

The State Historical Society  
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# Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, OCTOBER 2, 1920

NO. 23

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How thoroughly Professor Baldwin has succeeded in this appeal, the readers of THE LIVING CHURCH have already discovered. But in these pages he did not reach those whom he addressed especially. Help, then, to distribute the book where it is especially needed.

### MOREHOUSE PUBLISHING CO.

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Milwaukee, Wis.

## THE LIVING CHURCH

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## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS. . . . .	747
Resuming the Campaign—Journal of General Convention—Brotherhood Convention—Acknowledgments	
ANSWERS TO CORRESPONDENTS. . . . .	748
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris. . . . .	749
A MISSION—NOT A "MOVEMENT"—NEEDED. By the Rev. James E. Freeman, D.D. . . . .	750
BLUE MONDAY MUSINGS. By Presbyter Ignotus. . . . .	751
LAMBETH CONFERENCE ON THE LEAGUE OF NATIONS. . . . .	752
CHURCH WORK AMONG SEAMEN. By Clinton Rogers Woodruff. . . . .	753
PROGRAMME OF THE BROTHERHOOD CONVENTION. . . . .	754
A NEW BODY. By Charles E. Lyman. (Poetry.) . . . .	754
ILLUSTRATION: BISHOPS AT THE LAMBETH CONFERENCE. . . . .	755
A ROMAN EPISODE. By the Rev. Edwin D. Weed. . . . .	756
CORRESPONDENCE. . . . .	757
Nation-wide Campaign and Colonial Church (The Rev. P. H. Hickman)—"Jerusalem, High Tower Thy Glorious Walk" (The Rev. John H. Egar)—Moral Issues in the Campaign (The Rev. H. Baxter Liebler)	
LITERARY. . . . .	758
PERSONAL MENTION, ETC. . . . .	759
ENGLISH BISHOP PREACHES IN SCOTCH PRESBYTERIAN CHURCH. The London Letter. By George Parsons. . . . .	760
CANADIAN BISHOPS TO CARRY ON THE LAMBETH PROGRAMME. The Canadian Letter. . . . .	761
DR. MANNING SPEAKS ON THE WALL STREET DISASTER. The New York Letter. . . . .	762
THE BOSTON NEWS LETTER. By the Rev. Ralph M. Harper. (Illus.) . . . . .	763
BISHOP RHINELANDER REVIEWS SEVERAL CURRENT PROBLEMS. The Philadelphia Letter. By James M. Bennett. . . . .	764
CHICAGO TAKES OVER NEW DIOCESAN SETTLEMENT HOUSE. The Chicago Letter. By the Rev. H. B. Gwyn. . . . .	765

THE DETERMINATION to make what amends may be possible (called in technical language, satisfaction), and the readiness to acknowledge to God and (where advisable) to man the whole extent of the wrong done (or confession), must be the outcome of a loving and unselfish grief, which bears the name of contrition. These—contrition, confession, amendment—are the three parts of repentance.—A. J. Mason.



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## EDITORIALS AND COMMENTS

### Resuming the Campaign

**T**REMENDOUS issues depend upon the promptness with which parishes get into action this fall on the Nation-wide Campaign, and the energy with which it is carried on.

These issues include the well-being of the local parish, the development of the diocese, the power of the Church for righteousness—all that was meant by General Convention when it wrote the Nation-wide Campaign into the policy of the Church.

Men may differ about the expediency of the policy; but there is no chance for disagreement about what the policy of the Church is in this particular. And parishes are now called again to declare upon the simple proposition of upholding the Church in her adopted line of action.

THE LIVING CHURCH could make but one answer to a proposition of that kind, even though we were not in sympathy with the movement. But we are in sympathy with it. The Campaign is an enterprise worthy of the Church, the only thing the Church could do and be true to her mission; and withal it seems to us to have been conceived with a largeness of vision and a spirit of faith and daring that challenge one's interest and enlist his cooperation.

We may be permitted to indulge in a brief review of this forward movement. We use the words "forward movement" advisedly, because they describe what the Campaign really is, a forward movement of the Church, which has intensive periods or campaigns to crystallize enthusiasm for attaining a stated objective at a given time. But in its true aspect the Campaign is a movement of the whole Church toward a higher plane upon which her people shall pray and live and give.

This movement began last year. Practically it was a necessity. The condition of the Church demanded it.

The increase of candidates for the ministry had fallen far below the proportionate increase in communicants.

There was a large actual decrease in the number of pupils enrolled in our Church Sunday schools.

Out of twenty-four Church colleges and universities of a generation ago, but three remained under the control of the Church, and two of these were in distress.

Buildings and equipment had worn out or become inadequate, and there were no means of replacing or improving them.

The Board of Missions, acting under the authority of General Convention, had accumulated a deficit in excess of \$600,000 up to January 1, 1920. The Church was not standing behind her own authorized work. Every expedient that could be devised had been exhausted to no avail to avoid these deficits and still maintain the Church's dearly won victories at home and abroad. The Church had to do that or sound a retreat; and this the Church authorities felt

they had no right to do until the whole case had been presented to the Church. The people must themselves decide the matter. There must be a great referendum.

Wise counsels dictated a complete reorganization of the administrative functions of the Church, and a method by which the needs of the Church could be impressively presented to the people, and by which these could register their response.

The General Convention in Detroit, in which deputies from every diocese and missionary district in the Church were present, almost unanimously adopted such a line of action, and it was written into the organic law or policy of the Church.

The executive power was vested in the Presiding Bishop and Council, with the duty of administering all the general departments of the Church's activity in place of various independent boards, and of carrying out the orders and policy of General Convention.

The method adopted of acquainting the people with the critical needs of the Church in men and money, and stimulating an adequate response, was the Nation-wide Campaign. The Presiding Bishop and Council have erected the Nation-wide Campaign Department to carry out the details of the movement.

The results of the first intensive period of the Campaign, *wherever the whole plan was carried out*, wholly justified the expectations of its most ardent advocates. Such expressions as "great spiritual blessings", "parish saved from disbanding", "more workers for parish activities", "parish debt paid", "new parish house", "more money for local parish work than ever before", "five times as much for missions", have been heard with such frequency as to destroy all doubt of the soundness of the plan.

Diocesan progress was not less marked. The diocese of West Texas, upon the heels of subscribing its Nation-wide quota in full, put on a campaign for the West Texas Military Academy and for Sewanee, and raised \$60,000 more. In this connection it ought to be known that the fund for the Military Academy had been included in the diocesan asking. The people subscribed their full quota upon the basis of having that amount subscribed come back to the diocese. But when it became evident from the failure of other dioceses to subscribe their quotas that nothing could come back to West Texas, the people once more buckled to and rescued their own institution. Space prevents the heralding of like heroic deeds in other places. It was glorious for West Texas. It was not glorious for the rest of us.

In addition to local parochial and diocesan stimulation, advance has been made for the general work of the Church. The accumulated deficits of the Board of Missions prior to 1919, amounting to \$266,357, have been paid. Enough

more was given to conduct the missionary work of the Church this year on a somewhat increased scale *without a deficit*, with some few appropriations for advance work. The balance of the old deficit must, however, go in to the budget for 1921.

It will indeed be amazing if the accumulated testimony from all parts of the field does not bear down all indifference or skepticism, and unite every diocese and parish of the Church in the movement.

WHILE WE CANNOT but be thankful and encouraged for what the Campaign has wrought, neither are we permitted to close our eyes to the critical situation facing the Church and her institutions.

When the budget of the Campaign was made up last year from the Survey, only such items as were deemed absolutely necessary were included in it. In this were included the maintenance charges for much of the institutional work of the Church.

These institutions had formerly been maintained largely by private subscriptions. The amounts formerly subscribed to many of them were given into the general treasury under the plan adopted. The failure of so many dioceses to meet their quotas has therefore seriously embarrassed these institutions, and under the compulsion of need they are forced to send out urgent appeals for help to pay running expenses. While this is unavoidable it is greatly to be deplored.

Only one-half the amount needed was subscribed to the Nation-wide fund. Detailed statements have been made by headquarters which are available to everyone. Our purpose here is only to call attention to the pressing need of every parish mobilizing immediately. It is only by quick action that the work of organization can be completed in the parishes. And it is only through organization that the people can be impressively acquainted with the situation.

The point to bear in mind is the ultimate member. He is the crux of the situation. Information must get to him in such form that he will take it in, and will measure it by the Christian ideal of stewardship or personal responsibility. Organization must center upon interesting every one. Thoroughness here is the guaranty of success, as has been proved over and over again.

Quoting from the Campaign Hand Book:

"Our work is with the individual. We must get him to read about the Campaign, think about it, and pray for it. No one is too obscure to be the subject of solicitude and careful attention. Every person is the key to someone else's interest and co-operation. Every child interested is a power to be reckoned with in the final results. Our parish organizations must comprehend the ultimate member."

This is certainly true if our characterization of the Campaign as a great referendum is appropriate. It is the people who must ultimately decide the issues of the Campaign, but before they pass upon the issues we owe it to the cause of Christ to see that they are informed about the facts, and inspired to act upon them. Hence the vital necessity of immediate action.

We refrain at the present time from discussing the spiritual side of the Campaign. That, with other phases of the movement, will be done in later issues. But everyone knows that spirituality functions through organization. And our chief concern at the outset is for prompt and vigorous organization within the parish.

This includes:

The appointment of parish chairman and committee, or its equivalent.

Districting the parish geographically so that groups can conveniently meet together for prayer and conference.

Appointment and training of group leaders for their important functions.

Preparing for hand-to-hand distribution of literature.

Arranging for the Church School Pageant.

After this will come the appointment and instruction of canvassing committees, verifying and correcting addresses, assignment of names for canvassers to call upon, distribution of pledge cards to canvassers, provision of autos where needed, and other things suggested at length in the Hand Book.

Parish groups ought to begin their weekly meetings for

prayer and discussion not later than October 15th, which will allow only four meetings before November 21st, the date of the every-member canvass.

This time is all too short for the educational development needed, and parishes which dally away the first two weeks of October hang upon themselves a serious handicap. These first two weeks in October are golden moments. Rightly used they will bring the parish, the diocese, and the Church a golden harvest of spirituality, enthusiasm, and financial resources.

It is contemplated that a Preaching Mission of nation-wide scope, following a concerted theme and method, will be held in every parish and mission of the Church between November 28th and December 12th.

This is the climax of the fall Campaign. Care must be taken not to make it the anti-climax. It eventuates on Sunday, December 12th, in a great, simultaneous thanksgiving and consecration service, at which will be presented the signed "offering for service" cards, previously distributed.

This completes the whole round of the intensive period programme. Information, inspiration, gifts made, self surrendered! It unfolds in an ascending scale. It is a great programme. It leads us to the foot of the cross, where this great movement of the Church must climax.

The difficulty in so many parishes is that the press of last-minute duties makes things hectic and confused. Hasty arrangements are made, important details are overlooked, tempers are ruffled, and full success made almost impossible.

There is time enough if parishes are prompt.

No suggestion of beginnings would be complete that did not contain special reference to the Campaign Hand Book. This is a remarkable little book in its completeness and brevity, its wealth of suggestion, its arrangement and clarity. Parish leaders need to cultivate an intimate knowledge of its contents. If the suggestions made therein are followed there will be no confusion; and if parishes begin action at once there need be no hurry. So—

All Together—Resume the Campaign—Now!

THE Journal of the General Convention of 1919 is at hand, a volume, including constitution and canons, of more than eight hundred pages.

We recognize how difficult a work it is to compile so extensive a volume, and it is not pleasant to feel obliged to

greet it with somewhat severe criticism particularly as we were similarly obliged to criticise the Journal issued three

years previously. But—not having examined the book in great detail and so unable to speak as to its accuracy—there are two criticisms that are serious.

First: The General Convention directed that such part of the record as has to do with Prayer Book revision should be separated from the rest and printed as a supplementary journal. The secretaries have totally ignored this direction. We have not been able to locate a record of the passage of the resolution in the House of Deputies, and it looks, superficially, as though that record has disappeared, but we find that the resolution was transmitted to the House of Bishops as Message No. 39 (p. 105), was at once concurred in by that House, and the fact of concurrence was reported back to the House of Deputies in Message No. 54 (page 353). Notwithstanding the fact, the secretaries of both Houses have ignored the direction and have mixed the record of Prayer Book legislation with the other material of their respective journals. Yet if they had been in doubt as to how to carry out this direction they had only to have referred to the Journals of 1883, 1886, and 1889 to see how it was done in connection with the previous revision. This failure to carry out the mandatory direction of both Houses can hardly be treated as trivial.

Second: There is entire absence of the cross references that, in earlier Journals, enabled one to trace legislation from place to place in the record. Such cross references have become fewer and fewer, and less and less accurate, in recent Journals and—we speak subject to correction if we have missed any—they seem now to have disappeared altogether. If one will refer to the Journals compiled by the late Dr. Hutchins he will find that almost every paragraph ended with "see page—", being the page on which the next reference

to the same subject will be found. In those Journals it was easy to trace legislation from the introduction of a measure to its final disposition. In the present Journal it is practically impossible to trace any piece of legislation unless one starts to read the Journal from the beginning and makes his own marginal references. A Journal of this bulk without such cross references is scarcely more than a mass of unrelated details. This, again, is a serious blot upon the work.

Of less important matters, we find such errors as "Diocese of Wisconsin" (for Milwaukee), page 118; "Rev. Dr." where the latter title is not justified (p. 360); and various other infelicities.

It is not pleasant to say this. But the work of General Convention, extending over three weeks, is lost if the record of that work is not accurately kept, while the value of the work is seriously impaired if the record be not entirely intelligible.

General Convention must have better Journals.

**T**HE great Brotherhood national convention occurs next week in St. Louis—October 6-10. It will, as usual, be a splendid inspiration to the men and boys of the Church who will give their time to it. It is the Church's annual demonstration in the interest of a better laity. The

**Brotherhood  
Convention**

happy part of it is that the laity always respond, and that after thirty years of annual conventions the personnel has not grown old. Young men still form the mainstay of the organization, and the boys who represent the juniors maintain a most successful annual convention of their own, joining with their seniors for the greater events. Thus the Church continues, year by year, to mould and develop the youth and the young manhood of the Church through the instrumentality of the Brotherhood of St. Andrew.

It is a magnificent work; and it will be well worth while for any man, young or old, to drop his business and go to St. Louis for the days mentioned.

**ACKNOWLEDGMENTS**

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

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

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**ANSWERS TO CORRESPONDENTS**

T. J.—(1) There is no prohibition, civil or ecclesiastical, against the marriage of unbaptized persons by a priest of the Church though such a marriage is not sacramental, and many priests decline to officiate.—(2) The witnesses should invariably be acquainted with at least one of the parties to a marriage.—(3) A deacon has the civil right, but not the ecclesiastical right, to perform a marriage.—(4) The report of the Lambeth Conference is published by the S. P. C. K. and copies will shortly be on sale in this country. We understand that the price will be about 80 cents.—(5) We are unable to state the proportion of Church schools using the Christian Nurture Series.

G. C. T.—The Church flag, as authorized in the navy and often used in churches, has a blue cross on a white pennant field.

**DAILY BIBLE READINGS**

BY THE REV. DAVID LINCOLN FERRIS

For the week beginning with the Eighteenth Sunday after Trinity

**THE LADDER TO HEAVEN**

*The Vision, the Promise, and the Vow*

Sunday: Genesis 28

"I am with thee, and will keep thee"

**T**HE underlying thought is the faithfulness of God in keeping true to His promises. We can see God's providence in the anger of Esau which drove Jacob from his home, and started him on a four-hundred-mile journey. His life assumes new grandeur when he begins to dream great dreams, and the spiritual nature asserts itself. When the inner eye is opened the better nature looks up. The best in human history is the dreams of dreamers come true, from Abraham the raiser of cattle to Paul the maker of tents. When God comes into a person's dreams there is hope for his future. In every life there should be a Bethel towards which the portals of heaven swing open so that when the night is darkest, the hills highest, and the pillow hardest, the light of God's countenance can illumine the soul. As life advances every thinking man has a sacred spot, a Bethel stone, a Damascus road, a Milan garden. Poor indeed is that one's home in which there is no quiet chamber where the windows look out towards Jerusalem. And behind each sacred spot is an infinite Reality which teaches that the ultimate "house of God" is the soul.

*The Struggle*

Monday: Genesis 32: 22-32

"I will not let thee go, except thou bless me"

The struggle follows the dream, the ford of Jabbok, the all-night wrestling, the halting on the thigh, when self-reliant strength is found to be only weakness, and when two victories were won, God's victory of authority and Jacob's victory of faith. In that experience of the soul "Jacob" the Supplanter becomes "Israel" the Prince, who found favor with God. In human hearts are battle-fields as inspiring as Thermopylae, as decisive as Waterloo. It is the wrestling, not the dream, that makes the man. In every life a Bethel, in every life a ford of Jabbok! It is not in the solitude of Bethel with its shining vision and angel-throned ladder that we gain our noblest victories, but in the night-watches of Jabbok where there is neither sleeping nor visions. May we have Jacob's experience in finding that our Conqueror is divine, and as we look into His face may we find ourselves resting on the bosom of God!

*The Heart of Religion*

Tuesday: Deuteronomy 6: 1-15

"Beware lest thou forget thy God"

There is an inherent human tendency against which we need always to be on our guard, and that is to forget what God has done for us. "All's love, yet all's law." Here we have law as the foundation of national life, motivated by love. By slow and painful steps Jacob founded a family, won his own place in the world, and passed to his reward; that family, "the children of Israel", facing the fulfilment of God's promise and the realization of their hopes. Moses warns them not to forget their God. We are never afraid of God when we fear Him. They were to teach their children: it is the home-life which gives character to the nation. Godly parents, a Christian home, and a family altar do more for righteousness than all other agencies combined.

*Our Refuge*

Wednesday: Psalm 91

"My God, in Him will I trust"

Every leaf of the Psalter is more sacred through its human history. As we read the familiar verses of this Psalm our thoughts go back to the ladder of Jacob's vision, and we see once more the protecting angels. Many a soul has passed from tribulation into joy, from the terrors of death into the confidence of God's protecting presence, from the weakness of despair into a new effort and final victory through the inspiration of this Psalm, as it sweeps the whole range of the soul's emotions and the spirit's needs.



*The Assurance of God's Help*

Thursday: Isaiah 41: 8-14

"Fear not, for I am with thee; neither be thou dismayed,  
for I am thy God"

What a similarity of promise, exhortation, and basis for confidence runs through all Scripture! As we read the comforting words of the Prophet of the Exile we can almost hear Jehovah talking to Jacob at Bethel, or the Master comforting His disciples, or the Seer on Patmos declaring things that shall be. Ours is an experimental religion, and these promises are capable of confirmation as we take the dear Master at His word.

*The Son of Man*

Friday: St. John 1: 43-51

"Ye shall see the angels of God ascending and descending upon  
the Son of man"

Nathanael under the fig-tree recalls Jacob at Bethel. What Jacob saw in the vision, Nathanael saw in the Person of Jesus; the one the promise, the other the fulfilment. The Son of Man became the Ladder which spans the interval between heaven and earth, and upon Him the angels of God ascend and descend. In Him the divine comes down to enfold our humanity; in Him our humanity reaches up until it rests upon the bosom of God. His eyes looked into eternity; His sympathy covers humanity; His purpose includes all ages; and His Kingdom shall have no end.

*The New Creature*

Saturday: 2 Corinthians 5: 11-19

"God was in Christ reconciling the world unto Himself"

How much the world owes to the Incarnation; how plainly God speaks to us through His Son! Through Him we see the Father. How precious the consciousness of His reconciliation for us! In Him life is made over and we become a new creature. Jacob's vision becomes our reality, heaven and earth meet in Him, and over all we see our protecting God.

**POSSESSION VS. CREATION**

MODERN PSYCHOLOGY tells us, and we know it subjectively, that the greatest thing within us is creative impulse. Creation taken at its simplest is the passing of soul into matter. Paint is put upon canvas and it remains simply dead matter, unless he who puts the paint on the canvas lets his soul pass into the paint and canvas. Then dead matter becomes a picture which lives and can speak and communicate to others. The more soul that has passed into it the more wonderful is the picture. The same is true of a poem: it is but ink and paper unless there is soul in it. Just in proportion as soul passes into it it is a great poem or a poor one.

The deepest and clearest thinkers of to-day (and we who read their thoughts cannot help agreeing with them) are convinced that *all* the calamities of these times, that all the unrest, that all this awful war with its accompaniments almost more awful than the war itself, that all the menaces ahead, are due to the fact that human kind has been seized by the possessive impulse, and acted on this impulse. Possessive impulse is behind war, industrial rivalry, corruption in political life, immorality, and all that is not good in bolshevism and social unrest. The true impulse of the human race is *creative*, not *possessive*. It is the purpose of our creation and being on the spiritual, mental, and physical planes.—LYDIA S. GRAHAM, in *Friends' Intelligence*.

Many complaints come because numbers of this publication sent out in the usual routine arrive very late at their destination. These complaints seem to be increasing in frequency. As **THE LIVING CHURCH** has no control of its mails after they leave this office, it suggests that where there is delay in delivery the subscriber make immediate report of it to the local post-office. Only once in the last ten years, when tardy discovery of an error necessitated destruction of an edition, has **THE LIVING CHURCH** departed from its regular mailing schedule.

**A MISSION—NOT A "MOVEMENT"—NEEDED**

BY THE REV. JAMES E. FREEMAN, D.D.

**T**HE Nation-wide Campaign authorized by the last General Convention, even though limited in its results, accomplished more for the Church at large than any movement hitherto undertaken. In hundreds of cases it rejuvenated parishes, restored to solvency organizations and agencies, parochial and diocesan, that were seriously embarrassed, and guaranteed, as far as financial support was concerned, the great boards of the Church as they have never been guaranteed before. However limited the time for prosecuting the plan and however imperfect the machinery, the actual benefits accruing justified the undertaking.

Simultaneously with this great movement, there came into existence the new Executive Council. One of the first things considered by this Council was how to make permanent and valuable to the whole Church the fire, enthusiasm, and zeal provoked by the Nation-wide Campaign. To that end a new department was organized, a permanent executive secretary chosen, and under the direction of the Council the initial undertaking was the promulgation of a plan for a Church-wide spiritual mission.

To many the Campaign of last fall and winter lacked in a measure the spiritual note, and its large appeal seemed to accent too much the Church's material needs. Further than this, it was felt that the Campaign itself disclosed a demand for a great, Church-wide, national preaching mission that should call forth the best the Church has to give. Obviously, the extent of the field to be covered and the limited number of those who by aptitude and experience felt themselves qualified to undertake such a preaching mission, made such a large undertaking seem difficult if not impossible. It was the peculiar exigencies of the present hour and the urgency of the situation that prompted the planning of a mission at the earliest possible day. It seemed to the committee charged with carrying forward the plan that Advent was the best season. Such a mission would emphasize the Church's solidarity.

As the plan has thus far been made, it contemplates a call to a number of bishops and other clergy to give themselves unreservedly for a period of ten days or two weeks to conduct a preaching mission at such strategic points as may be designated. This group of a hundred or more especially qualified mission preachers will serve as general missionaries. They will, if a sufficient number is secured, go in groups of two. While assigned to certain definite centers, it is designed to have them, under the direction of the diocesan committees, cover as wide a field within a given territory as possible. It is designed to have them conduct conferences and retreats for the clergy, and, in consultation with them, plan for parochial missions generally.

It is hoped that these diocesan clergy conferences may be in the nature of clinics for the full discussion and analysis of the Church's present condition and needs.


Our Church people themselves need both a preaching and a teaching mission, yes, they need to hear again the great truths of religion—conversion, repentance, salvation, faith, and love—and to know that they are vital and essential parts in the Master's divinely empowered institution, His Church.

**PATIENCE** IS by no means an easy virtue to attain. It is so hard to wait for what we desire; to be misunderstood; to be scorned and derided in our best endeavors; to fail, again and again, in our undertakings. It seems as if these things need not be, and we chafe against them with all our might. Yet Christ gave us the example of patience, not only with our sins, but with our negligences and ignorances, and we can do no less than emulate His example if we profess to love and serve Him.—*Waterbury American*.

**THERE** IS always a great conflict being waged between the flesh and the spirit. The struggle on the part of the soul is to realize itself in the perfect joy of affinity with its Creator. The struggle on the part of the flesh is one of obstruction to the spirit—a struggle in which the baser passions try to dominate, and to gain the ascendancy. This is what usually results when man lives apart from God, and, by so doing, fails to place a right value on his own soul.—*Rev. Henry Loundes Dreic*.

# BLUE MONDAY MUSINGS

By Presbyter Ignatius



HERE is a clever, genial editor I know, *prêtre manqué* of the Latin Rite, who, having left the Seminary while still retaining some belief in God, has lately been justifying himself (in a series of articles) for not going to church any more. He asks

for comments upon his arguments for the defendant; and because he is my good friend, I am going to make some—all the more readily because I know he speaks what many other men think. Here is his statement:

"My church is my home. The church does not offer me anything that I can not find right here where I am dictating this.

"You are doing what you love to do when you go to one kind of church. I am doing what I love to do when I live my life my way. But both of us are worshipping in one great faith—the faith that makes us feel sure that if we express ourselves, physically, mentally, and spiritually, in service, we'll enter heaven. Don't think for a moment that I am unfriendly to the Church as an institution. I believe in it—can be counted on to contribute to its support—will help people go who want to go—but I am not going to be a hypocrite and pretend that my heart is in any service, in church or elsewhere, where my reason is constantly offering protests. I hunger for spiritual food, just as all decent men do. But I refuse to go to churches that give me no food when I can find the spiritual food I want outside. My faith in the Great Executive is this: I believe He is all-wise, all-powerful, all-just, all-loving. He orders my life. I have no choice but to obey Him. He sends me one way. He sends you another way. But we are both in His service.

"I am very much like the Italian quoted by Carol Wight in the January number of the *Atlantic Monthly*:

"'At my house, we pass around a cup at supper,' says this man from sunny Italy, who is working in America; 'I put in ten cents every day. That is the collection in my church; that is for the babies. We go into the country; the children roll on the grass, and so do we. We vote for a good time; that is my political meeting. In the evening my little girl, my wife, and myself all sing, sometimes together, sometimes to each other. That is my Church. My Church is my home.'

"I stand up with this Neapolitan."

One trouble with all this is that it is intensely selfish, and intensely anti-social. Then, the writer declares his belief in God; but he entirely ignores the obligation of obedience to the Will of God, and the other obligation of saying "thank you" to God. Natural religion shows us God as the Giver of good and perfect gifts, who is entitled to gratitude; and, since those gifts are to society as well as to the individual, collective expression of that gratitude is necessary. The deists of the French Revolution did not forget this; and yet my friend "The Vagabond" is prepared to evade his duty, on the ground that "in church his reason is constantly offering protests". At what, I wonder? At many sermons, very likely: but sermons are not worship. If he acknowledges "the leadership of Jesus" (to borrow a phrase) there are many forms of church services where he will find the spiritual food he craves, together with the consciousness that he is sharing it with others, and with the knowledge, furthermore, that he is obeying his Leader. Anarchy is just as hideous on the spiritual plane as anywhere else. Let "The Vagabond" take away from American civilization all that the Church has brought to it or preserved for it, and he will have no home at all.

FROM ENGLAND comes word that the Bishop of Birmingham has accepted the Presidency of the Christian Counter-Bolshevik Crusade. Among the vice-presidents are the Bishops of Kensington and Willesden, and the Archdeacons of London and Hempstead. Father G. Napier Whittingham, 13 St. Silas street, London, N. W. 8., is secretary, and will give information to enquirers. In this connection, it is

declared that 458 out of 556 principal soviet commissars are Jews. Mustapha Kemal Pasha, the Turkish bolshevist leader, is a Salonika Jew; and DeValera, the figure-head of the Sinn Fein "Republic" in Ireland, is said to be a son of a Portuguese Jewish father.

MANY PERSONS have written to me regarding a recent comment upon the course of Mayor MacSwiney of Cork in starving himself; and most of the comments have agreed in condemning his conduct as essentially suicide. From *America*, a Jesuit organ, I take this statement of a contrary opinion, premising that Father Bernard Vaughan and not a few other prominent Roman clergy of non-Irish blood have maintained the suicide judgment:

"In the opinion of competent theologians Mayor MacSwiney's hunger strike is not suicidal. Omitting technicalities, it may be premised in the simple language of the more capable moralists, that it is lawful to perform an act from which flow two effects, one good and the other bad, under the four following conditions: (1) The act in itself must be good or at least indifferent. (2) The good effect must follow as immediately from the act as does the bad effect. (3) The reason for the act must be proportionate to the gravity of the act itself. (4) The intention of the person who performs the act must be upright. If these four conditions attend Mayor MacSwiney's act, it is not suicidal. On the other hand, if any one of the conditions is absent, the act is immoral.

"They are, (1) In itself abstention from food is at worst an indifferent act. If it were evil in itself, a man would sin every time he abstained from food, by fasting according to Church precept, for instance. The act is clearly indifferent in itself; therefore the first condition is fulfilled. (2) The good effect of the present act, the hunger-strike, is as immediate as the bad effect. For patent good effects of the act are, firstly, the publicity it gives to official British tyranny and brutality, and, secondly, renewed moral strength by which the Irish nation can continue to vindicate liberty. On the other hand, the bad effect, if, indeed, it is morally bad, is death.

"Clearly the first good effect of this hunger-strike is as immediate, to say the least, as the bad effect, if for no other reason, because it has already occurred, whereas, even at this date, death has not yet occurred. The same may be said of the second good effect, as the Irish papers show. This, however, is unnecessary for our argument. One good effect is sufficient.

"The second condition required for a moral act is therefore fulfilled. (3) The reason for Mayor MacSwiney's hunger strike is most grave; indeed, its gravity is in full proportion to the gravity of his act. For the reason is the vindication of the right of an oppressed nation to liberty, to independence; the reason is, in short, the liberty of the Irish nation. Therefore the third condition necessary for a moral act is fulfilled. (4) Mayor MacSwiney's purpose is upright, not only upright but most noble, most deserving of praise. He desires not to kill himself but to destroy tyranny, to help free his country. Thus the fourth condition necessary for a moral act is present. Hence, Mayor MacSwiney's act is justifiable."

One has heard often of "Jesuitical casuistry", and here is an example. Surely, a plainer case of "begging the question" was never seen. On his own statement, the Mayor is a prisoner-of-war; and to be treated as such is neither tyranny nor injustice. Contrast the course of Burgomaster Max of Brussels, in German hands, and see which was nobler and saner.

We are sometimes asked to consider the great advantages our papalist brethren have in possessing "a living voice of authority", which settles things, whereas we are left to factions. Well, this is a problem of morals: yet the living voice is silent, in the presence of absolute contradictions among Roman theologians on an urgent question. Where is the advantage?

OH, IF THOU DIDST but consider how much inward peace unto thyself and joy unto others thou shouldst procure by demeaning thyself well, I suppose thou wouldst be more careful of thy spiritual progress.—*Thomas à Kempis*.

## LAMBETH CONFERENCE ON THE LEAGUE OF NATIONS

(Being Section II of the Report on Christianity and International Relations \*)

**I**N the League of Nations we have an instrument in the application of these great principles, which all Christians should welcome with both hands.

It is no fruit of a sudden impulse: it is strictly in the line of historical development, and crowns the efforts of nations and statesmen from Hugo Grotius to the Hague Conference of 1907. Before we go further, however, it is worth while to remark that its normal and fundamental purpose cannot be fulfilled till normal conditions are restored. It exists in time of peace to prevent war; but we do not yet live in times of peace. We may group the clauses of the Covenant of the League under two great heads—those which provide (to quote from the preamble of the Covenant) for the promotion of "international peace and security", and those which provide for "international coöperation" for the safeguarding of the weak. It is obvious that both these great objectives are based upon the Christian principles already enunciated.

(1) If the clauses aiming at the prevention of war are not to be a dead letter, we must preach with all our power, in season and out of season, in the drawing-room and in the market-place, in the workshop and in the club, the wickedness of hatred. This at the moment is the most appalling barrier in the way of the League of Nations. In every country at the present time the spirit of hatred is at work. Even among the most Christian of our people we find it active beneath the surface and coloring men's attitude. In many cases this spirit is naked and unashamed, and sings its songs of hatred in fierce defiance; but it is most dangerous when it seems to those who entertain it to be the expression of righteous indignation. They are honestly afraid of ceasing to be angry from mere indolence and indifference. They remember the wickedness and cruelties, and fear lest the world should grow corrupt by loss of a righteous zeal against them. In some cases it is injuries done to other nations and not their own which they want not to forget.

A great responsibility rests in this matter with the Press; for the maintenance or the discouragement of hatred lies mainly there.

We must face the facts. If we wish, whether nation or individual, to enjoy the luxury of hatred, we must pay the price, and the price is another and far more hideous war as soon as ever the nations have sufficiently recovered from their present exhaustion. The very horror of the thought should give us pause: one would think that the inevitable consequences would frighten men out of their hatred; but we should prefer to take higher ground than this. The whole spirit is an utter denial of our Christian calling. We must choose between the spirit of hatred and the spirit of the Lord's Prayer. Is Christendom really so utterly bankrupt of the spirit of Christ?

As a practical example of our duty in this matter, it is incumbent on all Christian people to press for the admission of Germany and other nations into the League at the very earliest moment that the conditions render it possible.

(2) In the mandatory clauses of the Covenant, we see not only an application of Christ's injunction to safeguard the weak, but also a new instrument of unprecedented power for securing justice by international consent. Whatever be the difficulties in the way of effective operation on the political side, the League has already shown abundant promise in this matter of promoting common international interests. A conspicuous instance of this is the international labor organization in connection with the League. We understand on good authority that this body has accomplished more in eight months for the regulation and betterment of industrial conditions than had been accomplished in years by the old methods of dealing with international affairs. This opens out vistas of hope in other directions. For instance, in China the old abuse of the opium traffic has of late been

revived, though morphia is substituted for opium. The sale of arms and liquor to native races, and, still more urgently, the white slave traffic, have occupied and baffled the energies of philanthropists for years past. In all these great international moral interests any progress made has been mainly, if not entirely, due to the initiative and pressure of religious organizations. In the face of great inertia, conventions and conferences have been held, although, in consequence perhaps of inadequate method, they have not proved very effective. The organizations under the League will not only provide a vastly superior machinery, but the moral influence of the nations behind them will be a guarantee that the findings of future conferences will be effectively carried out. In one direction, especially, we look to the future with eager hope. All over the world, and especially in South and East Africa, questions are arising through the conflicting interests of native races and white settlers. It is obvious to the Christian conscience that full justice must be done to the natives in regard to both the tenure of land and to any employment of their labor which involves virtual slavery. We welcome in this connection the clear statement of the Secretary of State for the Colonies in the House of Lords on July 14, 1920, that except for certain specified purposes of genuinely public utility, "it is illegal to use force to procure labor in our East African possessions for any purpose whatever". Yet the temptation is still with us to confiscate the land, and to enslave the labor of the native races. The principle of the League involves an absolutely equal claim to justice for the natives and ourselves before the recognized tribunal, and, with all Christians whose consciences have been troubled by what we cannot help calling the shifty policy of governments in these matters, we hail the League of Nations, with its mandatory principles, as the very ally for which, in the past, we have looked and longed in vain.

### ON APPRECIATION

**W**HY is human nature so mean? That is exactly the word. For every syllable of appreciation one hears ten words of nasty criticism. It doesn't matter where one may live or work. The word fitly spoken in praise of service well rendered is a whisper compared with the raucous snarl and nag over the least things that go wrong. We begin at home, for there the meanness often does begin and continue. If it were not for the almost indissoluble bonds of love in the natural kinship of blood and soul, we should have domestic grief even greater than we can conceive; and indeed that which now is in homes is too pitiful to mention. To be quite specific, how many mothers get decent appreciation!

We pass on to business. In nearly every place of which we know anything, there is more or less feeling—jealousy, selfishness, snobbishness—among those who are obliged daily to be near one another. A gracious disposition is so rare, the man or the woman who has it soon becomes the head of the business, or pretty nearly.

For the preëminent are such because they are appreciative. They look for the thing to rejoice in rather than the other thing to blame. It isn't necessary to be ugly even when other persons are objectionable for any reason. Things which go wrong will be seen, and if they keep on going wrong there is a quiet way of correcting them. Even a dismissal may be made graciously.

The worst form of our shortcoming is in our treatment of public servants. Former Secretary Franklin K. Lane, whom many persons will call the very best man in the Wilson Cabinet, says the people of this country ought to form a League of Appreciation. He has no word of disappointment for himself, he says, but among his colleagues he gives examples of really remarkable services to the country. Ever hear of them before? In how many cases do we care two straws for such things? But let an official say or do the least unfortunate word or act and we howl him down. How many men have spent their years in timorous and bitter heart? We might give a half-dozen cases of great performances by public servants. But when we praise a public man we are guilty of partisanship. It is when we ruthlessly assail him, tear his reputation and his heart to shreds, that we are patriots, doing the will of the Lord.—*Christian Register*.

\* Note.—The American Bishops of the Committee are cordially agreed in the principle of a League of Nations, but feel obliged to withhold their support of the existing Covenant without certain reservations.



## Church Work among Seamen

By Clinton Rogers Woodruff

THE consecration of the Rev. George W. Davenport to be Bishop of Easton brings conspicuously to the front the splendid, progressive work which the Church is doing among seafaring men. As executive secretary of the "Seamen's Church Institute of America" he has done a commanding work of far-reaching influence and importance.

At the February meeting of the Church Club of New York, which was given over to a consideration of seamen's work, addresses were made by Edmund L. Baylies, the Rev. Dr. Archibald R. Mansfield, and Mr. Davenport. Emphasis was laid upon the great opportunity for the extension of work to other ports and particularly to some of the southern ports where considerable interest has already been developed. It was stated that the possibility of establishing Seamen's Institutes was dependent upon sending to these ports as our representatives men who would act as chaplains and organizing secretaries, and that if the money were in hand with which to pay salaries the men could be found and soon placed at work. After the addresses one of the gentlemen present came forward and offered to be responsible for the salaries of four chaplains, and promised to send a check the very next day. This he did. One chaplain has already been appointed and has begun work. The others will very shortly be appointed so that in the near future these representatives will be at work serving a group of men who have heretofore received but incidental attention at the hands of the Church.

The Seamen's Church Institute of New York, which to-day is the largest undertaking of its kind in the country, as it now functions is a monument to the joint labors of Edmund L. Baylies, its president, and the Rev. Archibald R. Mansfield, D.D., its superintendent. Dr. Mansfield has been the active administrator of the organization for the better part of a quarter of a century. He assumed his labors at a time when New York's "Sailor Town" still flourished, and when the man that ran athwart the evil influences that beset the paths of the merchant seaman did so at no small risk of physical violence. Now that the present home for Jack ashore has reached its utmost capacity, Dr. Mansfield is bent upon adding to the structure so that he may have accommodations for the men that must to-day, to his deep regret, be turned away. New York, however, is only one of our many bustling seaports and it stands alone in providing measurable and fit accommodations for the hundreds of nautical transients within its gates.

In a stirring article in the *New York Sun*, Robert G. Skerrett tells us that by curtailing some of its recreational features the Institute now has sleeping accommodations for 712 guests in its 430 single rooms and its dormitories. During 1918 it furnished lodgings for 219,872 seafarers, of whom 78,520 were Americans. Large as the building is, it quite fails to meet the demands, and nightly hundreds of applicants have had to be turned away. In the same twelve months 503,720 meals were served, not to mention 343,151 sales at the soda fountain. It can be easily grasped why the Institute has to have two great "holds" or compartments down below the tide level devoted to the stowage of baggage, when it is realized that 51,679 pieces of "dunnage" were checked last year.

A tailor shop, where Jack can have his clothes repaired, cleaned, and pressed, or obtain a complete new outfit of either nautical garb or "cits", made 2,580 sales in 1918, while the laundry record totalled 4,640 transactions.

Everyone knows, as Mr. Skerrett says, what it means to get letters when away from home. There is no need to lay stress upon the sentimental and moral effects of such ties with the distant loved ones and friends; and this department of the Institute received mail for 60,229 mariners. Not only that, but the Institute gives every facility and offers every encouragement to the guests to write home, and in a great number of instances has made it its business to get in touch with a rover whose relatives were anxious about him.

All too often the sailor with money in his pocket has been the deliberate quarry of the unscrupulous, and his open-

handedness and easy-going ways have made him a fairly ready prey. The Institute has encouraged saving and has studiously safeguarded the mariner's funds through its "Seamen's Wages Department", where a man can bank his earnings. In 1918 the visiting seafarers deposited \$727,356.47 and transmitted \$64,130.31 to their homes in 103 cities and countries the world over. This record is strikingly suggestive, because without a protective agency of this character a very large part of the money involved would have been squandered or, worse still, stolen from its owners. The shipwrecked mariner, the victims of the ruthless U-boat, and the men that missed their outward-bound ships for one reason or another have been uniformly aided agreeably to their needs.

Further, it has not been necessary for them to seek jobs afloat through questionable agencies—the institution's own shipping department has been ever ready to do this work gratis. In one year this department signed and shipped 3,097 men and supplied the crews or a part of the complement of 489 vessels. In addition to this it secured temporary employment for 834 applicants.

Educational work has always been a prime factor. Its record of useful service reached a high-water mark in 1918. During that period there were thirty-six first-aid lectures, with an attendance of 367; twenty-eight lectures by the Board of Education, with an attendance of 3,162; and, as a special part of its work in behalf of the American merchant marine, the showing of the Navigation and Marine Engineering School is very suggestive. Last year the school had 1,679 enrolled students, of whom 104 received officers' commissions. In training the pupils in the practical phases of navigation the Institute's tender, *J. Hooker Hammersley*, made seventy-one cruises to the Lower Bay, carrying a total of 1,207 aspiring mariners.

There were given in the twelve months of 1918 forty-four noon-day talks, attended by an aggregate of 5,300. Probably no part of the institution's ministrations is more illuminating through its popularity than the Church services. The chapel is now crowded to capacity at all regular services, thus revealing the type of sea followers to-day largely manning the ships entering the port of New York.

In short, the New York Institute is a small town within itself wherein everything essential to the comfort, the well-being, and the pleasure of the seafaring guest is provided. As an example of coördinated philanthropy, as Mr. Skerrett justly observes, it is truly wonderful. It is a type that should be duplicated wherever the commerce of a port warrants; and, where the demand is not ample enough to justify so complete a centre, then a more modest establishment should be available.

"If our sailormen," to quote Mr. Skerrett again, "can count upon accommodations of a kindred character at all of our seaboard cities, and they have a right to expect the same sort of consideration which has been so lavishly given to our soldiers, fighting sailors, and marines, then we can be sure that our merchant marine will never lack recruits from the best of our manhood."

From the very nature of things it is not likely that these homing places, clubs, call them what one will, can be self-sustaining. They must inevitably depend upon the generous contributions of those able to lend material support. The men of the merchant marine have to be of heroic fibre, and their readiness to sacrifice at all times warrants recognition in their leisure hours ashore.

Philadelphia is now engaged in an effort to establish a similar institution under the executive leadership of the Rev. Percy R. Stockman, rector of the ancient parish of Gloria Dei. The Church of the Redeemer at Front and Queen streets is the present institute which the Church conducts for the welfare of seamen. It has had an interesting and useful history. In 1849 the floating Church of the Redeemer was anchored at the foot of Catherine street to serve as a chapel for seamen. This church, in time, was sold and taken to Camden, where it became St. John's Church, serving until

destroyed by fire, and then was succeeded by a stone edifice. The work for seamen and their families remained, however, and a Church of the Redeemer was erected at Swanson and Catherine streets. This in time gave way to the stone church and parish house now in use. Here, over 25,000 men of the merchant marine and navy were welcomed in 1919, making use of the varied facilities of the games, cafeteria, auditorium, reading and writing rooms, and the chapel. About fifteen of the neighborhood boys, attracted to the Institute, have enlisted in the merchant marine within the past three months.

A cafeteria, operated by members of the Navy League, is open daily from 11 A. M. to 9 P. M., and community singing and an entertainment are provided on Tuesday nights. Twice a month an invitation supper is served on Sunday nights. Some of their stories of experiences during the days of the submarine, and during the past severe winter, are most enlightening as to the perils of life on the sea. These suppers have enlisted the enthusiastic coöperation of a large number of young people and other workers.

This work at Front and Queen streets, however, lacks lodging accommodations for the men, and so is severely handicapped. Its board of managers has agreed to amalgamate its work into the new Seamen's Church Institute as soon as the latter is established at Second and Walnut, where an eligible site has been secured.

The plans involve a preliminary unit at a cost of \$491,000 with fifty rooms for officers and 110 for able-bodied seamen, and four dormitories to be erected at Second and Walnut. In its appeal the Institute sets forth that Philadelphia is the second largest port in the United States and is known among seamen as having about the smallest facilities for the accommodation of sailors of the merchant marine, of any important city on the Atlantic seaboard. Its facilities for trade have been wonderfully developed within recent years and it is high time that its welcome to the men become more adequate and comprehensive.

A most instructive report and survey of work among the seafaring was prepared by Bishop Davenport, while secretary. From it one can gather some idea of the extent of the opportunities lying before the Church in this connection. It sets forth in detail the situation in Seattle, San Pedro (Los Angeles), San Diego, New Orleans, Norfolk, New York, Philadelphia, Cleveland, San Francisco, Mobile, Baltimore; Portland, Maine; Portland, Oregon; Jacksonville, Tacoma, Honolulu, Boston, Chicago; Gary, Indiana; Charleston, S. C.; Savannah, Havana, and San Juan. If the national Institute should ask for the total amount needed at the present time to take advantage of the opportunities for building new institutes, enlarging and renovating existing ones, and opening subsidiary stations, it would require nearer \$2,000,000 than the \$1,000,000 which has been suggested. The reason for the smaller amount is that it is hoped that all the larger ports will be able to furnish a portion of the amount necessary for building or enlargement purposes. The Institute, however, must be in a position to stimulate such efforts by substantial contributions from the treasury of the national organization. Havana, Cuba, and San Juan, Porto Rico, will have to be financed entirely, as well as institutes and missions in many smaller ports.

A great opportunity lies before the Church for service to a body of men who need, perhaps more than any other one class, the help which we can give them. This is especially true of the young men who have been trained for merchant service under the United States Shipping Board. Thus far, fifty thousand have been trained and shipped and the number is increasing by hundreds each month. These young Americans come from good homes and are accustomed to clean and healthy and normal conditions of life. During their training these conditions have been maintained. It is the privilege and responsibility of the Church to see that they find similar conditions in the ports of this country where they will spend their time between voyages. This can be done by the establishment of Seamen's Church Institutes. "We hope," Bishop Davenport says, "that the time is not far distant when we shall have a Seamen's Church Institute in every large port, and missions in the smaller ports connected with one of the centrally located institutes; and that the men in all the inland waterways of the country will be ministered to.

If we can touch, in a really vital way, the life of the men who live along the water-front, and bring them under the influence of Christian Americanization, there is little doubt we will be making a very large contribution toward not only the development of a finer national character, but will also help, as these men travel from port to port, to build up a Christian international spirit.

"We want to make the flag of our national organization stand not only for the same methods and standards in the institutes over which it flies but also for character, so that whenever a seaman sees it, with the cross in the centre, he will realize that it stands for a stalwart Christian life built upon the zeal for self-sacrificing service."

Work among seamen is a specialized work, and it is the policy of the national Institute that no man shall be asked to take charge of an institute, or to work as a chaplain or missionary among seamen, until he has spent some months in preparation. Through coöperation with the New York Institute a school for this purpose has been established under the Rev. John G. Robinson, who is director of religious work in the New York Seamen's Church Institute. It has been possible to finance it because of an appropriation for this purpose by the New York Institute and also because the men in training have worked in as substitutes during the vacation period of some of the chaplains and other workers. This is only a temporary arrangement. In order permanently to establish the school and make it possible to use the advantages of the New York Institute, at least \$10,000 a year for the next three years is needed. It cannot be expected that a man can spend several months in becoming acquainted with the psychology of the seamen and also with the various departments of such a work unless he is compensated for his time, and also receives an allowance for expenses. From experience the Institute estimates that the average amount required for the training of each man is \$1,000.

"A Seamen's Institute in Every Port" is the slogan which has been adopted. It is not charity, but real love of mankind that has prompted it. To give the seaman a chance to be the free man God meant him to be is the thought that underlies the effort to establish such an institute in every port of the land, including our outlying possessions, an institute which will be affiliated with the Seamen's Church Institute of America, and over which the flag of the national organization will fly. Already many of the seamen of various nationalities have learned to look for the big blue flag, with its red cross and anchor, which flies over the New York Institute, as soon as they come into the harbor. It means home to them, home, and kindness, and comfort. It is easy to see what it would mean to them to see that same flag flying in every port. This will require a large sum of money, but it will be money well spent.

"No greater opportunity," the national organization maintains, "is offered to show the genius of our religion, than by building, equipping, and establishing institutes, supplying superintendents, chaplains, and missionaries to work among the seamen. Thus we can render a great service to a million men, for no less than this number of seamen are in the ports of our country every year."

The Seamen's Church Institute of San Francisco is considering plans for a large extension of its work, including the purchase of a new site and the erection of a very fine new building. The work of other institutes continues to show progress and enlargement of scope. For instance, in New York Dr. Mansfield has established a department of "missing men" which sends each week a printed list of missing men to all of the agencies of the world that are operated in the interest of seamen and that are willing to coöperate. Since January 1st over 160 men have been found and connected with their families. It takes little imagination to visualize the far-reaching effect of such work. In this institute also there has been a very large development of the clinical work, showing the treatment of 720 sick seamen during the month of March and 726 during the month of April. At Newport, Rhode Island, where an institute was established in November, the Rev. Mr. Magoun reports the attendance at more than 2,000 men a month. He is not only in touch with the navy men at the training station, but also men of the coast guard and radio stations, merchant seamen of the sailing vessels, barge men, lighthouse keepers, and wrecking crews.

His aim, as far as possible, is to reach all the men of that section who make their living on the water. He is demonstrating in a very real way the possibilities for service of an institute established in a small port.

The Rev. William E. Callender has recently accepted an appointment as chaplain and organizing secretary for Norfolk, and has commenced work. He is entering upon this work with great enthusiasm. One of the first things that he did was to have a meeting of representative men to discuss the whole question of a Seamen's Church Institute for Norfolk, over which Bishop Tucker presided. The consensus of opinion was that a Seamen's Church Institute to accommodate

about 400 men and to cost probably \$500,000 ought to be established as soon as possible. The organization has been effected, and as soon as a charter is secured steps will be taken for a campaign of publicity to educate the public in the needs of a Seamen's Church Institute.

As a result of an exhibit given last spring in Philadelphia in which a large number of organizations coöperated under the leadership of the Rev. Percy R. Stockman, considerable additions were made to the membership and promises of several memorials for the proposed new building were received. Work on the new building at Walnut and Second street it is hoped will begin shortly.

## Programme of the Brotherhood Convention

**N**EXT Wednesday is the opening day of the annual convention of the Brotherhood of St. Andrew, which will be in session at St. Louis, Mo., during the rest of the week and the following Sunday—from October 6th to 10th. Following is the programme in full:

Convention Theme: Meeting the Challenge of the New Day.

### WEDNESDAY, OCTOBER 6TH

- 11:00 A. M. Meeting of the Council.  
 6:30 P. M. Churchmen's Dinner, Hotel Statler. Toastmaster, Lionberger Davis.  
 Address of Welcome, Bishop Tuttle.  
 Addresses: Meeting the Challenge of the New Day. Dr. John W. Wood, Executive Secretary, Department of Missions and Church Extension; the Rev. James M. Maxon, Rector Christ Church, Nashville, Tenn.

### THURSDAY, OCTOBER 7TH

- 7:30 A. M. Celebration of the Holy Communion.  
 9:30 A. M. First Quiet Talk on Prayer, S. D. Gordon, author of *Quiet Talks on Prayer* and other books.  
 10:00 A. M. Organization of Convention, President Bonsall presiding. Election of Convention Officers and Committees.  
 10:15 A. M. General Conference: In the Reorganized Church. (1) The Department of Religious Education. The Rev. W. E. Gardner, D.D., Executive Secretary; (2) Week-Day Instruction for the Church School. The Rev. T. S. Cline, Philadelphia.  
 General discussion on how chapters and individual Brotherhood men can coöperate in the Church's programme of religious education.  
 11:40 A. M. General Conference: The Bible—How to Use It. The Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia.  
 2:30 P. M. General Conference: (1) The Associate Membership. Edward H. Bonsall, President of the Brotherhood. (2) The Department of General Lay Work. B. F. Finney, Associate General Secretary in Charge of Field Work.  
 3:00 P. M. General Conference: How to Promote Chapter Efficiency. (1) By Inspiring Chapter Meetings. C. A. F. James, Director, Ascension Chapter, Pittsburgh. (2) By a Definite Chapter Programme. J. A. Watchorn, Ascension Chapter, Buffalo. General discussion.  
 4:00 P. M. Business Session.  
 4:30 P. M. Sectional Conferences.  
 a. The Boy Opportunity in the Parish—How to Develop It. The Rev. Harold Thomas, St. Luke's, Charleston, S. C.  
 b. The Brotherhood Chapter—Its Corporate Work. H. Lawrence Choate, Field Secretary.  
 c. The Work in Colleges. George H. Randall, Associate General Secretary and Editor of *St. Andrew's Cross*.  
 d. The Work of Traveling Men. Thomas W. Dennison, Council Member, Montclair, N. J.  
 8:00 P. M. Public Services in all Episcopal Churches in City. Subject: The Positive Christian Life.

### FRIDAY, OCTOBER 8TH

- 7:30 A. M. Celebration of the Holy Communion.  
 9:30 A. M. Second Quiet Talk on Prayer. S. D. Gordon.  
 10:00 A. M. General Conference: In the Reorganized Church. (1) The Department of Missions, Dr. John W. Wood, Executive Secretary. (2) The Department of the

Nation-wide Campaign, Rev. W. H. Milton, D.D., Executive Secretary. General discussion as to how Brotherhood men and chapters can coöperate with these two departments of the Church's work.

- 11:40 A. M. General Conference: The Bible—How to Use It. The Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia.  
 Entire Afternoon for Recreation.  
 7:30 P. M. Song Service at the Cathedral. Leader, W. D. Armstrong.  
 8:00 P. M. Public Service, Christ Church Cathedral. Subject: In the Reorganized Church—the New Standards. J. H. Pershing, Denver, Col., Member of Executive Council of the Church. The Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor, diocese of Texas.

### SATURDAY, OCTOBER 9TH

- 7:30 A. M. Celebration of the Holy Communion.  
 9:30 A. M. Third Quiet Talk on Prayer, S. D. Gordon.  
 10:15 A. M. General Conference. In the Reorganized Church. (1) The Department of Christian Social Service. The Rev. Charles N. Lathrop, Executive Secretary. (2) Publicity. The Rev. Robert F. Gibson, Executive Secretary. General Discussion.  
 11:40 A. M. General Conference with the Juniors. Chairman, Gordon M. Reese. Speakers, two older boys to be announced. General discussion.  
 2:30 P. M. Final Business Session. Selection of place for next Convention.  
 3:00 P. M. General Conference: How to Develop Rallying Points in the Parish. (1) A Monthly Corporate Communion for Men and Boys. R. Everard, Ypsilanti, Mich. (2) An Annual Church Attendance Campaign. Courtenay Barber, Chicago. (3) A Men's Study Class for a Definite Period Each Year. Frank C. DuMoulin, Brooklyn. General Discussion.  
 4:30 P. M. General Conference: Translating Personal Religion into Service. The Rev. J. J. D. Hall, formerly Superintendent Galilee Mission, Philadelphia.  
 7:30 P. M. Song Service at the Cathedral. Leader, W. D. Armstrong.  
 8:00 P. M. Preparation for the Corporate Communion. The Rev. Thomas S. Cline, Rector Grace Church, Mt. Airy, Philadelphia.

### SUNDAY, OCTOBER 10TH

- 7:30 A. M. Annual Celebration of the Corporate Communion. Celebrant, the Rt. Rev. Daniel S. Tuttle, D.D.  
 11:00 A. M. Special Sermons and Addresses in all Episcopal Churches.  
 3:00 P. M. Mass Meeting, Odeon Hall. Subject: Christian Americanization. Frederic C. Morehouse, Milwaukee, Editor *THE LIVING CHURCH*. The Rt. Rev. Thomas F. Gailor, D.D., President of the Presiding Bishop and Council.  
 7:30 P. M. Song Service. Leader, Wm. D. Armstrong, Alton, Ill.  
 8:00 P. M. Public Service, Christ Church Cathedral: The Brotherhood of St. Andrew—Meeting the Challenge of the New Day. Benjamin F. Finney, Associate General Secretary in Charge of Field Work.  
 9:00 P. M. Farewell Meeting.

### JUNIOR PARALLEL SESSIONS

#### WEDNESDAY, OCTOBER 6TH

- 2:00 P. M. Automobile Tour of St. Louis for Visiting Delegates.  
 5:45 P. M. "Get-Together" of Junior Delegates.  
 Business Session. Election of Convention Officers.



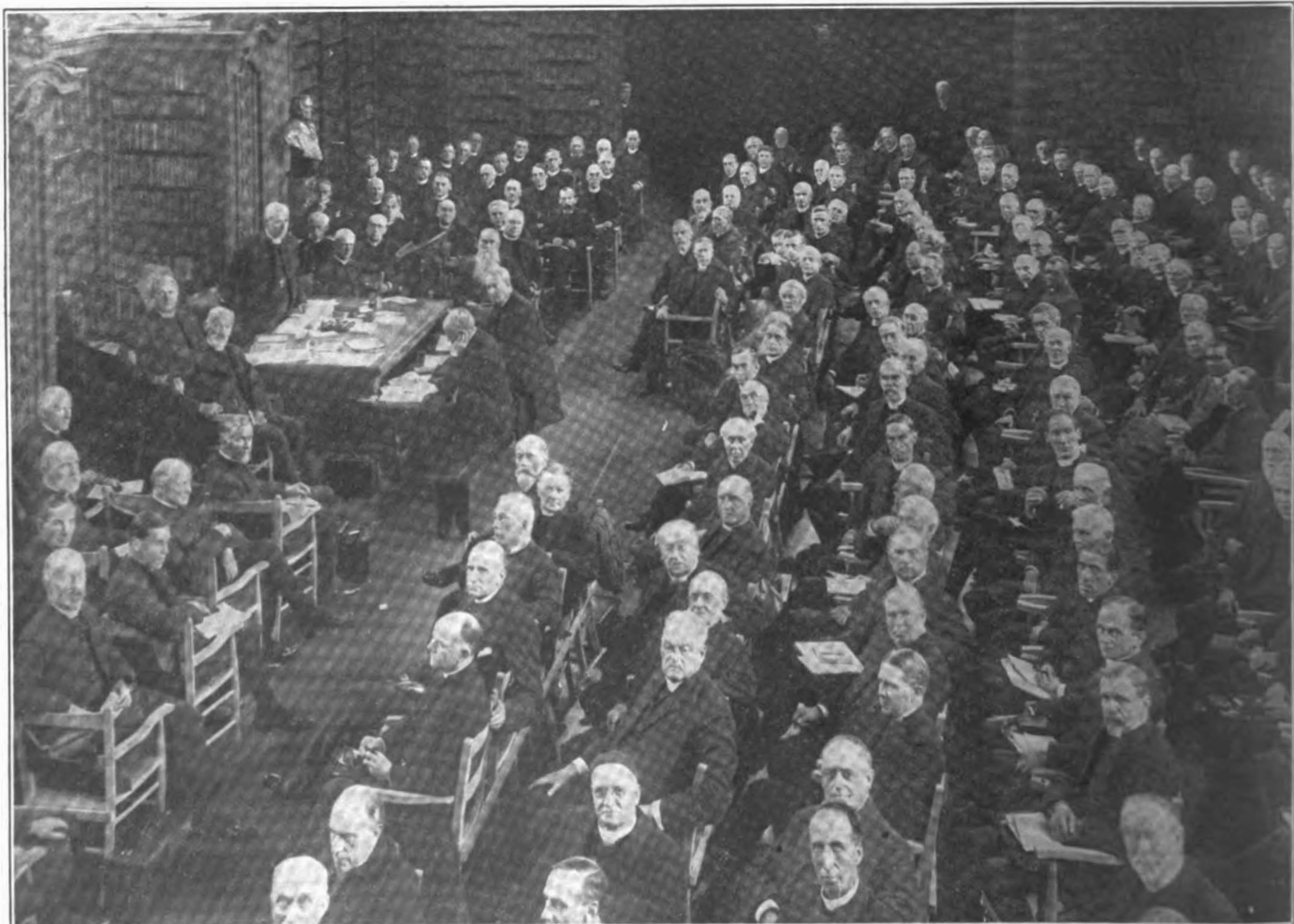
- 6:00 P. M. Boys' Banquet, Parish House, the Church of the Holy Communion.  
Address of Welcome. Bishop Tuttle.  
Convention Ideals. The Rev. Harold Thomas.  
This Convention and My Life. The Rev. J. J. D. Hall.  
The Convention Motto. Gordon M. Reese.
- THURSDAY, OCTOBER 7TH
- 7:30 A. M. Celebration of the Holy Communion.  
9:00 A. M. Bible Study. Jesus and My Neighbor. The Rev. J. J. D. Hall.  
9:40 A. M. Conference: The "Why" of Prayer. The Rev. Joseph Chapman.  
10:30 A. M. Conference: The "Why" of Service. Franklin L. Gibson.  
11:10 A. M. Conference: Gordon M. Reese.  
2:00 P. M. Recreation—Baseball.  
4:45 P. M. Swim at Y. M. C. A. Pool.  
6:00 P. M. Supper Meeting of all Junior Directors.  
7:30 P. M. Illustrated Lecture: The Origin and Development of the Brotherhood of St. Andrew.
- FRIDAY, OCTOBER 8TH
- 7:30 A. M. Celebration of the Holy Communion.  
9:00 A. M. Jesus and My Chums. The Rev. J. J. D. Hall.  
9:40 A. M. Conference: The "How" of Prayer. G. Frank Shelby.  
10:30 A. M. Conference: The "How" of Service. Franklin L. Gibson.  
11:10 A. M. Conference: Gordon M. Reese.  
12:10 P. M. Photograph of Junior Convention.  
2:00 P. M. Recreation. Aquatic Meet at Y. M. C. A. Pool.  
5:30 P. M. Supper Meeting of all Junior Directors.  
7:30 P. M. General Meeting.
- SATURDAY, OCTOBER 9TH
- 7:30 A. M. Celebration of the Holy Communion.  
9:00 A. M. Jesus and My Life. The Rev. J. J. D. Hall.  
9:40 A. M. Conference: The Fields for Prayer. The Rev. Joseph Chapman.  
10:30 A. M. Conference: The Fields for Service.  
11:40 A. M. Joint Meeting Senior and Junior Conventions. Camp Houghteling—Humphrey Dixon. Camp Bon-sall—John H. A. Bomberger. The Boys—Gordon M. Reese.
- 2:00 P. M. Treasure Hunt.  
5:30 P. M. Camp Fire Supper.  
7:45 P. M. Preparation for Annual Corporate Communion. (Around Camp Fire.)  
8:15 P. M. Swim at Y. M. C. A. Pool.
- SUNDAY, OCTOBER 10TH
- 7:30 A. M. Annual Celebration of the Corporate Communion.  
9:30 A. M. Church Schools.  
11:00 A. M. Ordination Service, Christ Church Cathedral.  
3:30 P. M. Mass Meeting, Odeon Hall.  
7:00 P. M. Final Session of Junior Convention.  
8:00 P. M. Public Service, Christ Church Cathedral.

### A NEW BODY

Level th altar, tear down the screen,  
Burn the ancient records, sweep the ruins clean:  
A little touch of pleasure; to live  
An artist, tint a ceiling, or give  
A masterpiece to a churchly nave;  
And then end to receive a grave:  
Herein there is a parallel.

A monastery; the bell  
Strikes on the gate, there enters in  
A traveller unknown, by chance. His chin  
Is shaved, his vesture changed, he's fed;  
And lo, when morning comes, the dead  
Have waked o'er night, the rose has open'd,  
The cathedral rebuilt; all the dreamer hoped,  
Who thought he'd lost the tribute born  
To him, erected fair of a morn:  
A new tower, throne, columns, gates;  
In the close an idyl of grass awaits.  
This is a new body; be it here or there,  
It is than all earth's paintings fair.

CHARLES E. LYMAN.



—Photo from Wide World Photos  
BISHOPS AT THE LAMBETH CONFERENCE. THE ARCHBISHOP OF CANTERBURY PRESIDING

## A Roman Episode

By the Rev. Edwin D. Weed

**I**N these days the Roman fever seems to be abroad. One of our bishops has lately succumbed, from a too long residence on the Campagna. When the germ is once well implanted, it is apt to be deadly.

A little incident that happened long years ago may not be uninteresting. Let us consider Northern Africa, from Tripoli to Morocco. We now know it, except where the French have settled here and there, as mostly a land of desolation; inhabited, where inhabited at all, by wild Moors and Arabs; Islamic in religion; barbaric in civilization; pirates, bandits, and other such people in occupation. We do not need to go back much over a hundred years, in our own history, to find the trouble of our own country had with the Barbary States. And it was not till our young and virile country had shown the way, that the haughty European nations were at length aroused, to reduce the Barbary pirates to some semblance of order.

But fifteen hundred years ago Northern Africa showed a far different aspect. It was then a rich, prosperous, and civilized country, a great province of the Roman Empire. And there were great towns there, whose ruins now lie piled in the drifting sands.

In particular, for our present interest, there were great Churches there. At Carthage, which was the centre of the Province, from two hundred to three hundred bishops gathered year by year in great councils of the Church. One of these Councils of Carthage, in the year 397 A. D., drew up a list of the books that were accepted as belonging to the New Testament; and that list of books is still accepted and still used by the whole Catholic Church. There were saints and theologians there. The Faith of Christ was well maintained in Northern Africa.

Now it happened shortly after 400 A. D. that in the town Sicca, a town not far from Carthage, located near the boundary of modern Tunis and Algeria, there was a priest named Apiarius. Apiarius was a man of immoral life; in due course of time his crimes were discovered; he was brought to judgment before his bishop, Urban, of Sicca; he was condemned, cast out of his priesthood, and excommunicated.

That ordinarily would have ended the matter, unless Apiarius should repent. But Apiarius fled across the sea, and took his way to the city of Rome—where Zosimus was bishop; and after him, Boniface; and after him, Celestine.

It was just at this time that the pride of worldly dominion had entered into the see of Rome; and these Bishops of Rome were glad to take up the case of the African stranger.

Zosimus, therefore, received the stranger. He released him from his excommunication. He restored him to his priesthood. He then sent him back to Africa; and with him he sent Faustinus, Bishop of Potentia, and Philip and Asellus, presbyters. These men were styled legates of the Roman See.

With Faustinus he sent a letter. The letter to Faustinus read as follows: "We committed to you certain businesses; and now, carry out all things as if we ourselves were there. For indeed our presence is there with you, especially since you have this our commandment." We do not observe anything *un-Roman* about this.

When Faustinus arrived in Carthage, one of the yearly Councils was assembling. Two hundred and seventeen bishops were gathered there, under the presidency of Pope Aurelius, the Metropolitan of Carthage. We must remember that in those days the bishops of all the leading sees were called Popes.

Faustinus entered the Council and produced and read the letter from Pope Zosimus. Zosimus stated that he had restored Apiarius to communion and to his priesthood, and called upon the African bishops to do the same. In defence of his right to judge the case of Apiarius, he referred to two canons of the Council of Nice. He did not simply refer to them, but as he said, "for greater certainty we have

inserted them" in this letter. Faustinus then proceeded to read the canons. One of them provided that when a bishop had been condemned by the judgment of his own province he could appeal to the Bishop of Rome. The other provided that when a presbyter could not get justice in his own province he could appeal to bishops beyond his province.

The African bishops heard these canons with some astonishment; but the consideration of the case was postponed until a later session, the Council, then, not being full.

Some days later the Council was again in session and all the belated delegates had arrived. Pope Aurelius proposed that they begin their session by reaffirming the decrees of the Council of Nice, and of all previous Councils of Carthage up to that time. This was done.

Faustinus then stood up and brought forward the matter of Apiarius.

When he had finished Alypius of Numidia (now Algeria) began to speak.

"We will always," he said, "observe the decrees of the Council of Nice. But when we examined the decrees of the Council of Nice, *we could not find those words that have been quoted!!* Why this was so, I do not know. (He is so naive about it.)

"But, holy Pope Aurelius," he said, "I would that you would send messengers to our most holy brother, the Bishop of Constantinople, and likewise to the venerable Bishops of Alexandria and Antioch, and ask them to send us the decrees of that Council, authenticated by their signatures; for we failed to find the words cited by our brother Faustinus.

"And I would suggest that the venerable Bishop of the Roman Church, Boniface [Zosimus was now dead], should be asked likewise to send messengers to the same Churches, because they should have the same decrees as those he cited."

This entirely reasonable proposal did not however suit Faustinus. He at once appealed to Aurelius:

"Let not your Holiness do dishonor to the Roman Church *by saying that the canons are doubtful*, as Alypius has said. But do you rather write to our holy and most blessed *Pope Boniface*, and ask him to seek out the genuine canons. It is enough that the most blessed Bishop of the city of Rome should make the enquiries of the other Churches. And when you have heard from him, you can deliberate with fraternal charity what is best to be done."

The wolf, we see, was preparing to devour the lamb. And when the lamb wanted protection he was told to find out from the wolf how to get it.

Then Novatus of Mauretania (Morocco) got up and said: "I call to mind that there was another canon read which said that presbyters who had been condemned by their own province could appeal to bishops outside. And we can not find this provision in the decrees of Nice."

The African bishops were somewhat perplexed by this. They knew that in their own copies of the Nicene canons there were no such provisions as those that Faustinus had read. On the other hand they could not see why Boniface should quote these as Nicene canons if they were not. If they were Nicene canons they wanted to obey them. Otherwise, not.

St. Augustine, the great theologian, spoken of in the Prayer Book on page 564, summed up the general feeling when he said:

"We promise that all these things that Faustinus has said will be observed by us, *provided that upon careful examination they shall be found to belong to the Council of Nice.*"

The Council then drew up a decree, which ran along in this way:

"Our own Bishop Caccilian, Bishop of Carthage, of blessed memory, was himself at the Council of Nicea. He brought back to us copies of the Creed and of the decrees, which he inserted in the ecclesiastical acts. And that Creed and those decrees,

which he put there, shall remain in those acts, just as they have been heretofore.

"In the meantime, the holy Bishop Aurelius shall write to those most venerable men of the Church of Antioch and of Alexandria, and also of Constantinople,\* and ask that they would send us accurate copies of the decrees of the Council of Nicea, authenticated by their signatures.

"If the canons which our brother Faustinus has read shall be found in the canons of Nicea, they will be confirmed by us. And if they shall not be found, we will call a Council, and consider the matter further."

The Council also decided that *for a short time* they would follow the things that Faustinus had read, while it was being determined whether or not they were Nicene.

Acting upon this decision, following the demand of Zosimus and Boniface, they restored to Apiarius his priestly rights, conditionally. His crimes had caused so much scandal that they forbade him to minister in Sicca, although he was allowed to officiate elsewhere. Urban, Bishop of Sicca, however, got hold of him, and evidently administered punishment of some kind; just what does not appear.

In the meantime also Aurelius wrote to the Bishops of Constantinople, Alexandria, and Antioch, and inquired about the canons of Nicea.

The treatment Apiarius received was not at all to his liking, and he promptly betook himself again to Rome. Boniface resented the limited obedience that the African Church had given to his decrees, and he sent Faustinus again to Africa with another letter. In this he demanded, among other things, that *Urban* should be excommunicated, or sent to Rome.

The reply of the Africa Church was courteous, but firm.

"We are willing," they say, "for a short time to observe the provisions mentioned concerning appeals to Rome, until the search for the statutes of the Council of Nice is finished.

"For, *although we have read very many copies*, we have not read in any Latin copy that there are any such decrees as you have mentioned. And we could not find them in any Greek copy either. We have therefore desired that copies of the decrees should be brought to us from the Eastern Churches, for it is said that there correct copies are to be found.

"And we beg that you would deign yourself to write to the pontiffs in those parts; that is, of the Churches of Antioch, Alexandria, and Constantinople; and to any others also, if it shall please your Holiness.

"We are willing to observe the provisions referred to, *until the proof arrives.*"

The ending is interesting: "Our Lord keep thee to us for many years, most blessed *brother.*"

The Roman pontiff had evidently not yet become a father of bishops; but was still only one among many brethren.

Boniface in the mean time died. Celestine succeeded him in the see, and he, likewise, took up the case of Apiarius. This fact indicates nothing less than a settled policy of the Roman Church to impose their rule on other Churches. They snatched at any opportunity that gave a chance to exercise rule. The case of Apiarius was an extremely poor one, as the event showed; still, they snatched at it. Human pride had succeeded to brotherly love. Other Churches still showed a brotherly attitude toward the Roman Church, as the ending of the letter just cited shows. The Roman Church did not show a brotherly attitude toward them.

Celestine sent Apiarius back to Africa again, with a demand for his full restoration. And the faithful Faustinus went back with him.

But in the meantime the African Church had received letters from the Eastern Patriarchs. That from Constantinople is so interesting, and so characteristic of the manner of writing of the time, that we take the liberty of putting it in in full:

"To our holy lords, and rightly most blessed brethren and fellow Bishops, Aurelius, Valentine, and the other beloved ones met together in the Synod held at Carthage; Atticus, the Bishop [of Constantinople].

"By our son Marcellus the subdeacon I have received with

all thanksgiving the writings of your Holiness, praising the Lord that I enjoyed the blessing of so many of my brethren.

"O my lords and blessed brethren, ye have written asking me to send you most accurate copies of the canons enacted at the city of Nice, the metropolis of Bithynia, by the Fathers for the exposition of the Faith. And who is there that would deny to his brethren the common Faith, or the statutes decreed by the Fathers? Wherefore by this same son of mine, Marcellus, your subdeacon, who was in great haste, I have sent to you the canons in full as they were adopted by the Fathers in the city of Nice.

"And I ask of you that your holy synod would have me much in your prayers. The subscription. May our God keep your sanctity, as we desire, most holy brethren."

The canons were also sent by the other Eastern Patriarchs. All the copies sent by the Eastern Patriarchs agreed with each other and agreed also with those copies of the canons that the African Church already had.

The African Church now knew where it stood. When, therefore, Faustinus and Apiarius arrived they demanded that Apiarius stand trial; and they brought him to judgment before a council of bishops. Faustinus sat with the bishops as a judge; but the truth is, that he acted the part much more of an advocate than a judge, and did his best to clear Apiarius of the charges brought against him, in every possible way.

Apiarius, when arraigned, acted very insolently. He talked a great deal of the privileges of the Roman Church, and demanded that he be received back into communion in Africa, because he already had been received at Rome.

The Council, however, paid no attention, but began to bring forward witnesses. People were brought forward from places where he had lived, and they accused him of many crimes. Apiarius stubbornly denied any guilt, Faustinus supporting him. The examination lasted three days. Toward the end of the third day, Apiarius suddenly completely broke down; and, all at once, to the surprise of all, he burst out into a full confession of all the things of which he had been accused; and, so far as can be gathered from the letter of the bishops, he also confessed a great many things of which he had not been accused. They say: "He convicted himself, of his own accord, of all infamies beyond belief."

That of course ended the case so far as Apiarius is concerned. The miserable man was excommunicated again, and passes from our story.

The Council now wrote to Celestine. They take up first the alleged right, which Apiarius claimed, and which Celestine supported, of a priest appealing from the judgment of his own province to bishops at a distance. They reminded Celestine that the true canons of Nicea (Canon V) give a priest condemned by his own bishop the right to appeal to the bishops of his own province; but then give no further right of appeal. And further a priest excommunicated by his own bishop is, by the same canons, not to be received into communion by other bishops (save the council of his own province).

Any case therefore, according to the canons of Nice, is to be terminated in its own province and is not to be carried *abroad.*

Because, as they naively say:

"The Nicene Fathers did not think that the grace of the Holy Ghost would be wanting to *any* province, unless it can be imagined that God can inspire a *single individual* [the Bishop of Rome] with justice, and refuse it to an *innumerable multitude of bishops assembled in council.*"

From the last sentence we see how *absolutely foreign* to the mind of the African Church was any idea that the Bishop of Rome had *any right to rule the Church.*

Further, they say, a sentence given over the sea is necessarily untrustworthy, because it is absolutely impossible to transport thither the necessary witnesses.

And that the Bishop of Rome should send a legate, to hear the matter on the spot, *they can not find in any Council of the Fathers.*

Further in regard to the alleged provisions of this kind which had been brought forward by their brother Faustinus, as being contained in the Nicene Council, *they can find nothing of the sort* in the more authentic copies which they had received from their brother, the holy Cyril,

\* We notice that these sees are here mentioned in the exact order of time of their foundation: The See of Antioch founded by SS. Paul and Barnabas, and afterwards St. Peter, as we learn from Acts and Galatians; the See of Alexandria founded by St. Mark, but later than the record in Acts, as known from ecclesiastical history; the See of Constantinople still later, dating only from the foundation of the city of Constantine.



Bishop of Alexandria, and from the venerable Atticus, prelate of Constantinople.

Then they take a shot at Faustinus:

"For now that the miserable Apiarius has been removed out of the Church of Christ for his horrible crimes, we feel confident, respecting our brother Faustinus, that Africa, without violating brotherly charity, *will by no means have to endure him any longer.*"

And, finally,

"Lord and brother, may our Lord long preserve your Holiness to pray for us."

The Fathers of the African Church no doubt little thought it; but God was, no doubt, by them writing out a prophecy of the Roman controversy long before. For the whole Roman question is contained in this little episode.

First, the Roman Pope did not claim obedience on the ground that he had a divine right to rule the Church. He now does so. He claimed obedience on the ground that certain powers had been entrusted to him by the Council of Nice.

The African Church also was as far as possible from having any idea that Rome had any divine right to rule. The only obedience they ever professed, and they were consistent throughout, was obedience to the canons of the Council of Nice.

Thus, by the concurrent action of Roman Pope and African Church, the Divine Right *disappears*, and the only right that is left to the Bishop of Rome is the right to exercise certain powers entrusted to him by a Council, *if there are any powers so entrusted.*

Second, the Nicene canons brought forward by the Roman Pope (by *three* Roman Popes, one after the other) were *fraudulent*. This, very unfortunately, has been the long history of that see. Not to mention the Forged Decretals of the ninth century, that most glaring instance, given up now by all, even by Romans; not to mention many others; it is not sufficiently noticed that the temper of that see has not changed down to the *present day*. About twenty years ago the Pope of Rome of that time put forth a bull that condemned Anglican orders as invalid. Now, in that bull, he quoted an official decision of one of his predecessors in the sixteenth century. But, in quoting, he *misquoted*. He *changed* the document. He *falsified* the evidence. Now the conclusion that needs a lie to establish it is probably not a very *sound* conclusion.

Third, when the Pope made his claim to rule the Church the African Church definitely *rejected* it. They demanded that they be *no longer troubled* by the presence of the Roman legate, and asserted most plainly the right of every province to govern its own affairs. "For by no ordinance of the Fathers hath the African Church been deprived of this authority, and the Nicene decrees have most plainly committed, not only the clergy of inferior rank, but the bishops themselves, to their own metropolitan [the chief bishop of each province]."

And, fourth, the motive. The African Church is entirely clear as to what *motive* inspired the actions of the Roman Popes. "Moreover," they say, "if any one desires you to delegate any of your clergy to execute your orders (to send Faustinus, for example), do not comply; lest it should seem that we are introducing the *pride of secular dominion* into the Church of Christ."

It was not brotherly love, it was not divine humility, it was ambition and pride that was moving the popes.

"Beware ambition," says Wolsey. "By that sin fell the angels."

Many years have passed away since those days of the fifth century, which we have just been studying; and the *right to hear appeals*, because a Council gave him that right, which was all that the Roman Pope claimed in the fifth century, has *now grown* into the stupendous claim that the Pope of Rome is the Voice of God on earth.

In the masterly treatment of the Roman Papacy which the late Reverend Father Ewer gives in his able book, *Catholicity, Protestantism, and Romanism*, he makes this pertinent remark:

"May it not be that as the see of Rome, with a fatal logical momentum, develops doctrine after doctrine and practice after practice (for how, for instance, can she stop short of Popeolatry?),

national Church after national Church, finding the strain becoming too severe, will follow the great example of England, break away from Rome, and pass over to the side of the Catholic communions, until, at last, little or nothing is left to adore the Pope?"

It may be so, or otherwise. The Roman Pope now claims the divine right to give away kingdoms and nations, to be the ultimate arbiter of faith and morals, to be the voice of God on earth.

The world has just passed through the greatest catastrophe in its history. We listened for that voice of God; *and we listened in vain*. There was no *crusade* preached when the fair fields of France and Belgium were ravaged by the Protestant Teutons. There was no *crusade* preached when the piteous cry of the massacred Armenians was going up to heaven, when that noble Army of Blessed Martyrs was falling before the unspeakable infidel. The Holy City of God, indeed, was taken from the infidel; but not by Romans, nor for Roman glory.

No, the "voice of God" was neutral. It observed a painful neutrality. For five years the world waited, and *it spoke not*.

For our part we can not see how the sorely tried Catholics of France can longer continue in subjection to him who neither by word nor deed gave them aid or counsel against their terrible enemy.

These things, however, are not for us to see. But it is interesting, in this episode of the African Church, to find the whole history of the Roman controversy set down so long before.

#### WEALTH IN GOOD USE

CONCENTRATION of wealth is necessary under our present economic system if great tasks are to be attempted. One may therefore not criticise such concentration too severely if the tasks are really attempted.

Something less than \$200,000,000 is now under control of the so-called Rockefeller Foundation, organized several years ago under private control after the national legislature had declined the responsibility of administering the fund through a department of government. Recently Dr. George E. Vincent, formerly president of the University of Minnesota, but now holding the same office in the Foundation, has sent out a review of its work. The following summary of great enterprises during 1919 should appeal to those who have accumulated wealth but have not yet planned to utilize it before it takes to itself wings:

"During the year 1919 the Rockefeller Foundation participated in activities of public health and medical education in thirty-nine different governmental areas. Yellow fever control was successfully extended in Ecuador, Nicaragua, Honduras, and Salvador. Public health progress through coöperative campaigns for the cure and prevention of hookworm disease was made in thirteen southern states of the American Union, in seven of the states of Brazil, in five islands of the West Indies, in five countries of Central America, and in Ceylon, the Seychelles Islands, China, and Queensland. Demonstrations in the control of malaria were continued in Arkansas and Mississippi, and arrangements were made for extending the programme to eight other southern states. A systematic organization for combating tuberculosis in France was widened to include twenty-one departments. A modern medical school under Foundation auspices opened its doors in Peking; pre-medical schools were aided in Changsha, Shanghai, and Nanking; medical courses were supported in Tsinanfu; seventeen hospitals in various parts of China were aided. Coöperation was continued in the maintenance of an Institute of Hygiene in San Paulo University in Brazil. A School of Hygiene and Public Health at Johns Hopkins University was entirely supported by Foundation funds. Fellowships in American University centers were granted to seventy-two students of medicine and public health from China, Brazil, Salvador, Czecho-Slovakia, and the United States."

HE IS NOT truly patient who is willing to suffer only so much as he thinks good and from whom he pleases. But the truly patient man minds not by whom he is exercised, but indifferently from every creature, how much soever, or how often soever, anything adverse befalls him, he takes it all thankfully as from the hands of God, and esteems it a great gain.—*Thomas à Kempis*.



## 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.

### NATION-WIDE CAMPAIGN AND COLONIAL CHURCH

To the Editor of *The Living Church*:

IT can hardly be a coincidence that the area of the dioceses "which have raised their total quotas" for the Nation-wide Campaign should also be the area of the Colonial Church.

From the Pennsylvania line to Florida the Church of England was established in the Colonies to a greater or less degree, the establishment being most complete in Maryland and Virginia, and least in North Carolina and Georgia. From 1607 till the close of the Revolutionary war the influence and nourishing care of the Church of England was exerted throughout this region, a period of a century and three-quarters.

According to the "Table of Quotas and Pledges of the Nation-wide Campaign, corrected to June 10, 1920", eleven dioceses and three missionary jurisdictions "have raised their total quotas". All of these eleven dioceses, save Oregon and West Texas, lie in the area of the Colonial Church, between Pennsylvania and Florida; namely, Maryland, Virginia, Southern Virginia, South-western Virginia, West Virginia, North Carolina, East Carolina, South Carolina, and Atlanta.

The compactness and continuity of this area suggest that the successful result of the Nation-wide Campaign in these nine dioceses is a testimony to the value and enduring character of the work of the Colonial Church in the colonies between Mason and Dixon's line and Florida.

Oceanside, Calif., September 16th.

P. H. HICKMAN.

### "JERUSALEM, HIGH TOWER THY GLORIOUS WALLS"

To the Editor of *The Living Church*:

IN a letter about hymns which you were so kind as to insert in your issue of August 14th I took occasion to speak of a hymn or poem by the late Rev. Dr. John Henry Hopkins, bearing the above title, as worthy of reproduction in your columns. Dr. Hopkins is remembered by us of the older generation as the genial and able editor of the *Church Journal*, and by the younger as the author of "We three Kings of Orient Are" and other Christmas carols. The copy I send you is from a volume entitled *Poems by the Wayside*, published by Dr. Hopkins in 1883. As it is not likely to be reprinted, and as the hymn (which was written in 1862) is not in any hymnal with which I am acquainted, I ventured to suggest its admission into THE LIVING CHURCH, not only in order that the thousands of your readers may have the opportunity of becoming familiar with one of the finest lyrical hymns in our language, but also that it may be saved from falling into oblivion. Has not the Master said: "Every scribe who is instructed unto the Kingdom of heaven is like unto a man that is an householder, who brings forth out of his treasure things new and old"?

"Jerusalem, high tower thy glorious walls!  
Would God I were in thee!  
My heart is gone where thy fair beauty calls,  
And dwells no more in me.  
Far over hill and mountain,  
Far over plain and dell,  
On wings of rapture soaring,  
It bids this world farewell!

"O day of joy, and hour of pure delight—  
How long wilt thou delay?  
When peacefully my soul may take its flight,  
And leave this load of clay,  
In perfect trust reposing  
On God's almighty hand,  
Who faithfully shall bring it  
Home to its Fatherland.

"Lo! from the tomb up to the clouds of heaven,  
It instantly shall soar,  
When, hushed in death, its last farewell is given  
To earth, now seen no more;  
Elijah's fiery chariot  
In triumph it shall ride,  
Uphorne by angel armies  
That fly on every side.

"Thy gates of pearl now open wide to me,  
Thou City of the Blest:  
To me, who oft hath longed and prayed for thee,  
And thy refreshing rest,  
Ere sighs and tears and sorrow,  
Ere pain and grief and woe,  
Were changed to this rejoicing  
That all thy children know.

"What shining host is this that comes to me  
Drawn up in bright array?  
His chosen ones, with palms of victory,  
His joy and crown are they.  
These Jesus sends to meet me,  
To calm my doubts and fears;  
From far they smile and greet me  
In this dark vale of tears.

"And now behold these prophets, priests, and kings,  
And martyr's noble band,  
Who bore the Cross, and dared the torturings  
Of tyrants to withstand;  
See them in glory floating,  
In freedom every where,  
And swift as glittering sun beams  
Move radiant through the air.

"In Paradise, among the saints above,  
New pleasures I shall know,  
With joy divine shall my triumphant love  
In songs of praise o'erflow;  
Shall join the full hosannas  
That echo all around,  
And mighty alleluias  
That ever there resound.

"Clear trumpet tones, and harps with golden strings  
Those countless choirs employ,  
So loud and sweet, heaven's living Temple rings  
And trembles with the joy:  
Ten thousand times ten thousand,  
A sea that has no shore,  
Whose praise in thundering billows  
Rolls on for evermore."

(From the German of Meyfart, 1590-1636.)

Another translation of the German hymn was made by Bishop Whittingham, and was published in the Hymnal of 1872. For some reason it was omitted in the revision of 1892, but reappears in the New Hymnal. It is good versification, and would probably be sung more easily than this by Dr. Hopkins. But I cannot but think that this is much the finer poem. The difference between them may be pleasantly shown by the following:

An accepted lover writing to his fiancée, who is travelling with her parents in foreign lands, quotes from Dr. Hopkins:

"My heart is gone where thy fair beauty calls,  
And dwells no more in me."

The young lady, who has taken with her a copy of the New Hymnal to read on Sundays, answers with this:

"Desire of thee my longing heart enthral,  
Desire at home to be."

Both couplets are translations of the same German words. The one expands the idea, the other contracts it.

Milwaukee, September 22nd.

JOHN H. EGAR.

### MORAL ISSUES IN THE CAMPAIGN

To the Editor of *The Living Church*:

YOU probably do not wish to extend the discussion of the Moral Issues in the Presidential Campaign very far. It seems to me that this matter, together with much snobishness and intolerance on the part of Church people, is based on a failure to realize that we, as Catholic Christians, dare not require of others that they live up to the law of Christ unless they accept the authority of Christ and His Church.

The Church's marriage laws, just as other matters of discipline, are intended for the children of the Church, who, fortified by sacramental grace, are able to keep those laws.

Virtually every president we have had has "lived in flagrant defiance of the pure law of Christ" in some regard. The Fourth Commandment is no less holy than the Seventh. We have no right to judge a man who does not pretend to be a Catholic, and therefore is not under obligation to keep Catholic discipline, for violating the Seventh Commandment in the strict sense in which the Church receives it any more than for violating the Fourth, interpreted by the same standard.

As missionary Christians we shall try in every way to convert men and women to the full Christian Faith. But we cannot do this by demanding from the start that they live up to the discipline of the Church, which flows from acceptance of the Church's authority, before they show any intention of accepting that authority.

I make no apology for using interchangeably "the Church's" and "Christ's" authority. "He that heareth you heareth Me."

Sound Beach, Conn., September 21. H. BAXTER LIEBLER.



*Punishment and Reformation.* A Study of the Penitentiary System by Frederick Howard Wines, LL.D. Revised by Winthrop D. Lane of the *Survey* Staff. Thomas Y. Crowell Company, Publishers. Price \$2.50.

The book, originally published in 1895, is one of the pioneers in prison reform, and began in a course of lectures delivered at the University of Wisconsin in 1893. It seems strange to recommend a book on prisons for a rainy afternoon when one wants something fascinating, and yet the first eleven chapters giving the history of punishment and of prisons are fascinating, and give a great wealth of interesting material full of strange and dramatic human experience, in this byway of the history of mankind.

The last five chapters have been revised and practically rewritten by Mr. Winthrop D. Lane, specialist on prisons of the *Survey* Staff. They had to be rewritten because since 1913 a great change has come in the consideration of prisoners. Before that time Lombroso reigned supreme. His dictum was Calvinistic in its hopelessness; criminals were criminals from their mother's womb, marked with the stigmata of that unhappy class. In 1913 Dr. Charles Goring published his book, *The English Convict*, an elaborate study of three thousand criminals as to head-lengths, head-breadths, cephalic index, etc., with a parallel study of two thousand students from Cambridge and Oxford. It was demonstrated that the youth who commit England's crimes were in no way remarkably different from the youth who achieved her scholastic honors. This conclusion gave immense impetus to the study of criminals, and to-day in this country remarkable work has been done. Mr. Lane in these chapters details this work. The result is that our new criminology has developed a treatment based on intensive individual study. That treatment according to Mr. Lane should be known by all dealing with crime. The police officer should be trained for the profession in much the same manner as physicians, attorneys, and other professionals are trained. Judges should know well the person with whom they deal. Law schools should give instruction in mental types, and in the foundation of social adjustment. A study of prisoners during confinement shows that a very large proportion of them are insane, defective, or psychopathic: They ought to be classified according to their mental status and receive treatment fitting this status.

The book ends with a chapter on government of prisons, suggesting "inmate self-government" and claiming its success in the Preston School in California and in Sing Sing. But one regrets to know that Preston has now abolished self-government, and one questions its success in Sing Sing.

The book is interesting and of value to everyone interested at all in prisons and prisoners. There comes, however, over one familiar with practical prison conditions a feeling of pessimism. Dr. Wine's writing in 1893 said something as true to-day as then: "If a warden is given his place as a reward for party service, he is in so far disqualified for the highest success by the very tastes and aptitudes which fit him to be a party leader. . . . Worse than that, the subordinate positions in his gift are regarded as counters in the game; and, unless he has himself the sense and skill to play them for all that they are worth, these minor appointments will be dictated to him, and he will be forced to put up with incompetency, if not with disloyalty. *There can be no prison reform in the United States until the divorce of the prison system from practical politics is pronounced* with such authority as to prevent any subsequent reunion of the two." Such divorce has not yet been pronounced.

We have never had prison reform in this country. We have had individuals with sufficient ability and courage to try an improvement, and succeed in that improvement. But the improvement rose and fell with the individual who initiated it. Until there is a career open to young men and women of ability, and training offered in our universities, no solid reform can be expected. Sporadic and sensational experiments are not reforms.

*A Guidebook to the Biblical Literature.* By John F. Genung. 8vo, xv+686 pages. Price \$2.50. Boston: Ginn & Co.

The main purpose Prof. Genung of Amherst has in mind is to provide college students and others with a guide to the study of the Bible as literature. He seeks to put himself in close and sympathetic touch with each Biblical writer in order to learn his mind, personal temperament, and style. He further

seeks to understand the age, the circumstances, the history, the political and religious atmosphere, of the people to whom the sacred authors delivered their message. History of the ancient people of God is considered for the sake of better understanding the literature. The book is not a history of Israel but an unfolding and stressing of the spiritual and present values of the contents of this ancient literature. Dr. Genung warns us not to handle the Bible as if we were dealing with a literature like every other: "we miss a cardinal factor if we do and our study is sterilized thereby. This is a literature unique. It holds perpetual commerce with the unseen and the divine, while also its feet are on the earth".

The volume falls into three main divisions. The first *The Formative Centuries*, carries us from the genesis of the race down to the eve of the exile. The second, *The People of a Book*, treats of the literary fruits of the exile, of the reestablishment in the Holy Land, and further literary expansion. The third, *The People of the Way*, is concerned with the origin, growth, and values of the literature of the New Testament. The book, an admirable piece of work well adapted to the end the author had in view, is interesting, clear, and well written.

J. A. C.

*The Holy Eucharist, Benediction Addresses.* By J. G. H. Barry, D.D. New York: Edwin S. Gorham. 1920. Pp. 249. \$1.50.

These twelve sermons on the Blessed Sacrament of the altar were preached to the Friday night congregations at St. Mary's during the past winter. They begin with an explanation of the growth of doctrine. As long as the Church continues to live and its members continue devoutly to practise their religion and to meditate on its truths, new riches will come to light; the general mind of the faithful, based on their personal experience of their religion, is the guide of growth and the test of validity; the attempts of Protestants to set a date after which corruption takes the place of healthy growth always fail. "Anyone becoming aware of our Lord's presence in the sacrament has not to wait for the decrees of councils to authorize Eucharistic Adoration."

After this historical introduction the author devotes himself to practical instruction on the meaning and use of the Blessed Sacrament: Obstacles to Reception, Preparation for Communion, Frequent Communion; the Holy Eucharist as the *bond of union*. The last six chapters deal with the Real Presence and the controversies over it; the Sacrifice; Spiritual Communion; Fruits of Communion; Thanksgiving after Communion; Visits to the Blessed Sacrament.

*Hymn Gems.* By the Rev. Robert Elmer Smith, D.D. Boston: Christopher Pub. House. 1919; cloth, pp. 96. Price \$1.00.

Anthologies are proverbially unsatisfactory; and a book of snippets is quite without justification. Dr. Smith has taken fragments from many familiar hymns, sacrificing connection, rhyme, and stanza formation in the choosing, and has grouped them under ten heads, for devotional use. Any good hymn-book is more valuable. The proof-reading is careless, and the editing loose, as when

"Far, far away, like bells at evening pealing,  
The voice of Jesus sounds o'er land and sea"

is attributed to St. Stephen.

That Christians should learn more sacred verse by heart is indeed desirable; but this well-intended little book will not stimulate that desire.

P. I.

*Christian Fellowship in Thought and Prayer.* By Basil Mathews, M.A., and Harry Bissekin, M.A., with a Preface by Bishop Brent. New York: E. S. Gorham. Stiff boards, pp. 111.

A valuable and stimulating appeal for association in prayer, that all so united may have "the mind of Christ". Practical mysticism, a little vague as to details and doubtless requiring to be correlated with other truths; but emphatically worth reading by all those who weary of many endless controversies that do not advance the cause of truth. Proof-reading is generally bad in these *tempora pessima*; but really Mr. Gorham ought not to allow any book to go out from his shop bearing such an egregious blunder upon its title page as a reference to "the Rt. Rev. Charles A. Brent, D.D., Bishop of Western New York".

P. I.



## Church Kalendar



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

### KALENDAR OF COMING EVENTS

- Oct. 3—Synod, Province of the Northwest, Davenport, Iowa.  
 " 6—National Conv., Brotherhood of St. Andrew, St. Louis, Mo.  
 " 12—Synod, Province of the Mid-West, Grand Rapids, Mich.  
 —South Carolina Spec. Conv., Trinity Church, Columbia.  
 —Consecration Bishop Coadjutor of Los Angeles, St. Paul's Pro-Cathedral, Los Angeles, California.  
 " 13—Consecration Suffragan Bishop of Western New York, Christ Church, Rochester.  
 " 14—Consecration Bishop of Delaware, Church of St. Michael and All Angels, Baltimore.  
 " 19—Synod, Province of the Southwest, St. Paul's Church, Waco, Texas.  
 " 26—Synod, Province of New England, Burlington, Vt.  
 " 27—House of Bishops, Christ Church Cathedral, St. Louis.  
 Nov. 9—Synod, Province of New York and New Jersey, Buffalo, N. Y.

## Personal Mention

THE REV. J. N. ATKINS, recently rector of St. Matthew's Church, Enosburg Falls, Vt., is now in residence as rector of Christ Church, Warwick, N. Y.

THE REV. WILLIAM EDWARD BERGER may be permanently addressed at 208 Washington street, Beaver Dam, Wisconsin.

THE REV. A. C. BOYD, M.D., lately removed from Knoxville, Tenn., has taken charge of the Monroe H. Kulp Memorial Church of the Ascension, and is in residence with his family at 1135 Chestnut street, Kulpmont, Pa.

THE REV. HERBERT W. BRUENINGHAUSEN of the diocese of New York has accepted the call to the rectorship of St. Mary's Church, Williamsport, Pa., with added charge of the Church of Our Saviour, Montoursville.

THE REV. THOMAS T. BUTLER, rector of St. Stephen's Church, Riverside, N. J., has accepted a call from Trinity Church, Utica, N. Y., to assume charge November 1st. The Rev. C. L. BATES is locum tenens.

THE REV. HERBERT C. DANA has resigned as curate of St. Peter's Church, Westchester, New York City, and accepted a position on the staff of the Episcopal City Mission, and also appointment as chaplain of the Metropolitan Hospital on Blackwell's Island.

THE REV. CHARLES A. EATON of Oklahoma has accepted appointment to charge of St. Andrew's Church, Shippensburg, Pa., and is in residence.

THE REV. LEROY ELTRINGHAM, rector of St. Stephen's Church, Catsaqua, Pa., has accepted a call to become assistant in St. Paul's parish, Waco, Texas, and will enter upon his duties on October 10th.

THE REV. A. J. R. GOLDSMITH is now missionary in the northern part of Armstrong county, Pennsylvania, having under his pastoral care Red Bank, Smicksburg, and Wayne Township.

THE REV. CANON GROSER, of Perth Cathedral, Perth, Western Australia, has been holding services during September at the Church of the Epiphany, Richmond, Va.

THE REV. GEORGE T. GRUMAN has resigned the rectorship of All Saints', Fulton, N. Y.

THE REV. E. B. MOUNSEY, formerly of Lake City, Minn., assumed his place as rector of Christ Church, Waterloo, Iowa, on the Fifteenth Sunday after Trinity.

THE REV. JOHN MITCHEL PAGE is beginning his eighth year in charge of Churchpeople, both faculty and students, at the University of Illinois. His address is 1010 W. California avenue, Urbana, Ill.

THE REV. ELMER C. PEDRICK, assistant at St. Paul's Church, has resigned and entered upon the rectorship of St. Thomas' Church, Ginter Park, with address at 702 Hawthorn avenue, Richmond, Va.

THE REV. FRANKLIN C. SMITH has accepted a call to Calvary Church, Tamaqua, Pa.

THE REV. CHARLES KNIGHT WELLER, rector of St. Luke's Church, Jacksonville, Alabama, will have charge of the Church of the Redeemer, Biloxi, Miss., during October, in the absence of the rector, the Rev. Byron Holley, who will assist in the Nation-wide Campaign in several dioceses in the West.

### ORDINATIONS

#### DEACON

WESTERN NEW YORK.—On Sunday, September 26th, in St. Paul's Church, Buffalo, Bishop Brent ordered to the diaconate Mr. HOWARD HENRY HASSINGER, a former St. Paul's boy, an alumnus of Hobart College and the Western Theological Seminary. Mr. Hassinger will enter the General Theological Seminary at once on a fellowship. The Rev. Charles A. Jessup, D.D., presented Mr. Hassinger and Bishop Brent preached on the Lambeth Conference.

#### PRIESTS

CENTRAL NEW YORK.—On Thursday, September 16th, at Trinity Church, Camden, Bishop Fiske advanced the Rev. EDMUND JAYNE GATES, deacon, to the priesthood. The Rev. Dr. van Allen, rector of the Church of the Advent, Boston, preached. The Rev. S. F. Burhans read the Litany; the Rev. H. D. B. MacNeil presented the candidate, and read the Preface; the Ven. H. W. Foreman, Archdeacon of the diocese, read the epistle, and the Rev. Dr. E. H. Coley the Gospel. The clergy who joined in the laying on of hands were the Rev. Messrs. G. D. Ashley, Jesse Higgins, Theodore Haydn, Karl G. Heyne, A. J. Schrader, and M. B. Bennett. The Rev. Messrs. E. S. Pearce, C. L. Bates, and A. C. Clarke were present in the congregation. After the Ordination, dinner was served in the parish house, at the close of which Mr. T. C. Phelps, warden of the parish, presented the new priest with \$50 in gold on behalf of the parish, and a private communion set, formerly the property of the late Rev. D. H. Bland, priest, on behalf of a member of the parish. The Rev. Mr. Gates will continue in charge of Camden, Altmar, and Redfield. On the Sunday prior to the ordination Bishop Fiske confirmed a class of thirty-five, the largest but one in the history of the parish.

MILWAUKEE.—On the Sixteenth Sunday after Trinity in the Church of St. Edward the Martyr, New York City, the Bishop of Milwaukee ordained to the sacred order of priesthood the Rev. WILLIAM EDWARD BERGER. The sermon was preached by the Rev. Percival C. Pyle, D.D., rector of the church, who also presented the candidate and said the Litany. The Bishop of Milwaukee officiated at the pontifical high celebration, with the Rev. W. A. Grier, curate of the parish, as deacon, and the Rev. C. N. Lathrop, formerly Dean of the Cathedral in Milwaukee and now head of the Department of Social Service, sub-deacon. All of the priests present took part in the laying on of hands. The Rev. Mr. Berger takes charge of St. Mark's Church, Beaver Dam, Wis.

### THE LIVING CHURCH

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

#### NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.  
 Sunday School Commission, 73 Fifth avenue.  
 R. W. Crothers, 122 East 19th St.  
 Brentano's, Fifth Ave. and East 27th St.  
 Church Literature Press, 2 Bible House.

#### BUFFALO:

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

#### BALTIMORE:

Lycett, 317 N. Charles St.

#### WASHINGTON, D. C.:

Woodward & Lothrop.

#### BOSTON:

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

#### PROVIDENCE:

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

#### PHILADELPHIA:

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

#### CHICAGO:

The Cathedral, 117 Peoria St.  
 A. C. McClurg & Co., 8. Wabash Ave.  
 Church of the Holy Communion, Maywood.

#### LOUISVILLE:

Grace Church.

#### MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

#### CEDAR RAPIDS, IOWA:

Grace Church.

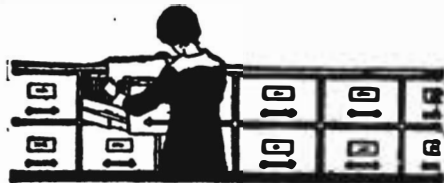
#### PORTLAND, OREGON:

St. David's Church.

#### LONDON, ENGLAND:

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

### INFORMATION BUREAU



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

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

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

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

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

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

### BOOKS RECEIVED

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

Thomas Y. Crowell Company. New York City.

*Famous Detective Stories.* Edited by J. Walker McSpadden, Editor of "Famous Ghost Stories," Author of "Opera Synopses," etc.

P. S. King & Son. London, England.

*Socialism, Its Promise and Failure.* By W. G. Towler & W. Ray.

### PAMPHLETS

Friends of Irish Freedom, Inc. 280 Broadway, New York City.

*English Atrocities in Ireland.* A Compilation of the Facts from Court and Press Records. By Katherine Hughes. With a Foreword by Hon. James D. Phelan. 10 cts. net.

**MAKE KNOWN YOUR WANTS  
THROUGH THE  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH**

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may upon request be given two consecutive insertions free, additional insertions charge 3 cents per word. Memorial matter 3 cents per word. Marriage or Birth notices, \$1.00 each. Other classified advertisements, including wants, opportunities, business notices, etc., 3 cents per word, including name and numbers, initials, address, all of which are counted as words.

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

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

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

**MARRIED**

**SANFORD-HUMPHRIES.**—On Wednesday, September 15th, in old St. John's Church, Concord, Delaware Co., Penn., **ARTHUR HALL SANFORD**, son of Rev. and Mrs. D. L. Sanford, and **LOLA JOSEPHINE HUMPHRIES**, daughter of Mr. and Mrs. Elmer Humphries, of Wintertur, Delaware. They will make their residence in Allamuchy, N. J.

**DIED**

**CARR.**—On Thursday, September 16th, at his late residence in Bristol, Pennsylvania, the Rev. **JOHN ARCHBOLD CARR**. The burial service was said in St. James' Church, Bristol, on Monday, September 20th, and the interment was in St. James' churchyard.

**MEMORIALS**

**JOHN A. CARR**

On the Friday Ember Day, John A. Carr, a faithful priest of the diocese of Pennsylvania, fell asleep. The passing from the ranks of the Church Militant came quickly and quietly, as he had only a few moments previously, feeling tired and worn, lain down to rest.

He was one of that great company who minister in the smaller and out of way places, but who never lose the ideal of their calling and continue Christ's faithful soldiers and servants until their lives' end.

Seldom did any preferment, promotion, or diocesan recognition come to him, and yet it is doubtful if anyone was more deserving either from the standpoint of ability or fidelity.

Father Carr, as many loved to call him, was an unusual man. An acquaintance with his work—and we know it well—revealed one who held the highest ideal and maintained an unswerving loyalty to the faith in Christ Jesus.

It is doubtful if there existed in the Church's ministry one more able to speak with authority and accuracy on matters liturgical, doctrinal, and historical. Some of us who were privileged to sit under him in a series of Lenten addresses and sermons, or enjoy his clear exposition of some subject at a clerical meeting, know full well how his keen mind handled those things pertaining to the Kingdom.

He was of a quiet nature, always courteous and gracious, and though his way was often in trying and difficult circumstances, with little to make adequate provision for his faithful wife and family, he was brave and courageous and never suffered his faith to fail.

It seems as if his light was hid under a bushel and the Church is distinctly the poorer because his singular ability was not utilized in one of our schools of learning where its value would have been beyond measure.

But he passes on into the rest of Paradise—how real it always was to him and more especially so since the departure of his dear wife less than three months ago! There are many souls whose estimate of the things eternal has been made richer because he lived and ministered, and there are many of us too who count it a joy to have known him intimately and the fellowship he always brought.

May God bless him and grant him light and peace!  
R. W. T.

**JOHN BRADLEY WINSLOW**

The rector, wardens, and vestry of Grace Church, Madison, desire to place on record their appreciation and gratitude for the life among them, and the services, of the Hon. **JOHN BRADLEY WINSLOW**.

Almost immediately after his taking up his residence in the parish on occasion of his becoming a Justice of the Supreme Court of Wisconsin, he was elected, in 1893, senior warden. The duties of this office he performed with unremitting industry, with a wisdom constantly more apparent, and with a reconciling charity which did much to preserve in the parish peace and neighborliness. When in 1906 he found himself unable longer to perform the duties of his position with the same completeness, he insisted on relinquishing the office, although the parish was anxious to retain him, even though his activities ceased.

At this time, on April 23, 1906, resolutions were adopted which read in part as follows: "He brought to that service practical wisdom, ready sympathy, and a generous spirit of moderation, which was not only a leaven to his colleagues, but an inspiration to the parish", and which expressed the hope, subsequently realized, that they could continue to "count on his efficient assistance and counsel in time of stress or need."

His earnest Christian faith, illustrated by the sincere probity of his life, his unstinted giving of himself to good causes, the eloquence of his spoken words, and the simple dignity which marked his participation in church services, rendered him an example to the youth of our parish, and caused the lights of our parish to shine forth in the community.

In gratitude to God for this His so faithful servant,

- HOPE HENRY LUMPKIN,**  
*Rector.*
- RICHARD T. ELY,**  
*Senior Warden.*
- CARL RUSSELL FISH,**  
*Junior Warden.*
- CHARLES F. LAMB,**  
*For the Vestry.*

**POSITIONS OFFERED**

**CLERICAL**

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

**ASSISTANT AT ST. MATTHEW'S Cathedral,** Dallas, Texas. Must be unmarried, young and energetic. Good salary for right person. Address, the DEAN, 706 S. Ervay street, Dallas, Texas.

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

**MISCELLANEOUS**

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

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

**ORGANIST AND CHOIR LEADER**—Church in Middle West—Mixed Choir—Seventy-five dollars per month with Studio—good field for pupils—Young Churchman preferred—References required. Address A. B-243, care LIVING CHURCH, Milwaukee, Wis.

**LADY TO HELP A LADY IN THE CARE** of three little children. Write stating experience, salary required and giving references. Address Mrs. A. R. FRENCH, 172 Davis avenue, West N. Brighton, Staten Island, N. Y.

**WANTED: ORGANIST-CHOIRMASTER AT** St. David's Church, Austin, Texas. Good two manual Pilcher Organ. Boys, women, and men in the choir. Apply to Rev. L. C. HARRISON, Austin, Texas.

**POSITIONS WANTED**

**CLERICAL**

**BRITISH NAVAL CHAPLAIN,** Commander, 12 years' service, requests information as to the possibility of an offer of a "living" or

charge of good church or responsible Church work (Episcopal) in U. S. A. Washington, Boston, or New York preferred, from and after the summer of 1921. Highest possible references from British Naval Authorities and Anglican Bishops. Keen Churchman. Specially expert with men. Bachelor, Athlete, Musical, World-traveled, Young. Stipend must be generous enough to allow of a certain amount of entertaining as essential to chaplain's work. Correspondence, answers to which must of necessity be delayed, should be addressed in first instance to C-230, care LIVING CHURCH, Milwaukee, Wis.

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

**CLERGYMAN—EXPERIENCED WITH** work among children, boys, and young men, desires to get in touch with Parish or Institution doing social service or settlement work. Energetic worker. Address A. B. C-245, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN WITH TEN YEAR'S** successful experience, now assistant in large parish in the East, desires rectorship. City or Suburban work preferred. Minimum salary \$1,800 and rectory. Address I-246, care LIVING CHURCH, Milwaukee, Wis.

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

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

**MISCELLANEOUS**

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

**CLERGYMAN'S DAUGHTER SEEKS A** position as whole or part time parish worker. Commuting distance from Boston. Is experienced in Community Service, a certified Americanization teacher and also organist and choir director. Address G. F. S. ASSOCIATE, 25 Avon street, Cambridge, Mass.

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

**YOUNG SOUTHERN WOMAN WISHES** position as companion to elderly, wealthy, Northern lady. Good references desired and given. Address SOUTHERNER-247, care LIVING CHURCH, Milwaukee, Wis.

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

**PARISH AND CHURCH**

**AUSTIN ORGANS.**—From testimony of organ repairers, clergy, recitallists, tonal experts, and committees of expositions and scientific institutes, there is nothing finer in the world than a fine Austin Organ. A big proportion of work comes unsolicited and from our high reputation. AUSTIN ORGAN Co., Hartford, Conn.

**SECOND-HAND CHAPEL CHAIRS** wanted. We would be glad to purchase at a reasonable price two dozen oak chapel chairs. The regular Mission chair with kneeler attached is preferred. Write to the RECTOR, St. Paul's Episcopal Church, Marion, Ohio.

**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.

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

**FOR SALE.—FORTY COPIES "NEW Hymnal"** (excess supply), in good condition. Thirty dollars. Address, MARVIN PARISH HOUSE, Akron, Ohio.

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

### UNLEAVENED BREAD—INCENSE

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

### CLERICAL OUTFITS

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

### BOARDING—ATLANTIC CITY

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

### BOARDING—NEW YORK

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

### HOSPITALS—NEW YORK

**ST. ANDREW'S CONVALESCENT Hospital,** 237 E. 17th St., New York, under the care of Sisters of St. John Baptist. Open from Oct. 1st to May 15th. Sun parlor. For women under 60 years recovering from acute illness and for rest. Terms \$5-\$7. Private rooms \$15-\$20. Apply to **SISTER IN CHARGE.**

### FOR SALE—SOUTH CAROLINA

**OLD COLONIAL HOME, IN TOWN OF** Edgefield, South Carolina, surrounded by extensive old-fashioned gardens; half-hour from Aiken by auto; on the Dixie Highway; an estate of twelve hundred and fifty acres belonging to this home just two miles away—four hundred and fifty acres in cultivation—fine cotton land; annual rental, forty bales of cotton; could be turned into ideal hunting preserve. Would make a perfect winter home. Address **OWNER-94, care LIVING CHURCH, Milwaukee, Wis.**

### SCHOOL FOR NURSES

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

### MERCHANDISE FOR SALE

**THREE DICTATING MACHINES AND ONE** paring machine, made by the Dictaphone Co. Not the latest models, but good as new. Equipped with direct current motors. Address **G. A. C-244, care LIVING CHURCH, Milwaukee, Wis.**

**FOX TYPEWRITER MODEL NO. 3 WITH** carrying case (invisible model.) Little used, guaranteed in excellent condition, \$25. Address **G-207, care LIVING CHURCH, Milwaukee, Wis.**

### MISCELLANEOUS

**EXCEPTIONALLY FINE STAMPS** for beginners—75 U. S. all different, \$1; 75 British Colonial, \$1; 75 Foreign, \$1; 100 Pre-cancelled, \$1. **VILLIERS, 301-U. J., Tacoma, Wash.**

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

### CHURCH SERVICES

#### CATHEDRAL SS. PETER AND PAUL

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

Holy Communion, 7:30 and 8:30.  
Choral Eucharist, 11 A. M.  
Preacher October 3d, Bishop Anderson.

#### ST. ANDREW'S CHURCH, BUFFALO

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

#### CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam avenue and 111th street, New York.  
Sundays: 8, 10, 11 A. M., 4 P. M.  
Week-days: 7:30 A. M., 5 P. M. (choral).

#### ST. CHRYSOSTOM'S CHURCH

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

### NOTICES

#### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

#### LOANS, GIFTS, AND GRANTS

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

#### THE CHURCHMEN'S ALLIANCE

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

**PURPOSE.—**"It is the purpose of *The Churchmen's Alliance* to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith."—*Constitution, Art. II, Sec. I.*

For further particulars address **MISS FRANCES GRANDIN, Secretary, 126 Claremont avenue, New York City.**

#### SISTERS OF THE HOLY NATIVITY

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

#### THE COMMISSION ON REGISTRATION AND REFERENCE OF CHURCH WORKERS,

under the Presiding Bishop and Council, will receive applications for workers and for positions in Church Work such as Directors of Religious Education, athletic directors, teachers (men and women), parish visitors, stenographers, nurses, matrons. Address the Commission at 289 Fourth avenue, New York City.

### DATE OF CONSECRATION

THE DATE for the consecration of the Rev. David L. Ferris to be Suffragan Bishop of Western New York has been fixed for Wednesday, October 13th. The service will be in Christ Church, Rochester, of which Mr. Ferris is rector. Bishop Brent will act as consecrator, and will preach.

## Educational

**DURING THE** summer Kenyon College, Gambier, Ohio, has expended about \$150,000 in thorough and far-reaching renovation of the buildings of Harcourt School. New heating and plumbing systems have been put in and electric light has been installed. Through the Nation-wide Campaign the diocese of Ohio will contribute \$5,000 to the renovation fund. Under the management of Miss Merwin, the school opens on Thursday, September 23rd.

**ANNOUNCEMENT** has just been made of a new department at the Union Theological Seminary, that of Home Service. "It is the aim of the Seminary to offer, in addition to those courses which have always been regarded as fundamental for an efficient ministry, courses in the Department of Home Service on the special subjects which the newer types of Christian work require." These subjects include Home Missions, Social Service, Interdenominational Movements, Religious Research and Publicity, including survey work and utilization of the results.

**ST. STEPHEN'S COLLEGE** opened on September 17th, with by far the largest enrollment in its history—an increase of 6 per cent. over last year. Students came this year from the West and South as well as the East, and one from China, one from the Hawaiian Islands, and one from Japan. Thirty-three dioceses are represented. To accommodate these increased numbers, during the summer extensive repairs and enlargements of the living quarters were made as well as the complete reëquipment at large cost of the chemistry, biology, and physics laboratories. Even these, however, are not sufficient, and a number of the new men have had to take quarters in the village. Prospects in athletics are very encouraging at St. Stephen's this fall. A large number of the entering men are experienced in football, and the new coach, Major Pringle, promises to develop a splendid team. By the close of the football season, the new \$75,000 gymnasium will be ready for use and a vigorous winter in track and basketball is expected.

**AFTER VARIOUS** bequests are paid, the residue of the estate of the late Mrs. J. L. Barry is left to De Veaux School, Niagara Falls, N. Y., in an amount now unknown. Old boys of the school during the past year have added \$1,000 to the \$100,000 fund. This has been devoted chiefly to payment for sidewalks, extensive building repairs and purchase of new equipment.

**MRS. BARBOUR WALKER,** at one time principal of the Cathedral School at Washington, and afterward engaged in similar work in the Philippines, has been appointed dean of the William Smith College, Geneva, N. Y., of which the Rev. Dr. Bartlett is president.

**KENYON COLLEGE** opened its ninety-seventh year on September 22nd, with over seventy new students and registration the largest in the history of the college. The dormitories of Old Kenyon and Halla Hall are crowded beyond capacity and the overflow is temporarily provided for in the theological seminary.

# ENGLISH BISHOP PREACHES IN SCOTCH PRESBYTERIAN CHURCH

*Speaking Boldly of Church Unity—  
Bishop of Gloucester on Liturgical  
Uniformity—Three Choirs  
Festival*

The Living Church News Bureau }  
London, September 10, 1920 }

BISHOP WELLDON (Dean of Durham) has "gone one better" than the Lambeth Conference in its approval of the proposition that a bishop would be justified in giving occasional authority to the clergy of his diocese to preach in the churches of ministers not episcopally ordained. The Dean, who is not a clergyman of the Edinburgh diocese, preached last Sunday at a joint service of the Presbyterians of the United Free Church in St. George's Presbyterian Church, Edinburgh. Bishop Wellدون was not a member of the Lambeth Conference, and doubtless does not consider himself bound by its recommendations, but what about the Bishop of Edinburgh (a member of the Conference), who presumably was asked to consent to the Dean's preaching in a Presbyterian pulpit in his diocese?

The sermon itself was outspoken and fearless enough, as the following extracts will show: "Fifty years hence," said the Dean, "I predict that such a service as this will be held without a shadow of offence, or even of surprise. You and I meet in this holy place without any suspicion of compromise. Do you reject me because I am an Episcopalian? Do I reject you because you are Presbyterians? God forbid! Rather would I hope that the very fact of our meeting in joint worship together may encourage all such efforts as are made elsewhere for the reunion and inter-communion of the Churches. Nothing seems to me so unreal as the allegation, which at times has been made, that a person like myself cannot stand in the pulpit of a church such as this without an air of unreality. Why in the world should a preacher in a pulpit such as this, if he is not a Presbyterian, choose the one subject upon which he and his congregation are least likely to be in agreement, and disregard all those fundamental verities which the Lord enunciated as the means of saving grace before the episcopacy ever raised its head in the world?"

With regard to the proposals of the Lambeth Conference, the Dean went on: "I plead with you, in this central home of Presbyterianism, for a sympathetic response to this remarkable overture of the Church of England. The Churches have come to the parting of the ways. Two policies only lie open to them. One is the policy of the Church of Rome, the policy of dogmatic exclusiveness. That is a policy, I think, foredoomed to failure. The other policy is that of Christian sympathy. It means that the Churches will think well and not ill each of the others, that they look not so much for points of difference as for points of agreement each with the others. It means that they will go back for the conditions of fellowship to the original principles of the Gospel. Can there be any doubt which is the policy suitable to the Reformed Churches? These Churches base themselves on liberty, they cherish the open Bible, they allow and assert independence in organization, but they are loyal to the mind of Jesus Christ. Christians never will think all alike, but they may be

friends and not enemies. They may show the world the spectacle of a Christendom no longer torn and rent by dissension, but reunited in Christ."

## ON LITURGICAL UNIFORMITY

The Bishop of Gloucester (Dr. Gibson), in a recent letter, has something to say with regard to liturgical uniformity, and remarks that while the authority of the Book of Common Prayer is maintained as the Anglican standard of doctrine and practice, it is now frankly recognized that absolute uniformity should not be regarded as a necessity throughout the Churches of the Anglican Communion. Commenting on the Lambeth Conference, the Bishop says:

"I seem to see a great difference between the Conference that has just ended and that of 1908, in which it was also my privilege to take part. The Church in each part of our dominions outside the British Empire had its own problems to deal with, and obviously felt that it was necessary for it to develop its life on its own lines, and yet in perfect loyalty to the Anglican Communion as a whole. But 'Anglican' stands for something much bigger than the Church of England. In old days, as was perhaps not unnatural, in our missionary work there was too much tendency to attempt simply to transplant this to a distant land, and to think that whatever was good for us here must be good for Christians elsewhere. Thus the Book of Common Prayer was regarded as the one fixed liturgical model, and even the Thirty-nine Articles, in spite of their local and (to some extent) provisional character, were thought to be necessarily binding on the daughter Churches. We have outgrown such ideas now."

## THREE CHOIRS FESTIVAL

The Three Choirs Festival (which is the two-hundredth of these gatherings) opened on Sunday afternoon last with a special service at Worcester Cathedral. Whatever may be thought as to the wisdom of reviving these festivals (which were discontinued during the war), there is no doubt that the inhabitants of Worcester, Hereford, and Gloucester, in which three cities the festival is held in turn, are enthusiastic in their support of the opening Sunday service. This is invariably crowded with local folk, most of whom probably have no other opportunity of participating in the activities of the week. The service was the customary evensong, the choral part of which was sung by the festival choir, accompanied by an orchestra. The music consisted of Psalms 98 and 146, sung to a double chant by Dr. G. A. Sinclair, the late organist of Hereford Cathedral; a *Magnificat* and *Nunc Dimittis*, specially written for this festival by Dr. C. Lee Williams, who conducted his own work, the chorus "How lovely is the dwelling place" from Brahms' *Requiem*; and the hymn, "Eternal God, whose quickening Light". All these had evidently been carefully prepared, and were sung with remarkable clearness of articulation and beauty of tone by the choir, under the direction of Mr. Ivor Atkins, organist of Worcester Cathedral, and conductor-in-chief of the festival. The Bishop of Worcester, who (unlike his predecessor) is a whole-hearted supporter of the festival, preached.

The programme during the week was on the traditional lines, performances of sacred music taking place in the Cathedral in the mornings and afternoons, and secular con-

certs at the public hall in the evenings. The only new work presented was Dr. Walford Davies' *Fantasia Dante*, which was written for the cancelled 1914 festival. The memory of three musicians closely associated with the Three Choirs Festival—Sir Hubert Parry, Dr. Sinclair, and Dr. Charles Harford Lloyd—was fittingly honored by the rendering of well-known selections from their compositions.

## BISHOP HALL ON THE APPEAL FOR REUNION

Dr. Hall, Bishop of Vermont, in a letter to the *Church Times*, says that the bishops' acceptance of the Appeal for Reunion at the Lambeth Conference was not so unanimous as is generally supposed. It had been stated that only three bishops found themselves unable to vote for the resolutions, whereas, as a matter of fact, four bishops voted against adoption of the Appeal, whilst some others abstained from voting. "Though adopted by an overwhelming majority," says Dr. Hall, "the Appeal and Resolutions do not represent the united mind of over 250 bishops." The Bishop of Vermont further says that on his return to America he will feel it his duty to explain to his diocese the reasons (which he stated plainly to the Conference at the time) which prevented his taking any responsibility for the Appeal and its consequent resolutions.

## RESIGNS METROPOLITAN SEE

The Archbishop of Melbourne, Australia (Dr. Lowther Clarke), who came to England for the Lambeth Conference, has announced his resignation of the see from November 23rd, and will not return to Australia. The Archbishop is retiring under the local age regulations, which, save in special circumstances, prescribe retirement at the age of seventy. The date named is the Archbishop's 70th birthday. Dr. Lowther Clarke became Bishop of Melbourne in 1902, and the see was raised to metropolitan rank three years later (1905).

## ABBEY RESTORATION FUND

Up to date the Westminster Abbey Restoration Fund has reached a total of £121,664. One of the latest donations is £250 from the Guaranty Trust Company of New York, accompanied by an interesting letter from the president, Mr. Charles W. Sabin, in which he says:

"It is a source of great pleasure to the company to be able to make this contribution towards the protection of this great monument to the ideals of the Anglo-Saxon race. I sincerely hope that a fund adequate to ensure its protection and permanence may be raised without difficulty. We feel a common interest in this common heritage of our race, and I hope that it may long stand as an outward expression of the loftiest purposes and the noblest achievements of the English-speaking peoples."

GEORGE PARSONS.

## STRENGTH OF A CLEAR CONSCIENCE

A GREAT FINANCIER in New York sat one day, a good many years ago, on the board of one of the big life insurance companies, and argued with its members that they ought to buy space in the newspapers every year and print their whole balance sheet, showing every dollar's worth of property they owned.

One director objected indignantly.

"But some day you will make a bad investment," the objector said. "What are you going to do then? Are you going to advertise *that* to the public too?"

To which the financier replied:

"If you know in advance that every investment you make is going to be advertised, you will be much less likely to make a bad investment."—*Joseph French Johnson.*



## CANADIAN BISHOPS TO CARRY ON THE LAMBETH PROGRAMME

*Will Meet in October—Finances in the Forward Movement—A Prayer for Ireland—Aeroplane Transport*

The Living Church News Bureau  
September 25, 1920

THE Lambeth Conference is attracting widespread interest, being dealt with as it is in sermons by the returned bishops and by preachers generally of all communions, as well as in editorials and letters in the public press. The Archbishop of Rupert's Land as Primate of the Canadian Church has called a meeting of the House of Bishops next month in Winnipeg for the express purpose of determining the further action to be taken in reference to the findings and resolutions of the Lambeth Conference.

### *Financial Returns of the Forward Movement*

The latest reports from the head offices of the five coöperating Churches in the Forward Movement Thank-Offering Campaign show that the satisfactory total of \$14,725,000 has been subscribed. This is nearly \$3,000,000 beyond the original objective, and is, therefore, striking evidence of the willingness and generosity of Christian people worthily to sustain the work of the Churches. The subscription totals according to communions are as follows: Anglican, \$3,425,853; Methodist, \$4,898,463; Baptist, \$1,120,000; Congregational, \$132,000; Presbyterian, \$5,150,000.

It is further reported that the pledges are being most satisfactorily met, a third and over being already paid in to the respective treasurers.

The Anglican Church stands at the head of the list in the matter of the percentage of subscriptions already paid, its proportion being slightly over 50 per cent. Further subscriptions are expected from several of the western dioceses, which have not yet reached their objectives.

### *Bishop of Montreal Issues Statement on Annulment of Mixed Marriages*

The Rt. Rev. Dr. Farthing, Bishop of Montreal, presiding last night at a meeting of the Executive of the diocese of Montreal, issued with the unanimous endorsement of the Executive a pronouncement on the mixed marriage question in the Province of Quebec, with special reference to the annulment of such marriages by the Roman Catholic Church authorities, and by the inferior Civil Courts. The pronouncement states that such annulments are a violation of the rights of the Anglican Church; that they constitute a menace to the moral life of the nation, and that these annulments are illegal.

The pronouncement concludes: "I dare not permit our lawful marriages to be annulled, as this is a direct attack upon our civil and religious liberties. I therefore appeal to all who wish to preserve the sanctity of marriage, the sacredness of the human body, and equal religious privileges and rights, to unite with us in preserving the civil status of those who are married according to law."

### *A Prayer for Ireland*

The Archbishop of Rupert's Land has authorized the following prayer on behalf of Ireland for use in his diocese;

"Almighty God, who makest men to be of one mind in a house, and nations to dwell together in unity, we pray for our whole Empire in this grave period of unrest and strife through which the world is passing. In thy good providence continue to bind together its various parts (lately drawn so closely together by the compelling necessities of the war) in an abiding union. Look especially at this time upon Ireland, that sorely troubled portion of our United Kingdom. Reconcile the elements in it which are in conflict one with another and bring all together in a united brotherhood for the common good. Direct the counsels and strengthen the hands of all in authority for the repression of crime and outrage, and the maintenance of law and order; give them wisdom and a right judgment that, through their efforts and Thy guidance, anarchy may yield to order, and strife and bitterness end in lasting peace and harmony. We ask these mercies for Jesus Christ's sake. Amen."

### *Missionary Travels by Aeroplane*

An Anglican missionary, the Rev. W. F. Walton, has for many years devoted himself to the spiritual and temporal welfare of the Eskimos who live on the Eastern shores of James Bay. In that vast solitude the only white persons he sees are the Hudson Bay Company's officials at widely separated trading posts. To reach civilization entailed a toilsome voyage of three weeks by canoe up the Moose River and one of its tributaries, a trip to be taken only in the summer months. It was a journey involving so much preparation and so long an

absence from duty that Mr. Walton's visits to the outer world were necessarily infrequent.

When Mr. Walton went back a few months ago to his spacious but lonely mission after a well-earned furlough, during which he placed the needs of the Eskimos before many audiences in Ontario, he had no expectation of returning for years. Saturday's newspapers announced that he had arrived in Toronto again, having covered the distance between Moosefort and Coburne by aeroplane in 2½ hours. With close train connections he could have made the entire journey from Moose fort to Toronto in less than 24 hours.

### *Miscellaneous Items of Church News*

The first meeting of the Toronto A. Y. P. A. local council for the season, held at St. Philip's, was well attended. Arrangements for the Dominion Conference in Toronto, October 6th, 7th, and 8th, were explained, and the branches not already organized for the season were urged to commence regular meetings at once so that preparations might be made.

Conducting a quiet hour in the historic Church of St. Andrew's, on the Red River, for the Anglican clergy. Professor E. A. McIntyre of Wycliffe College, Toronto, gave an inspiring interpretation of St. Paul's conception of the Christian Church and its ministry.

On Saturday, September 11th, the Bishop of Athabasca journeyed by the steamer *D. A. Thomas* from Peace River to visit the Indian mission at Fort Vermilion, taking with him the Rev. R. E. Randall for the winter. Mr. Randall was formerly in charge of this mission for several years, but latterly has been working in the diocese of Edmonton. Hearing that the mission was badly in need of a clergyman, he volunteered to return to his former work.

## DR. MANNING SPEAKS ON THE WALL STREET DISASTER

*Whose Repetition Can Be Prevented by the Practice of Fraternal Love—Dr. Stires Asks Prayers—American Guild of Organists*

New York Office of The Living Church  
11 West 45th Street  
New York, September 27, 1920

ILLUSIONS and pointed remarks in regard to the recent disaster in Wall street were made last Sunday in many sermons in cathedrals, churches, and synagogues within the metropolitan district.

The Rev. Dr. Manning, rector of Trinity parish, arrived from his summer home at Seal Harbor, Maine, on Saturday, and visited the patients at the Broad street and Volunteer Hospitals. Preaching in Trinity Church on the Sunday following the explosion, Dr. Manning urged the necessity for bringing the full power of the law to punish the guilty parties, but emphasized also the fact that we must meet this spirit in a far deeper way; and that the Church must give its whole strength both to preaching and practising brotherly love. In American communities where the spirit for which our country stands finds expression, anarchy does not and cannot exist; but it grows like a cancer in communities where, owing to their great size or to other reasons, men fall out of human relations and the spirit

of fellowship is lost. He maintained that the principles of justice, liberty, and brotherliness, for which America stands came forth from the Christian Church, and that it is the Christian Church which maintains this spirit and keeps it alive among us; and that those who love their country have no right to stand neutral to the Church.

Parishioners of St. Thomas' Church were requested by the Rev. Dr. Stires, the rector, to pray for all those implicated in the explosion. In making his announcements for the week, he asked for prayers along four particular lines. First for all those in affliction because of the wholesale murder; second, on behalf of those who perpetrated the crime, that they should be brought to a better mind and come to see their evil deeds. Third, for the United States Government, that it should do its duty. Fourth, that petitions should be offered by each individual for himself, or herself, that all might do their duty as Americans.

A young clerk killed in the Morgan office. Wm. Joyce, belonged at St. Mary's Church, Brooklyn (Rev. Dr. J. Clarence Jones, rector), and was buried from there. It seems that he and another employee were friends. The other had labored without vacation and was worn out. Joyce was to have been married, but postponed the date, and urged his friend to go to Maine. He was at his friend's desk when he was killed, and not at his own.

AMERICAN GUILD OF ORGANISTS

On last Thursday, the 23rd, the American Guild of Organists had a ceremonial session with an elaborate and dignified order of exercises. The first part of the programme was devoted to the installation of officers, which theretofore had been accomplished in a very informal manner. Upon this occasion a short ritual had been prepared and the induction was accomplished in dignity and state, the various doctors of music and fellows of the Guild appearing in proper gowns and hoods. The Past Warden, Mr. Clifford Demorest, installed his successor, Dr. Victor Baier of Old Trinity, and Dr. Baier installed the other officers and the new members of the Council. Each installation was followed by a response sung by a male quartette. This ceremony was followed by the distribution of certificates to the successful candidates, who were this made associates and fellows.

One of the outstanding features of the evening was the earnest and thoughtful address of the chaplain, the Rev. William T. Manning, D.D. The opening number on the programme was a *Fantasia* written for organ and piano by Clifford Demorest but performed on this occasion on two pianos by Mr. Moritz Schwarz and Mr. Comstock.

Preparations are to be made all through the winter for celebration of the twenty-fifth anniversary of the Guild, next April.

RETIREES TO FACILITATE PARISH MERGER

The Rev. Dr. Isaac C. Sturges, for twenty-three years rector of the Church of St. Cornelius, Forty-sixth street, preached his farewell sermon Sunday morning, September 19th, to an overflow congregation. Dr. Sturges, who is more than 70 years old, has labored in the same neighborhood for forty-four years, the additional time as a member of the staff of what is now the Church of Zion and St. Timothy. On Monday evening representatives of the Orange Lodges gave a farewell reception to Dr. Sturges in the Sunday school hall of the church building.

Dr. Sturges preached a reminiscent sermon. He stated that he had married 1,155 couples, had officiated at 1,408 funerals, and had baptized 1,845 persons. He retires to make the way clear for a merger of his church with St. Clement's Church, and will live on his farm at Wilton, Conn.

The Rev. Thomas A. Sparks, rector of St. Clement's Church, will be rector of the consolidated church. Although the building of St. Cornelius will be continued, the name will be St. Clement's.

SCANDINAVIAN CONFERENCE

An important conference of all the Scandinavian clergy of our Church, and others interested, workers from all parts of America, will be held in New York from October 6th to 12th, under the direction of the Rev. Dr. J. G. Hammarsköld, Dean for Scandinavian work. On October 7th at 8 o'clock there will be a celebration of the Holy Communion, and Bishop Burch will receive the delegates at 9:30 in Synod Hall. A large attendance is expected. Full information may be obtained by addressing Dr. Hammarsköld at Yonkers.

NOTES

On Sunday, October 3rd, the Bishop will institute the Rev. Oscar F. Moore as rector of the historic St. Andrew's Church, Richmond, Staten Island. Dr. Burch was rector of this parish when elected Bishop Suffragan of the diocese.

On the same afternoon at 4 o'clock, Bishop Burch will give his impressions of the Lambeth Conference. The clergy of the diocese have been invited to come to the

Cathedral, to notify Dean Robbins if they will take places in the procession forming at 3:45 o'clock, and to invite their parishioners to attend.

Several important changes in the clergy list of this diocese are announced.

The Rev. Edward A. Dodd, for thirteen years rector of St. John's Church, Clifton, Staten Island, has resigned, and will shortly become rector of Christ Church, Hyde Park, Boston, in succession to the Rev. John W. Suter, Jr.

The Rev. Charles W. Robinson has become rector of Christ Church, Bronxville, succeeding the Rev. Albert D. Willson, who died several weeks ago.

The Rev. Henry P. Veazie has joined the clergy staff of Trinity parish, with duty at old Trinity.

To mark the anniversary of the Chinese Republic there will be a special service in the Cathedral of St. John the Divine on Sunday afternoon, October 10th, at 4 o'clock.

THE BOSTON NEWS LETTER

The Living Church News Bureau }  
Boston, September 27, 1920 }

MILITARY MEMORIAL

CHRIST CHURCH, Plymouth, has honored all men of the town who gave their lives in the service of their country during the world war, in the beautiful memorial window and bronze



MEMORIAL WINDOW AND TABLET  
in Christ Church, Plymouth, Mass.

tablet dedicated last Sunday. The rector, the Rev. Ernest Pugh, during the service stated that the donor, Mr. Otis P. Wood, had decided at first to give simply the window as a memorial, but after

careful consideration had felt that there should be some permanent record of the names of Plymouth's fallen heroes, and therefore added the bronze tablet. The names on the tablet represent men of many different creeds and religious beliefs, but, as they had stood side by side in a common cause, so should their names appear without distinction on this memorial.

The sermon was preached by the Rev. F. W. Fitts, who spoke of our Lord's life as one of opposition to all that was wrong; a life so opposed to the sin of His day that it ended early on the Cross; but that seeming triumph of evil was quickly shattered by the first Easter. These men had, like their Lord, laid down their lives; as He had risen again, so they lived; as He had triumphed, so they too had conquered. The preacher then pointed out our present national danger of falling back into the selfsame spirit of greed and selfishness that had brought ruin to Germany and her allies. "Europe's suffering," he said, "is our business; and no selfish national doctrine can free us from our responsibility to the world at large. Europe bled and suffered while we failed to enter into the war; we have failed in our duty to Armenia; and to-day Europe is waiting for us to ratify the League of Nations, yet still we hesitate to do our duty."

In eloquent appeal he urged all men and women to realize that the great war was but a part of that greater struggle between right and wrong. RALPH M. HARPER.

BISHOP RHINELANDER REVIEWS  
SEVERAL CURRENT PROBLEMS

*In Their Relation to the Christian Standard — Dr. Grammer on Prohibition—Deaths among the Clergy — Mrs. Thomas Roberts*

The Living Church News Bureau }  
Philadelphia, September 27, 1920 }

I AM deeply interested in the matter of reunion of the Churches. I am hoping to bring it before the public more effectively," said Bishop Rhineland after an absence of three months, during which he attended the Lambeth Conference and had a short vacation in Maine.

The Bishop also discussed several problems of the day. Among these were:

Women's dress: "I feel with Rabbi Krauskopf the pressing need of showing a united front against the immoral tendency in dress, the stage, and in literature. It showed noble courage on the part of the Roman priest in a Southern city some weeks ago who refused to marry a girl dressed in what he considered immodest fashion."

The Irish question: "My attitude towards the Irish problem is that we should keep hands off. I feel sure for myself that the religious question involved is really much less than some of the Irish-Americans would have us believe."

Woman suffrage: "The council passed a unanimous resolution that women should be admitted to all councils of the Church on equal terms with men. The Conference, however, was of the belief that the work of deaconess was the only order of ministry that had apostolic authority. Women will not, therefore, become ministers."

The national political campaign: "I do not feel that the real difference of opinion between the two big political parties has been clearly defined as yet. It seems to me from a hasty review of the stand of the candidates from newspaper reports that what Mr. Harding asks for is involved in the international court suggested by Mr. Root."

The League of Nations: "Nations no less than individuals are bound to follow the principles of the highest morality in dealing

with other nations. The Conference expressed the belief that the basis of the League of Nations, however much it needed amendment, is essentially Christian and deserved universal support."

A "World League of men and women" from which shall be drained all historical Church grudges is the vision of a world-remade that Bishop Rhinelander brings back from the world conference of bishops.

#### DR. GRAMMER ON PROHIBITION

"Strict enforcement of the prohibition amendment is the only sane and proper course of procedure on the part of the American people," says the Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church.

Dr. Grammer expressed himself as absolutely opposed to any temporizing or attempting to soften the rigor of the act. He predicted that there will be violations for several years, especially in the seacoast cities and along the Canadian border, but declared that such evasions would gradually die out. He made a parallel of the case of smuggling in England, which, at one time, was supported by a great deal of public opinion, despite the illegality, but which eventually dropped away to nothing.

"This country has in the most conclusive manner, by an amendment of the federal constitution, decided in favor of prohibition—not in favor of high license or light wines, but positively in favor of actual prohibition," said Dr. Grammer. "If the decision expressed in such a decisive and inclusive manner, by the vast majority required for a constitutional amendment, is not carried out, and because, in particular localities, special groups are allied to defeat it, what safeguard have we that any law will be executed by those sworn to enforce it?"

"It was to be expected that abuses would occur. But we must not allow these evils to hide from us the magnificent gains already secured, poorhouses half emptied, jails with few inmates, court dockets on Mondays less than a moiety of the old number.

"Already the blessings of the new regime have manifested themselves, and the experiment has not had anything like a fair trial.

"Now it is inconceivable that the prohibition amendment will be repealed—certainly not till the country has made a full and fair trial of its effects. Therefore, the proper course for all public-spirited citizens is to call aloud, not for laxity, still less for alteration, which is virtually out of the question, but to demand obedience to the law from all classes.

"Certainly, this is the united voice of the Churches, which have almost all of them placed themselves on record as favoring this great national experiment."

#### DEATH OF REV. WALTER JORDAN

The Rev. Walter Jordan, for twenty-nine years rector of St. Martin's Church, Oak Lane, died on September 19th after a brief illness. Breakdown was given as the cause of death.

Since he returned from vacation in August, Mr. Jordan has been in ill health. His condition, however, was not considered serious until about two weeks ago his health began to fail rapidly.

Mr. Jordan is survived by a widow and one daughter, Miss Eleanor B. Jordan. Funeral services were conducted in St. Martin's Church on September 22nd.

The late rector was connected with Holy Trinity parish as assistant for five years and was rector of St. Stephen's Church, Bridesburg, before being called to St. Martin's parish. He was a Philadelphian by birth and education.

Mr. Jordan was a son of Francis Jordan

and a nephew of John Jordan, Jr., a prominent merchant in Philadelphia. He was a brother of Dr. John W. Jordan, librarian of the Historical Society of Pennsylvania, also of Augustus W. Jordan, vice-president of W. H. & F. Jordan, Jr., Incorporated, and of Mrs. William Henry Cavanagh, wife of the rector of St. James' Church, Fifty-second street. A brother, Dr. Ewing Jordan, a prominent physician, died in April last.

#### DEATH OF REV. J. A. CARR

Rev. John Archbold Carr, curate of St. Luke's Church, Germantown avenue, Philadelphia, died suddenly of heart disease on September 16th at his home in Bristol, Pa. The news came as a profound shock to his parishioners, as he had attended to his duties up to within a few days and apparently was in good health.

Mr. Carr, who was in his 61st year, was of scholarly attainments and an eloquent speaker. Prior to becoming assistant at St. Luke's in May 1920 he had served there for short periods in the last two years. He formerly was rector of St. James' Church at Bristol. He maintained his home in Bristol and was buried from St. James' Church there on September 20th. Services were conducted by the Rev. F. D. Ward. Interment was in St. James' burial ground, at Bristol.

Mr. Carr entered the ministry in 1889 and shortly after became instructor in apologetics and the Old Testament in the Western Theological Seminary at Chicago. Later he engaged in parochial work in the dioceses of Illinois and Wisconsin. Before going to Bristol he was rector of the Church in Lambertville, N. J.

Mr. Carr is survived by a son and four daughters. His wife died several months ago.

#### DEATH OF MRS. THOMAS ROBERTS

There entered into rest on August 5th, Elizabeth Hill Bissell Roberts, widow of Thomas Roberts.

Mrs. Roberts was widely known and beloved, not for her good works only but for herself. Her greatest interest, no doubt,

was in the Girls' Friendly Society. She was president in the diocese of New Jersey for many years, for eleven years national president, and since her resignation as such in 1905 had been the honorary president.

She was a remarkable presiding officer—direct, businesslike, always courteous. She devoted herself, her time, and her means to the society in a generous way. For many years before there was any appropriation for traveling expenses or for field secretaries, Mrs. Roberts undertook all of the field work at her own expense, and twice traveled around the world, stopping at every place where there was even the smallest branch, to inform herself of the status of the G. F. S. as compared with other organizations for girls.

On the occasion of the fiftieth anniversary of her marriage the love and gratitude of the whole society was expressed by a gift of a gold loving cup on a gold salver, for which every member and associate in the society contributed one penny.

Mrs. Roberts leaves a large family, one daughter, three sons, fifteen grandchildren, and eleven great-grandchildren.

#### DR. HUTCHINSON LEAVES

The Rev. Charles S. Hutchinson, D.D. preached his farewell sermon in Philadelphia on Sunday, September 26th, before leaving to assume his place as Dean of the Cathedral in Milwaukee. Friends and parishioners planned a gift of \$1,000 for his Americanization work at the Cathedral. Dr. Hutchinson during the preceding week conducted a retreat for clergy at Holy Cross Monastery, West Park, New York. He will not be in Milwaukee until the first of November, having a number of appointments during the current month.

#### EXECUTIVE COUNCIL

The executive council of the diocese will meet on the second Thursdays in October, January, April, and June at 3:30 P. M. in the City Club, Philadelphia. Its executive committee meets on Friday, October 1st, and every Friday thereafter.

JAMES M. BENNETT.

## CHICAGO TAKES OVER NEW DIOCESAN SETTLEMENT HOUSE

*On the West Side—Dr. Stewart  
Writes to Church Students at  
Northwestern University*

The Living Church News Bureau  
Chicago, September 27, 1920

FORMAL possession of the property at 211 South Ashland boulevard was taken on St. Matthew's Day, September 21st. This property, it will be recalled, is situated in a strategic place on the West side, near the Church of the Epiphany, and is to be used as a diocesan social centre or settlement. The work will be in charge of the Rev. M. W. Ross, diocesan social secretary. Mr. T. I. Norcross, Mr. H. H. Coffin, and Mr. Ross are acting as a committee to convert the house and equip it immediately for the new work. An important branch of the work to be undertaken at the settlement is that among the many children of a pre-school age, whose parents or guardians live in rooming houses, and many of whom are left to shift for themselves and roam the streets for the whole day. The great need is to supervise and care for these little ones dur-

ing their enforced leisure hours. It is a most important phase of child and infant welfare work, and much of it is being excellently done in the Brown School near by, under the leadership of Mr. Clyde A. Brown, the principal, and until recently superintendent of the city's department of vocational guidance. Mr. Ross has been associated with Mr. Brown during the past year and has been promised his hearty cooperation in the work at the new house.

#### LETTER TO UNIVERSITY STUDENTS

The Rev. Dr. Stewart, who is president of the general alumni of Northwestern University, has sent a letter of welcome to all students who have registered as Churchmen. He says:

"Your name has just been handed to me as a college student registering as an Episcopal and I hasten to extend to you a warm personal invitation to come to St. Luke's next Sunday. The church is at the corner of Lee street and Hinman avenue, just one block east of the street car line.

"The Holy Communion is celebrated at 7:30 in the chapel (by the way this chapel is one of the most perfect examples of fourteenth century gothic) which opens on the

corner. At 9:30 the Church school assemblies for registration (see inclosed) and at 11 o'clock the Holy Eucharist is offered, the rector being the preacher. His subject will be *The Enlargement of Life*. Evensong is at 5 o'clock and you will enjoy the beautiful vesper service which lasts just one hour.

"On October 2nd our Young People's Society, **Gamma Kappa Delta**, plans a reception to which you will be personally invited. The members of this society will be on hand to welcome you next Sunday.

"But I want to meet you personally after the service, and hope that I may be privileged to write your rector saying you have determined to be associated with us during your stay in Evanston. By the way—if you sing and would like to join our vested choir, come on Friday night at 8 o'clock to the choir room, 424 Lee street. Hoping to see you on Sunday, I am

Very sincerely yours,

G. CRAIG STEWART."

#### ITEMS

The Rev. Henry B. Brown is well established in the new mission for colored people, St. Andrew's, North Evanston.

The congregation of the Church of the Holy Apostles, which has developed so rapidly on the Northwest side, has just purchased a rectory at 4646 Avers avenue, for their priest, the Rev. J. H. Dennis.

Under the direction of the Bishop, Mr. Alfred Kolkebeck, a student at the Western Theological Seminary, has been assigned to the parish of the Atonement, Edgewater, for the present seminary year. Mr. Kolkebeck has been acting as lay reader at the mission at Antioch, where he has done conspicuous work.

The Bishop Suffragan announces that the Rev. Charles S. Hutchinson, D.D., Dean-elect of All Saints' Cathedral, Milwaukee, has consented to conduct the retreat for the clergy of the diocese this fall. Notices will soon be issued concerning dates and other details.

H. B. GWYN.

#### SUMMARY REPORT OF THE AMERICAN CHURCH BUILDING FUND COMMISSION

AT THE September meeting of the trustees of the American Church Building Fund Commission reports showed that during eight months of the present year the Commission had made gifts amounting to \$16,925, grants of \$3,000 and loans of \$87,400, to 55 parishes and missions. Also that it had promised and stands ready to make gifts amounting to \$20,200, grants of \$4,100 and loans of \$117,100, to 45 parishes and missions—a total of \$248,725 to 100 parishes and missions, an increase of nearly \$90,000 over the same period of last year.

The total of the permanent fund on September 1st, is \$665,554.24. From this loans are made at 5 per cent. on first mortgage security under several forms of repayment. The income is used, after central expenses are met, for grants, which are loans on first mortgage security but without interest, and for unrestricted gifts. The permanent fund available for loans is entirely in the hands of, or is promised to, the Church for the erection or acquisition of churches, rectories, and parish houses. Loans can now be made only as funds become available, and gifts and grants only up to the limit of the yearly income, less expenses.

The demand for assistance in this branch of Church work is evident from these facts and figures. If the Commission is to perform an ever-increasing measure of service to the Church it must have the assistance of the Church in building up its permanent fund. The Commission there-

fore commends its cause, which is the cause of the entire Church, to parishes and individuals whose help through the establishment of memorial funds, or in offerings, or by remembrance in legacies, would enable the Commission to extend its work among those who need its assistance.

#### STUDENT INQUIRERS' CONFERENCE AT ITHACA

DURING THE early part of September a meeting of the "student inquiry" men of the Department of Education was called by the Rev. Paul Micou at Ithaca, New York, where the Rev. Cyril Harris is doing work as an "inquirer" at Cornell University. This was the second conference of this sort. The first one was in January of this year at Des Moines, Iowa, at which time there were only Mr. Harris (Cornell) and the Rev. LeRoy S. Burroughs (Iowa State College), working as "inquirers" under the leadership of Mr. Micou. Since that time, four other priests have been added to the group: The Rev. William McDowell, Jr., of Alabama



CONFERENCE OF "STUDENT INQUIRY MEN" AT ITHACA, N. Y.

Polytechnic (Auburn, Ala.), the Rev. Harris Masterson, Jr., of Rice Institute (Houston, Texas), the Rev. John Dallas of Dartmouth College (Hanover, N. H.), and the Rev. Ronalds Taylor of the University of Maryland.

Plans for the coming year were discussed. One session was given to a study of the problem of conservation of the young people who offer their services to the Church as a result of the Nation-wide Campaign or some other appeal. Mr. Viele of the Personal Bureau outlined for the group the present plan proposed by the Presiding Bishop and Council. Arrangements were made for co-operation with this bureau on the part of the "student inquirers".

Another session was used for a consideration of the pamphlets gathered from various sources by the Church Periodical Club. These pamphlets were studied carefully with a view to their possible use amongst the students in our colleges and universities.

Several manuscripts were reviewed and discussed by the group. It is the intention of the Collegiate Department to cause to be printed articles that seem to be of value for use in college communities.

A list of books dealing with the Church in her various aspects was prepared for student use. It is hoped that lending libraries of carefully chosen, up-to-date books can be provided for the various college chaplains, so that their teaching may be augmented by personal study on the part of the interested students.

Immediately preceding this conference at Cornell, the Rev. Messrs. Micou, Masterson, McDowell, Burroughs, and John R. Hart (of the University of Pennsylvania) spent a week at the Y. M. C. A. Secretaries' As-

sembly at Lake Forest, Ill. During this conference the problems of the religious life of the campus were carefully discussed and the coöperation of the local churches and the Y. M. C. A. in the various college communities was considered.

#### COLORADO SPECIAL CONVENTION

THE SPECIAL COUNCIL of the diocese of Colorado was held at St. John's Church, Denver, on September 21st, opening with Holy Communion. Morning prayer was read and the service of induction of lay readers used. Ten men were inducted at Evergreen and two at this service.

At 10 o'clock the special council opened. The Bishop introduced the matter of increased episcopal assistance, which was the special occasion of the council, and stated that the election of two Suffragans or even one had been unfavorably reported upon, and would be dropped. Instead, request would be made for a Coadjutor, to be elected in February at the time of the regular council, or soon thereafter. At the

afternoon session the committee appointed reported favorably, and the council voted to elect a Coadjutor upon consent from the Church at large. The request was made upon the grounds of increase of work and extent of territory. The Bishop intimated that he would probably retain the missionary work of the diocese and the work in college towns, giving the general oversight of the parishes to the Coadjutor.

The Rev. Joseph A. Ten Broeck outlined the work of the Nation-wide Campaign, consideration of which occupied the major part of the council. The diocese will adhere to the plan outlined, which was adopted immediately. From October 15th to 25th there will be group conferences in the Colorado Springs district, led by the Rev. Fred Ingley; Pueblo, Mr. W. W. Winne; Greeley, Mr. Malcolm Lindsey; Western Slope, the Bishop; Denver and adjacent towns, Mr. Rolin Davis.

The Rev. Henry S. Foster of Ascension Church, Denver, was appointed to instruct the clergy in the preaching mission.

It was voted to reconsider the offer of Grand Junction to entertain the council, in view of the episcopal election being held in February, and the likelihood of poor train service. Grand Junction had asked for a June meeting because of the difficulty of travel earlier.

Miss May Case Marsh spoke of the Girls' Friendly Society and will come to Colorado in December to organize branches. The Bishop expressed his wish to have a branch in every parish.

Mr. Rolin Davis reported on the Lay Service League, saying that lay readers had been organized for efficient ministering. Parochial organization had been effected for



the Nation-wide Campaign, and must be again, and religious education be considered afresh by each parish as it had been last autumn. Power had been generated and must now be controlled.

Increased salaries for teachers in institutions of higher learning were commended to the attention of Church people for voting in the November election, and Governor Shoup was commended for his stand against opening the State Fair in Pueblo on Sunday.

A dinner was served at the Adams Hotel, at which leaders of the Campaign were present, and a speech was made by the Rev. Joseph A. Ten Broeck. At St. Mark's Church the chief address was made by him again. Mr. James Pershing, chancellor of the diocese, made a rousing appeal, and the Bishop concluded with his appeal to trust the leadership of the Campaign, to do what one did not especially want to do, and to love those we did not like.

The council adjourned early in the afternoon to meet in February, at a date and place to be selected by the Bishop.

### SYNOD OF NEW YORK AND NEW JERSEY

THE ANNUAL meeting of the synod of the Province of New York and New Jersey will be held in Buffalo, N. Y., on November 9th and the following days.

### WORK AMONG NEGROES IN THE SOUTHWEST

THE SUFFRAGAN Bishop of Arkansas and the Province of the Southwest has just issued a pamphlet which is a call for help in this large and needy field. Pressing needs mentioned are:

For stipends for the Suffragan and missionaries; for indebtedness on mission churches; for educational efforts; for community service; for a hospital sanatorium at Hot Springs, where, with every modern convenience for the whites, negroes cannot obtain even the crudest accommodation, and many die for want of attention; for an industrial and agricultural school for boys; for the sewing and embroidery school at Hot Springs; for building and equipment of a first-class parochial school and community at Little Rock. Bishop Demby adds that wherever there is a mission for the negro there are evidences of improved race relationship. Illiteracy among them has been reduced to 25 per cent. The negroes as a race, are learning their first lessons in civilization, and yet their progress is one of the wonders of the world.

### PECTORAL CROSS FOR BISHOP COADJUTOR-ELECT

FRIENDS and parishioners of the Rev. William Bertrand Stevens, Ph.D., Bishop Coadjutor-elect of Los Angeles, have united in giving him his pectoral cross. It is an expression of high regard from members of the first two parishes he served in the priesthood. Cross and chain are the work of the Gorham Company. The design, purely Russian, is of heavy gold set with amethysts, and bears upon its reverse side the following inscription:

"THE RT. REV. WILLIAM BERTRAND STEVENS, Ph.D.  
"Consecrated a Bishop in the Church of God,  
October 12, 1920,  
The Gift of the Congregations of  
Holy Trinity, New York City  
Curate 1910-1912  
St. Ann's Church, New York City  
Rector 1912-1917."

The chain is given by Mrs. William Foulke Johnes as a memorial to her husband, the

late William Foulke Johnes, for many years a devoted communicant and vestryman of St. Ann's Church.

### DEATH OF REV. J. G. FAWCETT

THE REV. JOHN GEORGE FAWCETT, for some years in charge of Christ Church, Middletown, N. J., died of paralysis on Friday, September 24th, aged 75 years.

Mr. Fawcett was ordained deacon in 1879 by Bishop Horatio Potter and advanced to the priesthood in 1891 by Bishop Henry C. Potter.

As a deacon he did missionary work in St. Michael's parish, New York City, and in northern New Jersey. He was a member of the New York City Missions Society. Portions of his ministry were spent at Wilmington, N. C., Athens, N. Y., and as rector of St. James' Church, Upper Montclair, N. J. On account of failing health he resigned this parish in 1909 and took charge of the Middletown parish in the diocese of New Jersey, remaining canonically resident in the diocese of Newark.

Funeral services were held in Christ Church, Middletown, on Monday morning, September 27th.

### BEQUEST

THROUGH THE will of the late Mrs. Imogene Harger Field the diocese of Fond du Lac receives approximately \$31,000, the residue of the estate. Grafton Hall Endowment Fund receives \$20,000. Mrs. Field was active in Auxiliary work, and was one of the patronesses of Grafton Hall.

### MEMORIALS AND GIFTS

A NEW ORGAN, with all the latest electrical improvements, has been given to the Chapel of the St. Elizabeth Home, Providence, R. I. It has a self-playing attachment with rolls of the best organ music, as well as hymn and chant tunes for use on ordinary occasions when a skilled organist is not at hand. Bishop Perry, just returned from the Lambeth Conference, will dedicate the organ on a Sunday afternoon early in October.

A MEMORIAL WINDOW installed in St. Luke's Church, Jacksonville, Alabama, is in memory of Mrs. Anna Abernathy Loretz, for many years active treasurer of the parish guild. During the incumbency of the present rector, four years, three memorial windows have been placed in the church, a furnace and pipe organ installed, and a large and commodious parish house built and furnished without debt. The parish has also paid its full quota in the Nation-wide Campaign.

IN MEMORY of Miss Marion Crandell, who lost her life in France while doing Y. M. C. A. work, two three-branch candlesticks of Syrian workmanship have been added to the two Eucharistic lights given two years ago at Christ Church, West Davenport, Iowa. At the same time, a set of altar vessels, made by the Society of SS. Peter and Paul, London, were presented by members and friends of the congregation in memory of Dr. Hoyt, the first rector, and of two deceased vestrymen. These new gifts were used for the first time on the Fifteenth Sunday after Trinity, when the chalice and paten were blessed by the rector. During the Nation-wide Campaign Christ Church exceeded its quota for the Church's mission and more than doubled its pledges for parish and community work.

AN OPALESCENT glass window unveiled at Christ Church, Washington, D. C. (Rev.

William Curtis White, rector), on the Seventeenth Sunday after Trinity, represents Christ standing with His hand on the head of a child. Below the picture is a memorial inscription and the text, "As he thinketh in his heart, so is he." The window is in memory of the Rev. Charles D. Andrews, rector of the parish from 1873 to 1887, and was paid for by gifts from past and present members. The Rev. Mr. Andrews resigned to go to Christ Church, St. Paul, and died in that city in 1905. His ministry, one of the most prosperous in the long history of Christ Church, which was organized in 1795, was specially notable for the flourishing Sunday school, which then numbered 750 pupils. Through his efforts, also, St. Matthew's Chapel was organized. This is the second memorial window placed in Christ Church this year.

### ALBANY

RICHARD H. NELSON, D.D., Bishop  
St. John's Church, Cohoes

ON OCTOBER 3rd, the new memorial window in the chancel of St. John's, Cohoes, N. Y., is to be unveiled to the memory of Dr. Sill, for thirty-four years rector of the parish. The subject is The Angel of the Resurrection. Four men were admitted into the parish chapter of the Brotherhood of St. Andrew on September 19th. Afterwards, the men's club served breakfast in the parish house. The present membership of the chapter is thirty-six to about fifty men.

A LAYMEN'S MISSION will be held in St. John's Church, Cohoes (Rev. Ernest J. Hopper, rector), by Messrs. H. H. Hadley and Ted Mercer from October 10th to 17th. Lay committees on services, music, attendance, hospitality, special services, and special talks before schools, factories, and other organizations have also been arranged for.

### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
EDWIN W. SAPHORE, D.D., Suffr. Bp.  
EDWARD T. DEMBY, D.D., Suffr. Bp.

### Campaign Conference

EXTENSIVE PLANS are being made for a conference of diocesan leaders and workers for the Nation-wide Campaign which is to be held in Christ Church parish, Little Rock, on October 5th. All entertainment, including luncheon at the parish house, will be absolutely free. The conference is to be in charge of the Rev. J. A. Ten Broeck, Bishop Winchester presiding.

### BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Nation-wide Campaign—Diocesan Conference—  
Summer Home

ABOUT TWO-THIRDS of the amount due by September 1st on the Nation-wide Campaign pledges of the diocese had been paid by September 10th. The parish budgets total \$247,654.43. Of the \$278,000 goal set in the Campaign \$109,293.91 was pledged. The amount due September 1st was \$73,244.52 and the receipts by September 10th aggregated \$50,886.34. Under the old apportionment system many parishes and missions by conscientious effort kept their names clear from suggestion of delinquency, but only two parishes and two missions escape the charge in the present record. These four congregations are credited with an over-payment of \$356.08, while the deficit due to the apparent failure of the rest of the diocese is \$22,714.26.

A DIOCESAN conference of the clergy and parish chairmen, under Mr. Lewis B.

Franklin as leader, will be held at the Hotel Sterling, Wilkes-Barre, on Tuesday afternoon and evening, October 5th, in the interests of the Nation-wide Campaign.

THE SUMMER HOME maintained at Cresco by the men of St. Luke's Church, Scranton (Rev. R. P. Kreidler, rector), was open for more than ten weeks, extending its hospitality to 238 persons. The corporate Communion of the Church school on the third Sunday of each month, followed by breakfast in the parish house, will be continued.

**CENTRAL NEW YORK**

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

Accommodations for Students—Madison Barracks

ST. JOHN'S parish, Ithaca (Rev. Henry P. Horton, rector), is finishing off the entire basement of its church building, fitting it up for men's club rooms and breakfast rooms for Cornell students, so that they can meet every Sunday morning after the special celebration of the Holy Communion for students. The work is being done at the expense of the men's club. The Rev. Cyril Harris is in charge of work among students at the University.

CHAPLAIN H. W. WATTS, of Madison Barracks, Sackett Harbor, N. Y., has secured furnishings for a chapel with altar, etc., which has been fitted out at the barracks and was formally opened on Sunday, September 19th.

**CONNECTICUT**

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

Diocesan Budget—History of Parish—State Prison Survey

THE RECTOR of St. James' Church, Westville, the Rev. J. Frederick Sexton, has published a booklet dated St. James' Day, 1920, in which he sets forth in a brief way the history of the parish during the past generation and longer.

A RECENT survey of the mental and physical condition of the 622 inmates of the State Prison at Wethersfield has furnished much food for sober thought, and as an index to conditions existing in many of our state penal institutions ought to have a wide circulation. Of the total prison population 267, or more than one third, were found to be mentally abnormal. The resident physician considers that drugs are not an important factor in the crime problem of the state, but that alcohol was a contributing factor in the criminal acts of at least 11 per cent. of the prison population and that 28.29 per cent. used alcohol to excess. Of the 267 abnormal prisoners, 136 were found to be mentally deficient, 55 insane, 53 suffering from constitutional psychopathic inferiority, and 17 were chronic alcoholics—sex crimes and crimes of violence were responsible for 101 of this group being in prison. As a result of this survey it is probable that the insane ward in the prison will be closed and the patients transferred to other state institutions for observation and treatment.

THE DIOCESAN budget of the Nation-wide Campaign as revised by the council for Connecticut calls for a total diocesan budget for the three years period of \$225,000. \$108,000, of which is for additional stipends for the clergy contingent upon cooperation along this line of the several parishes.

**FOND DU LAC**  
REGINALD H. WELLER, D.D., Bishop  
Woman's Auxiliary

THE ANNUAL meeting of the diocesan Woman's Auxiliary was held at St. John's Church, Wausau (Rev. Cuthbert F. Hinton, rector), on the evening of September 7th and through the following day. Bishop Weller spoke at the missionary meeting Tuesday evening on the Nation-wide Campaign, and the need of rebuilding the church at Oneida, recently burned. Wednesday opened with a corporate Communion, followed by breakfast at the parish house. There was a choral celebration at 9:30. After luncheon at the business session Miss Helen Freeman of Fond du Lac was chosen president.

THE CHILDREN'S HOME at Fond du Lac is now filled to its utmost capacity, with thirty-five applications on file.

**GEORGIA**  
FREDERICK F. RESS, D.D., Bishop  
Campaign Conference

A DIOCESAN conference conducted by the field secretary, the Rev. Louis G. Wood,

will be held in Christ Church, Savannah, on October 14th, to discuss plans for the Nation-wide Campaign. The programme will be the official one sent out by the department.

**HARRISBURG**

JAMES H. DARLINGTON, D.D., Bishop  
Archdeaconry—Organization of Men's Club—The Bishop

AT THE fall meeting of the archdeaconry of Williamsport, held at Christ Church parish house, Williamsport, on September 15th, the Rev. George T. Lascelle was elected archdeacon to succeed the Ven. Archibald M. Judd, who has been appointed executive secretary of the Executive Committee of the diocese. The Rev. Harold E. Schmaus was elected secretary and treasurer. The same evening a mass meeting in the interest of the Nation-wide Campaign was held in Christ Church (Rev. Charles Noyes Tyndell, rector). The principal address, by the Rev. R. Bland Mitchell, dealt with plans for the coming year. Archdeacon Lascelle and Executive Secretary Judd also addressed the meeting. On Thursday morning Holy Communion was celebrated by the Rev. Charles

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<i>Black tea</i> —1 cupful.....	1.54 gr.
<small>(hot) (5 fl. oz.)</small>	
<i>Green tea</i> —1 glassful.....	2.02 gr.
<small>(cold) (8 fl. oz., exclusive of ice)</small>	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
<small>(prepared with 1 fl. oz. of syrup)</small>	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

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Noyes Tyndell, assisted by Archdeacon Lascelle and the Rev. Archibald M. Judd. A conference was then conducted by the Rev. R. Bland Mitchell.

A MEN'S CLUB was organized in St. John's Church, South Williamsport, on September 16th and officers were elected, Mr. Gifford Holms being president. The principal speaker was Mr. A. Thomas Page of Christ Church, Williamsport. The club will undertake as its first business liquidation of the mortgage on the rectory. The members have assumed responsibility for a certain sum, and others will be asked to contribute.

WOMEN VOTERS gathered in St. Andrew's parish house, Harrisburg, on the evening of September 24th, were addressed by the Hon. J. E. B. Chamberlain, former deputy attorney general of the state. He urged the women to use their ballot, and argued that if the country is not made better by the suffrage of women the hopes of those who have striven for suffrage will be bitterly disappointed.

BISHOP DARLINGTON expects to reach Harrisburg on the first of October. Since sailing on May 22nd he has, as chairman of the Commission to Confer with the Eastern Orthodox Churches and the Old Catholics, visited Constantinople, Athens, Berne, Belgium, Holland, and Serbia, and has conferred with the authorities of the Orthodox Churches and the Old Catholics. During his absence the Rev. Rollin A. Sawyer, rector of St. Stephen's Church, Harrisburg, and president of the Standing Committee, has acted as ecclesiastical authority.

IOWA

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

Ottumwa—Council Bluffs—West Davenport Church Revised—Deaneries

AN ORCHESTRA has been built up at Trinity Church, Ottumwa, by the Rev. W. C. Hengen. The parish has elected Mrs. M. C. Gilmore educational secretary.

St. PAUL'S parish, Council Bluffs, has made an appropriation for the salary of a curate, who will have charge of the Church school. The rector spent the holidays in Council Bluffs, and supplied week-day services at Sac City, where there is a mission, but no regular services.

A VESTRY organized for Christ Church, West Davenport, by Trinity Cathedral, Davenport, several years ago, is no longer in existence, having served its purpose in helping to build up again this once prosperous parish. Christ Church, under its own vestry, is enjoying a steady growth and activity. In the boys' department there is a senior and junior division, built up by Mr. T. N. Morrison; there is an active Woman's Auxiliary, and the Church Service League is doing an efficient work for parish, community, diocese, and missions. There are altar and acolyte's guilds, an enrolment of eighty in the Church schools, and forty-two communicants. At the 9 o'clock Eucharist on Sundays the school children and young people fill two-thirds of the church.

THE SIOUX CITY DEANERY met at Dennison on September 14th and 15th. Rev. G. R. Chambers of Harlan preached on the evening of the 14th, and Bishop Longley was celebrant next morning. Encouraging reports were made by every parish. Bishop Longley presented the Nation-wide Campaign plans of continuation. At a joint session of deanery and Woman's Auxiliary, Teacher Training, Systematic Giving, and the Christian Nurture Series were discussed,

and Mrs. A. B. Grenier and Miss Mable Henderson presented the Church Service League.

THE FALL meeting of the Dubuque deanery was held in St. Matthew's Church, Iowa Falls, on September 28th and 29th. The Rev. John Dysart read a paper on The Fallacy and Uselessness of Preaching; Bishop Morrison addressed the clergy on Spirituality and Efficiency; the Rev. W. N. Wyckoff, Mrs. M. C. Gilmore, and Miss Mabel Henderson led conferences on Religious Education, Service League, and Systematic Giving. The Rev. E. H. Judd, D.D., priest in charge, and his congregation entertained the deanery.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

Nation-wide Campaign—Death of William A. P. Morris

A MASS MEETING in the interest of the Nation-wide Campaign will be held in St. Paul's Church, Milwaukee, on Sunday evening, October 3rd, at 7:45, in which it is hoped that members of all the parishes in the city and suburbs will participate. The address will be given by Mr. George Culbreth Thomas, of Baltimore, whose activity in the Campaign and in Church matters generally is well known. Mr. Thomas will present his subject forcefully. This diocese reached 45 per cent. of its quota a year ago and a vigorous attempt will now be made to bring it up to a hundred per cent.

FUNERAL SERVICES for Mr. William A. P. Morris, dean of the local bar, were conducted by the Rev. H. H. Lumpkin in Grace Church, Madison, on September 17th. Mr. Morris was a communicant of Grace Church, and even in his last illness retained an active interest in its welfare. Interment was at Forest Hill.

Mr. Morris was an actual "Son of the American Revolution", his father having been an officer on the military staffs of Generals Charles Lee and Nathaniel Greene, in that conflict. He was a grandson of Lewis Morris, who signed the Declaration of Independence. Mr. Morris was born in 1832 and in spite of his advanced age he was vigorous in mind and body almost to the last, and interested in affairs both of Church and of state. A son, Charles M. Morris, is a member of the Cathedral chapter in Milwaukee.

MISSOURI

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

Church Club—Associated Vestries

THE CHURCH CLUB of St. Louis gives a dinner on September 28th at the American Annex Hotel, the speaker being the Bishop


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of Chicago, and his subject Observations and Experiences on a Trip around the World Inviting Delegates of Christian Churches to the Conference on Faith and Order. The president of the club is T. L. Knight; the secretary, C. L. DeRenthel.

THE NEWLY ORGANIZED Associated Vestries of the diocese met at a dinner on September 24th, at Schuyler Memorial House, Christ Church Cathedral, St. Louis, with about one hundred men present. The officers include Walter Robbins, president, and C. C. Robertson, secretary. The Bishops and clergy of the diocese are advisory members, but have no vote. The objects are: (1) To promote among vestrymen, members of mission committees, and the people of the diocese, interest in and loyalty to the objects and purposes of the Church; (2) to arouse a diocesan consciousness in the minds of vestrymen and members of mission committees; (3) to act as a clearing house of information on diocesan affairs; (4) to discuss and make recommendations for legislation at diocesan conventions; (5) to consider such other matters as may promote the welfare or well-being of the diocese; and (6) to encourage social intercourse.

**MONTANA**

WILLIAM F. FABER, D.D., Bishop

Campaign Preliminaries—At Missoula

ABOUT ONE-HALF of the resident clergy of the diocese assembled in Helena on September 10th to meet the Rev. Dr. R. W. Patton and learn about plans for the Nation-wide Campaign. It was decided to empower the Bishop to appoint an executive secretary for the diocese, who would give his whole time to management of the Campaign.

PLANS for the interior furnishings of the Church of the Holy Spirit, Missoula, have been completed, and those for the church and parish house are ready for execution.

**NEBRASKA**

ERNEST V. SHAYLER, D.D., Bishop

A Lambeth Coincidence—A Sunday Evening Experiment—Sale of Omaha Church—The Bishop's Anniversary

ACCOMPANIED by his wife and daughter, the Bishop returned from the Lambeth Conference on September 1st, and has entered vigorously upon diocesan work. While at Lambeth he was appointed to preach at Litchfield Cathedral, an office also performed by the first Bishop of Nebraska, Dr. Clarkson, when he attended a Lambeth Conference over forty years ago.

AT TRINITY CHURCH, Newport (Rev. John E. Flockhart, rector), a new heating plant and electric lights have recently been installed.

BEGINNING with the Sixteenth Sunday after Trinity, in an attempt to solve the Sunday night problem, the Rev. Thomas Casady, rector of All Saints' Church, Omaha, is trying the experiment of a Bible class at 6:30, followed by a song service.

THE CHURCH OF ST. MATTHIAS, Omaha, one of the most beautiful in the diocese, has been sold to the Methodists. St. Matthias' served both as parish church and as chapel for Brownell Hall, but changes in population radically reduced the congregation, and when Brownell Hall was closed the work at St. Matthias' was also abandoned. The altar and other furniture will be used in a new church to be built in the growing suburb of Dundee.

ON SEPTEMBER 10th in Trinity Cathedral, Omaha, a conference on the Nation-wide Campaign was held for clergy and laity, the Rev. Joseph A. TenBroeck being the leader.

BISHOP SHAYLER marked the first anniversary of his consecration, September 11th, by a celebration of the Holy Communion in Trinity Cathedral, attended by all the city clergy. The Bishop made a brief address and afterward entertained the clergy at luncheon.



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WILSON R. STEARLY, D.D., Bp. Coadj.

Cornerstone Laying at Maplewood

THE LAYING OF THE cornerstone of the new parish house of St. George's Church, Ridge-wood and Durand roads, Maplewood (Rev. Francis H. Richey, rector), will take place Sunday afternoon, October 3rd, at 3 P. M.

## NORTHERN INDIANA

JOHN H. WHITE, D.D., Bishop

Standing Committee

THE STANDING COMMITTEE of the diocese on September 16th elected the Rev. Lewis C. Rogers, rector of St. Paul's Church, Mishawaka, as president, and the Rev. John F. Plummer, of St. Andrew's Church, Kokomo, secretary.

## OHIO

WILLIAM A. LEONARD, D.D., Bishop  
FRANK DU MOULIN, D.D., Bp. Coadj.

Brotherhood of St. Andrew

ON SUNDAY, September 19th, St. John's chapter of the Brotherhood of St. Andrew at Cuyahoga Falls held a conference at which Mr. J. P. Alexander, one of the field secretaries, made an address, followed by a social hour and luncheon. The work of the winter was outlined for the members. At evensong Mr. Alexander made a second address. The parish at Cuyahoga Falls has both a senior and a junior chapter of the Brotherhood.

## OREGON

WALTER T. SUMNER, D.D., Bishop

Brotherhood of St. Andrew—Church Building Purchased—Conference

THE CHURCH BUILDING of the Swedish Lutherans on Seventy-third street, Portland, has been purchased by the diocese and will be in charge of the Rev. Thomas Jenkins. The Bishop holds the opening service on September 26th and the Church school starts on October 3rd.

ON SEPTEMBER 28th Dr. Patton conducts an all-day conference at the Pro-Cathedral, Portland. In the evening, at a mass meeting held at the east side library hall, he discusses The Church with a Vision.

THE BROTHERHOOD of St. Andrew, Pro-Cathedral chapter, has started its fall campaign and will give special attention to attendance at evening services. Dr. John Lethaby is stirring up interest for the "Quiet Talks" of Mr. S. D. Gordon in the theatre, which attract over six hundred business people daily. On Sunday, September 19th, four new members were admitted to the Pro-Cathedral chapter of the Brotherhood of St. Andrew. Twelve men are carrying out a fine programme in the hotels, in publicity, and in personal service. The Young People's Society is growing and is a nursery for Church workers. At the services over a third are men.

FOLLOWING the policy of the Church Paper Campaign, whose slogan is "A Church Paper in every Home", sample copies of the *Spirit of Missions* are being given and mailed to isolated Church people, and the *Oregon Churchman* is making steady increase.

BEGINNING on September 29th the provincial synod meets at Seattle. Among the papers to be presented are a timely word on Socialism by the Bishop, and Work Among Young People, by Mrs. Wilson Johnston.

## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Clerical Union—Woman's Auxiliary—Reception

ON MONDAY, September 20th, there was a meeting of the Clerical Union, at the Church of the Redeemer, Pittsburgh, beginning with Holy Communion, followed by luncheon in the parish house. In the afternoon the Rev. Edward J. Owen, one of the secretaries of the province, spoke on Religious Education, and subsequently a conference was held. In the evening Mr. Owen addressed the diocesan Board of Religious Education on the same subject at the church rooms. Interest was aroused, and plans for the season's work were started.

THE PITTSBURGH branch of the Woman's Auxiliary held a conference of diocesan and parochial officers on September 23rd at the country home of the president, Mrs. Charles Bailey, Hulton, whither the members went by train and automobiles. After luncheon a conference was held, mainly with regard to placing the box work on the Red Cross plan. Mrs. Wade, from the Church Missions House, talked and answered questions in regard to the plan. Two rooms in St. Peter's parish house have now been given for the use of the Auxiliary, one to be fitted up for a storeroom. Hereafter the monthly meetings will be held at St. Peter's instead of at the church rooms, which are no longer large enough. The Pageant of the United Offering is to be presented at St. Peter's Church on a Sunday afternoon early in November, with an offering to be donated to the second ingathering of the united Thank Offering.

ST. ALBAN'S Church, Duquesne, is now being administered by Calvary parish, Pittsburgh, with the Rev. Raymond Lang resi-

## The American Church Monthly

SELDEN PRABODY DELANY, D. D., Editor

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## EDITORIAL COMMENT

Rome as a Temptation—May Professors Hold Opinions?—Idealizing the Immutable—The Approach to a Sermon

## THE ROAD TO ROME

J. C. H. Barry

## THE CHURCH AND SOCIAL PROBLEMS, I

Clinton Rogers Woodruff

## POLICY OR COWARDICE?

Marlinspike

## RESERVATION AND THE HUMBLE HEART

Marshall M. Day

## THE POETRY OF GEORGE HERBERT

Robert Spencer Rayson

## THE GIFT OF WISDOM

Frank H. Hallock

## THE TRADITION OF BEAUTY IN THE CHURCH

Thomas Raymond Ball

## THE LESSER LADIES OF OCTOBER

Minna Carolina Smith

## BOOK REVIEWS

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dent at Duquesne. On the afternoon of St. Michael's Day a reception of welcome for Mr. and Mrs. Lang was held at the rectory of Calvary Church.

**RHODE ISLAND**

**JAMES DEWOLF PERRY, JR., D.D., Bishop**  
Fiftieth Anniversary—Lay Missions

ST. MARY'S CHURCH, East Providence (Rev. H. M. Saville, rector), is to have a jubilee celebration of its consecration, extending over a fortnight. On Sunday, October 3rd, there will be two celebrations of the Holy Eucharist and festival evensong, and the preacher morning and evening will be the previous rector, the Rev. Herbert C. Dana, now chaplain of the Metropolitan Hospital, New York. On Sunday, October 10th, there will be similar services with another former rector as preacher, the Rev. D. I. Odell, of Philadelphia. At the mid-day Eucharist, October 17th, the preacher will be the Rev. Alfred Evan Johnson, assistant priest at All Saints', Providence, who fifty years ago was lay reader at St. Mary's. Between Sundays there will be festivities, chief among which will be a public reception on the evening of October 4th, in the parish house, to the rector, the Bishop, and other invited guests, at which addresses will be made by the Bishop, the Rev. H. C. Dana, and others.

THE LAY missionaries, well known in the west, E. C. Mercer and H. H. Hadley, have been holding successful missions in two parishes. From September 19th to 26th they were at the Church of the Messiah, Providence, and from September 26th to October 3rd inclusive at St. Luke's, East Greenwich. At the latter place, the rector, the Rev. J. M. Hunter, has secured the cooperation of the Baptist and Methodist pastors.

**SACRAMENTO**

**WILLIAM H. MORELAND, D.D., Bishop**  
Bishop Returns

BISHOP MORELAND, absent since the first of June, is expected home about the beginning of October. Since the Lambeth Conference, where he spoke on the divorce evil in the United States, he has been travelling on the continent, visiting France and Italy.

**VIRGINIA**

**WILLIAM C. BROWN, D.D., Bishop**  
Richmond Clericus—New Mission

THE RICHMOND CLERICUS held its first meeting since vacation at St. Paul's parish house on September 13th, when Bishop Brown spoke on the Lambeth Conference, from which he had that morning returned.

ONE RESULT of work by Richmond laymen in Westover parish, in Charles City county, has been the development of an opportunity at Sandy Point, in the lower end of the county. The Rev. Nelson P. Dame, general missionary of the diocese was sent to Sandy Point in May to hold a mission. As a result, a mission congregation has been organized, which, combining with Ritchie Memorial Church at Claremont, just across the James River in Surry County, diocese of Southern Virginia, has called the Rev. John E. Shea as rector.

ST. JAMES' Church, Louisa, and the Church of the Incarnation, Mineral, vacant since the resignation of the Rev. Morris S. Eagle on January 1st, have been supplied during the summer by Mr. Charles L. Munroe, a senior at the Virginia Theological Seminary. At the request of these Churches Mr. Munroe continues the services during the coming year.

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# **God of the prophets!**

## **Bless the prophets' sons!**

GOD of the prophets! Bless the prophets' sons:  
Elijah's mantle o'er Elisha cast;  
Each age its solemn task may claim but once:  
Make each one nobler, stronger than the last!

Anoint them prophets! Make their ears attend  
To Thy divinest speech; their hearts awake  
To human need; their lips make eloquent  
To assure the right, and every evil break.

Anoint them priests! Strong intercessors they  
For pardon, and for charity and peace!  
Ah, if with them the world might pass, astray,  
Into the dear Christ's life of sacrifice!

Anoint them kings! Aye, kingly kings, O Lord!  
Anoint them with the spirit of Thy Son:  
Theirs, not a Jewelled crown, a blood stained sword:  
Theirs, by sweet love, for Christ a kingdom won.

Make them apostles! Heralds of Thy cross,  
Forth may they go to tell all realms Thy grace:  
Inspired of Thee, may they count all but loss,  
And stand at last with joy before Thy face.

O mighty age of prophet-kings, return!  
O truth, O faith, enrich our urgent time!  
Lord Jesus Christ, again with us sojourn:  
A weary world awaits Thy reign sublime!

*"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."*

How admirably the hymn expresses our high valuation of the sacred ministry of the Church! How well it voices our sense of our need and the need of the "weary world"! How clearly it recognizes the "life of sacrifice" of the laborers in the harvest!

Yet the General Convention in Detroit last year found it necessary to adopt the following resolution:

*WHEREAS, The salaries of many of our clergy are so low as to cause hardships and humiliation, and are a reproach to the whole Church;*

*THEREFORE BE IT RESOLVED, That the House of Bishops, the House of Deputies concurring, urges every Bishop, every General Board, every Diocesan Committee, and every Vestry to recognize as a primary obligation in the Nation-wide Campaign the payment to every clergyman of such a salary as shall enable him to do his work as a leader of the Church with efficiency and self-respect.*

This appeal has borne some fruit. For example, the Nation-wide Campaign report of the Diocese of Milwaukee says: "One of the chief accomplishments is the establishment of a minimum salary of \$1,500 per year for our missionary clergy. As far as possible this also includes a house. This amount supersedes a yearly average of \$927 per year for 27 of our clergy."

Similar reports come from many dioceses. They mark distinct progress in the correction of a condition which never should have confronted us. "The laborer is worthy of his hire."

It is after all only a simple act of justice that the Church asks of us.

*Presiding Bishop and Council of the Protestant Episcopal Church  
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