world, and he thanked the Church Congress for the pleasure and privilege of being allowed to take part in that meeting. As for Reunion, he ventured to say that if some practical step was not taken within a reasonable time a reaction of feeling might arise in the Nonconformist Churches. He suggested that any step agreed upon should be simple, and not spoiled by too many saving clauses.

### THE WELSH CHURCH

The abandonment of the Rhyl meeting of the Governing Body of the Church in Wales, owing to the recent railway strike, has for the time being postponed the consideration of creating a Welsh Province, apart from Canterbury, with its own Archbishop. That decision on these lines would be wel-



comed by the majority of Welsh Churchmen is unquestioned. It would meet the growing sentiment of Welsh nationality in the highest sense, viz., from the Church standpoint. This does not imply that the control of Canterbury in the past has meant a repression of Welsh nationality. The functions of the Archbishop of Canterbury in regard to Wales are extremely limited, and will end with the constitution of the Welsh Province. That ecclesiastical sanction for the scheme will be received in the very near future, there can be little doubt, for the proposal has already received the archiepiscopal blessing. The Welsh prelates will still be able to attend the meetings of bishops at Lambeth, which are purely private gatherings for consultation, but the deans, archdeacons, and proctors from Wales will not be able to continue to attend convocation, which is a statutory body. Representatives of Welsh clergy and laity will also be able to attend the Representative Church Council, unless and until the Enabling Bill is passed. If that bill becomes an act, then the Representative Church Council will also become a statutory body, and they can no longer attend it. But in the Governing Body of the Church in Wales, under the new constitution brought about by the Welsh Church Act, they now have a parallel body for Wales. The bishops of the Anglican Communion, at the next Lambeth Conference, will discuss the whole bearing of the question, and it is quite possible that there will be far-reaching developments to meet the difficulties that may arise.

In all probability the honor and distinction of being selected the first Welsh Archbishop will fall to the lot of the Bishop of St. Asaph, who is the senior bishop on the bench in the whole of England and Wales. St. Davids has been freely mentioned in connection with the high office, and on grounds of sentiment this would be the most fitting selection; but Dr. Owen has made it known, that he will not accept the honor while his brother of St. Asaph is on the episcopal bench. This would not necessarily mean that the archbishopric would be always associated with the See of St. Asaph; and, taking into consideration the overwhelming preponderance of population in South Wales, neither would it be advisable. There are precedents for not restricting the archiepiscopal dignity to one See in the archbishoprics of the West Indies and of New Zealand, and the Church in Wales might well adopt the title of Archbishop of Wales, and not that of Archbishop of St. Asaph or St. Davids.

#### ON THE SOLUTION OF PROBLEMS

The Bishop of Zanzibar made a notable speech last Monday, during a meeting of laymen called to protest against the action of Bishop Burrows and the Bishop of Bath and Wells in connection with the Cury and Taunton cases of benediction. Dr. Weston was speaking on the present situation in the Church of England. It was, he thought, true to say that the greater part of England is just now looking for a religion which is more real. In order to satisfy this aspiration, one party advocated the federation of religions; another party would papalize the whole Church. "The first policy," said the Bishop, "can only be adopted at the expense of truth—the second has been tried and has been found wanting." The policy he advocated was a return to the old faith of Christendom which we hold in common with our Roman brethren and the East. He agreed that, as presented to-day, the old Catholic Faith does not satisfy the man in the street. His lordship, in a remarkable appeal, called upon Cath-

olics to live out in their daily lives the great principles which they professed with their lips. "We who have been brought up in the Catholic religion in England," said Dr. Weston, "have not fully entered into the whole spirit of the Christ. We have not learned that He who became incarnate for our sakes can only use us to win other souls in so far as we ourselves (to speak in metaphor) are prepared to become incarnate in their lives. If the Catholic party

will do that they will be seeking first the Kingdom of God, and benediction and all those other things will be added to them, not only by the good God in Heaven, but by really grateful bishops, because you will have solved the problem which the bishops desire to see solved. It is Christ's problem which He solved on Calvary. It is your problem, and you can solve it if, in that sense, you believe in the Lord Jesus Christ."

GEORGE PARSONS.

## TRINITY COLLEGE, TORONTO, PLANS NEW CONSTRUCTION

### Preserving Familiar Features—Memorial Service for Her Fallen Students—A Sermon—Social Service

The Living Church News Bureau }  
November 6, 1919 }



PLANS for the new Trinity College, Toronto, to be built on the University of Toronto grounds on Queens' Park, have just been published. In these plans many of the familiar features of old Trinity, so dear to many a generation of graduates, have been carefully preserved. The main entrance, centrally situated in the south facade, will lead directly to the administration offices and library, giving access also to the two quadrangles by which every part of the college may be reached. Academic accommodation is provided for 350 students, including residence for 150 men in Trinity and 100 women in St. Hilda's College.

#### A Memorial Service at Trinity

On the Sunday following the blessed feast of All Saints, a memorial service for the fifty-three alumni of Trinity who made the great sacrifice in the great war was held in Trinity College chapel. The Holy Eucharist with special commemorative prayers was celebrated by the Rev. Prof. H. F. F. Duckworth, Dean of the faculty of Trinity, and an admirable sermon was delivered by the Provost, the Rev. T. C. S. Macklem, D.D. Seventy-three undergraduates and seven members of the staff went overseas, while the total number of Trinity men who enlisted, including graduates and former students, was 543. Of these one in every ten laid down his life. A tablet bearing the names is to be placed upon the walls of the chapel.

#### A Great University Sermon

On the same Sunday, the Hon. and Rev. Dr. Cody, Minister of Education of the Province of Ontario, who retires with the defeated Hearst Government, when the new government, with E. C. Drury at its head, formed by the coalition of the successful candidates of the U. F. O. (United Farmers of Ontario) and the labor party, takes over the reins of power, was the University preacher at Convocation Hall, Toronto. He chose as his subject Jeremiah's great vision of the almond branch and the seething caldron.

"In his vision, the prophet saw the almond branch and then the seething pot facing the north. Inspired by the message of hope in the first vision he is able to gaze into the trouble of the second. From the north swept down the Scythians and Babylonians, and behind them was the will and the wrath of God. Thus his prophecy is sad

because he knew the cause and saw the doom of his people.

"It is the same with the world to-day, a seething caldron overflowing with destruction, restlessness, and evil, the aftermath of the struggle, the wild hysteria of reaction. For years to come we will be in the throes of readjustment. There are difficulties ahead greater than those past. This is the vision of the seething pot.

"But the vision of the almond branch spells hope. The meaning of the Hebrew word for almond is 'wakeful one', suggesting the early blossoming of the almond before the other trees in the spring. After this message of hope and confidence unconquerable we can view the seething unrest and watch for the dawn. God proclaims His message, that He is watching over His World, His power is not wanting to fulfil His word.

"Jeremiah was no pessimist, but one of the deepest optimists, for he faced all the facts, yet had hope. Nor was he a superficial optimist, crying 'Peace, peace, when there is no peace,' but his refrain was: 'Behold the days come when I shall save Israel.'

"In this age of materialism, the University must uphold the things of mind and spirit. It must embody the spirit of Progress, bettered by knowledge and skill, the love of truth, and sound moderation. The university must supply the ideal of education and of spiritualized democracy. Hope will lead the fight, and we should follow in the path which Christ, our Lord and Master, has shown us, the path of service."

Dr. Cody's congregation at St. Paul's rejoice that his retirement from political life and the cares of a great Government department will enable him to use all his great powers in the direct work of the Church. There was much difference of opinion upon the merits of such a step when Dr. Cody accepted the portfolio of education in the Ontario Government. There is none to-day as to the fact that he has made and shaped for good the educational policy of the Province in a way that will act and react for progress for many a long year.

#### Work of the Council for Social Service

The executive committee of the Council for Social Service of the Church of England in Canada dealt with a number of most important matters at its recent meeting in Toronto, which was attended by every member except one who had an engagement of a patriotic character made some months ago. Previous to the meeting the executive under the chairmanship of the Bishop of Huron spent the afternoon in conference with Canon Pughe, honorary director of emigration of the Church Army. At this Conference a plan of co-operation in immigration work between the Council for Social Service and the Church Army was agreed upon. This was subsequently adopted by



the executive at its regular meeting and will in due course be submitted for approval to the Council for Social Service and the Board of the Church Army. Canon Pughe reports that the Imperial Government will give a free passage either to Canada or Australia to any who served in the Army or Navy, and to women who served in the W. A. A. C., the W. R. E. N., or in the land army, and that next year there is likely to be an extensive emigration from Great Britain to the Dominion. In view of this it is most important that Churchpeople coming out in this way should be welcomed and befriended and conserved for the building up alike of Church and nation. The Church Army is greatly extending its facilities for testing and training emigrants who come under its auspices.

Beginning with the January issue the *Bulletin* will be enlarged by four pages, two of which will serve as a medium to connect the executive committee with its constituency, while the remaining two will be devoted to brief items of social service news.

A resolution was passed congratulating the Government of Canada upon the success of the recent National Industrial Conference and expressing the hope that the recommendations unanimously adopted by the Conference should be considered as soon as possible by federal and provincial legislatures.

A resolution was passed congratulating the Department of Immigration on the formation of the Canadian Council of Women for Household Science and requesting that it be permitted to name a representative of the Church of England in this Council.

The committee also decided to ask the Department of Immigration at Ottawa for the formation of an advisory council of voluntary societies and others for the supervision of the immigration of men, and of families, analogous to the advisory Council formed for the immigration of women for household service.

A special committee was appointed to make a further study of the Department of the stranger and if possible to work out a scheme by means of which an Anglican Department of the Stranger, in the interest both of the immigrant and the emigrant, may be established as a feature of the work of the Council for Social Service.

The Daily Vacation Bible School Movement was commended to the attention of the Clergy, especially those of our more congested parishes.

A special committee was appointed to carry on a careful investigation as to:

1. The extent to which non-enforcement of prohibition prevails.
2. The evils arising from the use (a) of the products of illegal stills; (b) of substitutes for liquor.
3. The reported increase of the drug habit.
4. The working of the present laws regarding the system of selling on doctors' prescriptions.

The General Society is collecting material for lantern slides on the social service work of the Church.

A committee was appointed to secure from the bishop and diocesan social service councils particulars as to the social service work and agencies in their respective dioceses which are carried on by the Church of England, or in which the Church of England is coöperating, and to arrange and publish this information in an interesting form for the information of Churchpeople, too many of whom are quite unaware of the social service activities of their Church.

#### Reunion of Lethbridge Parishes

After ten years' separation the parishes of St. Augustin and St. Cyprian, Leth-

bridge, Alberta, have made arrangements again to consolidate. Canon McMillan of the latter parish has accepted a call to Ontario. Canon Murrell-Wright has also tendered his resignation to the Bishop, but will remain in charge of the consolidated

churches until next Easter unless the Church's work shall in the meanwhile call him elsewhere. It is felt that the reunion of these two congregations is a tangible contribution to the Forward Movement in the Canadian Church.

## ARMISTICE DAY OBSERVANCE IN NEW YORK CITY CHURCHES

*Drs. Manning, Carstensen, and  
Stires Speak—On Behalf of Ar-  
menia—Suffering in Alaska*

New York Office of The Living Church }  
11 West 45th Street  
New York, November 17, 1919 }



ARMISTICE DAY was observed generally throughout the city and the diocese by special services in churches at which prayers in *pian* *memoriam*, psalms of thanksgiving, and serious exhortation were dominant features.

The Rev. Dr. Manning, rector of Trinity, declared, before a large congregation, that the names of all who are aiding in the present anarchistic propaganda should be published. Dr. Manning argued that the present state of the country was no tribute to the men who had given life itself for freedom and justice.

"And let me say right here," he added, "that we ought to deal most sternly of all with those with American names, whatever their wealth or station may be, who are giving their money and their support or their pens to this propaganda.

"The worst enemy of America and of mankind to-day is the man who by tongue or pen will seek to create distrust between us and our allies in the war."

In Old St. Paul's, the Rev. Dr. Gustav A. Carstensen said that the most fitting memorial for our dead in France is live workers at home.

"The only adequate memorials of our boys who are dead in France are live men in New York, fighting for civic righteousness and industrial justice," he said. "Let men of New York beware how they camouflage their duty for personal service with mere trees, buildings, and money."

An Armistice Day service was held in the evening in the Cathedral of St. John the Divine. The great temple was filled. There were addresses by George W. Wickersham, James M. Gerard, Alton B. Parker, and the Rev. Dr. Ernest M. Stires. Dean Robbins read prayers of thanksgiving.

Dr. Stires declared the American boys whose bodies lie under the white crosses in France are calling for the new victory needed here.

"I do not find it difficult to hear what they are trying to say to me," he said. "The fight is not yet over; we do not understand the need of the times and we are not devoting ourselves to the serious phase of the world war. The armistice a year ago only ended the physical fighting. The struggle was a long and bitter one. The victory was only such a victory over materialism as can be gained by guns.

"But when reason returns you must remember you cannot convince men finally by machine guns. They won only the first phase of the world's battle. And our boys who sleep in France are wondering whether on this armistice night you and I have intelligence enough and gratitude enough to consecrate ourselves to the unfinished task which cannot be completed by guns.

"This is a crisis. I for one do not regret this condition of affairs. It is a blessed good thing for you and me and the world that we have got to fight out this battle. What, think you, would become of us if we could sit down now and take it easy for the rest of our lives? We cannot yet be trusted with taking it easy. We are to take up the torch which fell from the hands of our martyr boys."

Bishop Burch sent a letter of regret for his absence, caused by important duties elsewhere.

Judge Parker pleaded for a closer union between Great Britain and America.

#### SERVICE ON BEHALF OF ARMENIA

At 11 A. M. on Sunday, November 23rd, a special service will be held in the Cathedral of St. John the Divine to emphasize our national duty to rescue the remnant of the Armenian nation from extermination. Nothing has been done to protect them since the signing of the armistice, though 300,000 have perished during the past year through starvation and massacre. The Church has repeatedly urged national assistance for them. Captain George Hyde (Medical Corps, 79th Division, A. E. F.), who has just returned from rescue work under the Red Cross in Armenia, will tell of existing conditions, and Canon Jones will present the duty and opportunity of Christian America. Professor A. Der Hagopian, the envoy to the United States of the Armenian National Delegation to the Peace Conference, and the Honorable Oh. Kadjavouni, chairman of the Commission from the Republic of Armenia, will be present.

#### CANNERS DEPRIVE ALASKANS OF FOOD

Alaska is menaced by a food embargo more destructive than war, furs are too expensive to be worn, and gold too cheap to interest prospectors. These unexpected revelations were made this week by the Rev. Hudson Stuck, D.D., Archdeacon of the Yukon, who is making a visit to New York.

The danger confronting the Indians of the Alaskan interior, some 20,000 souls, because the federal fish commissioners were induced last year by "canning interests" to authorize the trapping of salmon at the principal mouth of the Yukon river, is regarded by Archdeacon Stuck as the most important matter concerning Alaska to-day.

Although the Indians have obtained some portion of their food by hunting wild game, the staple food was salmon, and the Indians' real harvest was provided through the annual flow of salmon to their spawning grounds along the headwaters of the Yukon and its tributaries.

In view of this, the federal authorities long refused to permit trapping salmon at the Yukon mouths. Last November, however, after winter had set in and no representative from the interior could be present except Bishop Rowe, the Commissioners were persuaded to authorize a canning company to trap salmon at the chief mouth of the river. The most gloomy predictions advanced by Bishop Rowe were quickly realized. Almost no salmon reached the



Yukon through its minor outlets, and at all the fishing stations throughout the vast interior despondent natives caught no salmon whatever, or merely an occasional fugitive which, as a rule, still showed the marks of injuries received on the canners' nets.

AT GRACE CHURCH

Important changes have been made in the week-day services at Grace Church. The noon-day services will be at 12; the Holy Communion on Tuesday will be at 12:30; the Holy Communion on Thursday will be at 11:30.

ARCHDEACON ADDRESSES PERIODICAL CLUB

The Ven. Hudson Stuck, Archdeacon of the Yukon, will speak at the regular meet-

ing of the Church Periodical Club at St. Thomas' parish house on November 24th, at eleven o'clock.

SUBSTITUTES FOR THE SALOON

The Churchwomen's League has undertaken to supply a substitute for the corner saloon. It will be a combination canteen and club for men who want to eat, drink, play games, read, or rest during day or night. The service rendered will be absolutely free and drinks will be sold at cost. Vacant saloons will be occupied by the League and the attendants will be volunteers from its ranks. There will be pool and card tables, games, and reading matter.

## BOSTON CLERGYMEN PREACH ESCHATOLOGICAL SERMONS

### Death and Suicide Receive En- lightening Attention — Guild of St. Barnabas for Nurses — A Clerical Arbitrator

The Living Church News Bureau  
Boston, November 17, 1919



THE Problem of Death is a not untimely theme recently used by the Rev. Elwood Worcester, D.D., in a sermon delivered in Emmanuel Church, Boston. Dr. Worcester said in part: "We are not surprised to observe a more intense interest in this subject than the world has known since the first century of the Christian era. While other spiritual interests have lost ground, or at least have not gained ground, we encounter this interest everywhere. The bookstores find it necessary to maintain a department for its forthcoming literature. Studied and thoughtful denial of man's immortality seems to have ceased. The utterances and affirmations of great men, dead and living, are read and quoted the world over. Psychic experiences and psychic phenomena crop up somewhere in every serious conversation, and everyone seems possessed with a desire, which had better be curbed, to investigate the subject for himself. In fact this, today, is the great danger. Most of these books, though full of faith and enthusiasm, are evidently and scientifically worthless. Only persons of strictly normal personality and of scientific training are qualified to carry on such experiments, and in our clinical work we have only too much reason to know the harm that tampering with psychic personalities and forces can do to others. Will you allow me then, as a man who is profoundly impressed with the importance of this subject and who has had unusual opportunities of observation, and of learning the experiences of others, to discuss some phases of it, simply and frankly, with you to-day, and I will confess at the outset that, as the result of much experience, I have reached a conviction of life after death which I do not regard as faith, but as certainty. Or, to put it mildly, I have a hundred times more reason for my faith than unbelievers have for their doubts.

"In regard to the nature of the life after death, I have no doubt that we shall have to revise many of our ancient ideas, which reflect, for the most part, only customs of our earthly existence, and the pomp and splendor of earthly kings. The dramatic part may go, but the real and spiritual part of our hope will remain. For we

may be sure that the life after death is but part of a general biological process, and that its true counterpart is not to be found in the imaginations of poets, and in the acts and state of kings, but in the secret and unerring processes of nature. We shall learn that our entrance into that world is just as natural as our entrance into this, that we find ourselves there, where we lost ourselves here, clothed in a body which perfectly represents us and which is perfectly adapted to our environment; that we carry with us all our thoughts, our memories, our gaiety, and our sense of humor, that, as we were met by loving parents and friends here, we shall be met and welcomed there by those who have loved us and preceded us, that family affections and relations continue, that the great lesson of life which we must all learn is presented to us afresh, and that what we have failed to learn and accomplish here we shall have another chance to learn and accomplish there."

DR. VAN ALLEN PREACHES ON SUICIDE

Preaching on Suicide recently at the Church of the Advent, the rector, the Rev. William Harman van Allen, D.D., used a text which now is perfectly apparent in its new meaning—now that he has used it. The text was from the familiar verse of Psalm 119:109, "My soul is always in my hand: yet do I not forget Thy law."

Dr. van Allen spoke of the alarming increase of suicides among Americans as a sign of over strain and lack of true ideals. Of course the insane who lay hands on themselves are not truly suicides. But a vast number believe that their lives are their own, and when pain or disgrace or grief or disgust or disappointment overshadow life they feel free to end it. But our lives are not our own: they belong to the state, to our family, to God. Suicide is a cowardly desertion of one's post. It is criminal, foolish, wicked. If death ends all, it ends hope of betterment. If there is judgment after death, the Judge will hold men accountable for usurping His privilege. The greatest safeguard against this temptation of the devil is a fixed resolution in advance to endure all things in hope. And a very great help in keeping such a resolution is the practice of confession: not necessarily to a priest but to some trusted friend, in whose presence we can talk out our troubles freely, clearing our minds of shadows and letting sunlight in.

GUILD OF ST. BARNABAS FOR NURSES

More than three hundred members of the Guild of St. Barnabas for Nurses attended

the annual council of the guild last week in the parish hall of Trinity Church. The rector of Trinity, who is also chaplain of the guild, presided.

At the afternoon session Bishop Israel was elected chaplain general.

Miss Eva D. Corey, president of the Massachusetts branch of the Woman's Auxiliary, explained the objects of the newly organized Church League of Service made up of the six principal women's organizations of the Church, which will hold its first meeting in New York City in December. It was voted that three representatives of the Guild of St. Barnabas be sent to that meeting.

At the morning session Miss E. F. Sherman spoke of the need of ranking army nurses during time of war to insure them better protection, and that they may have more authority. Dr. Mann and a large number of nurses spoke in favor of Miss Sherman's motion, and a committee was appointed to confer on the matter.

Among the officers elected for the year are the following: Mrs. E. Bowman Leaf, secretary general; Mrs. Mary Compton, treasurer general. The executive committee was reelected.

A CLERICAL ARBITRATOR

Is there to be a revival of the temporal power of the clergy? It seems so in Brockton. For the second time within two months the rector of St. Paul's, Brockton, has been called upon to act as final arbiter in an important industrial crisis. Last week Mr. Matthews acted as chairman of the arbitration board representing the newspaper publishers and the typographical union of Brockton. The first arbitration was with the bakers' union.

Mr. Matthews was the recipient last Monday night of a beautiful and expensive copy of Webster's Unabridged Dictionary, the gift of the bakers' union, presented by the chairman of the wage committee of the union.

Accompanying the present was a letter expressing appreciation of the rector's willingness to act as arbitrator, and expressing thanks for his services.

THE CATHEDRAL GIRLS' FRIENDLY SOCIETY

The Cathedral branch of the Girls' Friendly Society has reorganized into a self-governing body. During the winter a varied programme is offered, including a fair, singing and reading clubs, dramatics, work for hospitals and missions, and current events. At intervals dances are given, and on special occasions a pleasant, informal party is enjoyed.

A POSSIBLE REVOLUTION

The Rev. Charles W. Henry, rector of Christ Church, Andover, has written a brief, very brief message to his parish, which is not untimely in practically every parish in our American Church. Mr. Henry writes:

"It was less hard to be heroic in the trenches, I think, than in every-day life. But God needs us to pray, to bear witness, to build, to work, while we stay here, and until we, too, cross to meet with loved ones before the Great White Throne.

"He needs us in a 'Revolution' in parish life. Now a revolution is a successful rebellion. A group of twenty-two men met the other night and a rebellion against lack of interest in and lack of knowledge of our parish was then started. The campaign is on. Over thirty men have agreed to go out in twos and threes to invite you all to a 'get-together' meeting in the parish house on Tuesday, November 18th, at



8 o'clock. You can make this happy rebellion a successful one and therefore a Revolution! Be on hand!"

## NOTES

St. Michael's Church, Marblehead, will spend \$20,000 for repairs and improvements. New works will be put into the organ,

which was played at the inaugural of General Washington at New York.

Memorial services for the late Dean Hodges will be held on November 20th at St. John's Chapel, and the Rev. Clifford Gray Twombly, one of the late Dean's first students, will preach.

RALPH M. HARPER.

## PLANS FOR NEW PHILADELPHIA DIVINITY SCHOOL BUILDINGS

*Set Forth in New Publication—The Nation-wide Campaign—Waugh Memorial Service*

The Living Church News Bureau  
Philadelphia, November 17, 1919



**DIVINITY SCHOOL PROGRESS** is the title of the first issue of a publication by the Committee on the New Plans of the Divinity School in Philadelphia. The foreword by Bishop Rhinelander is entitled "A Vital Need", the Bishop strongly commending all the plans and purposes of the committee. The Bishop says: "When in 1916 the Church launched its movement for an adequate system of retirement, it moved forward for the first of a series of important changes. The success of the Pension Fund permanently disposed of a serious organization defect which was daily becoming more pronounced. We must now go forward and meet an issue of even more importance. Methods of training for professional and commercial life have been always abreast and often ahead of the demands of the day. But we of the Church have not planned our work to meet the growing call for better-equipped men. We have talked of this, but we have done little to accomplish it, and we have failed to enable those who came to us to give of their best, because we fell short of the goal of adequate training and proper facilities.

That is why new plans for the Divinity School present more than an opportunity—they point to a vital need."

The plans adopted have been under way for six years. In 1913 it became apparent that the buildings, methods, and equipment were inadequate and unworthy and that a new site and buildings were necessary. Through the generosity of a few persons the school acquired a whole city block, owned by the estate of Clarence H. Clark. Its adjacency to the University of Pennsylvania made the site very desirable. A year or so ago the old building was sold and temporary quarters in St. Andrew's Church were taken. Meantime plans have been prepared and accepted after a competition among several architects, as announced recently in *THE LIVING CHURCH*, and at the present time the Divinity School has taken action to share in the Nation-wide Campaign.

The pamphlet closes with an interesting editorial comparing the training costs in the Harvard Medical School and the Philadelphia Divinity School. It is shown that the cost per student at the medical school is \$1,236, while in the theological school the cost is only \$577 per student. This shows graphically the lack of public support of clerical training, and the consequent insufficient and inadequate equipment with which he must perforce be content.

## NATION-WIDE CAMPAIGN

The diocesan Nation-wide Campaign committee has issued a letter to the clergy and chairman of parish committees, setting forth

the aim of the campaign and giving particulars as to the budget. Parts of the letter read as follows:

"The fundamental purpose is to have the Church examine itself as a whole, and in its various departments, down to the individual member, in order to find out what it ought to be doing that it is not doing, or not doing satisfactorily; and thereupon to proceed to measure up to its duty. It is hoped so to present the mission of the Church, and its urgent needs, as to quicken a keener loyalty in us, and to win the intelligent coöperation of those who are now nominally identified with us.

"The carefully prepared survey, and the estimated budget, should be so used as to persuade the Church to provide the support necessary to make its programme possible on a more adequate basis. We are to be asked to do our utmost to enable the diocese to meet the expectations of the Church. It may of helpful interest to indicate that the total amount desired would be provided if each communicant should give forty cents per week for the cause."

It is stated that the budget shows how \$632,000 a year may be spent to good effect within the diocese, and that the survey of the Church at large shows that the sum of \$667,000 a year is hoped for to meet the needs of various Church enterprises outside the diocese. The letter concludes with this stirring appeal:

"Let us put aside for the moment the discussion of minor details, and throw ourselves without delay, heart and soul, into making the most of this opportunity to hasten the time when there shall ring out that glad cry, 'The kingdoms of this world have become the kingdoms of our God and of His Christ.'"

## WAUGH MEMORIAL SERVICE

On Sunday, November 2nd, a memorial service was held at St. Gabriel's Mission, Feltonville, in memory of the Rev. Charles C. Waugh, former vicar, who died of the influenza last year. The Rev. William T. Metz, vicar of St. Gabriel's, was assisted at the Holy Communion by the Rev. William Y. Edwards. In his sermon the Rev. Mr. Edwards, a personal friend of Mr. Waugh, told of his association with him, and advised the people to develop a praying church as the highest type of memorial, and truest to the life of their former vicar.

The offering was added to the fund for the Rev. C. C. Waugh Memorial Font.

## ST. BARNABAS' CHURCH, GERMANTOWN

"We have waited long for this day and we rejoice in it," writes the Rev. E. Sydnor Thomas of the fifteenth anniversary of St. Barnabas' Church, Germantown (colored). Opening services were held on November 13, 1904, in an unoccupied building known as Zion Evangelical Church, which was purchased through the efforts of the clergy of Germantown to establish a church for colored people. The prime mover was the Rev. Samuel Upjohn, D.D. The first priest in

charge was the Rev. A. A. Moore, followed by the Rev. M. F. Duty. Twelve years ago, 1907, the present rector, Mr. Thomas, entered upon his duties on graduation from the divinity school, and under his leadership the church has grown and prospered. The other day I heard this story of Mr. Thomas. He sent word to the members of each of the fifteen confirmation classes that have been presented, that if each class would raise \$100, he himself would raise \$500. They took him at his word and each side has made good. To-day the total is \$3,285—considerably more than the \$2,000 originally sought. This will be used as a fund for the erection of a parish house. Services in honor of the anniversary were held during the week of November 9th to 16th. The Rev. Prof. W. V. Tunnell and the Rev. Samuel Upjohn, D.D., were the speakers at a special service on November 9th. The festive occasion came to a fitting close with a confirmation service on the evening of November 16th, with Bishop Rhinelander.

## NOTES

The Near East was the topic of the Rev. Dr. Charles H. Boynton at the Sunday evening service of the Chapel of the Mediator, West Philadelphia (Rev. P. E. Osgood, rector). Dr. Boynton brought with him illustrated slides which brought vividly home the actual conditions of things in the near east. The address followed evening prayer.

"The Shock Troops of King Emmanuel", composed of American and Russian students from the Russian Bible and Educational Institute, visited the Seamen's Church Institute on Sunday evening, November 9th. They sang in both Russian and English and an address was made by the Rev. William Fetler, a Russian preacher.

Emmanuel Church, Holmesburg (Rev. Sydney Goodman, rector), celebrated recently its seventy-fifth anniversary. The parish has had a venerable history since its founding as a chapel of All Saints', Torresdale in 1832, becoming a separate parish in 1844. From that time there have been only seven rectors, the Rev. W. H. Bourns, the first, being followed by the Rev. Messrs. George G. Field, J. P. Lundy, T. C. Millet, A. H. Hord (now secretary of the diocese), R. A. Tuft, and the present rector, Mr. Goodman, who entered upon his duties Easter 1911. In 1857 the cornerstone of the present building was laid by Bishop Alonzo Potter and in 1879 the parish house was built. In 1899-1900 a new and enlarged chancel was erected under the auspices of the choir guild.

The Church in the State was the topic of an address delivered by the Hon. Thomas Lynch Montgomery, state librarian of Pennsylvania, before the Church Historical Society at the Church House on Monday evening, November 17th.

EDWIN S. LANE.

## ARMY CHAPLAINS

THE WAR COMMISSION reports that the following chaplains have recently received discharge from the service:

Chaplain D. A. Cassetta, from Camp Gordon, Ga.

Chaplain John W. Day, from American E. F.

Chaplain R. B. W. Hutt, from Presidio, Cal.

Chaplain William Heilman, from Camp Grant, Ill.

Chaplain Herbert M. Peck, from Newport News, Va.

Chaplain William Pringle, from American E. F.

The new Committee on Chaplains will hold its first meeting in Washington on December 12th.



# CHICAGO PARISH OBSERVES RETURN OF ITS ANNIVERSARY

*St. James' Church was Founded in  
1834 — Cathedral Shelter —  
Death of E. H. Buehler—G. F. S.  
—A Monument for Bishop Toll*

The Living Church News Bureau }  
Chicago, November 17, 1919 }



LD St. James' celebrated its eighty-fifth anniversary with special services on Sunday, November 16th. The choir, for which this old parish has always been famous, also celebrated an anniversary, the thirty-fifth of its organization on that same day. The services began with a celebration of the Holy Communion, its rector, the Rev. Dr. Stone, being the celebrant. The later service, also Holy Communion, was most ornate and beautiful. Special features of this service were a *Te Deum* after the gospel; and the presentation to the parish by the choir of a set of old organ chimes of twenty bells. St. James' organ is, we believe, the only one in Chicago supplied with these chimes. The rector preached on *The Vision of the Future*, making particular reference to the history of St. James, and the part the parish had still to take. Dr. Stone was assisted at these services by the Rev. David Schaeffer and the Rev. C. T. Street.

St. James' has been the parish and church home of many of Chicago's early leaders and founders.

The first Church service held in Chicago was on October 12, 1834, by the Rev. Palmer Dyer. On November 2nd a parish was organized, largely through the efforts of Mr. and Mrs. John H. Kinzie, and named after the parish of St. James in New London, Conn. The first rector and organizer was the Rev. Isaac Hallam. Sunday, November 16th, marked exactly the eighty-fifth anniversary of the first service, which took place on November 9, 1834, in an auction store on North Water street near Dearborn avenue with twelve present. In the following July ground was broken for the first edifice "in the midst of a vast tract of wild prairie" known as "the commons" at the southern corner of Cass street between Illinois and Michigan streets. The building was of brick, thirty by fifty feet, and cost \$3,000. The new church, built at Cass and Huron streets in 1861, was destroyed by the Chicago fire in 1871, only the present tower standing. It was rebuilt along the lines of its original plan.

## THE CATHEDRAL SHELTER

Mr. Daniel James Kerr, superintendent of the Cathedral Shelter, gives a brief statement of the work being done there under his direction. Some of the conversions at the shelter within recent months have been of an extraordinary character, and have been peculiarly encouraging in their results.

The doors are thrown open each morning and every hungry man who comes in is given breakfast without question and without price. The meetings are fairly attended through the week and the chapel is crowded on Sunday.

The building has been undergoing extensive alterations at the hands of the converts themselves. The accommodations cannot be duplicated elsewhere. Men come in, racked and ruined and in rags, covered with vermin, homeless and friendless and Christless. They are told the plain straight Gospel of the power of Jesus to save. Then

they are nursed, cleaned up, food and clothing are provided, and a clean warm bed is furnished.

When a man gets into shape, a position is found for him and he is permitted to lodge and board at the mission until he receives his wages. Then he is expected to pay whatever he feels he should. Every man is put on his honor, and men in all walks of life can be found in Chicago and elsewhere who will gladly testify to the miracles God has wrought in them.

## DEATH OF EDWARD HANDY BUEHLER

There died on November 12th, one of the most devoted members of St. Mark's parish, Evanston, and one of the most loyal Churchmen of our diocese, Edward Handy Buehler.

Mr. Buehler died of heart disease while visiting his sister, Mrs. Katherine Ramsey of Harrisburg, Pa. He was buried at Harrisburg on November 14th, his rector, the Rev. Arthur Rogers, D.D., of St. Mark's, Evanston, officiating. Mr. Buehler was born in Philadelphia in 1843, and had lived in Evanston for nearly thirty years. He was probably the most devoted and consistent worker at St. Mark's Church, where he was senior warden at the time of his death. None was more systematic and sincere in his attendance, particularly at the Holy Communion. None was more keen and active in the Church's work than he, one of

his last acts before leaving for Harrisburg was to attend a meeting called at St. Mark's in the interests of the Nation-wide Campaign. He was most active too, in diocesan work, the Church club being one of his special concerns. He was treasurer of the club for some years. He was always to the front in philanthropic work, and, was a member of the board of directors of the Evanston Hospital. Mr. Buehler is survived by a son and a daughter.

## GIRLS' FRIENDLY SOCIETY

The annual diocesan meeting of the Girls' Friendly Society was held at the Church of the Epiphany, November 4th. Various interesting reports were read. Officers were reelected.

After dinner the annual letter from the president, Mrs. Robert B. Gregory, was read, and the Nation-wide Campaign was presented by the Rev. George H. Thomas and Mrs. John Arthur.

## MONUMENT FOR BISHOP TOLL

The Rev. J. H. Edwards, Dean of the Northeastern Deanery, and rector of the Church of the Holy Spirit, Lake Forest, has written your correspondent, that it is proposed after too long delay to secure a suitable monument to mark the resting place at Nashotah of our first Suffragan Bishop, the Rt. Rev. W. E. Toll, D.D., greatly beloved, and revered. The cross to be erected is to be paid for by popular subscription in which all who loved and honored Bishop Toll may have a part. Offerings of any amount may be sent to Dean Edwards at Lake Forest. H. B. GWYN.

# THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION

## Joint Commission Holds Important Meeting in New York — Close of Every-Name Campaign in Some Districts of New York



THE Joint Commission having the Nation-wide Campaign in charge has accepted the budget in such wise as to determine on a total amount of \$42,000,000, as required for the three-year period, distributing the amount as follows: \$18,000,000 for the General Board and Agencies, \$10,000,000 for advance work in dioceses and continental missionary districts, both of which sums to be raised by the general Church, and \$14,000,000 to be returned to the dioceses with the suggestion that they, themselves, raise the amount in connection with their quota for the general sum. On this basis, each diocese has been advised what is its annual quota for the general sum. At the same time, it was impressed upon the Church by resolutions that the primary purpose of the Campaign is a one hundred per cent. mobilization of the spiritual power of the Church—the enlistment of every soul, and, as consequent to this, the enlistment of our material resources.

Mr. Lewis B. Franklin was made chairman of the executive committee, and Bishop Lloyd, Dr. Stires, Mr. Burton Mansfield, Mr. James R. Strong, Mr. George C. Thomas, and Mr. R. I. Manning, the additional members of that committee. Two members of the Joint Commission, Mr. Phillip S. Parker and Col. Arthur H. Woods, having declined their appointment, Mr. Robert H. Gardiner, Maine, and Mr. W. V.

Kellen, of Boston, were elected in their places, and Dr. John W. Wood was chosen as an additional member.

The publication of the Survey Book in condensed form has been seriously retarded by the printers' strike in New York, but will be hastened through as rapidly as possible. In the meantime, a committee is giving still further scrutiny to the surveys received from the dioceses with the hope of thoroughly digesting the large amount of matter and presenting it in the most intelligible form to the Church. It is understood, however, that, in accepting the surveys as the basis for the budget, no specific work is endorsed. A system of priorities will also be arranged so that the order in which appropriations may be made to various kinds of work will be established in advance.

## EVERY-NAME CAMPAIGN ENDS IN PART OF NEW YORK

Sunday, November 16th, was "mobilization Sunday" for the Every-Name Campaign in New York in the districts comprising Kingston, Newburgh, Erie, Dutchess, Northeastern Westchester, and the Bronx—the day having been set apart for the canvass with which the Campaign will reach its climax.

The Every-Name Campaign has been waged in the diocese for five months. Because of possible unfavorable weather conditions in the districts named it was brought to an end on November 16th, three weeks earlier than in the rest of the nation. Thus it has fallen to the lot of this portion of New York to set the pace for the entire nation.

Groups of canvassers especially trained



for their work assembled in their churches for corporate Communion and thereafter were formally commissioned by the rectors and sent forth, two by two, to visit every man, woman, and child listed on the parish records, soliciting them to a reawakened interest in Church work, to a new enlistment in the cause of the Church, and to such contributions for the work outlined in the budget as they feel they shall be able to make.

In anticipation, meetings were held all week in practically every parish.

#### CHURCH WORK AMONG SAILORS

AMONG THE interesting sidelights of the General Convention in Detroit was the exhibit of the Seamen's Church Institute, in a large tent on Stimson place, showing how the Seamen's Church Institutes have met the needs of the seamen in port.

The central part of the exhibit showed the midship section of a steamer. The ship has a 16-foot beam, and below deck, is divided into two parts, one side representing the forecabin of a ship of the type which prevailed before American ships were built under the U. S. Shipping Board. In contrast there was shown a seamen's typical bedroom such as is found in the Seamen's Church Institute of New York.

Around the hull were shown photographs of work done by the New York Institute. First was the deck, where the seaman books his room; the great baggage room; the seamen's wages department, where last year nearly three-quarters of a million dollars were safely cared for against the South street prowlers; the lunchroom and dining room, where approximately 900,000 meals are being served this year; the post office, that does the business of a city of 15,000. The great building and the land it occupies cost \$1,225,000 and is free of debt.

The whole exhibit is designed to show the need for proper housing facilities for the million or more seamen that come to our shores annually. In this great melting pot between thirty and forty nationalities gather nightly and a great work is being done in Americanization.

#### CONSECRATION OF CHURCH IN SOUTH BEND, IND.

ST. JAMES' CHURCH, South Bend, Ind. (Rt. Rev. John Hazen White, D.D., rector), was consecrated on Sunday, November 2nd. A congregation which taxed the capacity of the structure attended the chief service at 10 o'clock, when the Bishop of West Missouri was the preacher, and assisted Bishop White.

At the hour of service, Bishop White, bearing his pastoral staff and accompanied by clergy and acolytes, was formally admitted by the wardens and vestrymen. The group then proceeded to the sanctuary, where the instrument of donation was read by the senior warden. Bishop White conducted the service of consecration, whereupon the sentence was read by the Rev. Lewis C. Rogers.

Morning prayer was said by the vicar of the parish, the Rev. R. Everett Carr, assisted by the Rev. H. R. White, former vicar, and the Rev. Clinton B. Cromwell. Bishop White was the celebrant at the Eucharist.

In the evening, Bishop Partridge spoke at a mass meeting to further the Nationwide Campaign.

St. James' Church was built in 1894 and is regarded as one of the most beautiful churches in the diocese. Through the energy and devotion of rectors and people, a large

mortgage indebtedness has been gradually removed. When Bishop White became rector, in 1912, this incumbrance totalled \$10,000, and its removal has been due, in large part, to his efforts. In addition to removing the mortgage indebtedness, the parish has completed repairs and improvements totalling several thousands of dollars.

#### DEATH OF BISHOP GRAY

THE RT. REV. WILLIAM CRANE GRAY, D.D., retired Bishop of the missionary district of Southern Florida, died on November 14th at his home in Nashville, Tenn., at the age of 85 years.

Bishop Gray was born in Lambertville, N. J., in 1835. He is the son of Dr. Joseph Gray and Hannah Price Crane. He was graduated from Kenyon College in 1859 and ordained deacon in the same year by



THE LATE RT. REV. W. C. GRAY, D.D.

the late Bishop Otey. He was advanced to the priesthood in 1860 and in all the years of his priesthood had but two parishes, St. James' Church, Bolivar, and the Church of the Advent, Nashville, spending twenty years in the former parish and nearly twelve in the latter. At the General Convention of 1892 he was chosen Bishop of Southern Florida, in which he was instrumental in building up a prosperous missionary work, retiring twenty-two years later in favor of a younger man whose more vigorous strength was needed in the developing field.

While rector in Bolivar, he built St. James' Church and rectory, founded St. James' School, which has now become St. Katherine's School for Girls, and also built St. Philip's Church for colored people. During his rectorship in Nashville, he was able to secure the consecration of the Church of the Advent as a free church forever. The degree of doctor of divinity was conferred upon him by Kenyon College in 1881.

Bishop Gray was married twice, his first wife being Miss Maggie Locke Trent, daughter of the late Dr. Trent, of La Grange, Tenn. He had three children by this marriage, with one of whom, Joseph, who yet survives, the Bishop has been making his home. His second wife was Miss Fannie Campbell Bowers, daughter of the late Rev. William V. Bowers, of Philadelphia. By this marriage, two children were born, the Rev. Campbell Gray, of Rhineland, Wis., being one, and Fannie Bowers, the other, the latter dying in infancy.

Bishop Gray spent almost all of his life in the state where he died. At the age of ten years he came to Tennessee and remained there until his consecration as Bishop, returning again to the state when he retired from the active service of the episcopate.

Funeral services were at the Church of the Advent on Sunday afternoon, Bishops Gailor, Beatty, and Bratton, and the rector of the parish, the Rev. Prentice A. Pugh, officiating. Four others of the clergy were in the chancel of the crowded church. The music included Hymns 121 and 485 and the *Nunc Dimittis*.

#### CONSECRATION OF BETHLEHEM CHAPEL

THE CONSECRATION on November 8th of the Bethlehem Chapel of the Holy Nativity, Washington, D. C., marks the completion of the first part of Washington Cathedral after ten years of labor. The plans for this crypt chapel were begun in 1908, shortly after the death of the first Bishop of Washington, following the suggestion of the present Bishop that the building of this part of the Cathedral would be a fitting memorial to Bishop Satterlee, its practical founder. At that time over \$50,000 was raised by the people of the diocese and other friends of Bishop Satterlee.

Before the building of the chapel could proceed many difficult problems had to be solved which would affect the character of the entire Cathedral: such were the selection of the stone, finally determined on as Indiana Limestone, the lighting and heating schemes, and the planning of foundations able to bear the superstructure of the Cathedral. Mr. Henry Vaughan, architect of the accepted Cathedral plans, made the complete detailed plans for the Bethlehem Chapel, including the designing of the reredos, the stone and wood carving, and the general plan of the windows executed by Kemp & Co. of England. The result is a gem of Norman Gothic, perfect in harmony, considered by many the most beautiful crypt in the world. This chapel was opened for use in 1912, and has already been the scene of many services noteworthy in their inspiration.

The total cost of this building was \$229,000. The furnishings, including the organ, most of which were given as separate memorials, amounted to \$36,000, making the entire amount expended \$265,000. This debt has been reduced from year to year until three months ago there remained \$69,000. A friend of the Cathedral, desiring to give impetus to a movement to liquidate this sum, promised Bishop Harding \$25,000 if the remainder were raised by November 1st. This through great efforts was accomplished, and to the joy of those who had labored on its behalf the consecration service was held on the octave of the Feast of All Saints.

Bishop Harding conducted the service assisted by the Very Rev. G. C. F. Bratenahl, D.D., Dean of the Cathedral, Dr. Wm. L. De Vries Canon in residence, and Canon Walden Myer, Dr. McKim, and Dr. Roland Cotton Smith, canons of the Cathedral, also took part. A message was read from Dr. William T. Manning, rector of Trinity parish, New York, an honorary canon, stating that prayers of thanksgiving for this achievement, and of supplication for the future work of the Cathedral, were being offered at the time of this service in Trinity Church. About fifty of the clergy vested were in the chancel. The music was rendered by the full Cathedral choir.

Bishop Harding, the preacher, gave the history of the chapel, showing that its work so far had abundantly justified the venture of faith in building it. He urged completion of the Cathedral as a thank-offering for the self-oblation of the men and women of America in the great war.

The chapel had been designated from its inception as the final resting place of the body of Bishop Satterlee, and a space was set apart for this purpose immediately behind the reredos. The day before the consecration of the chapel, in the presence of the Bishop and canons of the Cathedral, the bodies of Bishop and Mrs. Satterlee were removed from the Little Sanctuary on the Cathedral Close to the vault in the Bethlehem Chapel. A tomb bearing a recumbent figure of Bishop Satterlee has been



completed by Mr. W. D. Caroe, of London, supervising architect of Canterbury Cathedral, and is awaiting transportation to this country. It will be erected and dedicated probably on the Feast of the Annunciation. The body of Bishop Thomas John Claggett, first Bishop of Maryland and the first Bishop consecrated on American soil, which had been resting under the chancel of St. Alban's Church, with that of his wife, was the same day removed to the vault in the Bethlehem Chapel.

The chapel has now become through its consecration a perfected memorial; it has also become the resting place of such great Churchmen as Bishop Satterlee, Bishop Claggett, and Henry Vaughan: thus being now a hallowed spot, and a center of Church history in this country.

#### DEATH OF R. B. KIRCHHOFFER

ST. JOHN'S CHURCH, Los Angeles, Cal., has suffered severe loss in the death of Richard B. Kirchhoffer, for many years a vestryman and for the last eight years the parish treasurer. Mr. Kirchhoffer passed away suddenly on the morning of November 7th at the age of 65. He represented St. John's parish in diocesan convention for many years. He is survived by a widow and four children, among them the Rev. R. Ainslie Kirchhoffer, rector of All Saints' Church, Riverside. The burial service was conducted in St. John's Church, November 10th, the rector, the Rev. George Davidson, D.D., officiating.

#### DEATH OF REV. C. J. KETCHUM

THE REV. CHARLES JOHN KETCHUM, a non-parochial clergyman resident at Loomis, N. Y., died at New Foundland, N. J., on November 12th.

An alumnus of the University of New Brunswick, he was made deacon in 1876 by Bishop Neely, and served the early years of his ministry in the diocese of Maine. He was assistant at the Cathedral in Portland, rector of St. Paul's Church in the same city, and then became rector of St. Paul's Church, Vergennes, Vt. Later he went to the diocese of Massachusetts and served as rector of St. John's Church, Arlington; St. Paul's Church, Boston; the Church of Our Saviour, Middleboro; and afterward was assistant at the Church of the Good Shepherd, in Boston.

The funeral services were held in All Saints' Church, St. Andrew's, New Brunswick, on November 15th.

#### EXECUTIVE COUNCIL WILL MEET

THE BISHOP OF TENNESSEE, who is president of the new Executive Council of the Church, has called a meeting of the Council, which will assemble in Washington, D. C., at 10 A.M. on November 25th. By invitation of the Bishop of Washington the Council will meet in Whitby Hall in the Cathedral Close, Mount St. Alban. It opens its sessions with Holy Communion in Bethlehem Chapel. THE LIVING CHURCH is asked to say that the bishops and other clerical deputies will be guests of the diocese and entertained on the Cathedral grounds during its sessions.

The members of the council are: The Bishops of Virginia, Massachusetts, Newark; the Bishop Coadjutor of Southern Ohio; the Rev. Drs. James E. Freeman, Alexander Mann, W. H. Milton, Ernest M. Stires; Messrs. Stephen Baker, of New York, John Stewart Bryan of Virginia, Samuel Mather of Ohio, Burton Mansfield of Connecticut, Frederic C. Morehouse of Milwaukee, Arthur E. Newbold of Pennsylvania, Harper

Sibley of Western New York, H. G. Wyckoff of California; and, from the provinces, the Bishop of Rhode Island, Wm. M. Baldwin of Long Island; the Bishops of Maryland, Georgia, and Chicago; James H. Pershing of Colorado; the Rev. Z. B. T. Phillips, D.D.; the Bishop of Olympia.

#### NEW RECTOR AT ST. LUKE'S CHURCH, RACINE

THE REV. HARWOOD STURTEVANT, Canon-Precentor at All Saints' Cathedral, Milwaukee, since June 1916, has become rector of St. Luke's Church, Racine, Wis., in succession to the Rev. Dr. F. S. Penfold, now rector of St. Stephen's Church, Providence, Rhode Island.

The new rector of one of the larger parishes in the diocese of Milwaukee pursued his undergraduate studies at the University of Michigan and at the Western Theological



REV. HARWOOD STURTEVANT  
(Photo Gibson Studios, Chicago)

Seminary in Chicago. Immediately upon ordination he became a master at St. Alban's School, where he remained until he entered upon the work in the Cathedral parish at Milwaukee.

At a meeting of the Cathedral congregation on November 5th a committee was appointed by the Bishop to draw up resolutions in regard to the departure of Canon Sturtevant. In the resolutions so drawn up these sentences occur: "The congregation learn with profound sorrow of the resignation of our Canon-Precentor. . . . We felicitate our brethren of St. Luke's Church, Racine, with whom he is to live and minister; and we assure Father Sturtevant that our loving wishes and prayers will follow him wheresoever his duty, to which he is a faithful and zealous servant, shall lead him."

#### CORRECTIONS IN BOARDS AND COMMISSIONS

In printing the names of Boards and Commissions of General Convention recently in THE LIVING CHURCH, the error was made of stating that the Bishop of Tennessee was a member of the Executive Council, elected by the Fourth Province. It now appears that the Bishop of Georgia was chosen in that capacity. The former, however, was elected as President of the Council and his election appears to be valid, there being no provision in the new Canon requiring the President to be chosen from among the elected members. The President acts, it will be remembered, as the deputy of the Presiding Bishop.

In the joint commission to study the conditions under which the colored race is living, the Bishop of North Carolina declined appointment and the commission con-

sists, on the part of the bishops, of the Bishop of Arkansas, the Bishop of South Carolina, and the Suffragan Bishop of North Carolina.

#### CHURCH CONSECRATED AT SEWICKLEY, PA.

ST. STEPHEN'S CHURCH, Sewickley, Pa., was consecrated on November 6th by the Bishop of Pittsburgh assisted by various clergymen, all debt having been paid after twenty-five years' effort. The request to consecrate was read by the senior warden, and the sentence of consecration by the rector, the Rev. Alleyne Carleton Howell. The lessons were read by the Rev. Drs. Travers and Brown, creed and prayers by the Rev. T. B. Barlow. The sermon was preached by the Rev. Dr. J. H. McIlvaine, who supplied the parish while the rector was abroad with the A. E. F. Nine presbyters shared in the service.

The church is a handsome stone structure, with a commodious and conveniently arranged parish house. The parish was organized in 1863, and soon thereafter a frame building was erected. The present church was built in 1894, and the parish house in 1912. There are many memorials including organ, altar, reredos, lecturn, font, windows, etc, and other windows are being made in England to complete the furnishment. Nine clergymen have served the parish as rector. The rector emeritus, the Rev. R. A. Benton, took part in the service.

#### BEQUESTS

BY THE will of Mrs. Samuel W. Bridgham, filed in the East Providence (R. I.) Probate Court, about \$500,000 is left to charitable institutions. Among the New York bequests are: Grace Church, \$25,000; Orphans' Home and Asylum of the Protestant Episcopal Church, \$50,000; Samaritan Home for the Aged, \$20,000; Protestant Episcopal City Mission Society, \$25,000; Seamen's Church Institute, \$20,000; Domestic and Foreign Missionary Society, \$15,000; St. Luke's Hospital, \$10,000.

#### MEMORIALS AND GIFTS

ON SUNDAY, October 18th, at Christ Church, Kent Island, Maryland, a special service was held consecrating noteworthy improvements and additions. Bishop Adams was the preacher, and used part of the consecration service and the Holy Communion. A special hymn written by the rector, the Rev. Hunter Davidson, was sung. A new chancel and sacristy has been added and a new carpet laid. The new altar was consecrated as a memorial to Mr. James Smythe-Blunt, who gave two farms as an endowment to the parish. The eagle lecturn is a memorial to Mrs. Juliana Blunt, his wife. A new stained glass window will be put in soon as a memorial to Mr. and Mrs. Alexander Thompson. The denominational churches on the Island closed their churches for the day and joined in the service. Christ Church parish is one of the oldest in Maryland, having been founded in 1649.

#### ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bp.  
EDWIN WARREN SAPHORE, Suff. Bp.  
EDWARD THOMAS DEMBY, Suff. Bp.

Young People's Service—A New Rectory—Nation-wide Campaign—Colored Churchmen

ST. PAUL'S CHURCH, Batesville (Rev. Verne R. Stover, M.D., rector), has a meeting of its young people each Sunday evening which is growing in interest and attendance, about eighty being at recent meet-



ings. The programme rendered is generally of a missionary character, after which a great many remain for the evening service. This junior society gave a Hallowe'en party which more than 125 adults attended. The Woman's Auxiliary of this church has since last September been supporting a native Chinese woman worker in China.

ST. JOHN'S PARISH, Helena (Rev. C. F. Blaisdell, rector), has just completed a \$13,000 rectory, which the rector and family moved into only last week. Besides its convenient arrangement and full equipment, this rectory is very pleasing architecturally.

A NATION-WIDE CAMPAIGN conference of clergy and laity was held in Christ Church parish house, Little Rock, on November 6th. Dean Templeton, was elected diocesan chairman to succeed the Rev. H. A. Stowell who resigned because of inconvenience of location. The meeting was addressed by Bishop Saphoré, the Rev. A. W. S. Garden, secretary of the Province of the Southwest, and others. The division of the diocese into districts was accepted.

BISHOP WINCHESTER spent a busy day at Newport on Sunday, November 9th. At 11 A. M., assisted by the rector of St. Paul's, the Rev. A. E. Lyman-Wheaton, Bishop Saphoré, and the Rev. Messrs. Mabley, Wells, Garden, Stover, and Edwards, he consecrated St. Paul's Church, and was also the preacher of the occasion. At night a mass meeting was held in the interest of the Nation-wide Campaign, and in the afternoon the Bishop addressed the W. C. T. U. in state convention. The Bishop, assisted by Bishop Saphoré and the Rev. A. W. S. Garden, has arranged an itinerary of the diocese in behalf of the Nation-wide Campaign. The schedule includes Des Arc, November 21st; Forrest City, November 23rd; Helena, November 30th; Pine Bluff, December 1st; Hope, December 2nd; Batesville, December 4th; Fort Smith, December 5th; Little Rock, December 7th.

BISHOP DEMBY is issuing a leaflet named *The Southwest Churchman*, for the creation of interest and enthusiasm in the Nation-wide Campaign among colored Churchmen of this diocese and Province.

The leaflet has run through several issues and contains a great deal of information in regard to the work among the negroes. One of the greatest benefits which colored Churchmen trust will come from the Campaign is a seminary for negroes. Bishop Demby says that the beginning may have to be with crude materials but a high standard of work will be maintained from the outset.

THE PROGRAMME has been issued for the convocation of colored Churchmen in St. Andrew's Church, Pine Bluff, on November 23rd to 25th. Topics bearing on race problems and the Nation-wide Campaign are listed.

TRINITY CHURCH, Van Buren (Rev. A. E. Woodward, rector), has adopted the duplex envelope system after long discussion. This action is considered a great advance on previous methods of finance in the parish, the Nation-wide Campaign perhaps emphasizing the need of the duplex envelope.

ST. AUGUSTINE'S (colored) CHURCH at Fort Smith has services by a lay reader, Lewis Bolin, Jr., recently licensed by Bishop Demby, this lay reader also being one of the oldest letter-carriers of Fort Smith.

#### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop  
EDWARD LAMBE PARSONS, D.D., Bp. Coadj.

#### An Eventful Fortnight

THE FIRST HALF of November was an eventful fortnight for the diocese. Bishop

Nichols returned from the General Convention in time for two annual events: On November 1st the All Saints' Day Communion in the chapel of the Cypress Lawn cemetery, one corner of which (several acres) has been set apart as "Iona Churchyard" for the burial of Church people. At the entrance to the churchyard a plot is laid out in the form of an Iona Cross, which will it is hoped be covered by a chapel. In this plot lie the bodies of Bishop and Mrs. Kip and two sons and the parents of Bishop Nichols, and near by many of the clergy and old Church families. Twice each year—All Saints' Day and Monday in Easter Week—this Eucharist is offered.

ON NOVEMBER 2nd was held the "Prayer Book Cross Service" on an eminence in Golden Gate Park. This cross was erected a quarter of a century ago through the generosity of Mr. George W. Childs, a former parishioner of Bishop Nichols in St. James' parish, Philadelphia, to commemorate the first use of the English Prayer Book on this coast if not on this continent, on St. John Baptist Day 1579, according to the chronicle of the Rev. Francis Fletcher, chaplain to Sir Francis Drake. Sailing up the Pacific Coast they anchored in what is now known as Drake's Bay, south of Point Reyes, and held a service with a mixed congregation of sailors and Indians. This service 340 years later was as usual participated in by several of the clergy and choirs of San Francisco. Dean Thackeray led a brief service and Bishop Nichols made an address.

ON THE same day Bishop Nichols preached in Grace Cathedral, and at the offertory the Ven. Dr. John A. Emery, Acting Dean of the Cathedral, for many years Archdeacon of the diocese, made an address of welcome and presented him with cheques for \$6,750 to cover all notes endorsed by the Bishop as corporation sole for the missionary work of the diocese, so that he might turn over the missions of the diocese to the Bishop Coadjutor free from incumbance.

THE GREAT EVENT of the time was of course the consecration of the Rev. Dr. Edward Lambe Parsons as Bishop Coadjutor of the diocese.

THE THREE CONVOCATIONS of Oakland, San Francisco, and San Jose met during the first two weeks of November in furtherance of the Nation-wide Campaign. A rally men's dinner preceded each meeting, and a mass meeting followed.

SAILORS' DAY was observed with a seamen's memorial service at Grace Cathedral, "in memory of those who have perished while following their calling at sea and in recognition of the service rendered the nation and the world by the men of the navy and merchant marine." A lot formerly belonging to a seamen's society now non-existent has been given to the Institute and only

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THE DIOCESAN HOUSE on the Cathedral Close, an old frame structure erected after the fire in 1906, has undergone some changes to provide offices for the Bishop Coadjutor, who takes the former offices of the Archdeacon on the first floor, Dr. Emery moving up into one of Bishop Nichol's offices. The old building is a veritable bee-hive of busy activities at all times, housing as it does besides the Bishops and Archdeacon the Nation-wide Campaign Committee, the Church League of Service, the editorial rooms of the *Pacific Churchman*, the Bureau of Information and Supply, the Secretary of the Woman's Auxiliary, the Cathedral Guild, and other organizations. There is great need of a larger and fire-proof building.

ON NOVEMBER 11th, St. Martin's Day, the community house of the Sisters of St. Saviour was formerly opened and blessed by Bishop Nichols. Until recently the Sisters have made their home in and have had charge of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home for Girls on Lake Street and Seventh Avenue. Changer conditions found the building too much of a burden and expense and it has been leased to the Protestant Orphan Asylum till such time they shall provide a new building and the Sisters have built a new St. Saviour House on Forty-first avenue, near the ocean, where they will still continue to care for the girls. The service of blessing was preceded by evensong said by the Rev. Edward Morgan chaplain of the order, after which the Bishop dedicated the chapel and made an address in which he outlined the growth of the Sisterhood idea in the diocese, beginning in 1880 with the late Rev. Edgar J. Lyon, who, with the consent of Bishop Kip, fathered the women workers in special lines till the Sisterhood of the Good Shepherd was established for mutual benefit and concentration of effort. Later several consecrated women went East for training by the Sisterhood of St. John the Baptist. Returning they were professed in the present Order of St. Saviour. After many years of devotion, self-sacrifice, and service they have begun to realize their dreams for a community house. After the offertory for the work of the Sisters the Bishop, clergy, orphans, and visitors moved from room to room, the Bishop blessing each in turn.

CENTRAL NEW YORK  
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CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Nation-wide Campaign—Meetings for Study of Prayer—Clerical Union—Missionary Advertisements

MASS MEETINGS in the interest of the Nation-wide Campaign are being headlined almost daily in the press at present. On the 3rd, Prof. Ely of Shanghai, China, spoke to a gathering of the laymen of Syracuse in Trinity Church, arousing considerable interest in the educational work and problems of China; on the 11th, the Rev. Frank Dean, Mr. Lawrence Lee, and Deaconess Phelps addressed boys and girls of the parishes of the city and the vicinity at a supper-conference on The Choice of One's Life Work; and on the 17th a great mass meeting is planned for St. Paul's, the down-town church, with all the choirs of the city united, the speakers including Bishop Lloyd and Mr. Franklin.

GRACE CHURCH, Carthage, at its annual "get-together" meeting discussed organization of the Nation-wide Campaign. Mrs.

Eastman, wife of the rector, has been appointed district officer to conduct Bible Study and has already visited a number of parishes.

DURING NOVEMBER special meetings for the study of Prayer are being conducted for the women of St. Stephen's Church, New Hartford, and Grace Church, Utica.

THE GENERAL CONVENTION was the subject presented to the Utica Clerical Union by Bishop Fiske and the Rev. Dr. Applegate, on Monday the 10th.

THROUGH DISPLAY ADVERTISEMENTS in newspapers having wide circulation in the diocese the Bishop Coadjutor and the Archdeacon are trying to get in touch with lost, strayed, or isolated communicants in country, town, and city.

THE FALL MEETING of the Woman's Auxiliary of the third district was held in Zion Church, Greene, November 6th. The Rev. Percy T. Olton, a former rector, preached. At the afternoon session messages from the General Convention were presented by Miss Janet Juliland of the parish and Mrs. F. W. Carpenter of Watertown.

CONNECTICUT  
CHAUNCEY BUNCE BREWSTER, D.D., Bp.  
E. C. ACHESON, D.D., Suffr. Bp.  
Undergraduate Vote on League of Nations—  
Girls' Friendly Society—Daughters of the King

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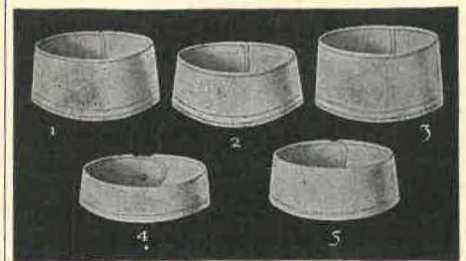
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Nations, expressed their attitude toward the same by the following vote: For the League with reservations, 109; for a league without reservations, 62; against a league in any form, 28.

A WELL ATTENDED mass meeting of the Girls' Friendly Society in New Haven was held on the 11th inst. in St. Paul's parish house to further the establishment of a G. F. S. lodge in New Haven.

The meeting was presided over by Mrs. George H. Heyn, one of the diocesan vice-presidents who outlined the work so far accomplished. Slightly over \$1,400 is in hand toward the needed \$25,000. A drive is being undertaken in the week of November 16th throughout the country in the effort to secure pledges for the full amount. Hartford is also planning for a lodge in that city in the near future, and in all probability, Waterbury and Bridgeport will follow suit.

CHRIST CHURCH, West Haven, will feature the Nation-wide Campaign in that parish by a dinner to perhaps over three hundred guests on the 20th inst.

THE ATTENDANCE at the annual diocesan council of the Daughters of the King, in Christ Church parish, Hartford, on November 8th was rather under the average. The report on the blind girl's fund showed a most gratifying balance in the treasury. Mrs. Charles Schmuck was elected president, succeeding Mrs. W. W. Rice, who so ably filled that office for the past twelve years. Mrs. Schmuck is a member of the chapter in St. Paul's Church, New Haven—there are in the diocese thirty chapters of the order with an enrollment of 532 members.

#### FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop  
Thirtieth Anniversary

ON OCTOBER 28th the Rev. J. B. Gauthier, rector of the Church of the Blessed Sacrament, Green Bay, celebrated the thirtieth anniversary of his priesthood. For the occasion, the magnificent parish hall of Christ Church was graciously put at his disposal, and a sumptuous banquet was served by the ladies of the parish. During and after the repast a programme of songs and music was carried through.

#### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
A Prison Service

ON SUNDAY, November 9th, Bishop Darlington paid his second visit to the Eastern Reformatory at Huntington, to confirm a large class of prisoners prepared by the Rev. Frederick James Compson, the rector of St. John's Church, who has the status of prison chaplain. At the service many sacred gifts were blessed including one large crucifix and two candlesticks of solid brass, the gift of Bishop Darlington; one full set of altar linen given by the Sisters of St. Mary, Kenosha, Wis., one chalice and paten given by Miss Gladys Connely of Philadelphia, for the use of the chaplain at the Reformatory. The rector holds a weekly instruction class in the Church, which has led many of the inmates to baptism and confirmation.

#### HONOLULU

H. B. RESTARICK, D.D., Miss. Bp.  
Church Parade Service

IT IS CUSTOMARY when British men of war visit Honolulu to have a Church parade

service. The most successful ever held was on October 26th when Admiral Jellicoe and Lady Jellicoe with about three hundred and fifty officers and men of the *New Zealand* attended a special service prepared by the Bishop. Psalter, versicles, and hymns were sung by the men most heartily. The Bishop was assisted by Chaplain Crick of the *New Zealand*, and by the Rev. Messrs. A. E. Butcher, J. Knox Bodel, and L. Kroll. He preached on the influence of the English language in bringing to men common ideals and hopes. Admiral Jellicoe stated that practically everyone on the ship had been in the North Sea service during the war. On the ship herself are the names of the battles in which she took part, Heligoland, Doggers Bank, and Jutland.

#### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Bishop Kinsolving of Brazil

A MASS MEETING of the parish of St. Stephen, Terre Haute (Rev. J. E. Sulger, rector), was addressed by Bishop Kinsolving of Brazil on the evening of November 7th. The challenge to the Church in the Nation-wide Campaign was convincingly presented.

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LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Parish Anniversary

ON NOVEMBER 1st and 2nd, St. George's Church, Brooklyn (Rev. Charles G. Clark, rector), celebrated the fiftieth anniversary of the parish. There were two celebrations of the Holy Communion on All Saints' Day and a parish reception in the evening, at which congratulatory addresses were made by ministers of the neighboring churches. On Sunday there was an early Eucharist and at the later hour a solemn procession about the church of all the guilds and societies, headed by trumpeters and the crucifer. After a festival *Te Deum*, the Holy Communion was celebrated by the Bishop, who also delivered the anniversary sermon. In the evening there was a jubilee reunion, at which all former rectors living, the Rev. Messrs. Carter, Harris, Hester, and Baer, delivered short addresses.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Nation-wide Campaign—Debt Paid—Clericus

THE NATION-WIDE CAMPAIGN was given impetus through a luncheon at Hotel Clark, Los Angeles, tendered by the diocesan committee to the rectors and lay chairmen. Some of the sixty men present traveled over one hundred miles to attend. Bishop Johnson presided. The Rev. Harwood Huntington, Ph.D., chairman of the diocesan committee, emphasized the spiritual side of the campaign and the value of the personal touch.

ST. PAUL'S CHURCH, Pomona, is for the first time in many years absolutely out of debt. Its last incumbrance was for a mortgage of \$1,600 given in 1911 when the parish house was built. Three years ago St. Paul's Guild assumed the debt, and at a parish supper held on October 9th the mortgage was burned. The fire was lighted by the Rev. Franklin U. Bugbee, a former rector, under whom the parish house was built. About one hundred and fifty attended the supper, presided over by the rector, the Rev. Stephen Cutter Clark, Jr.

THE PARISH of St. Athanasius-by-the-Lake, Los Angeles, recently rejuvenated by the removal of its entire plant to a commanding site opposite Echo Park, has determined on a monthly paper, the *Athanasian*. The parish has a newly organized men's auxiliary, which meets weekly.

THE CLERICUS of Los Angeles at its annual meeting November 3rd elected the Rev. Robert L. Windsor as president. The Rev. C. Rankin Barnes of South Pasadena, was reelected secretary. At this meeting two members gave their impressions of the General Convention. The Rev. William Carson Shaw gave the visitor's view; the Very Rev. William MacCormack, D.D., told of it from the standpoint of a deputy.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

An Address to the American Legion

ON SUNDAY MORNING, November 9th "Armistice" Sunday, the Grand Army Post and American Legion Posts, of Waterville attended a special service at St. Mark's Church (Rev. John H. Yates, rector). The rector, who is both state and local chaplain of the Legion, preached the sermon, in which he said:

"Out of the war some things have come to our profit. Our sense of justice has been awakened and fortified as well as our desire for peace. Peace and justice; these

two, the one built and grounded upon the other; here is gain indeed if our thoughts can be bent to so great an aim. Another more tangible result of the war, so far as our own country is concerned, is the organization known as the American Legion. The American Legion has already, in the few short months of its brief existence, grown by leaps and bounds. It is an organization whose power for good can hardly be measured. If the American Legion will set itself seriously to work to make good the things for which the allies fought: justice and freedom for all and enduring peace—it will confer a blessing beyond price upon this and all future generations. But to do this, to accomplish a work so great and so idealistic, the Legion must consecrate itself to its task. Without consecration its vision will grow dim and its great task will be dissipated in little undertakings to further petty self-interest."

MARQUETTE

ROBERT LER. HARRIS, D.D., Bishop

Bishop Rowe Visits His Old Parish

BISHOP ROWE of Alaska visited St. James' parish, Sault Ste. Marie (Rev. S. H. Alling, rector), during the last week in September. Rector of this parish for fourteen years he left it to become Bishop of Alaska twenty-four years ago. He marked his visit by blessing the bronze tablet erected to the memory of eighty-three parishioners who served in the world war—eight of whom died. Nearly all these service men had been baptized by him in infancy and most of their parents had been married by him. Miss Dorothy Mathews, daughter of Major Charles D. Mathews who died in the service, unveiled the memorial. The senior warden presented the tablet for dedication.

MINNESOTA

FRANK A. McELWAIN, D.D., Bishop

Diocesan Auxiliary—Church Club—Nation-wide Campaign—The Y. M. C. A. Helps

THE ANNUAL meeting of the diocesan Auxiliary was held at St. Clement's Church, St. Paul, on November 6th. All officers but one were reelected. The address was made by the Rev. Dr. Phillips of St. Louis.

A VERY LARGE number of both laity and clergy attended the Trinity-tide dinner of the Minnesota Church Club given at Dayton's Tea Rooms, Minneapolis, on November 6th. Visitors were present from North and South Dakota, Nebraska, Chicago, Washington, and Iowa. Prof. Lutkin spoke on the New Hymnal and under his direction the

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large gathering sang a number of the hymns. The Very Rev. Dean Hicks, of Spokane, Wash., Mr. E. C. Frame of Fargo, N. D., the Rev. Dr. Phillips of St. Louis, and Bishop McElwain spoke on the Nation-wide Campaign.

ON NOVEMBER 6th and 7th, a conference of Nation-wide Campaign workers from several of the dioceses of the province was held at St. Mark's Church, Minneapolis, under the leadership of the Rev. L. G. Wood and the Rev. C. C. Rollit, D.D., who were able to secure eighteen clergymen to carry on similar conferences in the province.

TWO PARISHIONERS of St. Clement's Church, St. Paul, Mr. and Mrs. F. Crosby, have presented the parish with a Dodge sedan for the use of the rector, the Rev. Dr. Tuke, and his family. This is the third of the Twin City clergy to receive an automobile to assist him in his work. The Bishop was also the recipient of a machine last fall, the gift of the women of the diocese.

THE Y. M. C. A. of Minneapolis are assisting the ministers and Sunday school workers with their work among the boys. In several parts of the city there are community secretaries working under direction of the head office and assisted by a committee of local laymen. The secretaries assist in the organization of Bible classes, organizations to improve the moral tone of the schools, boys' clubs, etc. On November 4th the Rev. Frederick D. Tyner was invited to attend a community gathering of Church boys at which the attendance was very large. The most interesting feature was the splendid manner in which the chairman, a young high school boy, conducted the devotional exercises and presided.

#### MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop  
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

##### At Harney Heights

DEACONESS SNIFFEN is assuming charge of the work at St. Luke's, Harney Heights, St. Louis. This field is having the most astonishing industrial development and the work at St. Luke's has been placed in a most healthy and hopeful condition by the work of Mrs. A. V. Clark this summer.

#### SOUTH CAROLINA

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

##### Greenville Convocation

THE ANNUAL meeting of the Greenville Convocation, combined with that of the Woman's Auxiliary, was held in the Church of the Advent, Spartanburg, on November 11th and 12th. The principal features of the opening day, November 11th, were an address on The Significance of this Day in the History of the Church, by the Rev. O. J. Hart, former chaplain of the famous First Division, and a three-session conference on the Nation-wide Campaign conducted by the Rev. H. W. Starr, Ph.D., the Rev. O. J. Hart, and Mrs. W. P. Cornell, executive secretary of the diocesan committee. A clear presentation of the Church school programme in the Campaign was given by Mrs. D. D. Taber. The Rev. F. A. Juhan discussed Reaching the Last Man, and made effective use of charts. Mrs. W. S. Manning, Chaplain Hart, and Prof. A. H. Vermont gave interesting addresses. At the sessions of the Woman's Auxiliary on the second day, helpfully constructive addresses were made by Mrs. Cornell, Mrs. Manning, Mrs. R. D. Galbraith, and Mrs.

Taber. The session was closed with a conference on The New Plan for the Junior Auxiliary, by Miss Eleanor Phelps.

#### WESTERN MASSACHUSETTS THOMAS F. DAVIES, D.D., Bishop

##### St. Luke's Church, Worcester—Mission Activity

AS USUAL the name day of St. Luke's Church, Worcester (Rev. Frederick H. Danker, rector), was observed with a rich service. An oak tablet was dedicated in memory of two Civil War veterans. It was presented by their son and daughter and also bore with suitable inscription the names of all from the parish who served in the recent war. After an address by Dean Linsley on the Nation-wide Campaign a social hour was enjoyed in the parish hall.

ST. MARK'S CHURCH, Worcester, is a veritable school of the prophets under the

rectorship of the Rev. Kinsley Blodgett with the coöperation of Professor Coombs. Cherry Valley and Stoneville and a section of the Blackstone Valley as well as several services monthly at Oxford all testify to the missionary spirit of St. Mark's and its lay readers.

CHRIST CHURCH, Fitchburg, rejoices in two flourishing parish missions which with the parish church require the full time of the rector, the Rev. A. J. Gammack, and his curates, the Rev. F. H. Sleep and the Rev. C. C. Jathro.

ST. MATTHEW'S Church, Worcester (Rev. G. S. Southworth, rector), entertained the convocation of Worcester recently and at a union service on All Saints' eve the Rev. E. S. Pearce spoke for the Nation-wide Campaign.

AT WEBSTER, the parish of the Reconciliation voluntarily increased the rector's salary from October 1st by \$400.

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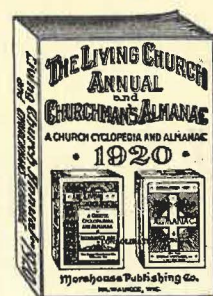
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