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VOL. LXIII

MILWAUKEE, WISCONSIN, OCTOBER 23, 1920

NO. 26

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A new edition is now received. We are hoping that we shall be able to supply it hereafter in any quantities that may be desired.

Morehouse Publishing Company
MILWAUKEE, WIS.

THE LIVING CHURCH

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

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The Spiritual Note in the Nation-wide Campaign

THE purpose of the Church in the world is to be Jesus Christ to the world.

Whenever a Churchman develops any doubt about the Church's mission and the part he ought to be playing in it, he needs only to take an excursion through his New Testament. Therein he will find what Jesus Christ set out to do, what He did, and what He left His Church to carry on.

We may well forget the dreamy-eyed portraits of our Lord produced by certain painters; or rather, perhaps, we ought to remember that such portraits represent only the imagination of a group of geniuses who had probably never read a line of the New Testament in their lives. Whenever they ran across a man or a boy with a beautiful face and a sad, sweet look about the eyes, they painted his picture and called it a "Head of Christ".

It is idle but interesting to speculate upon how much these portraits have to do with the sad, sweet spirit in the Church which sighs at the wretchedness of the world and hemstitches petticoats for Hottentots and does nothing else.

Without forgetting that the Perfect Life has its softer musings, we need to remember that through it all pulses the energy of forked lightning, the throb of mighty purpose, the rigidity of loyalty, and the urge of an infinite personal responsibility to make the conditions of human society such as will minister to the happiness and well being of human life.

The wide-spread idea that spirituality means an upward tilt of the eyes and a downward droop of the mouth makes no appeal to an age of action. Nor should it. The spirit is power. It connotes irresistible forces. Spirituality has its dawns and its twilights, but also it is God expressed through human life in whatever degree of energy and power may be required to overcome the enemies of righteousness, justice, and peace. The Church must be tempered with this conception of her Master's life.

The Nation-wide Campaign comes with this intent. It is to charge the Church with a spirit of action that will meet the needs of the civilization she has created. In an age of big things, big leadership is required. In the crises that have marked the flux and flow of human development the determining factor has always been leadership. In every case transitional elements establish an equilibrium which the weight of leadership inclines one way or the other. We are living in such a time. Nothing is more apparent than the *leaderlessness* of the world to-day. Distrust and suspicion charge ulterior motives to those in high places. International relations, even as they affect this country, are far from satisfactory. Agents of lawlessness are attacking our national institutions and finding fertile soil in which to plant their seeds of destruction. Thousands of children are being taught in an organized way to hate the Cross, the Flag, and the Law. What will the harvest be?

The answer rests with the Church. She must provide a leadership which men will recognize as being wholly united

and wholly unselfish. It must be one in which the spirit of Christ is plainly manifested; in which the Body carries out the will and purpose of the Head.

A Church whose membership cannot reconcile the claims of God and golf, sanctity and society, Sunday prayer and the Sunday paper, can never qualify for leadership in the world of affairs.

The Church can bring the world into no unity she does not possess, no idealism she does not practise. She can exalt no constructive principles not manifested by and from within her own body.

The Church drawn together, praying, believing, sacrificing, with a universal vision to match her universal mission, will consolidate the constructive forces of society and lead them to victory. It is the only thing that will. This is the challenge which the Nation-wide Campaign is making to the whole Church.

Those who read into the Campaign only an ambitious effort to raise money have missed the point completely. The Campaign is essentially a spiritual movement, aimed at mobilizing the Church's resources of men and money so that she may not fail to answer the world's inarticulate cry for leadership. The giving of money, be it much or little, is the outward and visible indication of the degree of spirituality within.

Of course Church people must understand the situation. The great problem is how to get them to understand it. When ordinary means fail to accomplish an imperative objective, extraordinary means must be employed.

The obvious way was to have the clergy instruct the people; but the people wouldn't come to be instructed. Nor were the clergy invariably willing to divert the attention of their people from local concerns to the wider mission of the Church.

A movement had to be instituted out of the ordinary that would compel attention and bring the whole Church face to face with her duty. So the vast machinery of the Nation-wide Campaign was set up and the power applied by action of General Convention last October. The purpose of it all was to call us to our allegiance, to offer a means of informing our minds and quickening our consciences, to realize anew that the life of Christ will only reach the life of men as the Church brings it to them.

A method was required that would reach the ultimate member. Since all the people would not come to church or to mass meetings to learn, would not read literature sent through the mails, other means had to be adopted. The message, the information, the need, and the appeal had to be taken by word of mouth into the homes of the people.

That is the meaning of the visitation of group leaders and of group formations asked for in every parish. That is where the Campaign functions directly with multitudes of people not otherwise within reach. The thoroughness of or-

ganization measures the responses received in increased church attendance, increased number of parish workers, and increased gifts. These are the barometers that indicate degrees of interest and spiritual development.

If it be a spiritual thing to bring communicants to revive long dormant interest in the Church, to stimulate regular church attendance and communions, to offer themselves for service in the Church, to quicken parish life into a conception of its unity with the Church, to give money that the necessities of others may be supplied, to train for leadership that will assure our children a Christian nation in which to live and the children of other nations homes of peace and holiness; in short, to make the Church a more vivid, vital champion for Christ, then we may safely claim to be engaged in a spiritual movement.

THERE IS undoubtedly a danger in laying stress, as we so often do, upon the social character of our religion. We cannot escape from the fact that Christianity cannot leaven a mass except by leavening separate individuals.

The first care of the Nation-wide Campaign in any parish should be to touch each individual with the fiery tongue of the Holy Spirit. To seek out those who are lax in their communions and bring them regularly to the altar is the first and foremost need in most of our parishes. To stimulate church attendance, to bring people back to their daily morning and evening prayers at the bed-side, to impel them to visit the sick and the bereaved, carrying with them the comfort of the gospel of Christ, to induce a spirit that will exude hospitality and fellowship toward newcomers in a parish, to carry friendship to those who need friends, and especially to those who are new to our country and have not learned to live the life of normal Americans—these are among the spiritual attainments for which we may hope from the Nation-wide Campaign. The teaching mission which will so often be the climax of this autumn's activity must have these various objectives toward which to work.

For spirituality is a positive and not a negative quality. It is an impelling force first to be and then to do. There is always danger that it will be presented too vaguely; that it will lack definiteness. Being and doing cannot be separated in true spirituality, and there can be no true contemplative life that does not involve at least constant prayer for other people.

Our campaign must, undoubtedly, deal largely with the Survey and the great mass of separate needs therein brought together, and then with the ways and means of finding the wherewithal to meet those needs.

But more fundamental is the necessity of developing in each individual the *wish* to supply needs. That wish, if it flows from a deep religious motive, is the stirring of spiritual life in the soul.

ACKNOWLEDGMENTS

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

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

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* For relief of children.

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ANSWERS TO CORRESPONDENTS

Mrs. J. C. M.—The article to which you refer will be found in the present issue of THE LIVING CHURCH.

DAILY BIBLE READINGS

BY THE RT. REV. DAVID LINCOLN FERRIS

Suffragan Bishop of Western New York

(For the week beginning with the Twenty-first Sunday after Trinity)

ALL SAINTS' DAY

The Day in the Christian Year

Sunday: St. Matthew 5: 1-16

"For they shall see God"

ALL SAINTS' DAY is one of the most comforting in all the Christian Year, for it links us in thought and prayer, in mystical communion and fellowship, in hope and service, in love and faith, with the great and the good in all ages, and brings a little nearer to us our own dear loved ones passed on before. It emphasizes for us the comforting teaching that above all is one Father, and for all the children there is one Home. It is out of the depths of human experience that the Christian Year is made to close with this festival. As it begins with St. Andrew, the first missionary of the Cross, then calls the roll of one after another of the friends of the Master and pioneers of the Kingdom, so it closes with the day which reminds us of a great nameless host, who have followed their Saviour and are one family in the household of faith. It includes the blessed mother whose life made such a background for our own; the unselfish father who fought the fight and gained the victory; the Christian boy of clean heart and pure lips; and the pure maiden in the flower of a blameless life.

The Pattern of a Saint

Monday: Psalm 15

"Whoso doeth these things shall never fall"

This has well been called "The Psalm of a Christian Gentleman". There is a hidden truth in the halo which mediaeval art wove about the head of the saint of old. But it is false to the teaching of the Bible if we remove these old heroes from the present-day lives of the pure and the good as though the roll of saints had been completed. They were all "men of like passions" with ourselves. Even St. Paul declared that he was the chief of sinners. The distinguishing mark of sainthood is: "I press toward the goal". The type is one who exemplifies the principles enumerated in this beautiful psalm.

The Principles of a Saint

Tuesday: St. Luke 18: 1-14

"He that humbleth himself shall be exalted"

The Apostle of love, of gentleness, of downright sainthood, has written: "If we say we have no sin, we deceive ourselves." Yet he and the innumerable company who have followed Christ are called Saints. The high calling of God is for all time, the age of sainthood is an ever-present age. The mother who taught us to pray and the father who continued all through life to be our ideal are as worthy of being canonized as those of old, and that is the blessedness of All Saints' Day. Every person who clings to God with the importunity of Jacob until He bless him, every one who places God's will above all else, who longs to be Christ-like, who is animated by the publican's sense of humility, is a candidate for sainthood, nay rather, is among the saints.

The Guiding Spirit of the Saint

Wednesday: Romans 8: 1-17

"As many as are led by the Spirit of God, these are the sons of God"

What does it mean to be "led by the Spirit of God"? Whatever else it may mean, it signifies that there is not a moment of our waking lives when the Spirit of God is not striving with our spirit to lead us into the way of righteousness and peace. It would apply balm to all heart-aches, relieve all distress, lighten all burdens, if only we could recognize how normal, natural, divine it is to be led by the Spirit of God. God is ever waiting to be gracious, our part is to keep open the channel through which His power flows. It is the Spirit's leadership in every act of life which makes the saint, whether in the first or the twentieth century.

The Thoughts of a Saint

Thursday: Philipians 4: 1-9

"Think on these things"

The only vital thing about any truth we are taught of everything we experience, so far as we individually are con-

cerned, is in the practical use we make of it for the building up of our character, the enrichment of the soul. When we do what we know, when we live what we assent to, religion becomes something divinely precious. As we live for the best, open one of the windows of the soul towards Jerusalem, and give our best to God, we are doing that which the men and women have done in all ages who to-day are called "The Saints". From him who offers his best to God, God withholds no blessing that is for his good, but enters into a fellowship with him that grows ever more precious as the shadows lengthen and the evening comes.

The Witnesses of a Saint

Friday: Hebrews 12: 18-28

"The spirits of just men made perfect"

What a constraining influence it would have upon us if only we could realize the truth that not one of our loved ones has ceased to exist, but all are radiant in the land of light, freed from the limitations, infirmities, pains, sorrows, which beset them here. They are not imprisoned in the house of death. They live. There is one sepulchre that is empty because He who lay there "could not be holden of death". His victory is our reward. His death has taken away the sting of death, His rising has brought life and immortality to light, and His ascension has opened the gate of heaven to all believers. If we live here with Him we can safely leave the question of sainthood for others to apply.

The Reward of a Saint

Saturday: Revelation 7

"God shall wipe away every tear from their eyes"

"It doth not yet appear what we shall be." What lies beyond the veil is shrouded in mystery as we sit beside the unknown sea. Some day we will embark upon it, into an immortal realm where we must believe all our capacities to know, to love, and to serve will be enlarged, where with angels and saints in the presence of Jesus we shall behold the great white throne of God and the Lamb. How it would help us to believe that as God "gives His angels charge over us" it is not the distant angels but the angels of our fireside, so beautiful and so dear to us!

"Angels, sing on, your faithful watches keeping."

NOTES ON THE NEW HYMNAL—XLII

BY THE REV. WINFRED DOUGLAS

HYMN 337. "Thou, who at Thy first Eucharist didst pray".

Lieutenant Colonel William Harry Turton, D.S.O., an engineer officer of the English army, is the only professional soldier to appear in our list of authors. (Prudentius, at the end of the fourth century, held a purely honorary military appointment in the Roman Imperial Guard.) Colonel Turton's note on his hymn is as follows:

"This hymn was used at St. Mary Magdalen's, Munster Square, London, in the anniversary service of the English Church Union, June 22, 1881. It is intended to be sung after the *Agnus Dei* at a choral celebration."

The tune by Dr. Lloyd, who was at that time organist of Gloucester Cathedral, appears with its harmonies revised by himself. This is not the only case in which a composer's revision of his own earlier work appears in the New Hymnal.

HYMN 339. "Let all mortal flesh keep silence".

This important accession is a paraphrase of the prayer in the Syriac Liturgy of St. James, said by the priest while the choir is singing the Cherubic Hymn, the most important anthem of the Eastern liturgies from a musical point of view. The text of the prayer is as follows:

"Let all mortal flesh keep silence, and stand with fear and trembling, and ponder nothing earthly in itself; for the King of Kings and Lord of Lords, Christ our God, cometh forward to be sacrificed and to be given for Food to the faithful; and He is preceded by the choirs of angels, with every domination and power, the many-eyed cherubim and six-winged seraphim, that cover their faces, and cry aloud the hymn, Alleluia, alleluia, alleluia!"

The words of the Cherubic Hymn, meanwhile sung by the choir, are:

"Let us, who mystically represent the cherubim, and sing the thrice-holy hymn to the quickening Trinity, lay

aside at this time all worldly cares, that we may receive the King of Glory, invisibly attended by the angelic orders. Alleluia, alleluia, alleluia!"

The place of this Cherubic Hymn, found in practically every Eastern liturgy, is at the Great Entrance; when the elements, which have been prepared at a side altar, are brought with ceremony to the high altar for consecration. This corresponds of course to our Offertory. Accordingly we find, in the *People's Hymnal* of 1867, the first to utilize this paraphrase, the direction "Before Consecration". For our own use, nothing could be more appropriate for the Offertory; although the hymn has been much used at the Communion.

The tune is that of an old French Christmas carol, which was first heard in this country with its original words at the recitals of Madame Yvette Guilbert. It should be sung quietly and somewhat slowly. In the last stanza it is very essential that breath be taken after the first Alleluia. Let me again suggest the great effectiveness of this tune for the words on the previous page.

HYMN 340. "Let Thy Blood in mercy poured".

In the comment on Hymn 70 mention was made of the very eminent service to hymnody of the Presbyterian, John Brownlie, in his translations from the Greek. This new addition to our Hymnal is one of his notable successes. His choice of a stanza in which to express the thoughts of the prose original is most happy. The hymn as a whole and especially its constant refrain bring to mind Miss Haver-gal's "Thy life was given for me". But the gracious flow of the metrical form and the greater directness of thought and conciseness of expression lift Brownlie's translation to a higher level.

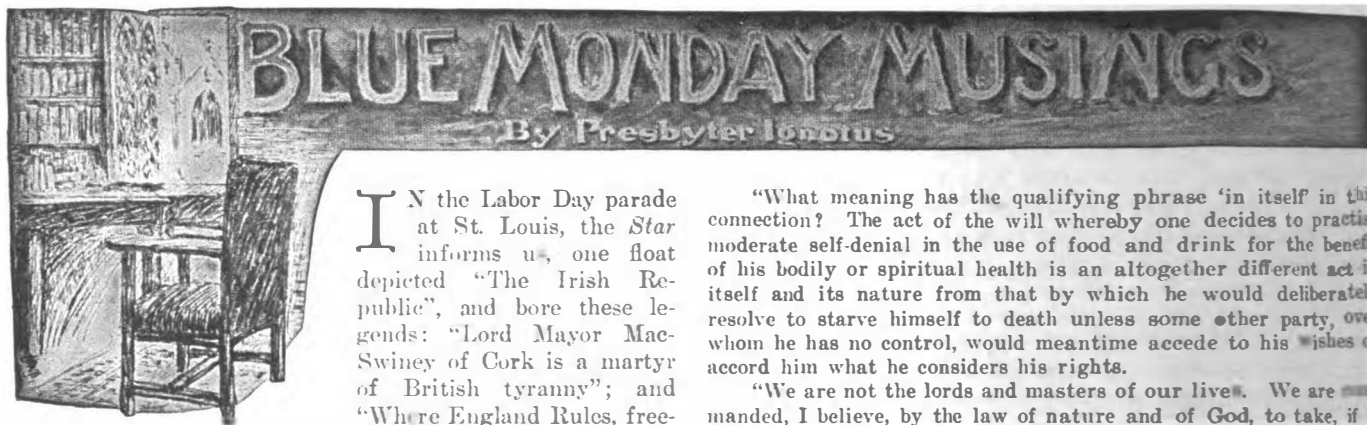
It is fortunate that the stanza is well suited to one of the finer chorale melodies, that of *Jesus, meine Zuversicht*. The music, in its present form, might have been composed for these words; the refrain is expressed with rare perfection. It is doubtful if the great Cantor of Berlin, Johann Crüger, composed it. He apparently adapted it from an already existing tune published in 1653, the words of which were written by the Electress of Brandenburg, Luise Henriette. The eminent scholar Zahn thinks it probable that she wrote the melody also. Crüger is certainly responsible for the uplifting phrase of the refrain. There is a simple and effective chorale prelude for organ by Max Reger on precisely this form of the tune. Bach used it in his cantata for Easter Tuesday, but not in his organ works.

OUR CHILDREN'S HERITAGE

AS AMERICANS and Christians, what heritage will we have to leave to our children? No man can say, unless this wave of hatred which has already slain over ten million men, the flower of the world's manhood, is stopped. To-day we face the challenge of the greatest peril which has ever threatened America, a peril more sinister and dangerous than we faced in 1917.

Therefore patriotism as well as Christianity demands that we one and all in this hour of crisis rally to the support of the Church of God, that through the indwelling Spirit of its founder, Christ, it may keep faithfully and well the nation's soul and thus preserve the future of America. We must daily pray God to make America worthy of her present place of leadership among the nations.

The same sins which caused this war will cause another soon unless those sins are cured. This war came because men refused to accept the spirit of Christ as the dominating power of their lives. War will follow war until Christ is enthroned in the hearts of men and the Kingdom of Heaven is brought to earth. Our business as patriots, as well as Christians and Churchmen, is to enshrine the spirit of Christ in the new civilization. To make the spirit of Christ the spirit of the world—that is our task. That is the challenge of this solemn hour when the world and civilization await rebuilding. It requires big men with courage and vision to claim all peoples and civilizations for Christ. This must be done. To do less means to imperil the future of America and the world with a succession of wars. For wars will continue until men learn that God's will must be supreme and that Jesus Christ formulated the only principles upon which just and enduring governments can be built, and civilization be made secure. Jesus Christ is the Prince of Peace because He is right. And world peace will only come when men revere the right above all other things.—*St. Andrew's Cross.*



IN the Labor Day parade at St. Louis, the *Star* informs us, one float depicted "The Irish Republic", and bore these legends: "Lord Mayor MacSwiney of Cork is a martyr of British tyranny"; and "Where England Rules, freedom dies". The float was

decorated with the Sinn Fein flag (the papal yellow and white with the Irish green added), and many who refused to uncover when the American flag went past cheered and saluted this other ensign. Let that stand. But I have collated a few opinions of Roman Catholic theologians on the MacSwiney case, which I spread before you here.

This is the verdict of the Rt. Rev. Monsignor C. F. Thomas, of St. Patrick's Church, Washington, as expressed in an editorial in the *Catholic Review*:

"Stating the Catholic doctrine that suicide is the causing of one's own death, which is an act never lawful, the statement continued:

"The question is then put whether, though a man may not use actual violence against his own person, he may cease to preserve himself, and may abstain from food. Suicide, then, is a mortal sin. It does not cease to be so when, as in this case, the perpetrator persuades himself that he is doing a noble act. God, not the human conscience, is the author of the moral law. The moral law is taught to Catholics by the Church. It is the duty of all Catholics, clergy and laity, to submit their private judgment to the teaching of the Church.

"It is inexplicable and a scandal that the poor, misguided man, now starving himself, should be encouraged in his wrongdoing by the ministers of the Church—by the priest who administers the sacraments to him, and by the bishop who paid him a visit of sympathy, but apparently did not explicitly and urgently teach and exhort him to desist from what he is doing."

The Rev. J. L. Belford, rector of the Roman Catholic Church of the Nativity, Brooklyn, says in the *Mentor*, of which he is editor:

"Many people are asking, 'How can Mayor MacSwiney of Cork starve himself to death and receive the sacrament?' Candidly we do not know. To us it looks like suicide, and personally the writer would not administer the sacrament to him unless he repented and made an honest effort to retain the life the Lord gave him."

The Rev. Cornelius Clifford, a Roman Catholic priest who has been assigned to teach scholastic philosophy at Columbia, definitely agrees with Father Bernard Vaughan, the English Jesuit:

"It must be emphasized that the difference in judgment which exists in this matter is not a difference over principles but over the application of principles. Nobody, for instance, believes that the Sinn Feiners approve of suicide and of assassination as matters of principle. The difference arises over the decision whether a particular act is or is not to be classed as a suicide. While I admire the Lord Mayor's strength of will, I believe that his reason for inviting death is not adequate. My own opinion would have been the same as Father Vaughan's when it was pronounced. However, now since it appears that priests are disagreeing over the matter, we should all be obliged to give the penitent the benefit of the doubt and administer the sacraments."

The Rev. Dr. Luke V. McCabe, professor in the Seminary of St. Charles Borromeo, Philadelphia, writing in the *Catholic Standard and Times*, says that apologists for MacSwiney "have allowed their ardent devotion to the cause of Irish independence to obscure their judgment on the application of Christian and Catholic principles to concrete facts.

"The principles are, of course, correctly stated; but what about their application, and the logic which attempts to argue that because partial or moderate abstinence from food is a good act, beneficial at times to soul and body, therefore total abstinence from food necessary to sustain one's life is also a good, or at least an indifferent, act in itself.

"What meaning has the qualifying phrase 'in itself in this connection?' The act of the will whereby one decides to practise moderate self-denial in the use of food and drink for the benefit of his bodily or spiritual health is an altogether different act in itself and its nature from that by which he would deliberately resolve to starve himself to death unless some other party, over whom he has no control, would meantime accede to his wishes or accord him what he considers his rights.

"We are not the lords and masters of our lives. We are commanded, I believe, by the law of nature and of God, to take, if it can be had, sufficient food to sustain life. How can a voluntary or deliberate act of the will, refusing to comply with this commandment, be called a good 'or at worst an indifferent act in itself'?

"If the act is lawful in itself, why is it that we nowhere read of St. Peter or St. Paul, or any one of the thousands upon thousands of Christian martyrs, ever having gone on a hunger strike?

"Did the Burgomaster Max of Brussels or any of the Belgians go on a hunger strike when they were unjustifiably carried off and imprisoned in an alien country?

"If such an act is in itself bad and sinful, it follows and is admitted that no good effects whatever, be they ever so great, can make it justifiable or lawful.

"The alleged good effect, however, appears to me to be greatly exaggerated, if not altogether imaginary. Outside of enthusiastic Irish and Irish-American circles, there is reason, I think, to fear that the effect will be the reverse of what ardent Sinn Feiners are led to believe.

"I need say nothing about the woeful disparity between Irish independence and this new supposed means of attaining it.

"I willingly admit, and believe, that Mayor MacSwiney in his own mind thinks that he is performing not only a morally lawful but a noble and heroic act, and that the multitude of his friends and admirers think in like manner.

"This sincere persuasion, however erroneous, excuses, of course, both him and them from the direct guilt involved in the act or its abetting, and leaves them responsible only for failing to make a proper use of their God-given capacity for knowing their duty."

THE BEST ANSWER to Mr. Du Bose Murphy's extenuation of Sinn Fein terrorism in Ireland (recently published in the correspondence department of THE LIVING CHURCH), is found in a letter, addressed to the promoters of a meeting of sympathizers with the expelled Belfast workmen, a copy of which has just come by mail. The author of this letter is the Rev. Nicholas Lawless, Roman Catholic parish priest of Faughart. Thank God there are men like him left.

"Sir—I do not see my way to attend your meeting on Friday. It seems to me you are beginning at the wrong end. The direct way to save our people in the North is to end at once the crimes that are disgracing Catholic Ireland north and south. It is those crimes that enraged—and no wonder—the workers of Belfast, who have said that they will let Catholic workers back when the shooting of R. I. C. men and others stops.

"It is all very well to denounce reprisals, but who will say that reprisals are as wicked as the crimes that provoke them? Instead, then, of boycotting Belfast, let us all join in boycotting murders and burnings—murderers and burners—in the rest of Ireland. There is no other way to cure the ills of North and South. It is worse than inconsistent to stand the glare of the flames devouring Mr. Craig's and Mr. Pike's homes, and anathematize Belfast.

"Alas! we cannot put breath into the burnt bones, and make them stand up on their feet and live. But we can add to the victims' joy in heaven by saving many others from a like fate that threatens them from the secret murder societies, and prevent their sending out murderous commands and compel them to give a dispensation to the unhappy youths they even have condemned to suicide. Then let us stand in sackcloth and ashes, with bread and water in our hands, and tell the Belfast workmen to sit on the stool of repentance. That will have more effect on them than the cries of Republicans for more and more English troops to shoot them down.

NICHOLAS LAWLESS, P.P.

"Faughart, September 2, 1920."

GIVE THYSELF to compunction of heart, and thou shalt gain much devotion thereby.—*Thomas à Kempis*.

Holy Synod Accepts Proposals for Rapprochement

Patriarcat Œcumenique.

Constantinople, 13/26 June, 1920.

To the Right Reverend James Henry Darlington, Bishop of Harrisburg, our beloved brother in Christ, grace and peace from God the Father and our Lord Jesus Christ.

It is with pleasure that our Holy Synod received the Proposal which Your Lordship brought and communicated to us on behalf of your Church of a closer rapprochement between the Anglican Old Catholic Churches and the Eastern Orthodox Church by the formation and introduction of bounds of confederation between them.

This proposal has been heard with the more attention and readiness by us as it fully coincides with a very similar proposal, which a short time ago our Church, inspired by the same Christian spirit of love and peace, addressed to the Churches of Christ everywhere suggest-

ing them the arrangement of some regular form of contact and intercommunion between them, according to the example of the League of Nations.

Therefore we beg to state by decision of the Holy Synod that we accept the said proposal with willingness and readily concede to it.

We shall be deeply gratified if it is realized by the benediction of God and if this should lead to the establishment of a desirable regular contact between the Churches of Christ; by these means the task of full and holy union may make more certain and rapid progress and the strengthening of the spirit of Christian love and solidarity amongst Christian Churches and peoples shall be greatly helped. May God the Master bless all your efforts tending to that end and grant to your beloved Lordship health and strength for many years.

THE LOCUM TENENS OF THE
ŒCUMENICAL PATRIARCHATE.

A Reply From Athens

(Translation into English made by the Secretary of the Synod.)

From the Committee on the Relations of the Orthodox and Anglican Churches: Prof. Chrysostom Papadopoulos, Prof. Geo. Pervos, Prof. Gregory Parmichael, Prof. Hamilcar Alivisatos, Prof. Constantine Disbounites.

Rt. Rev. and Beloved Bishop of Harrisburg,

J. H. Darlington:

The Holy Synod of the Church of Greece, after receiving the report you brought from the Commission to Confer with the Eastern Orthodox Churches and the Old Catholic Church, has sent it to the Commission on the Relations of the Orthodox and Anglican Churches, of which I have the honor to be President.

I regret that on account of the short time it has not been possible that all the members of our Committee have knowledge of it (the paper), but I shall use the first opportunity to talk with them over this matter, and I shall send you the answer to your report. But because you wanted to have a preliminary opinion about the content of the paper, besides what you have heard to-day in the Metropolitan's palace in the presence of His Grace, the Bishop of

Naupactos, Ambrosius; the royal Procurator of the Holy Synod, Mr. Michael Galanos; the Procurator of the University, and Church departments director of the Ministry, Hamilcar Alivisatos; and me; I am pleased to tell you that from the reading of this paper our impression was very satisfactory, because indeed the most important things that make the difference between the Orthodox Church, the Old Catholic, and Anglican Churches are touched in it in a manner which makes progress towards the desired union of Churches. But of course there are some other things on which there must be expressed the opinion of each party.

I am going to put these things before our Committee, so that they also will be included in the answer which you have the right to expect from us (our Committee).

Please accept, dear and Right Rev. Bishop, the expression of my respect and love.

The President of the Committee on the Relation
of the Orthodox and Anglican Church,
Archimandrite,

Athens, 6th June,
Greek Calendar, 1920.

PROF. CHRYSOSTOM PAPAPOPOULOS.

Closing Day of Brotherhood Convention

ON Sunday, October 10th, the last day of the St. Louis convention of the Brotherhood of St. Andrew, there were four services. At an early corporate Communion at Christ Church Cathedral, six bishops took part. Bishop Tuttle was officiant at an ordination service at the Cathedral at 11 A. M., when Mr. Gordon M. Reese, field secretary of the Brotherhood, was ordered deacon, and a sermon was preached by the Rev. J. J. D. Hall, formerly head of the Philadelphia Rescue Mission. Perhaps the gist of the Rev. Mr. Hall's sermon was brought together in a single illustration. He said that the "power" given to the disciples at Pentecost might also be properly translated dynamite, and that the Church needed more of it. Early Christians chose their leaders in the upper room, but now in the supper room!

At a mass meeting Sunday afternoon at Odeon Hall, Bishop Gailor and the editor of THE LIVING CHURCH spoke on Christian Americanization, Bishop Tuttle and his Coadjutor having part in the accompanying service. Mr. Morehouse was the first speaker, and a synopsis of his address follows:

"We call it Christian. That is our interpretation of what Americanization means. It does not mean only the training of men to speak English and to vote at the polls. It means that we who love America are earnestly desirous that America shall always stand for those ideals that our Lord expressed when He preached the utopia that is contained in the Sermon on the Mount. His economic programme was expressed in such phrases as: 'Ye cannot serve God and Mammon.' 'Take no thought for

the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed.' 'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.' The domestic programme for Christian America must be one that will lead to an economic system that will place seeking the Kingdom of God first, doing good for the sake of doing good because it is the will of God, and such as will make the factors by which we are enabled to live—food and drink and clothing—the by-product rather than the purpose of our civilization.

"We have a foreign problem in this country, and it is the business of the Church to assist in solving it. The Church has especially the opportunity of assisting in the Americanization of Slavs, who have been taught in the homeland that the Episcopal Church is their friend. But we may well seek to assist them in a spirit of humility. Statistics of our jails throughout the country show that the American-born population produces a vastly greater number of criminals to the population than do the foreign-born."

Bishop Gailor said, speaking on the same theme:

"There are great principles that are worth living for, and dying for, that have been handed down by our forefathers. There is liberty and law, equal liberty for every man, without blaming a man because he happens to be industrious and successful. By obeying the law, we are asserting our own self-respect." The Bishop told of the Church's organization into departments. Patrick Henry, he said, had declared that 3,000,000 Americans united in one cause could accomplish anything. Bishop Gailor believed that 3,500,000 Churchmen, united with enthusiasm, could accomplish their great undertakings. He urged a feeling of responsibility, saying: "Every confirmation is an ordination to service."

Secretary Finney spoke at the farewell service at night.

Social Service Programme of the Church

Presented by the Rev. Charles N. Lathrop, Executive Secretary, and Adopted for the Church
by the Presiding Bishop and Council

[An interesting feature of the meetings of the Presiding Bishop and Council and also of the Department of Christian Social Service, held last week, was the presentation of a Programme by the new Executive Secretary, the Rev. Charles N. Lathrop, its recommendation by the Department to the Presiding Bishop and Council, and its adoption on behalf of the Church by the latter body. The programme follows.]

AFTER consultation with all the social service commissions and officials that I could get in touch with I have drawn up a tentative outline for your consideration at the coming meeting of the Department of Christian Social Service.

In planning a programme for the year's work of the Department of Christian Social Service there are, it seems to me, three goals that must be specifically kept in mind:

1. To bring social service into effective action in the individual parishes of the Church.
2. To unify the various social service commissions of the dioceses, to get them all to working, and to get them working in some relation to one another.
3. To develop an enlightened interest on the part of the parish clergy in the problems of social service.

The Parish. The first objective seems to me by far the most important. I feel indeed that the work of the Department will stand or fall by its success or failure to bring social service as a real contribution to the actual life of the parish. The parish is the unit of our organization and the work of the Church naturally starts from the parish. Furthermore, unless a parish feels it is getting some return for what it is giving, naturally the parish, and from the parish the Church at large, will feel that we are not effective in social service work. After much consultation with all the social service commissions and secretaries that I could reach and after counsel with various departments in the Church Missions House, I have been drawn to the tentative conclusion that the most effective way to develop social service in the parish is by a series of social service classes. I have asked for a clear field during the year 1922 for putting such a course before our Church people. The plan is to have at least six lessons dealing with subjects connected with the family from the point of view of a community. For instance—

(a) Housing. To collect material from experts in this subject. Many of our greatest social ills are a result of housing conditions. The home is jeopardized. Sterility and widespread divorce have defective housing as one cause for their existence.

(b) Another subject would be social responsibility for the family, especially the protection and nurture of the children. Investigations as a result of the war show an extraordinarily serious condition in our rural districts.

(c) Prisons and state institutions.

(d) Moral welfare, laws relating to prostitution, etc.

These are only suggestive heads. The purpose of the course would be to bring out the problem and to suggest the means to cure it, with the idea that some one or more of these studies would have immediate applicability to the community in which the study class is being carried on. The members of the parish then would have sufficient knowledge to know the problem and to deal with it in an enlightened way. I am continually being asked for instructions as to what to do. Such a course would answer the question and it would then be a matter of personal responsibility as to whether one would go on into aggressive social work.

The plan is to develop leaders for this kind of study through Brotherhood conferences and conferences of the Church Service League and the Woman's Auxiliary.

Social Service Commissions. The next goal is the diocesan social service commissions. I have already had the opportunity to confer with the commission in California, a priest and layman in Wyoming interested in social service,

the social service secretaries of Chicago and New York, and the commissions of Milwaukee and Pennsylvania. There is a very real need of some kind of conference, and it has been suggested the first thing to do is to plan for a national conference for those interested in social service, especially the officials of the diocesan social service commissions. The National Conference of Social Work has its meeting in June in Milwaukee, and the plan is to hold a conference for all the officials of the social service commissions in close association with this conference. There is a movement already to promote a local conference for the commissions near New York and Philadelphia. I feel that this is of the first importance, and have included in our budget the sum of \$3,000 to pay such part of the expenses of delegates as may be necessary and to have money enough for the expenses of the conferences themselves.

I am getting into personal contact with all the social service commissions as rapidly as possible, meeting those of the Sixth Province at their synod meeting in Davenport, of the Third Province in Norfolk, Virginia, of the Second at Buffalo, New York, with others to follow. I feel the necessity for this contact. It is impossible to develop a programme by sitting in an office. Personal contact with those in the field and the suggestions that they bring are the only means by which one can present an effective plan.

The Clergy. The field of social service differs very much, depending upon whether a clergyman is in rural work, in a town of 50,000 or less, or in a large city. I feel that a good deal can be done by a clergyman in a town where he can easily be a leader in community service, and I am planning to send literature which may be helpful. The Russell Sage Foundation has such publications. I am going to make use of all publications of the agencies interested in various social service activities, and want to be careful not to publish anything that parallels something already printed. Further, for the clergy I have thought of taking up the matter of social hygiene, the sex questions that they are, or ought to be, dealing with, and I also plan to collect a lending library on this subject for the use of the clergy throughout the country.

Three social service commissions, California, Pennsylvania, and New York, have all urged this department to undertake the standardization of Church institutions. There are many institutions under the patronage of the Church which are distinctly of a low grade. There are many whose association is nominal and which yet carry the name. California and Pennsylvania have already passed canons compelling certain conditions before an institution can claim to be a diocesan institution.

MISSIONARY STATEMENT

O October 1st, according to a statement from the Church Missions House, the following sums have been received from the provinces to apply on quota for the general work of the Church:

	Quota	Received
First Province	\$1,302,846	\$182,520.73
Second Province	2,610,241	376,685.26
Third Province	1,688,548	486,332.64
Fourth Province	516,409	182,652.87
Fifth Province	1,098,651	179,258.72
Sixth Province	363,153	59,611.12
Seventh Province	337,324	101,201.74
Eighth Province	358,005	57,138.30

THE THREE greatest achievements of the war remain as permanent racial values: the steadily deepening conviction through the war, on the part of millions of men, of the supremacy of the intangible values; the unparalleled coöperation and companionship on the part of millions in an unselfish cause; and the demonstrated capacity of men for sacrifice. These not simply were, they are proof of what is in man.—*Christian Century.*

Hudson Stuck, Missionary and Pioneer

By John W. Wood, D.C.L.

A WIRELESS message received at the Church Missions House on October 12th, announced the death of the Venerable Hudson Stuck, Archdeacon of the Yukon, at Fort Yukon, Alaska, on Sunday, October 10th. This unhappy news brings sorrow not only to many people in Alaska but to thousands in the United States. Few members of the Church's mission staff are so well and so widely known as the heroic Archdeacon of the Yukon. The meagre details of the wireless indicate that the immediate cause of death was bronchial pneumonia and that the preceding illness had been brief.

Letters written by the Archdeacon early in September speak of his return to his work at Fort Yukon in vigorous health after ten months on "the outside". They were months of unremitting work on behalf of his Indian friends of the interior. He had travelled much, spoken often, written constantly, and appeared frequently in Washington before the heads of departments and at congressional hearings in opposition to the establishment of a salmon cannery at the mouth of the Yukon River. He had done all this in order to prevent the cutting off of a large part of the food supply upon which the Indians of the interior depend for themselves and for their dogs. Many New York people vividly recall the simplicity and literary charm of Archdeacon Stuck's address to the Church Club of New York just a year ago at its welcome to the newly elected Bishop of the diocese. Taking as his theme the homely subject of fish as an Indian food supply, Archdeacon Stuck informed, amused and aroused to indignation the representative company of New York men and women gathered at the Hotel Waldorf. That was the opening gun of the campaign. All through the following months he carried on the unequal contest, grateful for the opportunity to champion the helpless and equally grateful for the sympathy and aid extended by people from many parts of the country.

Although the Archdeacon returned to Alaska in July apparently in good health, it is probable that his system had been weakened by the intense pain he suffered from an attack of neuritis during his long journey on the Arctic coast in the winter of 1917-18. The following winter he was physically unfit for his usual trail journey. Persuaded to remain at Fort Yukon, he ministered to the native congregation, to its great edification, instead of following his usual round of about two thousand miles on the snow trails, visiting the isolated missions to counsel with and cheer the lonely workers.

Hudson Stuck was born in an English vicarage November 11, 1863. He was educated in private schools and at King's College, London. When only twenty-two he came to America as a layman, found his way to Texas, and took a post as teacher in one of the public schools of San Angelo. He was soon made superintendent of schools for the county. Meanwhile Bishop Johnston of West Texas had enlisted him as a lay reader and superintendent of the Sunday school in a struggling mission in the town. In 1889 the young school teacher yielded to the Bishop's urging and became a candidate for the ministry, going to Sewanee for his theological preparation. There he came under the inspiring influence of the late Rev. Dr. DuBose and imbibed much of his spirit. In 1892 he returned to West Texas as missionary in charge of Grace Church, Cuero. Two years later he was called to be priest in charge of St. Matthew's Cathedral congregation, Dallas, and in 1896 was elected dean of the Cathedral and rector of the Cathedral parish. For the next eight years he labored there with characteristic zeal, interesting himself especially in the life of the boys and young men of the city, but also making time for many other community interests, while he led the activities of a growing congregation. For several years he was president of the Standing Committee of the diocese and for ten years one of the board of trustees of the University of the South.

His resignation from the Dallas Cathedral in 1904, to go to Alaska, brought dismay to many friends and parishioners. His decision was no impulsive one. His method of

arriving at it was characteristic of the man. In 1898 he was a deputy to the General Convention in Washington. Bishop Rowe had come from many labors and many dangers in Alaska to tell the Church about his work. He was assigned to the dreary evening sessions of the General Convention. Only a fraction of the membership felt enough interest to come to hear him, and even then, in their haste to keep some social engagement, those responsible for the conduct of the meeting ruthlessly cut him short. The incident made Dean Stuck the Bishop's indignant champion. Three years later, in San Francisco, Bishop Rowe was called upon to speak to another session of the General Convention, with but a handful of the members present, and Hudson Stuck's sense of what was due to one of the heroic leaders of the Church's mission was again outraged. About six months later Bishop Rowe visited Dallas, and the Dean intimated his willingness to serve in Alaska as soon as some plans, which would require a year or more for execution, had been consummated.

The incident illustrated Dr. Stuck's characteristic loyalty, which one of his classmates has described as "loyalty, unqualified, unequivocal, fearless loyalty, to college, fraternity, the movements and men that appeal to him, and a loyalty that always seeks to base itself upon principle."

Archdeacon Stuck's record in Alaska has been that of a pioneer and a builder. His first station was at Fairbanks. When he arrived in the summer of 1904 it was rapidly displacing Dawson and the Klondike region as the gold mining metropolis of Alaska. A beginning had been made upon a hospital, projected by Bishop Rowe and his visit to Fairbanks earlier in the year. Archdeacon Stuck took up the project and pushed it through with true pioneer energy. Fairbanks was without a church. The Archdeacon remedied that condition speedily. He always looked back with satisfaction upon the fact that he had raised the cross upon the first church on the Tanana, the main southern tributary of the Yukon, as three years later he raised the cross upon the first church on the Koyukuk, the main northern tributary of the Yukon.

As he became accustomed to Alaskan life and Alaskan ways, the Archdeacon extended his winter journeys from the mining camps of the Fairbanks region out along the Tanana and then up and down the Yukon. In 1908 he had the satisfaction of placing the first thoroughly equipped missionary launch on Alaska's interior water ways. The name of the *Pelican* is almost as well known as the name of Bishop Rowe and the Archdeacon. In her the Archdeacon travelled nearly 50,000 miles. The mileage of his winter journeys on snow shoes must be more than 20,000. "Not Peary nor Amundson," says an old Alaska pioneer who watched him in the earlier days, "has endured more bitter cold or ventured and achieved more than this slender, untiring but devoted missionary."

Only one who has made a summer journey with Archdeacon Stuck can understand the eagerness with which missionaries and Indians alike watched for and awaited his coming. Children playing on the river banks were often the first to catch the sound of the *Pelican's* klaxon horn as a mile or two away from an Indian village her presence was announced. They carried the news to the tents of the fishing camp or the cabins of the permanent village. Soon the whole population, men, women, and children, would be flocking to the bank to extend a true Alaska welcome. Writing last month to a friend who had expressed concern about his return to Alaska this year, he said: "When the steamboat that brought me approached the bank, there was all the native population awaiting me, and if you could have seen the men, cap in hand, pressing forward to shake hands with me, the women smiling beside them, the children squeezing between their parents to get at me, you would realize that I was indeed home again—and so I feel."

It is easy to recall the scene from my experience in arriving at Fort Yukon with Archdeacon Stuck in June

1917. The Indians were interested in getting a glimpse of the white visitor who had come from afar, but their smiles and affectionate greetings were reserved for the Archdeacon, even though he had been absent only a fortnight on his journey up the river to meet our party.

To another friend in England who had offered him and urged him to accept a living in a charming Kent village, he had written before returning to Alaska: "I cannot leave these people in their present plight. This is a case where, with all kinds of vested interests and influential congressional lobbies against one, a very stiff and continued fight must be entered upon if we are to have any prospect of success. . . . You will see how it is that I feel myself tied to the northern country and its people. It was not only this living in Kent that offered me an escape from the rigors of Alaska. I am now for the second time elected a professor at Sewanee—my own home college, so far as my theological education was concerned—and am urged by all my friends with every plea of loyalty and obligation to the college to accept it. I do not really want to go wandering on the winter trail again; I want to sit down where I may have the time to write and read and think; where I may have an altar to serve at and a congregation to preach to . . . but I cannot do it. I cannot leave those helpless people who look to me as their champion and advocate."

Most Churchmen know that Archdeacon Stuck was not only a great missionary pioneer but an explorer of first rank. He organized and led the first successful attempt to reach the ultimate summit of Denali, or Mt. McKinley as it is generally known to Americans. Denali is the highest peak of the North American continent. Its mighty bulk rises more than 20,000 feet from a plain that is little above sea level. One must see the massive majesty of the mountain to be able even imperfectly to understand the Archdeacon's statement in the *Spirit of Missions* fifteen years ago: "I would rather climb that mountain than discover the richest gold mine in Alaska". This ambition was realized on June 7, 1913. Those who will may read the record of that perilous adventure thrillingly but modestly told in Archdeacon Stuck's book, *The Ascent of Denali*. The word "I" is conspicuous by its absence. The story is told with scientific precision. Everywhere credit is given to his companions. There is no attempt at heroics. At the end of a thrilling passage describing the crossing of a hazardous snow slope while pressing close to a perpendicular ice wall towering above, comes this characteristic dismissal of the incident: "Not a word was spoken by anyone; all along the ice-wall rang in the writer's ears that preposterous line from *The Hunting of the Snark*, 'Silence, not even a shriek!'"

Equally characteristic is this passage describing the last strained effort to reach the ultimate summit after the South Peak—the higher of Denali's two peaks—had been conquered: "But still there stretched ahead of us, and perhaps one hundred feet above us, another small ridge. . . . This is the real top of Denali. . . . With keen excitement we pushed on. Walter, who had been in the lead all day, was the first to scramble up; a native Alaskan, he is the first human being to set foot upon the top of Alaska's great mountain, and he had well earned the life-long distinction. Karstens and Tatum were hard upon his heels, but the last man on the rope, in his enthusiasm and excitement somewhat overpassing his narrow wind margin, had almost to be hauled up the last few feet, and fell unconscious for a moment upon the floor of the little snow basin that occupies the top of the mountain." Where in all the literature of adventurous exploration will there be found such readiness of the leader of a party to accord to others the place of honor?

The experiences of his winter journeys are told in *Ten Thousand Miles with a Dog Sled* and *A Winter Circuit of our Arctic Coast*. In *Voyages on the Yukon and its Tributaries* he recounts the features of life on the swiftly flowing rivers. Never before have Alaska's vast solitudes, ever present perils, and needy people been described with such keen observation and such deep sympathy. These books will always deservedly be Alaskan classics. A few years after Archdeacon Stuck went to Alaska, he was elected a fellow of the Royal Geographical Society, and in 1919 he was

awarded by it the Back Grant for travels in Alaska and the ascent of Denali.

Because of his pioneering spirit Archdeacon Stuck was a great missionary. Because he was a great missionary he was a fearless pioneer. Never did he allow the pioneer and the explorer to obscure the missionary. When news of his successful ascent of Denali reached New York he was urged by a lecture bureau to tour the country and tell the story of his mountain climbing. This he refused to do on the ground that he was a missionary first and a mountain climber only incidentally. He was ready to tell of mountain climbing wherever it would help to open the way for telling of Church upbuilding in Alaska. So he turned aside without hesitation an offer which might easily have meant thousands of dollars and devoted the few months of his furlough of 1914 to telling the story of Alaska's needs.

One of the things nearest his heart was the preservation of the Indian people from vicious habits and disease introduced by some of the reckless white element. With this in view he labored to secure the enforcement of laws enacted for the protection of the Indians but almost universally disregarded. He took an active part with Bishop Rowe in building the hospitals for Indians at Fort Yukon and Tanana and has vividly described the mission and the work of the Fort Yukon Hospital in an article in *Scribner's Magazine*.

The Church has lost a great missionary. The country has lost a great citizen. It may be said of Hudson Stuck as was said of David Livingstone:

"Like Him he served, he would not turn aside:
Nor home nor friends could his true heart divide:
He served his Master, and naught else beside,
Right faithfully wrought he.
Forth to the fight he fared,
High things and great he dared,
In His Master's might, to spread the Light,
Right faithfully wrought he."

A LEGEND

Among the Celtic legends there is one
Of beauty rare, so simple and so sweet,
Writ by a lover of the rose of June
Who seeks to place it at the Saviour's feet.

In good St. Andrew's Chapel by the sea,
Some woman came to offer up her prayer,
And while she craved the blessing of the Lord
She dropped a rose before the altar, there.

All night it lay athwart that altar throne,
And whispered its devotions unto Him,
Who heard its loving prayer as tho 'twere sung
By thousands of the lauding seraphim.

At daybreak when the humble priest arrived
To open wide the tabernacle door,
He found a dew-bathed rose and heard the words:
"This flow'r shall linger here forevermore."

"It loved Me well, and like few of its kind
Sought not to blush in state upon the lawn,
But thought of Him who blessed it with this gift,
And lay in rev'rent prayer from dark 'til dawn.

"So I have placed it here in My abode,
That it may better please Me with its love.
I lend this sweet example unto men
That it may help them reach the realms above."

And to this day the rose is on the door,
Still breathing forth its fragrance; and behold,
Its tears of joy and freshness yet remain,
Just as the Holy Voice within foretold.

D. J. KIRWAN.

Consecration of Three Bishops

TUESDAY, Wednesday, and Thursday of last week saw the consecration of three new bishops of the American Church, the Bishop Coadjutor of Los Angeles on October 12th, the Suffragan Bishop of Western New York on the 13th, and the Bishop of Delaware on the 14th. (Incidentally, also, it may be added that on the first of these dates the diocese of South Carolina elected a new Bishop Coadjutor in the person of the Rev. Kirkman G. Finlay, rector of the parish in which the diocesan council met.)

The Rev. William Bertrand Stevens, Ph.D., was consecrated to be Bishop Coadjutor of Los Angeles on Tuesday, October 12th, at St. Paul's Pro-Cathedral, Los Angeles. The Bishop of Los Angeles was the consecrator, and the co-consecrators were the Bishop and Bishop Coadjutor of California.

An early Communion was celebrated by the Very Rev. William MacCormack, D.D., assisted by the Rev. Cyril H. Boddington. Morning Prayer was read by the Rev. C. Rankin Barnes and Dean MacCormack.

The consecration procession, formed in St. Paul's parish house, was the most imposing ever witnessed in the diocese. It was divided into three sections, each headed by a priest crucifer. In the first were members of the choir, the flag-bearer, members of the Lay Readers' League, and the lay members of the Standing Committee. In the second were the clergy of the diocese and visiting clergy from the dioceses of California, San Joaquin, Nevada, and Arizona, about ninety altogether. The third section included the sanctuary procession, mostly bishops. The six bishops having specific duties in the services were each attended by two priests.

The Rev. C. Rankin Barnes, master of ceremonies, was assisted by the Rev. W. L. H. Benton and the Rev. Edwin S. Lane. The Rev. Robert L. Windsor acted as chaplain to Bishop Johnson and as deputy registrar.

The Bishop Coadjutor-elect had as his attending presbyters the Rev. Harry P. Nichols, D.D., under whom he had served as curate, and the Rev. George E. Norton.

Bishop Parsons read the epistle, and Bishop Nichols the gospel. The preacher was the Rt. Rev. William Theodotus Capers, D.D., Bishop of West Texas. His subject, The Witness of the Episcopate to the Gospel, was based on Romans 1: 16. He pointed out the difference between the Gospel and the works and healings of Christ, and the permanent character of the former.

The presenters were the Bishop of Oklahoma and the Bishop of Utah. The certificate of election was read by the Rev. Arnold G. H. Bode, the canonical testimonial by Mr. Frederick C. Valentine, chancellor of the diocese, the certificate of ordinations by the Rev. George Davidson, D.D., the grounds for election by the Rev. Leslie E. Learned, D.D., the canonical compliance by the Rev. George F. Weld, the consents of standing committees by the Rev. Milton C. Dotten, Ph.D., the commission to consecrate by the Very Rev. William MacCormack, D.D., and the consents of the bishops by the Bishop of Arizona.

Following the promise of conformity by the Bishop Coadjutor-elect the Litany was read by Bishop Johnson, who also led the singing of the *Veni, Creator Spiritus* after the examination.

In the laying on of hands the consecrators were joined not only by the other bishops mentioned, but also by the Rt. Rev. John McKim, D.D., Bishop of Tokyo; the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento; and the Rt. Rev. George C. Hunting, D.D., Bishop of Nevada. In other words the imposition of hands was given by ten bishops, the largest number ever assembled in the diocese.

The Pro-Cathedral was crowded to its utmost capacity for the service, which had never before been witnessed in the city of Los Angeles, and many were compelled to stand throughout.

In the afternoon a reception tendered to Bishop and Mrs. Stevens by the diocesan officers of the Woman's Auxiliary was attended by about a thousand clergy and laity.

Bishop Stevens is probably the youngest member of the American episcopate, as he was born in 1884, in Lewiston, Maine. He is a graduate of Bates College and the Episcopal Theological School at Cambridge. He was ordained deacon by Bishop Lawrence in 1910, and priest by Bishop Greer the year following. During his diaconate and after he was curate of Holy Trinity Church, New York City. In 1911 he married Miss Violet Heathcote Bond of that city.

He became rector of St. Ann's Church in the Bronx, New York City, in 1912, remaining till 1917, when he went to St. Mark's Church, San Antonio. While there he developed one of the finest war-work parishes in the country. Bishop Stevens

was rector of St. Mark's when elected by the diocese of Los Angeles last spring.

His episcopal vestments were presented by members of St. Mark's Church, San Antonio; his episcopal ring by the Bishop and clergy of West Texas; and his pectoral cross by the congregations of the two New York City parishes in which he served.

Bishop Stevens will begin his confirmations at once, as Bishop Johnson has turned over to him all administration of the diocese except the oversight of the institutions.

Everything conspired for a most auspicious episcopate in the consecration of the Rt. Rev. David Lincoln Ferris, which took place in Christ Church, Rochester, N. Y., on Wednesday, October 13th. Brilliant sunshine, over eighty of the clergy, and a congregation which amounted to a host, all contributed to the dignity of the occasion.

Promptly at eleven o'clock the procession started from the parish house and marched to the front entrance of the church. The order of procession was as follows:

First division: Crucifer, choir, assistant masters of ceremony, lay trustees and faculty of Hobart College, lay members of the Executive Council, lay members of the Standing Committee, treasurer of the diocese, chancellor of the diocese.

Second division: Crucifer, visiting clergy, clergy of the diocese, the Archdeacon of Buffalo, the Archdeacon of Rochester, the President of Hobart College, the Dean of Berkeley Divinity School, the deputy registrar, the master of ceremonies.

Third division: Crucifer, attending presbyters, the Bishop-elect, the Presiding Bishops, the preacher, the co-consecrators, the Bishop's Chaplain, the Presiding Bishop.

The epistle was read by the Bishop of Central New York, and the gospel by the Bishop of Pittsburgh (Mr. Ferris' former Diocesan). Bishop Brent acted for Bishop Tuttle as Consecrating Bishop.

The sermon was preached by the Bishop of Vermont, who took as his text St. Mark 10:32. His theme was the leadership of Christian ministry as represented by the episcopate. He said:

"A bishop is a bishop, whatever kind of a bishop he may be, whether a diocesan bishop, a coadjutor bishop, or a suffragan bishop. He is consecrated to be a bishop of the Church of God, and for all there are the same prayers and the same consecration. His jurisdiction may vary and his duties differ, but the man who before was a priest, serving as teacher or chaplain, is simply raised to a higher order.

"Whatever else he is, a bishop is an arch-priest, a leader of leaders. The leadership of the Christian ministry is focused in the episcopacy. We are accustomed to think of him as a superintendent or overseer who may exercise his office in the way of restraint but with nothing of the adventuresome.

"A bishop should be a leader in thought, prayer, and life. "As a leader in thought I don't mean that he should indulge in wild and radical utterances or startling theories which upset rather than upbuild the people. As a Christian people we are in possession of a revelation which must be thought out. If we are to discover truth we must think it out. We must set ourselves to work out an intelligent understanding of our religion in order to give an intelligent interpretation to all the people.

"A bishop's preaching should be on big subjects, simply treated. He cannot afford to spend his time and his energy on lesser matters. For this leadership it is necessary that a bishop keep up with the thought of the day in order that he may be able to help the people to bring to bear Christian motives and truth.

"A clergy with a bishop at their head are to be leaders in prayer, for it is the office of the clergy to teach people to pray. We must not be simply official leaders. We are to pray for our people, to bear them in our hearts. To be leaders of people and teachers of prayer we must be men of prayer. We can only lead people along the paths we ourselves are treading. That which we have seen and heard we are to declare unto others.

"We do not look at a bishop or priest as a political or social leader, but as one who can look into and comment upon political and social problems from a higher point of view, speaking as a seer.

"The clergy with the bishop at their head are to be leaders of the Christian life and must teach and inspire by example as well as by word. The bishop's house and family should be a pattern of purity and fidelity, of generosity and unselfishness, not merely to defend Christian character but to be a pattern.

"We want no privacy gathered about the office of the bishop, such as withheld people of old and prevails even now in the Church of England; we do not want circumstances of wealth or station that separate a bishop from his people. What we do

want a life patterned after that of our Lord Jesus Christ; an example of real simplicity, plain living, and high thinking.

"Brothers of the clergy; if we are leaders in Christian life we must expect temptation, for the enduring of temptation is a necessary training for leadership.

"Brothers of the laity; you have had episcopal leaders in this diocese, you now have them, of whom you may well be proud. Thank God for them and pray for them, but remember, that leaders must have followers. In the army and navy Foch, Allenby, Pershing, Sims, Petain, with all their skill and strategy, were of little avail without the coöperation of the rank and file. So it is in the Christian army. Give loyal and hearty support to your bishop by your coöperation in all good works involving, time, means, and labor."

Bishop Hall and Bishop Israel presented Mr. Ferris, who was attended by the Rev. Charles A. Jessup, D.D., and the Rev. W. A. R. Goodwin, D.D.

The certificate of election was read by the Rev. G. S. Burrows, D.D., the certificate of confirmation by the standing committees by the Rev. C. Morton Sills, D.D., the evidence of ordinations by the Rev. Cameron J. Davis, the testimonial of the bishops by the Bishop of Erie. The Rev. John C. Ward read the Litany. Bishop Brent was celebrant in the Holy Communion, assisted by Bishop Whitehead. Only the bishops and the family of Bishop Ferris received, there having been an earlier celebration of the general congregation. Gounod's *Sanctus* was beautifully rendered by Christ Church choir.

The bishops, clergy, officers of the diocese, and other invited guests were tendered a very hospitable luncheon at the Genesee Valley Club by the vestry of Christ Church.

On Sunday, October 17th, Bishop Ferris confirmed his first class, being his own at Christ Church, and in the afternoon the Masonic body of Rochester attended service when Bishop Ferris addressed the members.

St. Michael and All Angels' Church, Baltimore, one of the largest in the city, was crowded to its utmost capacity when the rector, the Rev. Philip Cook, D.D., was consecrated Bishop of Delaware on October 14th. Twelve bishops, nearly all the clergy from Delaware, a large number from Maryland, with visiting clergy from neighboring dioceses, over one hundred in all, were in the procession.

Delaware

The first service was that of Holy Communion, at 7:30 A. M., with the Rev. A. B. Kinsolving, D.D., as celebrant, assisted by the Rev. T. C. Foote, Ph.D. The second celebration was conducted by Archdeacon E. T. Helfenstein, D.D., and the Rev. Romilly F. Humphries, D.D. Morning Prayer was said by the Rev. Hugh Birkhead, D.D., and the Rev. H. W. S. Powers.

At the service of consecration, Bishop Tuttle, the Presiding Bishop, was celebrant, the epistle was read by the Rt. Rev. Beverly D. Tucker, D.D., and the Rt. Rev. Frederick F. Reese, D.D., read the Gospel. The sermon was preached by the Rt. Rev. Cameron Mann, D.D., Bishop of Southern Florida. Bishop Mann was once rector of the newly consecrated Bishop, and later, when Bishop of North Dakota, ordered him to the diaconate and ordained him to the priesthood.

The Bishop-elect was presented by the Rev. H. Percy Silver, D.D., and the Rev. William E. Gardner, D.D. The certificate of election was read by the Rev. Benjamin F. Thompson, the canonical testimonial by Chancellor M. Curtis, the certificates of ordinations by the Rev. Alban Richey, D.D., the consents of the standing committees by the Rev. Richard W. Trapnell, the consents of the bishops by the Rt. Rev. Ethelbert Talbot, D.D. Bishop Israel read the Litany. The Rev. Frederick M. Kirkus was master of ceremonies.

This was the sixty-fifth consecration at which Bishop Tuttle has presided. In clear and distinct tones, so well known throughout the Church, Bishop Tuttle conducted the beautiful and impressive service, with reverence and dignity that brought all under the spell of his Apostolic presence.

At the luncheon immediately after the service the Bishop of Maryland, who presided, alluded to his own deep personal affection for Bishop Cook, to the latter's warm place in the parish of St. Michael and All Angels, over which he himself had once presided, and to the esteem and high regard with which all Bishop Cook's brethren of the clergy held him. Bishop Cook is the third Bishop in succession to have been elevated from St. Michael and All Angels' Church, and by happy coincidence these three, Bishop Murray, Bishop Fiske, and Bishop Cook, were together in the presence of their old parishioners. Mr. Joseph Packard, veteran layman, spoke of the laity's appreciation of Bishop Cook's sojourn in Maryland and congratulated Delaware. In happy vein Bishop Tuttle referred to the period of trial and anxiety through which Delaware had passed.

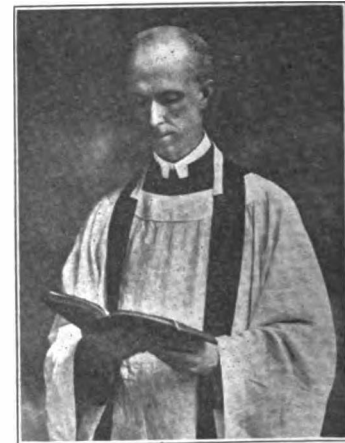
For the diocese of Delaware the Rev. Frederick Kirkus, himself once a boy in St. Michael and All Angels' Church, spoke of the hope and expectancy with which Delaware awaited the new Bishop. Other speakers were Bishop Fiske, the Rev. Dr.

William Dame, and Mr. Reese for the laymen of Delaware. The last speaker was Bishop Cook, who spoke in affectionate regard of Maryland and pledged himself to his new field.

There will be no interregnum at St. Michael and All Angels'. The newly elected rector, the Rev. Wyatt Brown, Litt.D., was present as guest and will enter upon his duties on November 1st.

SOUTH CAROLINA ELECTS A COADJUTOR

THE special council of the diocese of South Carolina called to elect a Bishop Coadjutor, and transact any business relating to the proposed division of the diocese, met in Trinity Church, Columbia, on October 12th. The session was preceded by a corporate Communion at which the Bishop was celebrant, assisted by Archdeacon A. R. Mitchell, the Rev. John Kershaw, D.D., the Rev. W. H. K. Pendleton, and the Rev. K. G. Finlay, rector of Trinity Church.



REV. KIRKMAN G. FINLAY

More than two-thirds of the clergy being present, and more than two-thirds of the parishes and missions being represented, the Bishop announced that, according to the provisions of the Constitution, only a majority in each order, voting separately, would be necessary for an election; and that the parishes and missions would vote as units in the lay order.

The consent of the standing committees to the election of a Bishop Coadjutor was read by Dr. Kershaw.

Before the election, Dr. Kershaw presented the report of the special committee appointed at the last council to report upon a proper line of division for the diocese, from which it appeared that the committee had not been able to agree upon such a line. In connection with this the Bishop read a revised form of his consent to the election of a Bishop Coadjutor, in which he made more specific the duties which would be assigned to the new Bishop and indicated more accurately that portion of the present diocese in which the new bishop would have unhampered initiative and executive authority; the Bishop reserving to himself in that portion of the diocese only the right to pass upon the fitness of clergy brought into the diocese and of candidates for orders. After some discussion, in which conflicting views were expressed as to the continued desirability of division in the light of the Bishop's revised form of consent, the matter was left in the hands of the present committee to make further report at the next meeting of the council, which is appointed for May 17, 1921.

After prayer the members of the council proceeded to cast their ballots. There were no nominating speeches. Following is a tabulation of the three ballots cast:

Following is a tabulation of the three ballots cast:

	First Ballot Clerical	First Ballot Lay	Second Ballot Clerical	Second Ballot Lay	Third Ballot Clerical	Third Ballot Lay
The Rev. K. G. Finlay	17	24	22	29	27	37
" " A. S. Thomas	8	25	10	29	12	31
" " S. C. Beckwith	3	2	1	1		
" " T. T. Walsh		6	1	2		
" " W. S. Poyner	1	5		2		
" " W. H. K. Pendleton		2	1	1		
" " H. W. Starr, Ph.D.	2		1	1		
" " W. Russell						
" " Bowie, D.D.	1	1	1	1		
" " Walter Mitchell, D.D.	1	1				
" " H. D. Phillips	1	1	1	1		
" " O. T. Porcher		1				
" " A. R. Mitchell	1					
" " H. H. Lumpkin	1					
" " John S. Bunting	1					
" " W. H. Milton, D.D.	1					
" " W. P. Witsell	1					
Votes cast	39	68	38	67	39	68
Necessary to elect	20	35	20	34	20	35

The Rev. Kirkman G. Finlay, rector of Trinity Church, Columbia, was given a majority of the clerical votes on the second ballot. On the third ballot he was given a majority vote in both orders and declared elected. Immediately Mr.

H. P. Duvall, of Cheraw, moved that the election be made unanimous, which was done by a rising vote. The Bishop Coadjutor-elect, escorted to the chancel, in a few well-chosen words expressed deep appreciation of both honor and responsibility conferred upon him, and indicated his willingness to accept the new work. Thereupon the members of the council arose and joined heartily in the Doxology.

There was a very general feeling of satisfaction because of the readiness with which the council found unanimity.

The Rev. Kirkman G. Finlay was born on a farm near the city of Greenville, S. C., October 1, 1877. His father, James A. Finlay, was born near Glasgow, Scotland, and reared a Presbyterian. After coming to Canada, where he met and married Miss Marian P. Gun, he became a member of the Church, and in subsequent years was a vestryman and junior warden of Christ Church, Greenville, S. C. Mr. Finlay's mother was born near Cork, Ireland, and had all her early training in the Church of Ireland. Kirkman G. Finlay is the only one of nine children who was born in the United States. Neither parent is now living.

Mr. Finlay, prepared for college in a private school at Greenville, entered Furman University, Greenville, in 1895 and was graduated in 1899. In the fall of that year he entered the theological department of the University of the South, and in 1902 was ordained deacon in Christ Church, Greenville, by Bishop Capers, who also advanced him to the priesthood at the same place the following year. In the same year he was married to Miss Lucy Reed at St. George, S. C. There are four living children.

Mr. Finlay began his ministry at Clemson College in September, 1902, and remained there five years. In 1907 he accepted the rectorship of Trinity Church, Columbia, in succession to the late Dr. C. M. Niles. From July 1918 to July 1919, during a year's leave of absence, he served as a Y. M. C. A. secretary with the American Expeditionary Forces, first as canteen secretary and later as hut secretary at the Lux remount station, where he performed also some duties of a chaplain.

SACRAMENTS AND UNITY

By CANON ADDERLEY

I WOULD say a word on sacraments generally, and on what we exactly mean by grace. Sacraments are means and not ends, as Father Tyrrell used to say. It must be wrong for us to ignore the fact that there are many Christians who do attain to something like the same ends by other means. We may cling to the well-tried means, not only because of our own spiritual experience of the use of them, but also quite legitimately because they do come to us with a tremendous weight of the recorded experience of Christians in all ages. But we must also remember that Christianity is a very young religion, and that we are only at the beginning of Church history, even now. Catholic mystics and the Society of Friends have found silence and contemplation more sacramentally efficacious than the ordinary sacraments. The author of the Fourth Gospel does undoubtedly describe the feet-washing as a kind of sacrament ordained by Christ, just at the point where we should have expected him to tell us about the Lord's Supper, especially in view of what he had already written in his sixth chapter. Many Christians who seldom or never communicate do seem to get grace from action which is more like feet-washing than like eating bread and drinking wine.

These facts, and many others of the same nature, should make us very chary of claiming too much in the way of special sacramental grace to be got in no way except by the appointed channels. Let us concentrate on the end for which we look rather than on the means we use, however venerable. Anyhow, that is the way to preliminary agreements. The hem of Christ's garment became a sacrament of Christ's virtue to the woman who wanted Him, while it was nothing to those who pressed it without the desire for that end.

We need also to reconsider what we mean by grace, of which the sacraments are said to be the means. There is a tendency to talk of grace in terms of quantity, as if it were so much measurable stuff like the grease of a wheel or the fuel of an engine. But we cannot really measure spiritual force in that sort of way. We do not get twice as much inspiration by reading two plays of Shakespeare as we should if we only read one. Neither are two communions necessarily better than one. The very phrase "my communion" suggests a mechanical view of grace. Had not Cardinal

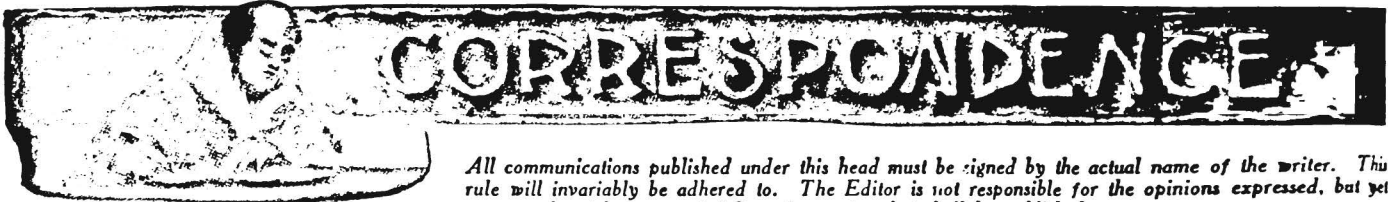
Manning some thought of this kind in his mind when he deplored the fact that many of his priests had become mere "sacrament-mongers"? Grace is spiritual power, a force of suggestion, encouragement, inspiration, but needing the cooperation of the will of the receiver to make it really efficacious. The Church may be right in rigidly adhering to a fixed number of sacraments and a regular way of obtaining valid gifts of grace, but the door should not be closed so that a faithful and enthusiastic Christian should not be encouraged to expect grace in all sorts of ways. As a matter of fact, the Roman Catholic Church, in spite of her severely exclusive and mapped-out doctrines, does encourage her children to look for what is practically extra-sacramental grace. Chiefly this is done in her insistence on hearing Mass.

I was taught as a boy (by Anglican clergy) that I must be careful not to think that there was any special grace in attending the Eucharist without communion; that it could only come from actual partaking of the elements. I believe now that this was a mistake. Hearing Mass, or, as our continental fellow-Christians call it in a most suggestive phrase, "assisting" the priest, does also confer grace in the sense in which I have tried to define it above. It appeals to the imagination. Christ crucified is "placarded" before our eyes. We behold in a magnificent yet simple drama the only perfect approach to God, through a sacrificed body and a poured-out life-blood. Now, this seems to me a most important concession that has been made by Catholics in the matter of grace, because we cannot say that hearing Mass is strictly part of the original institution of the Eucharist, or, at least, not a grace-conveying part of it. If the Holy Spirit has taught the Church this extra-sacramental source of grace, how do we know that He may not be teaching other ways to those who do not use the ordinary sacraments?

I hope I shall not be misunderstood. I absolutely believe in the sacraments myself. The Holy Communion is to me the great assurance that Christ is a living Master and King. I feel about it what Maurice felt when he said: "If I had not been to Communion this morning I should be inclined to say that the devil reigned." Just at this time, when the Bible is ceasing to be a complete historical bedrock on which to rest, it is the sacraments which embody and keep alive and moving the spiritual realities for which the first disciples and martyrs lived and died. What the spoken words and visible deeds of Jesus were to the disciples, I believe the sacraments are meant to be to us. The Church itself is the arch-sacrament, the visible embodiment of Him in whom dwelt the fulness of the Godhead bodily. The communicant without faith, without the desire for unity, does not discern the Lord's body. The sacraments might be, if lived out to the full in everyday life, just that visible proof for which in these days the world is asking, that Christianity is not played out. It is by trying to make the sacramental life a reality that the socialist clergy have found an inspiration for their work, and it was no mere form of words which made Stewart Headlam, when founding the first socialist society in England nearly forty years ago, adopt as its first rule "to make the Eucharist the chief act of Christian worship". Somewhere underlying this feast of the common bread there must be the principle which in God's good time will bring into one active, cooperative body all who name the Name of Christ.—*Hibbert Journal*.

THERE IS nothing in what has befallen or befalls you which justifies impatience or peevishness. God is inscrutable, but not wrong. Remember if the cloud is over you that there is a bright light always on the other side; also, that the time is coming, either in this world or in the next, when that cloud will be swept away, and the fulness of God's light and wisdom poured around you. If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—*Horace Bushnell*.

HE WHO never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—*Farrar*.



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.

IS THERE ONE THING LACKING?

To the Editor of *The Living Church*:

WITH the resumption of the Nation-wide Campaign it behooves every Churchman to contribute what he thinks may help in spiritualizing the movement more than was apparent to some of us last year.

Any one reading the Acts and Epistles and the early history of Christianity—say for the first two centuries—must be impressed with the great difference between the spirit of the Christians of those early years and the spirit of the Christians of the present day. Of course, it might be said that there were some exterior causes for the spirit of the early Christians, for example, persecutions. That would be “begging the question”, however. They were persecuted because of their aggressive faith. Had they been satisfied simply to hold a belief in Jesus Christ as the long promised Messiah, who taught beautiful and high moral truths and led the perfect life, nobody would have interfered with them. But they went far beyond any such estimate of Jesus Christ. They believed Him to be God Incarnate, and this faith necessarily made them aggressive in spreading the Good News. Nothing daunted them, nothing terrified them. When they could not assemble in their houses to celebrate the Holy Eucharist, they met in caves and catacombs to worship Him whom they loved. They did not worship Jesus who had left them when He ascended to heaven, but Jesus who was still present with them in the Communion of His Body and Blood. He was nothing of an abstraction to them but a *real Person* whom they intensely loved and reverently worshipped. Out of the faith of the first two centuries came the Nicene Creed, with its declarations of belief in “One Lord, Jesus Christ, . . . Very God of Very God, . . . of one Substance with the Father, . . . Who for us men and for our Salvation came down from heaven, was Incarnate by the Holy Ghost of the Virgin Mary, and was made man.”

When Arianism began to sow its seed, the faith of many in Jesus Christ as God in the Flesh also began to grow cold, and, with the spread of Arianism and Rationalism, they became more and more apathetic in their personal relation to Jesus Christ, with a consequent waning of the spirit of service and sacrifice for the spread of His Kingdom on earth which had characterized the Christians of apostolic and sub-apostolic days; but wherever any number of disciples have since been stirred with love for Jesus Christ *personally* there has been a revival of genuine faith in Him as God in the flesh with the resultant burning desire to serve and sacrifice for Him. The difference between the spirit of willing sacrifice and service of the early Christians and the spirit of Christians of the present time can be accounted for on no other ground than the difference in the relation of the two sets of Christians to Jesus Christ, personally.

In the last analysis, Christianity is the loving of the Personal Jesus as God in the flesh who made the Infinite Sacrifice of coming to earth to reveal God as the eternal Father of Love and to offer everlasting life to those who believe in Him.

Loving the Personal Jesus begets faith in Him as God in the flesh. St. John's love for Jesus seems to have been of a more *personal* nature than that of the other Apostles; and we find more emphasis in his Gospel placed on the Deity of Jesus than in the other Gospels. It is St. John who affirms: “In the beginning was the Word, . . . The Word was God, . . . The Word was made flesh and dwelt among us.”

Within the Christian Churches movements have been started from time to time, to increase the interest, extend the knowledge, and quicken the devotion of their respective members, with more or less success, but from a spiritual point of view many of them must be counted as failures.

In our own communion we have at the present time the Nation-wide Campaign, the Sunday school teachers' institute, and other most excellent and praiseworthy efforts to increase the knowledge and vitalize the interest of our Church members; but are Churchmen, generally, manifesting that intense interest in these movements and evincing that spirit of service and sacrifice which should be the most notable characteristic of any movement among the disciples of Jesus Christ for the spread of His Kingdom? Have men and women, generally, been stricken with a consciousness of their worldliness and other sins and fallen prostrate before the Cross, tearfully confessing their sins and earnestly praying for forgiveness? In a word, has there been a general

and signal outpouring of the Holy Ghost? If not, why not? The question may be answered by asking another. Was LOVE for Jesus Christ, personally, as God in the flesh, as the one all-important thing, at all times advanced and stressed, in season and out of season? Is this the *one* thing lacking?

What might not have been the tremendous impetus of the Nation-wide Campaign had its battle cry been, “For Love for Jesus Only”? Having been stirred to LOVE Him, personally, men and women would have realized that He is truly *God in the flesh*, and, realizing this, there would have been no bounds to their spirit of service and sacrifice. Is it too late?

New Orleans, October 20th.

JOS. H. SPEARING.

“A NEW RELIGIOUS ORDER”

To the Editor of *The Living Church*:

AND there is no new thing under the sun,” saith the writer of Ecclesiastes. As one reads the proposals for a *new* variety of “Religious”, made by a correspondent in your issue of September 18th, the truth of his saying is impressed upon one. The idea is doubtless *new* to those who have not read St. Benedict's Holy Rule.

Nearly fourteen hundred years have passed since the father of Western Monasticism gave to the world, from the solitude of Monte Cassino, the code of religious life which the consensus of Christian centuries has stamped with the distinctive title of the Holy Rule. Its wisdom has stood the test of the ages, and in view of the latest proposal by your correspondent it is worth while quoting from the opening chapter which deals with the several kinds of Religious and their way of life.

St. Benedict finds in his day four kinds of religious; first, Cenobites who keep enclosure; secondly, Anchorites or Hermits who, their vocation having long been tested among their brethren, are permitted to go forth and battle single handed against the powers of evil; thirdly, Sarabites; and, last of all, the Girovagi. Of these latter let me quote St. Benedict's own words:

“A third and most baneful kind of Religious are the Sarabites, who have been tried by no rule nor by the experience of a master, as gold in the furnace; but, being soft as lead, and still serving the world in their works, are known by their tonsure to lie to God. These in twos or threes, or even singly, without a shepherd, shut up, not in the Lord's sheepfolds, but in their own, make a law to themselves in their own pleasures and desires: whatever they think fit or choose to do, that they call holy; and what they like not, that they consider unlawful.

“The fourth kind of Religious are those called Girovagi, who spend all their lives long wandering about divers provinces, staying in different cells for three or four days at a time, ever roaming with no stability, given up to their own pleasures and to the snares of gluttony, and worse in all things than the Sarabites. Of the most wretched life of these it is better to say nothing than to speak. Leaving them alone, therefore, let us set to work by the help of God to lay down a rule for the Cenobites, that is, the most stable kind of Religious.”

I have taken the liberty of translating *Monachorum* as “of Religious” instead of the more accurate “of monks”, so as to show applicability to the case under discussion. St. Benedict has in mind of course the evils which wandering Religious bring, both on themselves and upon the Religious state.

The fundamental weakness of the proposal made by your correspondent is that she mistakes the call of God to Religion to be a call to a work, instead of a call to a life. True, the life may bear many fruits in the form of work, but the first duty is the obedience to God's call to live a life. To begin on such a basis is to invite the disaster of a generation of Sarabites, “tried by no rule, nor by the experience of a master, as gold in the furnace; shut up not in the Lord's sheepfolds, but in their own, a law to themselves”.

I make bold to reply thus, as your correspondent asks for suggestions. “*Laborare est orare*”, and it may be the will of God to erect an institute of the type outlined. I do not know. But rather than enumerate a list of household duties that such an organization might be competent to perform, permit me to suggest a perusal of the Holy Rule of St. Benedict, and an examination of the fundamentals of the Religious State. The ex-

perience of the Church, and her traditions, have value which cannot be underestimated.

Very truly yours,
Cleveland, September 23rd. VIVAN ALBERTUS PETERSON.

"A ROMAN EPISODE"

[ABRIDGED]

To the Editor of *The Living Church*:

THE article by the Rev. E. D. Weed under the above title, October 2nd, is just what we need, and written for the times.

After reading the Lambeth resolutions on Reunion, and studying them from every point of view, I fear that should any of our bishops begin to take the liberties with our canons suggested in those resolutions the loyalty of many of our people will be strained to the breaking point: they will be sorely tempted to go to Rome, where, at least, the Apostolic succession is not in danger of being conferred sacrilegiously upon those who despise it. The Lambeth Fathers have invested the individual bishop with the attributes of irresponsible infallibility in such important matters as the interchange of pulpits, and the admission of unconfirmed persons to the Holy Eucharist.

And in order to give themselves a free hand they solemnly warn us that "the priest should remember that he has no canonical authority to refuse Communion to any baptized person kneeling before the Lord's Table"; and that "the future admission of any such person", confirmed or otherwise, shall be left to the bishop.

Your Canon 19 isn't in it at all with the Lambeth Resolutions when it comes to real mischief-making. Even the confirmation rubric, by which both bishop and priest are bound, is set aside; and it will be necessary for me to apply to the "non-episcopal ministers" of this village for a list of their members, baptized and unbaptized, lest I fall under the condemnation of those venerable Lambeth Fathers! I might inadvertently insert a monkey wrench into their scheme by obeying the canonical terms of the Book of Common Prayer!

I beg to thank the Rev. Mr. Weed for his excellent and timely article.

Yours faithfully,
Carp. Ontario, October 2nd. R. B. WATERMAN.

"MORAL ISSUES"

To the Editor of *The Living Church*:

YOUR editorial, Moral Issues, in THE LIVING CHURCH of October 9th, recalled to me a letter I received recently from one very dear to me, now in the ninth decade of her life. "I cannot," she said, "see how I can vote for either Cox or Harding." Her trouble was caused by what you term the "matrimonial antecedents" of the candidates.

Nothing could be worse than political discussions in Church papers; but the present election, however any may attempt to obscure the fact, is really one that is a sort of referendum on the League of Nations. Its advocates believe it to be a part of a movement to abolish war, and the abolition of war is a moral issue before it is a political one. Whether the League will help or not is a question we are all trying to decide. It is quite possible for honest persons to arrive at diametrically opposed conclusions as to this; but there can be no doubt as to the positions of the candidates. One says: "I am in favor of going in"; the other, "I am in favor of staying out".

Now, the main question being the moral one of combating war, can a moral person refuse to vote either for or against it because one or both of the candidates hold views in regard to the marital relation approved by their own Churches, but denied by the Roman and a large portion of the Episcopal Church?

When we come to be judged, it is quite possible we shall be asked the question, "Did you do everything you could to put down war?" If we can honestly reply, "Yes—but I did not think the League would help and so did not vote for it", I do not think we need fear. But if, on the other hand we reply, "At the time the issue was paramount the leaders both for and against it held views I believe to be wrong on marriage and divorce and so I neither helped nor hindered", I am very sure that nothing but God's mercy can save us from being cast out.

Again, may I point out, the question is not political but moral; and it is because it is moral, not political, that I venture to ask you to print this letter.

Faithfully yours,
O. R. HOWARD THOMSON.

To the Editor of *The Living Church*:

THE dilemma in which the Rev. P. M. Boyden finds himself is caused not so much by the presidential candidates—for neither Mr. Harding nor Mr. Cox has violated the civil laws, or, probably, the sentiment of the religious bodies in which they were reared—as by those laws themselves and the

voters of the past who have allowed loose marriage laws to be written in our statute books. The alternative to not voting for either of these men would be to refrain from voting, or to cast a ballot for one of the other candidates. Either of these courses would be, practically, to vote against the League of Nations. Would not this be adding individual wrong doing to a national one?

To the writer the great Covenant which has now been signed by forty-one nations marks the greatest advance of Christianity in many a long century. The forty-one nations have signed an agreement not to make war upon each other; to be true and just and honorable in all their dealings with each other.

How many of those who rail against the League of Nations have made a careful, analytical study of the Covenant? Those who have could hardly fail to see how permeated it is with the Christian spirit from the first words of the Preamble to the end. The obvious aim throughout is to make war more difficult; to safeguard against it in every possible way.

Provision is made to deal adequately with offenders just as we make laws against murderers—not because all men are murderers, but because the occasional transgressor must be dealt with.

Never once in the whole document are such words as "command, order, direct" used; but only "advise, recommend", etc. In the Council, which is the governing body—the Assembly having less authority—Great Britain with all her colonies together has but one vote; the United States one, and each of the other seven members one. Decisions must be unanimous. Under the highly improbable event of eight nations voting for an unwise or unjust measure, the United States would have the power of veto; and would there be any "moral obligation" to withhold that veto?

One of the most fruitful causes of war in the past has been the violation of the rights of weak nations. Article X safeguards those rights. The President firmly insists that Article X be retained without nullifying reservations. He calls it the heart of the League. Senator Borah in his recent Dayton speech asserted that the President is correct; that the League of Nations would fall to pieces without Article X. Senator Borah frankly wishes the League to fall to pieces; and so does the more astute Henry Cabot Lodge, according to a statement made by former President Taft in the December 1919 number of the *Montclair, New Jersey, Forum*. Hence the destructive Lodge reservations.

The disturbance caused by the vast upheaval in Prussia cannot be quieted in a year, or, probably, in a decade; and nations that have known no other arbitration than war for thousands of years can hardly be expected to abandon it immediately; but the great Christian principle of human brotherhood has been accepted by forty-one nations, and the leaven will work, even though the richest and most powerful nation holds aloof.

Already the League of Nations has justified its existence. It has abolished secret treaties; adopted humanitarian laws (forty-one nations, be it noted) touching the welfare of women, children, seamen, and laborers generally; set up a permanent court of International Justice as an integral part of the League; is taking steps to cut down world armaments; has set up administration of the Saar basin and of Danzig; has done much to check epidemics in Central Europe; has prevented war between Sweden and Finland.

If America were a member of the League of Nations the Church might well use it as a means of spreading the Gospel of Christ and the precepts of His Church.

How long will America hesitate?

Minneapolis, September 25th. M. E. ANDREWS.

THE LIFE OF BISHOP GREER

To the Editor of *The Living Church*:

AT the request of his family, I have been at work upon a Life of Bishop Greer. The first rough draft is completed. I have received a good deal of help from the clergy and other friends of the Bishop, but am not sure that all who had in mind to send recollections have sent them. I should be grateful, if, through your columns, I might have the privilege of saying that there is still time to incorporate additional material, provided it is sent to me at once. The recalling of words which he spoke, and of concrete incidents, would be most valuable.

CHARLES LEWIS SLATTEBY.
Grace Church Rectory, 804 Broadway, New York.

THE SUM TOTAL of a life lived in union with God is realized when the highest aspirations of the soul take form in corporate and objective worship, and prayer becomes but the voice of one who has placed at the Feet of the Lord Jesus a soul consecrated to the service of the dear Master, and to the greater glory of His holy Name.—*Rev. Henry Lowndes Drew.*



Assyrian Church Customs and the Murder of Mar Shimun. By Surma d'Bait Mar Shimun, sister of the martyred Patriarch. With introduction by the Archbishop of Canterbury. Morehouse Publishing Co., Milwaukee. Paper, 80 cts. Postage about 8 cts.

The Lady Surma, sister of the late Mar Shimun, is one of the most remarkable Eastern women. Her story is told by the Archbishop in the preface. With "an education more thorough than that of any of her countrywomen in Assyria", she attained an eminence of leadership during the war that was most unique, and was afterward sent as a delegate of her people to Paris and to London. This book is her own account, in perfect English, of the Assyrian people and the Assyrian Church.

When the late Bishop of Gibraltar returned from his trip through Kurdistan he said of these people: "There is a naturalness, a simplicity, and a spontaneity about their religion which is very attractive. In many ways they seem to illustrate the life of the Christians of the very early days both in its strength and weakness. I feel that Christendom would be vastly poorer without this little Church."

This book introduces us to the very heart of the religion of the Assyrians as expressed in their religious customs, their churches and ornaments, their fasts and festivals, marriages and funerals, dress, handicrafts, laws, etc. In a clear, concrete, readable way the writer presents a series of vivid pictures of the life of her people. While in a general way the Church reflects the characteristics common to the Eastern communions, yet it possesses distinct and attractive features peculiar to itself. One is struck by the parallel between its customs and those described in Ribbany's *Syrian Christ*. The account of the celebration of the Eucharist and the preparation of the eucharistic bread is particularly interesting.

The Patriarch is both civil and religious head of the nation. There is a graphic picture of the untold sufferings of the Assyrians in the world war and a detailed account of the death of Mar Shimun.

Every Churchman should be in possession of the facts presented in this book. The Church of England has for many years given substantial help to the Assyrian Christians through the Archbishop of Canterbury's mission. These people fought on the side of the allies in the great war. They have a claim on our sympathetic interest. Scattered representatives of this race here in our country stretch out their hands to our Church. We Churchmen dare not stultify ourselves through indifference or inaction.

It remains only to add that the entire proceeds from the sale of the book, with no deduction for cost of publication or for expenses, go for the work of Church reconstruction in the home land and for religious publications among the home people.

T. J. LACEY.

The Community Church. By Henry E. Jackson. Houghton, Mifflin Co., Boston. Price \$2.00.

Last week we read *Six Thousand Churches*, a survey of the religious work in the rural districts of Ohio, which showed the outward conditions of the sectarian churches, and the failure of Protestantism, at least, in one of its strongholds. This week we have read *The Community Church*, which exhibits the inside workings of sectarianism, and shows, from another angle, the failure of Protestantism, at least in the suburbs of New York and Philadelphia.

We are interested in Mr. Jackson's troubles with boards of trustees, only in as far as they reveal the inside workings of the Churches, and we would like to have the other side of the story—the troubles that the trustees had with Mr. Jackson—not because we do not have troubles of our own, and the fault is not entirely on one side, but because we would like further relations of the interior workings of these Churches. Mr. Jackson's troubles caused him to leave the ministry of his denomination and to seek a larger field and greater liberty. He would do away with creeds and dogmas, and in their place substitute convictions. But are not convictions, the thoughts of individuals, pretty sure to be inferior and narrower than creeds and dogmas which are summaries of the best thoughts of the profoundest thinkers of several generations of devout Christians? He insists that the sects are dominated by money and would have them accept only character separated from all influence of money. But

however much we may regret that the Church exists in the midst of, and must combat, the evils of this world, yet we must recognize that ideas of money and property form a part of character. He would do away with sectarianism and all partisanship. So would we; but would not a community Church, founded for the purpose of advancing the peculiar needs of a particular district, be a local, sectarian, partisan Church?

Mr. Jackson does not hope for the federation of the sects; indeed they are so corrupted by dogma, money, and sectarianism that he expects they all will soon perish. And that he may hasten this much to be desired end he would establish community Churches as a means of killing off the sectarian Churches. The community Church, having accomplished this, will pass out of existence, and the religion of democracy will take its place. The public school, the unique American institution, the only institution which can take the place of an established Church in America, is to be made the people's university and the community capitol. The religion of democracy is to act through the public school system, for the religion of democracy is a religion of education, an education founded not upon creeds but upon Mr. Jackson's convictions concerning the teaching of Jesus, and the head of the religion of democracy, the religion of education, will be the United States Bureau of Education, of which Mr. Jackson is a member.

We are glad we have finished Mr. Jackson's book and would commend it to all who wish to know about the failure of Protestantism, and how not to reform the Church.

P. W. M.

The Sacrifice of the Best. By E. Tyrrell-Green, M.A. Mowbray, \$1.15.

A splendid little book for Good Friday, worth putting aside as very suggestive for next year in Lent. There are, in addition to the addresses on the Seven Words from the Cross, five thoughtful addresses on men's attitude towards Calvary—all in simple, straightforward, natural language, direct and practical.

Sheepskins and Grey Russet. By E. Temple Thurston. G. P. Putnam's Sons. Price \$2.50.

A farm near Tewkesbury purchased by two people because they fell in love with its centuries old house furnishes the background for this delightful excursion into English country life.

The Cart of Many Colors. By Nannine LaVilla Meiklejohn. E. P. Dutton & Co. Price \$1.85.

The cart which a little Sicilian boy painted for his sister's wedding clatters energetically through the pages of this charming story for children. Interwoven with Italy's share in winning the war are many interesting descriptions of home life and customs in that land of sunny blue skies.

Democracy in Reconstruction is an interesting group of essays brought together by Dr. F. A. Cleveland and Professor Joseph Schafer, and published by Houghton-Mifflin and Company, Boston. It deals with the ideals and institution of democracy, after-war labor and social transportation problems, as well as the after-war political problems. The men who contribute, like W. W. Willoughby and Charles A. Beard, have won their right to be heard in such a symposium and what they have to say in this volume is well worth while. Perhaps its spirit is best illustrated by the following from the chapter on Historical Background: "It is a faith that in the long run, Americans of whatever class, of whatever degree, will be true to the spirit of America—a spirit born of three centuries of unique opportunity for common men, under the aegis of a practical as well as a theoretical democracy."

A LITTLE VOLUME of poems drawn out by the sufferings of the Assyrians of Urumia which, in the early days of the war, the author witnessed, is *Persian Pictures*, by Mary Fleming Labaree. The earlier poems are reminiscent of the quiet, pre-war life of the plains, after which there is a collection of war poems depicting the tortures and sufferings of the afflicted people, who agonized and died as a mere by-product of the Kaiser's dream of world sovereignty. One is bound to say that the poetry is not of a high literary order, but it comes from the heart of tortured Persia and is deep with the sympathy for the suffering of the people among whom the author lived. The atmosphere seems to be true to Persian life. [F. H. Revell Co.]

Church Kalendar



- Oct. 1—Friday.
 " 3—Eighteenth Sunday after Trinity.
 " 10—Nineteenth Sunday after Trinity.
 " 17—Twentieth Sunday after Trinity.
 " 18—Monday. S. Luke.
 " 24—Twenty-first Sunday after Trinity.
 " 28—Thursday. SS. Simon and Jude.
 " 31—Twenty-second Sunday after Trinity.

CALENDAR OF COMING EVENTS

- Oct. 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. GILBERT S. B. DARLINGTON, son of the Bishop of Harrisburg, has been appointed treasurer of the American Bible Society.

THE Rev. FRANK GOOSTRAY, assistant at the Chapel of the Mediator, Philadelphia, has accepted a call to the rectorship of the Free Church of St. John, Kensington, Philadelphia, and will take charge on November 7th.

THE Rev. FREDERICK C. GRANT, of St. Luke's Church, Evanston, is teaching the courses on the life of our Lord in the Evanston and Oak Park, Illinois, Training Schools for Religious and Social Workers. The courses cover half a year.

THE new address of the Rev. H. B. GWYN is Riverside, Ill.

THE Rev. WILLIAM J. HAWTHORNE has resigned St. Paul's parish, Hammond, Indiana, and removed to 444 Juniper avenue, Akron, Ohio, and is in charge of the new St. Peter's parish, Firestone Park.

THE Rev. JOHN L. HOOVER, priest in charge of St. Andrew's mission, Lawton, Okla., has been appointed state chaplain of the American Legion, and is commander of the Lawton post.

THE Rev. FRANKLIN JOINER, for eighteen months curate at St. Clement's Church, Philadelphia, has been elected rector, succeeding the Rev. Charles E. Hutchinson, who left on October 1st to become Dean of All Saints' Cathedral, Milwaukee.

THE Rev. THOMAS J. LACEY, Ph.D., recently received at the hands of the Greek consul general, representing King Alexander, the decoration of the Royal Order of George I. The decoration was conferred at a special service in the Church of the Redeemer, Brooklyn, presided over by the Rev. Dr. D. Callimachos, priest of the Greek Church of St. Constantine.

THE Rev. G. A. MACWHORTER has resigned the mission of St. Lawrence, Libertyville, Ill., to become religious editor of the Chicago *Tribune*.

THE Rev. MARSHALL E. MOTT of St. John's Church, North Adams, has been elected Archdeacon of Western Massachusetts. Mr. Mott has resigned his parish and on November 1st will take up residence in Springfield, where he will have an office with the Bishop. He will devote three months in the year to the National Campaign.

THE Rev. PERCY T. OLTON, rector of Christ Church, Towanda, Pa., has accepted the rectorship of the Church of St. James, Newark, N. J., effective November 21st.

THE Rev. W. M. PURCE, lately appointed priest in charge of St. Mark's Church, Maquoketa, and St. Mark's Church, Anamosa, Iowa, held his first evening service at Anamosa on September 30th.

THE Rev. NORMAN B. QUIGG has resigned the curacy of the Church of the Atonement, Chicago, to become rector of Christ Church, Streator, and St. Andrew's, Farm Ridge, Ill.

THE address of the Rev. FREDERICK A. REEVE, rector of St. Paul's Church, Natick, Mass., will remain for the present at 134 Hunnewell avenue, Newton, Mass., until a new rectory is ready in Natick.

THE Rev. GEORGE SHELTON may now be addressed at 928 N. St. John's avenue, Highland Park, Ill.

THE address of the Rev. MART GARY SMITH has been changed to 908 McLemore street, Memphis, Tenn.

THE Rev. OLIVER D. SMITH, rector of All Saints' Church, Syracuse, N. Y., is under quarantine for scarlet fever. He is considered safely past the crisis.

THE Rev. WILLIAM F. VENABLES, for some years on the clergy staff of Mt. Calvary Church, Baltimore, Md., has accepted the rectorship of the House of Prayer, Newark, N. J., and began his new duties on October 17th.

THE address of the Rev. LOUIS G. WOOD is changed to 112 Tradd street, Charleston, S. C.

ORDINATION

DEACONS

SHANGHAI.—On September 15th, in St. John's Pro-Cathedral, Shanghai, the Rt. Rev. F. R. Graves ordained to the diaconate Messrs. FAN KUANG-HSI and WU YUAN-CHEN. Morning prayer was read by the Rev. M. H. Throop. At 10 o'clock the ordination service proper opened with a sermon by Bishop Graves on the text, "Whosoever would become great among you shall be your minister". The candidates were presented by the Rev. Kuo Shu-ch'ing and the Litany was read by the Rev. Tai Tlau-han. A very small congregation was present. Both candidates were graduates of St. John's University in the departments of arts and theology. The Rev. Mr. Fan will be a teacher in the School for Catechists at Wushih and the Rev. Mr. Wu will be engaged in evangelistic work at Yang-chow.

INFORMATION BUREAU



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

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

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

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

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

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

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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 Ulbrich, 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., S. Wabash Ave.
 Church of the Holy Communion, Maywood.

BOOKS RECEIVED

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

Columbia University. New York.

Longmans, Green & Co. New York, Agents.

Prison Methods in New York State. By Philip Klein, Ph.D.

Thomas Y. Crowell Co. New York.

Concentration. By Christian D. Larson.

Girl Heroines in Fiction. By Inez N. McFee. Author of *Boy Heroes in Fiction*, *Boys and Girls of Many Lands*, *Little Tales of Common Things*, etc. Illustrated.

Boy Heroes in Fiction. By Inez N. McFee. Illustrated.

George W. Jacobs & Co. Philadelphia, Pa.

Pilate gave Sentence. By C. M. Cresswell. Author of *The Making and Breaking of Almansur*.

Longmans, Green & Co. New York.

The Doctrine of the Church and Christian Reunion. Being the Bampton Lectures for the year 1920. By the Rev. Arthur C. Headlam, D.D., Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford; Formerly Fellow of All Souls' College, Oxford, and Principal of King's College, London. \$4.00 net.

Historic Christianity and the Apostles' Creed. By J. K. Mozley, B.D., Lecturer of Leeds Parish Church and Principal of the Clergy School; Formerly Fellow and Dean of Pembroke College, Cambridge. \$2.00 net.

Death and Beyond. A Study of Hebrew and Christian Conceptions of the Life to Come. By C. T. Wood, Fellow and Dean of Queens' College, Cambridge. \$1.75 net.

Marshall Jones Co. Boston, Mass.

The Joke About Housing. By Charles Harris Whitaker. \$2.00 net.

Macmillan Co. New York.

From Chaos to Catholicism. By the Rev. W. G. Peck.

Speculation and the Chicago Board of Trade. By James E. Boyle. \$2.50 net.

Presbyterian Board of Publication. Witherspoon Bldg., Philadelphia, Pa.

The Truth About Christian Science. the Founder and the Faith. By James H. Snowden. \$2.40 net.

Charles Scribner's Sons. New York.

The Children's Great Texts of the Bible. Edited by James Hastings, D.D., Editor of *The Expository Times*, *The Dictionary of the Bible*, *The Encyclopedia of Religion and Ethics* and other works. In six volumes: I. Genesis to Joshua; II. Judges to Job; III. Psalms to Isaiah; IV. Jeremiah to Matthew; V. Mark to John; VI. Acts to Revelation. Per volume \$3.25; per set \$15.00 net.

University of Calcutta. Calcutta, India.

Man and Machine Power. By Capt. J. W. Petavel, R. E. (Retd.)

PAMPHLETS

From the Author.

The Holy Eucharist. By the Rev. W. B. Kinkaid, B.D., Rector of the Church of the Advent, San Francisco, Calif.

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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.

BORN

JENNINGS.—In Eugene, Oregon, Monday, October 4, 1920, to the Rev. and Mrs. Frederick G. Jennings, a son, **FREDERICK SHERWOOD JENNINGS.**

MORRISON.—On Tuesday, September 28th, at Presque Isle, Maine, a daughter, **KATHERINE JOSEPHINE,** to the Rev. and Mrs. Lewis Chester Morrison.

DIED

HALL.—Entered into Life Eternal, October 15th, at his home in Detroit, the Rev. A. KINNEY HALL, Ph.D., a retired priest of the diocese of Michigan, in the seventy-sixth year of his age.

"Hark! hark, my soul! Angelic songs are swelling."

HOUSTON.—On September 15th, Miss SARAH WRIGHT HOUSTON, daughter of the late John and Mary Houston, of Columbia, Pa. Formerly a devout and faithful communicant of St. Peter's Church, Germantown, she became a member of the Church of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, when that church was erected, and served faithfully there, in many ways.

REYNOLDS.—CHARLOTTE SAFFORD, wife of the late A. Heber REYNOLDS, entered into rest on October 6th at Milwaukee, Wisconsin, age 73 years. Interment at Green Bay, Wisconsin.

She was an associate of the Sisters of the Holy Nativity and the Society of the Holy Cross, and a member of the Confraternity of the Blessed Sacrament.

"For so He giveth His Beloved sleep."

THORNDIKE.—Entered into rest Thursday morning, September 30th, at Brookline, Mass., CAROLINE M. THORNDIKE.

"The souls of the righteous are in the hand of God."

WRIGHT.—At Marshalltown, Iowa, suddenly, on October 5th, Mrs. KATHERINE WRIGHT, one of the founders of St. Paul's parish.

MEMORIALS

JAMES HENRY BREWSTER

BREWSTER.—Entered into rest after a brief illness at his home in Denver, Colorado, JAMES HENRY BREWSTER, in his sixty-fifth year. He was the son of the late Rev. Joseph Brewster, for many years rector of Christ Church, New Haven, Connecticut. Not only the members of his family but a multitude of friends will cherish the memory of his rare and aspiring spirit, his marked ability, his high conscientiousness and ever ready sympathy. Notwithstanding serious physical disability for years, he made his influence felt for high ideals in Church and in state, not less than in private life. He has fought a good fight. God grant him eternal rest and light perpetual!

POSITIONS OFFERED

CLERICAL

WANTED, ENERGETIC YOUNG MAN AS assistant rector for a thriving parish in Ohio. Must be able to work among boys and young people. Apply, stating age and present salary, to D-257, care LIVING CHURCH, Milwaukee, Wis.

Replies made only to prospective applicants.

MISCELLANEOUS

A TEACHER FOR GIRLS IN CHURCH Institution. Apply **TEACHER-251,** care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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CLERGYMAN DESIRES PARISH IN OR near large town. Successful, widely experienced, able reader and preacher, parochial worker, musical. Best references. Salary around \$2,000. Address **DEGRES-253,** care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, REFINED PRACTICAL NURSE wishes position as companion or nurse to lady going South or to California for winter months. References. Address, **C. T. S.-256,** care THE LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, GOOD PREACHER, DESIRES to take up work in or near Pittsburgh, Pa. Would consider locum tenency for six or twelve months. Address **LLOYD-248,** care LIVING CHURCH, Milwaukee, Wis.

KARL STAPS, FORMERLY ORGANIST OF St. Paul's Cathedral, Cincinnati, O. (1907-1919) having returned from Europe, is now available for immediate service. Address 3 Mather street, Binghamton, N. Y.

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

MISCELLANEOUS

REFINED YOUNG NORTHERN WOMAN desires position as secretary-companion to woman of culture. Secretarial experience; college and boarding school. References exchanged. Address **M-578,** care LIVING CHURCH, Milwaukee, Wis.

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ALTAR AND COMMUNION WAFERS, either plain or stamped. Priest's Hosts, either plain or stamped. Wafer Breads, plain short bread, unscored or scored. See Pricelist in LIVING CHURCH, October 9th, page 797, column 3. **CARL STOHLMANN, 3001 Liberty street, Erie, Pennsylvania.**

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

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MISCELLANEOUS

ENGLISH CATHOLIC DESIRES to correspond with Episcopalian Catholic. (Discuss Polemics and other subjects pertaining to respective confraternities.) Address letters to **JOHN LENNON, care St. Saviour's Rectory, Young street, Redfern, Sydney, Australia.**

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CATHOLIC PRIESTS CONSIDER THE LAMBETH DECLARATIONS

*Bishop of Zanzibar Being Chief
Speaker at Westminster—Some
Adverse Criticisms—Bishop
Gore—The Need for the Catho-
lic Ideal*

The Living Church News Bureau }
London, October 1, 1920 }

GR^EAT interest and, indeed, enthusiasm was associated with a crowded meeting of clergy at Westminster on Tuesday last, convened by the Federation of Catholic priests, at which the principal speaker was the Bishop of Zanzibar. The general purpose was to hear from Dr. Weston his interpretation of the Lambeth Conference Resolution with regard to Reunion. Succeeding to the period of reflection on the bishops' proposals, it is now beginning to be recognized that several points therein are far from satisfactory, and at the meeting in question there was some very plain speaking. This is just as it should be, for everyone (not including the bishops responsible for the Report) will welcome competent and thorough criticism.

The Bishop of Zanzibar did not attempt to maintain that the reunion proposals were by any means perfect: as he said, there are points he does not like and that may become dangerous. He went on, however, that the Appeal and Resolutions were not laid before them for immediate negotiation between Churchmen and Nonconformist leaders. On the contrary, the Lambeth Conference claimed for its scheme that "it was in the nature of a vision".

Having dilated upon the varieties of religious and theological principles of the bishops assembled, and how for the first few days it looked as though the discussions would result in a clear-cut division—Catholics in a small minority with their backs to the wall—Dr. Weston said they had to determine what, in these circumstances, the Spirit of God required. "You had had," he said, "clear-cut divisions, and you wanted something else from Lambeth." He then described how a change came over the assembly, and a vision seemed to form itself, a picture not of to-day or to-morrow, but beyond them both, revealing a Catholic Church, Roman, Eastern, Anglican, Nonconformist, united in a visible unity. The bishops perceived also that if there was to be an escape from old sins of the Church, some sort of grouping would be necessary for a time: thus they saw each of these groups united, though in a sense different.

After appealing to the clergy to give the Appeal and proposals their most careful consideration, not finding fault with details, but studying the documents as a whole, his lordship said that the bishops had not laid down bases of negotiation, but had declared the true ideal of visible unity in Christendom. It was not wise, he said, nor Catholic, to insist on uniformity in every part: therefore the bishops begged that the group system might be accepted. Dr. Weston ended an eloquent speech by saying: "I know no other scheme so full of hope, that covers the whole ground, that takes account of all the facts. You will be extremely short-sighted if you turn the bishop's scheme down just because there are some phrases in the saying of it that appear to you dangerous or risky."

SOME CRITICISMS ON THE RESOLUTIONS

Dr. Darwell Stone (Pusey House, Oxford), in criticising the proposals, laid

stress upon the failure of the bishops to explain their complete view concerning the evil of schism, the conditions of communion, and the nature of the Church. He had come to the conclusion that the phrase, "sharing membership", implied that a Wesleyan, for example, if he were baptized and believed in our Lord, was held to be a member of the Catholic Church. Such a statement appeared to him to involve a parting with historic Christianity.

Father Puller, S.S.J.E., associated himself with all that Dr. Darwell Stone had said. He proceeded to show that members of heretical and schismatic bodies were regarded by the Fathers and by the Councils as external to the Church, and declared that the whole ante-Nicene Church would have repudiated such a conception of the Church as that contained in the Appeal.

The Rev. N. P. Williams (Exeter College, Oxford) confined his remarks to the subject of the interchange of pulpits. He said that to him occasional interchange which goes on all the time is indistinguishable from general or habitual interchange. Before a minister was to be admitted to our pulpits he was, according to the scheme, to be pronounced by the bishop as "working towards an ideal of union such as is described in our appeal". What was meant by that extraordinarily indefinite phrase? We were not told that it must be *the* ideal, but *such* an ideal. He went on to show possibilities for misunderstanding and various interpretations. He warned his audience of the fanatical keenness of interchange of pulpits that possessed Churchmen of other views, and said that for the clergy to accept this proposal would be a monumental act of self-stultification. The main scheme, in his opinion, was good, but acceptance of these disconnected parts of it would be an act of suicide on the part of Anglo-Catholicism.

Bishop Gore, who followed, laid emphasis on three possible perilous mistakes that the Lambeth Conference might have made, but did not. First, it did not fall into the error of describing the organizations of Non-conformists as Churches, or as being equally valid groups within the Catholic Church. Secondly, it did not accept what was strongly urged upon it, that, though eventually all ministers should receive episcopal ordination, the validity of all kinds of ministry should be accepted in the meantime. Thirdly, they had not accepted the proposal of reciprocal communion. The three great dangers had thus been averted. None the less, he claimed that the bishop's statement needed serious and important modification.

Prebendary H. P. Denison (of Wells), who wound up the discussion, said that there was for him one thing about the Lambeth report that swallowed up everything else, and that was that it was so supernatural. For the last sixty years they had had to contend for commonplace decencies of Christian life with individual bishops. They looked in vain for any solid constitution upon which decisions had been founded. But when they came now to the collective voice of those same individual bishops, it was manifest that they were face to face with a supernatural fact. What, he asked, was to be their response? The first impulse was to criticise, but the first response to a manifestation of God must be to stand still. There was room

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Holy Communion, 7:30 and 8:30.
Choral Eucharist, 11 A. M.

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.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS

Saint Charles avenue and Sixth street.
The Rt. Rev. DAVIS SESSUMS, D.D., Bishop.
The Rev. J. DIRICKSON CUMMINS, rector.
7:30 A. M. Holy Communion; 11 A. M. Morning Service.
Sermon by the Rector; 5 P. M. Choral Evensong.

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(Holy Eastern Rite in English)
Divine Liturgy, Sundays and holidays, 10:45 A. M.
Vespers, 5 P. M.
Russian Tones Chanted in English sung by Choir of the Russian Orthodox Seminary.
The Very Rev. Canon STEPHAN G. A. LANG, vicar.

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.

SISTERS OF THE HOLY NATIVITY

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

ST. HILDAS' DAY SERVICES

A day of devotion will be held in Christ Church, New Haven, Connecticut, on St. Hilda's Day, November 17, 1920.

The Rev. Wm. Harmon van Allen, D.D., will be the Conductor.

Those desiring the Lunch which will be served in the parish house please notify St. HILDA'S HOUSE, New Haven, Conn.

in our individual lives for the spirit in which the holy angels watched the process of creation, not offering advice nor criticising, but content to watch what God would do next, and then shouting together for joy.

The Bishop of Zanzibar, having briefly replied to the various criticisms, concluded by saying: "God is really giving us on all sides a new spirit in which to take a new step forward. Much depends on the Federation of Catholic Priests whether the bishops are encouraged. Encourage them, and great things may happen. Oppose them, and you may do great harm to the Catholic cause in England."

The length of the speeches, and the lateness of the hour, made it impossible for the assembly to consider resolutions which had been prepared on the subject of the Ministry of Women. Clearly, so important a matter could not possibly be dealt with at the close of a somewhat exciting meeting, and no doubt the Federation of Catholic Priests will appoint another evening on which to consider its position in regard to this and other matters arising out of the Lambeth resolutions.

AFTERMATH OF THE ANGLO-CATHOLIC CONGRESS

The first meeting of what is designated the "Continuation Committee" of the Anglo-Catholic Congress was held at the Church House, Westminster, on September 22nd, to deal with an accumulation of business. Many suggestions as to the ultimate outcome of that memorable gathering are having the careful consideration of the committee. It was arranged to keep open the Thankoffering Fund until January 1st, and no allocations will be made before that date. There is in hand at present a sum of £33,000 in actual cash, in addition to twelve large cases of jewelry and other gifts which will later on be sold by auction.

It has been decided that the second Anglo-Catholic Congress shall not be held next summer, but in its place it has been practically agreed that a convention of priests will be called in 1921. This will extend over three or four days; but it is at present undecided whether it would be advisable to hold the convention in London or in the North of England.

NEED FOR CATHOLIC IDEALS

There is abundant evidence that among thoughtful Churchmen there exists a keen desire to remove the oft-quoted reproach that "the Church has failed". A "new age" is dawning; and Catholics realize that now is the opportunity, with the guidance of the Holy Spirit, to formulate a fresh conception of their national and international life, in all its duties and responsibilities, and to evolve the broad outlines of a Catholic sociology, based upon Catholic dogma and experience. The need for this was well put forward last Sunday by the Rev. Dudley Symon, assistant master at Rugby School. Preaching on The Saving Health of Catholicism, at Holy Cross Church, St. Pancras, he said:

"We have outgrown the Tractarians; but they were wiser than we are. For the ideal that they set before themselves was one that concerned itself with fundamentals, and hence has been very largely achieved. It was not primarily the assertion of the right to Catholic devotions and ceremonial, but the assertion of the spiritual basis and spiritual authority of the Church of England, as sharing in a common Catholic life—against the dominant and crude Erastianism of their day. And in this they have been largely successful; few Englishmen and fewer Churchmen to-day would stand for the point of view that they heretofore held. We have entered into their heri-

tage; their aspirations have become our commonplaces. But I do not think a double measure of their spirit has fallen upon us. Our horizon has not enlarged with our opportunities. We have not, as they had, some great truth to proclaim to the men of our generation—some conception of life that is all-important for this day. There are one or two prophets, but the movement as a whole lacks vision."

Mr. Symon, continuing, said that the Catholic party must be saved from becoming parochial and petty. "We need," he said, "some great, inspiring, dominating ideal, that can give our ordinary daily efforts an end beyond themselves, and transform them into parts of a greater whole. The idea of religion as a refuge and a consolation is becoming more and more attractive to many souls; religion will always be both, but in view of the need of humanity it is cowardly to follow the line of least resistance and allow this aspect to become the dominant one. Now, if ever, the Catholic religion should be pri-

marily an adventure for God, a campaign and a crusade."

AGED BISHOP ANNOUNCES RESIGNATION

Bishop Thicknesse, who was Suffragan Bishop of Leicester from 1888 to 1902, and has been a Canon of Peterborough for forty-five years, has just announced his resignation. At his advanced age (he is in his ninety-second year), he feels himself no longer equal to the duties of his office. Dr. Thicknesse is the oldest bishop in the Anglican Church, and his resignation severs a long and honorable connection with the diocese of Peterborough; for it was in 1866 that he was appointed to the vicarage of Brackley, Northamptonshire, where his active work will long be held in remembrance. He was appointed Archdeacon of Northampton and Canon of Peterborough in 1875, and Suffragan Bishop of Leicester in 1888, under Bishop Magee. For twenty-two years (1892-1914) Dr. Thicknesse held the rectory of Oxendon Magna, near Market Harborough.

GEORGE PARSONS.

WESTERN CANADA CELEBRATES CENTENARY OF THE CHURCH

Whose First Missionary Came in 1814—Primate Addresses Letter to Brotherhood of St. Andrew

The Living Church News Bureau }
October 15, 1920 }

THIS week is witnessing the centenary of the Church in Western Canada. The whole of the ecclesiastical province of Rupert's land of which the Primate is Metropolitan is taking part in the celebration, as well as many visiting bishops and others from the rest of Canada, from England, and the United States. Western Canada, separated by vast distances from Eastern Canada, has a history of its own, its own struggles, and its own story to tell. For many years its sole white inhabitants were the officials and traders of the Hudson's Bay Company, who carried on an extensive and lucrative trade in furs and skins with the Indians. For a long time this great trading company was supreme owner of the vast plains and prairies of the unknown west. Later they were confronted by their great rivals of the North-West Company. For many years there was considerable hostility between these two, and it was not until 1821 that peace was made between them and their interests amalgamated.

The first attempt to colonize the country was made in 1811 by the Earl of Selkirk, who founded a settlement on the Red River not far from the present city of Winnipeg. For a long time however no Christian service was held, no place of worship built, no church bell ever called the settlers to sacrament or prayer. When Lord Selkirk sent out a new governor to the ill-fated Red River Settlement, he asked for a report as to whether any trace of temples or place of worship existed. The reply was: "I have trod the burnt ruins of houses, barns, or mills, a fort and shop and stockades, but none of a place of worship even on the smallest scale. I blush to say that over the whole extent of the Hudson's Bay Company's territory no such building exists."

At length, however, representations were made to the Hudson's Bay Company and the Church in the motherland of the spiritual destitution and isolation of the com-

pany's servants and of the settlers in this distant land. The need for the ministrations of religion was recognized and the call listened to, and the company, in conjunction with the Church, sent out a missionary. The servant of God who had the honor of first setting up the standard of Christ in the new land was the Rev. John West, an Englishman whose home was at Farnham, Surrey, a graduate of Oxford, a man of high culture, and gifted with a wonderful love of souls, yet a man of practical wisdom and blessed with considerable business capacity. A century ago on October 14th John West stepped ashore at old Fort Douglas to preach the Gospel and to found the Church of Christ in that distant land.

Mr. West came in by way of Hudson Bay. The journey from England took four months. In those early days this was the shortest and quickest route to the Great West.

The ship he sailed in from the Thames was the *Eddystone*, a vessel belonging to the Hudson's Bay Company. After spending two weeks at York Factory he started on his long journey inland. At length Lake Winnipeg was reached. This was crossed by boat not without adventure, for we read that "under press of sail" the boat was driven on a rock and all but wrecked. Then he proceeded by canoe up the Red River to Fort Douglas, which he reached on the morning of October 14th, amidst a sunrise "of majestic splendor".

Another day's paddling and a night spent at some intervening point on the river bank brought Mr. West and his companions to the settlement. Fort Garry, where Winnipeg now stands, had not yet been built: the headquarters of the Hudson's Bay Company in the region was then at Fort Douglas.

With the arrival of the first missionary and his party came the introduction of many new factors in the life of the West. The Bible came with him, and we read that he and a certain Mr. Nicholas Garry organized the first branch of the British and Foreign Bible Society in the new world. The opening of schools for the children of the settlers also came with Mr. West. Feeble attempts in this direction had been made before but failed. He tells us how

he brought a school master with him and how "soon after my arrival I got a log house repaired about three miles below the fort among the Scotch population where the schoolmaster took up his abode and began teaching from twenty to twenty-five children." The building of churches began also with John West. The first church on the prairie was built on the bank of a little stream which ran into the Red River just beyond where St. John's Park, Winnipeg, is now situated.

It was in this region, the birthplace of the Church in the great Western land now so well known, that Mr. West labored and worked. His coming and his achievements are matters of common interest for the Church not alone in Canada but throughout the English-speaking world. He was the one solitary missionary in a district containing 2,198,000 square miles, the forerunner of the heroic band of clergy who have toiled and died in that great land.

The Primate and the Brotherhood

The Archbishop of Rupert's Land, as Primate of the Canadian Church, has issued the following letter on the Brotherhood of St. Andrew:

"Few things in our Canadian Church have been more gratifying to me than the prospect and the evident indications of renewed interest in the work of the Brotherhood of St. Andrew.

"During the war, in common with many other useful agencies, this important organization had to be held in suspended animation. Its return to vigorous life is heartily welcomed, I am sure, by all who are interested in the Church.

"At the recent Lambeth Conference the expressions 'A fresh start', 'A new outlook', 'A new endeavor', 'A new vision', were often used. If we were to ask why such expressions were thus called forth from the lips and hearts of earnest men, the answer is this:

"The world in its bewildering trouble needs Christianity more than it has ever done before, and, what is more, the sanest thought of the world realizes that. As the Archbishop of Canterbury put it at the opening of the Conference—'Half to their surprise the philosopher and the reformer are beyond doubt awaking to the discovery that the old Christian Faith gives the clue to life's deepest mysteries, that the Old World Christian basis gives the soundest and most rational standard for ethical and social betterment. And so, if any ask what we bishops are met for, after so much travel and with so much circumstance today, we assert our firm belief that the Message God has entrusted to us is needed more now, perhaps, than ever before in a world which is waiting half consciously for its fuller and most thoughtful utterance.'

"Organized religion, therefore, representing Christianity, is challenged to meet this clamant need. If it is to respond effectively it must renew itself, gird its strength, and serve. One of the most promising spheres for that service is the Brotherhood of St. Andrew.

"The recent Forward Movement in the Church which God so signally blessed brought out one supremely significant fact, namely, what the laymen of the Church can do when they address themselves wholeheartedly to a task; and here, to my mind, is just where the Brotherhood has a most inviting avenue for 'a fresh start'.

"Let its members everywhere throughout the Church grip hold of the machinery of the laymen's department of the A. F. M. while it is still set up, and not allow it either to be discarded or to rust from disuse. Let them divert it into permanent

channels of activity for God—and for good—channels of prayer and service. In warmly commending the work of the Brotherhood, permit me to place this sphere of activity before it.

"Upon our younger men I would specially lay this obligation. A young man, and he the heir apparent to the throne of the greatest empire upon earth, has been going about the world for many months past encompassing sea and land, and expending his energies strenuously, for what purpose? Simply that he may fit himself to serve—serve his nation and serve his God.

"Let it be the noblest aspiration of Brotherhood men 'to go and do likewise' for their Church and for their Heavenly King."

Bishop of Yukon Sends Letter by Aeroplane

A letter has been received by Canon Gould, General Secretary of the M. S. C. C., from Bishop Stringer of the Yukon, which was carried by aeroplane from Dawson City to Saskatchewan when it was posted to Toronto. The following is the text of the Bishop's epistle from the far North:

"Just a few lines by the first airplane to come this far North. The four flying machines on the way from New York to Nome reached here going north on our Discovery Day, August 17th, and went on to Nome, returning here yesterday. They leave to-morrow for the South. The men are all fine chaps and we seem to know them well already. Their arrival marks an epoch in the history of this land. They have proven that it is as easy to fly in the land of the Midnight Sun as in any place else. I believe it won't be many years till we have an air service in this country. It would mean so much."

Chamber of Commerce on a Fixed Date for Easter

The establishment of a fixed date for Easter throughout the Empire, and the reform of the Calendar, were unanimously favored by the Congress of Chambers of Commerce which met at Toronto recently. A round of applause greeted the motion brought in by Lord Desborough, who explained that the Archbishop of Canterbury was heartily in sympathy with the tenor of the motion, and that his Grace had consulted 250 bishops in attendance at the recent Lambeth conference, everyone of whom was in favor of a fixed date.

Governor General Reads the Lessons

His Excellency the Duke of Devonshire, Governor General of Canada, attended the harvest festival service at St. James' Church, Peace River, in the far West, and read both the lessons. The service was taken by the rector, the Rev. Wm. Minshaw, and the preacher was the Bishop of Athabasca.

Brotherhood of St. Andrew and the Big Brother Movement

At the last synod of the diocese of Toronto, the Brotherhood of St. Andrew was requested by the diocesan Council for Social Service to provide more Anglican Big Brothers. This they have done, and up to date, with the coöperation of the clergy, have met all needs. During the last two months, nineteen Anglican boys have been placed under the care of Big Brothers.

Woman's Auxiliary House Opened

On Friday, October 8th, the diocesan Woman's Auxiliary House was formally opened at 346 Dundas street, W. Toronto. This house has just come into their possession and is being renovated and fitted up for a diocesan headquarters.

Japanese Student Returns Home

A familiar figure in university circles for six years, who has made his personality largely felt, left Toronto last week when Mr. Shoichi Murao set out on his journey to Kobe, Japan.

In October 1914 Mr. Murao arrived here from Osaka, to study theology in Wycliffe College. However the thirst for knowledge soon lured him into University College, where he entered the Orientals Course with Greek option. He has just graduated in both arts and theology, and now goes to take up his work in his own country.

On his last evening in Toronto he addressed his fellow students in Wycliffe Chapel, after which Mr. F. G. Lightbourne, on behalf of the students, presented to Mr. Murao a black leather club bag.

Miscellaneous Items of Church News

The Very Rev. Dean Evans, of Montreal, has passed away after a day's illness of pneumonia. He was 75 years of age and had been rector of St. Stephen's Church many years. He celebrated his jubilee several years ago. Bishop Roper of Ottawa is a brother-in-law of the late Dean.

Dr. Mullins, Secretary of the C. C. C. S., and the Rev. Cyril Bardsley, Hon. Secretary of the C. M. S., who are attending the Rupert's Land Centenary, will speak at the opening of the term at Wycliffe College, Toronto, on Thursday, October 21st.

An interesting event took place at the See House, Toronto, when the Bishop of Toronto was presented by the sidesman of St. Alban's Cathedral with a beautifully illuminated address of welcome on his return to Toronto after attending the Lambeth Conference. Mrs. Sweeney was the recipient of an exquisite bouquet of Russell roses.

The new Church of St. Michael and All Angels, Winnipeg, is to be opened on All Saints' Day.

The Rev. D. V. Warner, formerly of the diocese of Nova Scotia, who has done magnificent work as chaplain overseas, has accepted the position of assistant at St. Matthias', Westmount, diocese of Montreal.

The Rev. E. A. Appleyard, secretary of the Anglican Young People's Association for the past nine years, was presented with a club bag when he recently resigned.

Esther Maria Elizabeth Jones, who died in London, Ontario, on January 26th, devised an estate of \$10,862 under a will made March 3, 1915. On the death of all the beneficiaries the residue is bequeathed to the treasurer of the synod of the diocese of Toronto, to be used, one-third to each, for missionary work in China, India, and Western Canada.

The Bishop of Toronto dedicated in St. Alban's Cathedral, Toronto, on the morning of October 10th, a Litany desk presented to the Cathedral as a memorial to the late Lieutenant James Pomeroy Cavers, who lost his life in the war.

PROGRAMME FOR THE SYNOD OF SEWANEE

THE SYNOD of Sewanee meets in Christ Church Cathedral, Louisville, Ky., on November 16th, with an opening service at 8 P. M., and a corporate Communion next morning at 9:30. The synod sits as board of missions on Wednesday at 3 P. M., as board of religious education on Thursday at 10:30, and as board of social service at 2:30 P. M.

Services will be held in the city churches on Sunday and Monday preceding. All five days have full programmes of services and meetings.

NEW YORK CATHEDRAL FILLED TO HONOR CHINESE REPUBLIC

Bishop Burch and Thomas W. Lamont Speak—English Canon on International Co-operation—Lay Readers Move Toward Inter-Diocesan Union

New York Office of The Living Church }
11 West 45th Street }
New York, October 18, 1920 }

THE seating capacity of the Cathedral of St. John the Divine was again overtaxed when at least two thousand persons attended the special service held last Sunday afternoon in commemoration of the founding of the Chinese Republic, nine years ago. Bishop Burch, the Cathedral staff of clergy and choristers, visiting ministers, and others were in procession with standard bearers carrying the cross, the Stars and Stripes, and the national flag of our sister republic.

The Rev. Paul Micou read the lesson in English and the Rev. Y. F. Kong the lesson in Chinese.

About eight hundred Chinese were present and many dignitaries of the federal and foreign governments.

The Bishop of New York made an address of welcome, in which he said:

"From a Christian pulpit, I want to say that the door in China was never further open. The door is open to the missionaries of the Christian Church. We believe this open door means much to the most densely populated nation on the earth, a people noted for integrity, sobriety, and thrift."

The principal address was made by Mr. Thomas W. Lamont. Salient portions of his remarks are here recorded.

"To me it is significant," said Mr. Lamont, "that to-morrow there meets in this city the first conference of the new international consortium organized for the assistance of China. It is significant that to-morrow marks the real start of an effort by the chief nations of the world to stabilize China, to aid in developing that great country, to insist that international coöperation as contrasted with competition be relied upon to establish permanent peace in the Far East. In all this work America must take an active and leading part."

Mr. Lamont predicted that American manufacturers and merchants who invest in the upbuilding of China will be repaid "a thousand fold, for China in her potential resources is rich beyond imagination". But he based his appeal for help to China on the opportunity presented to America for spiritual leadership.

"In the last hundred years we have builded an empire; have become the richest, the most prosperous nation upon the globe," he went on. "Has not the time come for us to bestow greater thought, greater consideration, greater understanding to the less powerful nations of the earth as we see them almost prostrate before us to-day?"

CANON CARNEGIE URGES COÖPERATION

The Rev. Dr. W. H. Carnegie, chaplain of the House of Commons, Sub-dean and Canon of Westminster Abbey, and rector of St. Margaret's, London, was the preacher in old Trinity on Sunday morning, October 10th. It was his first sermon in the metropolis.

The Canon declared:

"It is a truism to say that the world's progress depends mainly on the extent to which America and the British Empire co-

operate with each other on terms of mutual confidence and cordiality.

"Your primary concern must be to see that America is Christianized. Our primary concern must be to see that the British Empire is Christianized. Let us meet on this level and our unity is assured.

"The era on which we are entering seems destined to be dominated by Anglo-Saxon ideals. We of the Anglo-Saxon heritage seem to be called for a time at any rate to be the foremost leaders of the world's civilized progress. We must work and pray for unity, not because of the material wealth and prosperity and power which its attainments may insure (these are matters of comparative subordinate account), but because we see in it an indispensable instrument for the effecting of the world task which God has intrusted to our charge."

Dr. Carnegie has been in New England for a few weeks, visiting relatives. He proposed to sail for home shortly.

CATHEDRAL PREACHERS

The following list of preachers has been given out at the Cathedral of St. John the Divine. Unless otherwise noted, the services are at 11 A. M. and 4 P. M.:

October 24th—The Rev. Dr. Francis L. H. Pott (Shanghai) Masonic Service, address by the Rev. S. Parkes Cadman, D.D.

October 31st—The Dean; the Rev. Edw. Clowes Chorley, D.D. (Memorial Service, Archdeacon Stuck).

November 7th—The Dean; the Very Rev. Arthur Dumper (of Newark).

November 11th, 8:18 P. M.—President Nicholas Murray Butler (Armistice Night).

November 14th—The Very Rev. George B. Myers (of Cuba); the Rev. Charles L. Slattery, D.D.

November 21st—The Dean; Mayflower Service.

November 28th—The Rt. Rev. Arthur S. Lloyd; the Rev. Canon H. Adye Prichard.

December 5th—The Rev. Canon Burroughs (Peterborough, England); the Rev. Canon George Wm. Douglas, D.D.

December 12th and 19th—The Dean; the Rev. Canon George Wm. Douglas, D.D.

December 23rd, 8 P. M.—Preparatory Service.
December 25th, 11 A. M.—The Bishop (Christmas Day).

December 26th—The Dean; Carol Service.
December 31st, 11:30 P. M.—Watch Night Service.

A service in memory of Levi P. Morton, a generous benefactor of the Cathedral, will be held some time in November.

PROPOSED INTERDIOCESAN LAY READERS' LEAGUE

Lay readers of Long Island, Newark, and New York met on Columbus Day in Grace Church to consider the many calls for trained lay workers. Conditions were reported from all three dioceses in regard to numbers commissioned, their lack of training and of proper sermons; their isolation, their lack of growth. It was unanimously resolved to call another and larger meeting and urge immediate action. All pledged themselves to work (1) to organize the Lay Readers' League of New York; (2) to establish laymen's training schools; (3) to secure and publish sermons sound in faith and form; (4) to start work upon a summer vacation school on Greenwood Lake. The second and larger meeting will be immediately after the general election, at a place not yet set.

DR. PARKS UNDERGOES OPERATION

The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, recently underwent an operation for cataract. His progress in recovery is said to be quite satisfactory. Dr. Parks underwent a like operation on the other eye some time ago.

SOLEMN VESPEERS FOR UNITY AT AMERICAN ORTHODOX CHURCH

On Sunday, October 24th, at the American Orthodox Church of the Transfiguration, 233 East Seventeenth street, a solemn vesper service at 5 P. M. will be sung for "the welfare of God's Holy Churches and the union of them all". The preacher will be the Rev. William Chauncey Emhardt, Ph.D., secretary of the Anglican and Eastern Association, who will tell the result of his recent mission to the Holy Eastern Church authorities.

DEAN ROUSMANIERE RESUMES CLASS IN PERSONAL RELIGION

Which Approaches End of Its First Decade—Cathedral Secures Estate as Home for Church Workers

The Living Church News Bureau }
Boston, October 18 1920 }

DEAN ROUSMANIERE'S class in personal religion resumes its meetings on Friday, October 22nd. This is either the ninth or the tenth year of this unique class. Ten years ago, just before he inaugurated the class, Dean Rousmaniere wrote the following which I have found in the Cathedral Calendar of June 1910. His words are certainly significant, not only as prophesying the spirit of his class in personal religion but also as describing the entire work of the Cathedral.

"First and foremost, stands the duty of the Church to awaken what Dr. Hunter calls 'the Passion for God'. The object of our preaching and worship must be nothing less than to make men see that 'God is in this place,' and to stir their latent spiritual capacity to commune with Him. To con-

tinue in closer and more personal ways this spiritual service to others, men and women should gladly choose the opportunities which parish organizations afford, as means to religious awakening and education. Then, feeling the impulse to wider service they will naturally participate in settlements, working girls' clubs, men's civic societies, and other similar movements, where under men educated in modern schools of social service they can make the best use of their talents.

"In a word, the Church to-day needs to emphasize not its philanthropic function, but its duty as the guide to the life with God. For this it was created and to this end it must always labor."

In the Cathedral Calendar this week the Dean writes: "The class is not a limited or selected group of persons, as its name might imply. It is a half-hour weekly meeting for quiet worship, with an opportunity for silence, and is accompanied by a brief address upon one of the fundamental experiences of Christian living, such as faith, prayer, hope, confidence in God. It can justly be called a meeting for the

'Practice of the Presence of God'. Every one is welcome.

"A missionary in Foochow, China, wrote me: 'Before I left for China as a missionary this last January. I attended your Friday services at 10:30. They were the most helpful services I have ever attended anywhere. I am not an Episcopalian, but a Methodist, but I love to worship in the Episcopal Church. Before I decided definitely to come to the foreign field I spent an hour alone in St. Paul's in prayer. Some way the very atmosphere is permeated with high and noble motives.'

CATHEDRAL SECURES ESTATE AS HOME FOR WORKERS

Papers have gone on record in the sale of Wachusett Rest at Hubbardston, by Etta K. Tarr to St. Paul's Cathedral of Boston. This property, located on Princeton street, on an elevation about 1,600 feet above sea level, consists of about 138 acres of land with a frontage on Comet Lake; a house of thirty rooms, two bathrooms, electric lights, and a water supply from the spring. There is also a large barn.

The property is to be used for a country home for church workers.

DR. VAN ALLEN ON THE ELECTION

The Rev. Dr. van Allen, speaking last Friday evening on Women and the Next Election, at the Church of the Advent, expressed the opinion that no great change will be brought about by the advent of woman suffrage.

"Whatever concerns national well-being," he said, "concerns men and women equally. There is no doubt but that women will govern their votes by much the same rules as men."

Touching on the liquor question, the speaker attributed the position of both presidential candidates to the influence of the women. "Nine out of every ten women never will vote to bring back even 2.75 per cent.," he added. He prophesied that the Volstead act never will be altered in the direction of greater laxity.

In closing, he predicted that within two years America would be functioning as a member of the league of nations.

I think that without any question a majority of the clergy of the diocese will vote against Harding. Most of the votes against Harding will be cast for Cox. A few will vote for Debs. It is the League of Nations in which the clergy are interested.

CHURCH SERVICE LEAGUE SUPPLY AIDS

The Church Service League of Massachusetts wishes to arouse interest in the new Supply Bureau which is carrying on the old missionary box work. To accomplish this it is proposed to create a Corps of Church Service League Supply Aids, of people who subscribe one dollar a year in the interest of the bureau. A twenty-five cent credit is given at the Supply Bureau to the parish to buy against, a twenty-five cent credit is retained by the parish for local expenses, and fifty cents is a contribution to the expenses of the Bureau.

Each parish is asked to appoint a parish secretary to supply aids to enlist the interest of the members and enroll as many subscribers as possible. Mrs. C. C. Ely is registrar of supply aids, with address at 142 Berkeley street (Room 420), Boston.

A GUILD FOR VISITING STUDENTS

At this season, many young men and women, students in colleges and special schools, come to Boston from all parts of the world, and many belong to our church. Their fathers, mothers, and friends, especially clergymen, may be interested to know

that Trinity Church has a welcome for them and a special guild for young women students in charge of Deaconess Beard.

St. Hilda's Guild, started eight years ago, has two supper conferences a month, the first and third Sunday evenings. The Deaconess is also at home the alternate Sundays for tea and a friendly chat at the close of the afternoon service. She has a daily office hour from 12:30 to 1:30 and is eager to help students in their difficulties and problems. One of the members of the student committee, who is also on the staff of the Museum of Fine Arts, gives two

Saturday afternoons a month to groups of student girls interested to see and appreciate the treasures of the museum. The guild endeavors, above all, to keep the girls loyal to their Church and in various ways to make them feel they are a part of the life of the large parish.

Dr. Alexander Mann, the rector of Trinity Church, will be glad to receive the names and addresses of young women students in Boston, whether they belong to the Church or not, and to put them in touch with Deaconess Beard.

RALPH M. HARPER.

PENNSYLVANIA WOMEN OPEN A DIOCESAN SUPPLY BUREAU

*In Building of Inasmuch Mission—
And Prepare to Vote—Bishop
Addresses Methodists*

The Living Church News Bureau }
Philadelphia, October 18, 1920 }

THE Church must frankly acknowledge that it has undervalued and neglected the gifts of women and has too thanklessly used their work." So remarks the Archbishop of Canterbury in the Lambeth Encyclical.

"I have been converted and find myself in full accord with the position taken by the bishops at Lambeth regarding women in the councils and ministrations of the Church," said the Bishop of Pennsylvania in addressing the Executive Council of the diocese a few days ago. "We now have a splendid organization of women in the diocese, and their work should be more closely coordinated with that of the men."

The Council sent a message of greeting to the women of the diocese expressing appreciation and anticipating their fuller representation in the councils of the Church. Women are already members of the departments established by the Council, but the Council has no authority to add them to its own membership.

Such is the quality and volume of work accomplished by the Churchwomen of Pennsylvania that a failure gratefully to acknowledge its merit would mark the Church as unchivalrous and unjust. This was impressed upon all who attended the formal opening of the diocesan Supply Bureau in the Inasmuch Mission building on October 13th.

Over a thousand women attended this "house warming".

Mrs. J. Alison Scott, president of the Woman's Auxiliary of the diocese, acted as hostess. Bishop Rhinelander and Bishop Garland were present.

The visitors were particularly interested in a cutting table fifty-eight feet long at which a professional will cut out garments one night a week. The table was spread with the results of one cutting, which provided cut material for 390 children's dresses, the ages ranging from two to twelve years. There was no waste.

The opening of this bureau marks the beginning of a plan in connection with the missionary box work, which was conducted last winter in St. Mark's parish house, Locust street, on a smaller scale. The plan, based on the Red Cross system, will be productive of high efficiency. It means better coöperation and more women working.

Hereafter all box work of the various departments of the Auxiliary will be given out under the allotment department of the

bureau, a work in which the units of the Church Service League will coöperate.

The parishes will be supplied at wholesale rates with cut garments, material for surgical dressings, wool for knitting, etc. The parochial organizations will complete the garments and return them to the bureau, which will attend to all shipments.

CHURCHWOMEN PREPARE TO VOTE

Churchwomen of Philadelphia appreciate the new privileges extended to them both by Church and State, and are studying the political problems with open minded zeal and patriotism, and are actually putting religion into their politics. Nearly a thousand Churchwomen will attend a consecration service in the diocesan Church of St. Mary on election day morning. After prayer and the blessing of the Bishop they will go to the polls.

Suppose all Christian voters of the land would pause in the Sanctuary of God that their vision might be clarified and their motives purified before wielding their mighty power of franchise! The example of these Churchwomen should be heralded abroad.

BISHOP TELLS METHODISTS ABOUT LAMBETH PROPOSALS

The Philadelphia letter of October 4th quoted the reply of Bishop Berry of the Methodist Church to the Lambeth Appeal. That the cynical attitude of Bishop Berry is not general among the Methodist ministers was evidenced by the fact that they invited Bishop Rhinelander to address them on the subject at their fall meeting on October 7th.

"The bishops in all their deliberations tried to keep steadily in mind not only the welfare of their own Communion, but also the highest interests of all Christian people," said Bishop Rhinelander. "This spirit came out, of course, most clearly in their Appeal on the subject of reunion, but it had control in their discussions and reports on every subject. Never before has there been so representative a gathering of the Anglican Communion." All the members were conscious of the extraordinary significance of the occasion and on every hand there was shown a fine spirit of disinterested devotion to the Kingdom. Not a single note struck was definitely sectarian or limited in outlook."

DEATH OF REV. ROBERT HUGHES WRIGHT

The Rev. Robert Hughes Wright, assistant minister at St. Andrew's Church, West Philadelphia died on Wednesday, October 13th. The burial service was held in St. Andrew's Church, on Friday, October 15th at 11 o'clock.

Born in Newburgh, N. Y., Mr. Hughes was ordained deacon in 1884 and priest in

1885 by Bishop Lee. He served first at Grace Church, Brandywine Hundred, Delaware; then at St. Peter's Church, Newtown, Pa. (1886), St. Timothy's Church, Philadelphia (1888). Before becoming assistant at St. Andrew's Church in 1912 he also served in two other local churches, St. John's (1896) and St. Anna's (1900).

MISCELLANEOUS ITEMS

A healing mission was conducted in St. John's Church, Germantown, throughout the past week by the Rev. Harry St. Clair Hathaway. In his invitation the Rev. Francis M. Wetherill, rector says: "The public and especially the diseased are invited to attend and be healed."

"An offering for the Cathedral from the mother of a boy killed in France," read an unsigned letter in Bishop Rhinelander's mail recently. The writer enclosed a new ten dollar bill and two one dollar bills, which will be added to the fund for the erection of the Cathedral.

Bishop Rhinelander will deliver the principal address at the fall banquet of the Episcopalian Club on the evening of Octo-

ber 18th, speaking on the Lambeth Conference.

Plans are under way for observance of the fiftieth anniversary of the Memorial Church of the Good Shepherd, Rosemont, in the week of November 7th. The Rev. Charles Townsend is rector.

"Men—Start the New Year right," is the slogan already adopted by the Men's Service Club of the Church of the Holy Apostles. A class is being formed, for men only, for instruction in religion. An appointment has already been made with Bishop Rhinelander for confirmation of the men in this class at the Watch Night Service, New Year's Eve, on the stroke of twelve.

The convocation of West Philadelphia was considerably agitated lately over the theft of a church organ. It seems the organ of the now discarded Church of the Evangelists, Moyamensing, was about to be transferred to St. Titus' Mission, Elmwood, when it was stolen bodily. The instrument was valued at \$6,000.

THOMAS S. CLINE.

preacher at this service. Bishop Webb was called upon to preach to the crowds outside, the messenger saying that the people there wanted to hear an American bishop. He told also of the daily services held in London during the congress. There were about 1,700 celebration of the Holy Communion in the churches daily; the attendance at these services was large, and the Bishop was particularly struck by the number of people who made their private devotions in the churches.

Bishop Webb expressed the opinion that the Church in England was more radical in many respects than the Church here, particularly in the matter of the kinds of services. He felt that we of the Anglican Communion must revise our opinions on many things pertaining to the Catholic faith. For instance: on the matter of the Eucharist as developed by the Western Church and on the matter of the Communion of Saints as understood by the Eastern Church. The need of the day is not to be more Anglo-Catholic nor Protestant Episcopalian but truly and really Catholic. The Bishop said that disestablishment when mentioned was cheered to the echo in Albert Hall, another sign of the times.

At this meeting of the Round Table the Rev. E. H. Merriman was elected secretary to succeed the Rev. C. L. Street, resigned.

CALVARY CHURCH, BATAVIA

The now famous "Batavia Plan" of week-day religious instruction during public school hours has begun its second year well assured of success. One change has been made in the schedule of classes: Whereas last year the children of the eight grades came in three successive groups every Thursday, this year they come in four groups. Grades one and two reach their churches at nine every Thursday. Grades three and four come just after morning recess. Grades five and six come at 1:15 p. m., and grades seven and eight come just after recess in the afternoon. Every group now receives a full hour and a quarter instruction, and additional time is allowed for passing between church and school. The rector, the Rev. Victor Hoag, has one large room in the rectory arranged as a permanent school room, with one alcove fitted up completely as a beautiful little chapel for the opening devotions. The Christian Nurture Series, according to the "Cycle Plan", is used.

Jobson and Hubbard, architects, have finished plans for the new parish house.

NOTES

On September 19th the mortgage covering the final debt of \$2,000 on the property of All Saints' Church, Ravenswood (Rev. Richard W. Rowley, rector), was burned following the morning service. A large congregation displayed keen interest in the event. The rector reports that the congregation is now remodeling the church and parish house, and that the task will be completed within a few weeks.

The Rev. Dr. Somerville, who will celebrate his second anniversary as rector of St. John's Church, Irving Park, on All Saints' Day, reports that pledges to the amount of \$24,330 have been made for reconstruction and renovation of the church.

The mission of St. Mark's, Geneva, recently gave \$500 to furnish a room, to be called St. Mark's room, in the new community hospital soon to be built at Geneva.

H. B. GWYN.

THE PRESENT school generation in Germany is said to be doomed, no matter what is done. Privation has permanently stunted and weakened them.—*Dearborn Independent*.

WESTERN SEMINARY RECEIVES A GREGORY MEMORIAL FUND

*For the Hibbard Egyptian Library—
Bishop Webb Tells of Anglo-
Catholic Congress—New Home
for Orphans and Mothers*

The Living Church News Bureau
Chicago, October 18, 1920

THE Western Theological Seminary has recently received a gift of \$12,000 from Mrs. Gregory in memory of her husband, the late Robert Bowman Gregory, who was a life-long member of the Church, and a trustee of both Waterman Hall and the Church Home for Aged People.

Among the Church institutions to which Mr. Gregory regularly contributed was the seminary, to which his attention was first drawn by one in whose family relationship he was privileged—Mrs. Lydia B. Hibbard. Particularly apposite to this latter fact, in the terms of the donation Mrs. Gregory directs that the income be used to further the usefulness of the Hibbard Egyptian Library, connected directly with the department of Old Testament; that library having been the gift of Mrs. Hibbard, and peculiarly a memorial of her.

The Hibbard Egyptian Library, named when it consisted chiefly of works on Egyptology, at present embraces every department of archaeological research; and every source of Old Testament literature as well as every important modern work on the Old Testament is to be found, minutely catalogued, in this wonderful collection. The work of this department is in one of the most active fields of theology. The "higher criticism" has concerned itself much more extensively with the Old Testament than with the New; and it is of the utmost importance that the future teachers of the Church should be made fully acquainted with the permanent results of higher criticism as well as of other schools of modern scholarship, in their bearing upon the Bible. The Western is now better equipped in this department than any other seminary.

The gift of the Robert Bowman Gregory Memorial Fund follows closely upon the completion of the William G. Hibbard, Jr., Memorial Fund of like amount, by the

family and some life-long friends of Mr. Hibbard, the object of that fund being the establishment of a lectureship in Christian Sociology, for prizes and for expenses attending field work.

The bequests of Mrs. Lydia B. Hibbard to the seminary, recently noted in these columns, will shortly add another \$45,000 for various seminary purposes.

BISHOP WEBB ADDRESSES THE ROUND TABLE

The Round Table at an informal luncheon in the dining room of the Northwestern Station on October 11th, had Bishop Webb of Milwaukee as their guest. About forty of the clergy attended the luncheon, and the meeting afterward in Sumner Hall, which was addressed by Bishop Webb.

The Rev. W. B. Stoskopf, president of the Round Table, was chairman of the meeting and introduced Bishop Webb who gave account of his experiences while attending the Anglo-Catholic Congress recently held in London. Bishop Webb was the only American bishop who had official connection with the Congress, which was held at Albert Hall, the largest and most commodious building in London, with a seating capacity of fourteen thousand people.

The Bishop referred to the impressive stage setting, consisting of a more than life size crucifix of beautiful design. The congress was started to emphasize the Evangelical side of the Catholic movement within the Church.

As a proof of the earnestness of this gathering the Bishop cited the offering made on the last night. The President of the Congress had suggested a missionary offering of £50,000. The response exceeded all expectations and the gathering of money, securities, jewels, and valuables of all kinds was a unique spectacle. These were piled in bushel baskets and placed under the crucifix. Eventually the offering reached the sum which the Bishop of Zanzibar hoped would be forthcoming.

On this same Friday night there was a closing service at Southwark Cathedral and Bishop Webb experienced great difficulty in making his way to the Cathedral. He referred to the unusual sight of the crowds kneeling in the streets for the bishops' blessing. The Bishop of St. Albans was the

FOLLOWING DEVELOPMENTS IN THE NATION-WIDE CAMPAIGN

IN overwhelming preponderance the reports for the new fall work of the Nation-wide Campaign are full of enthusiasm, and seem to indicate a vital energy at work throughout the country. Some few dioceses and districts are in doubt about the advisability of quotas assigned, but in general these are in the way of satisfactory adjustment. Again THE LIVING CHURCH must apologize to its correspondents for the merciless cutting down of reports, which is, however, a necessity.

BETHLEHEM.—Clergy and parish chairmen met in St. Stephen's Church, Wilkes-Barre, on October 5th. Mr. Lewis B. Franklin conducted the conference, which fully discussed Campaign literature. Major W. R. Coyle, presented the report of the diocesan Department of Stewardship and Service, and discussed plans.

CALIFORNIA.—Conference for diocesan leaders and workers in San Francisco October 8th, Dr. Patton leading. Bishop Parsons outlined the status of the Campaign and the diocesan treasurer reported over 300% advance for general missions this year. Bishop Nichols closed the conference.

CENTRAL NEW YORK.—Diocesan conference on October 5th, led by the Rev. R. Bland Mitchell but opened by the Bishop of the diocese. The leader fully presented the substance of the Campaign handbooks. Conferences were planned for the near future for local work. The commission on parochial education of the diocesan council was instructed to prepare a syllabus for missionaries.

CONNECTICUT.—On September 25th plans were outlined by Mr. Lewis B. Franklin at Holy Trinity Church, Middletown. At an evening session the Rev. George L. Paine presided, and the diocesan budget was taken up in detail.

GEORGIA.—Diocesan conference in Christ Church, Savannah, on October 14th, the Rev. Louis G. Wood, conductor. Two resolutions were passed asking the Bishop to call a full meeting of the diocesan committee to take steps to carry out the programme, and that the committee be requested to employ an executive secretary for the diocese. Of 52 parishes and missions, 28 white and 5 colored have raised over 100% of their quota, and more than half had been paid in on October 1st.

LONG ISLAND.—A new record in per capita contributions has been made by St. John's of Lattingtown, Locust Valley (Rev. Charles W. Hinton, rector). This parish has already paid in this year \$12,278.25, which is a per capita of \$153.47.

MAINE.—A mid-September conference was conducted in St. Luke's parish house, Portland, at which the Rev. Canon R. W. Plant presided generally. Mr. Lewis B. Franklin conducted the conference. Opportunities of all kinds call for workers, Mr. Franklin said, and there are more volunteers for missionary service than the Church can pay for.

MISSISSIPPI.—The Campaign opened with an annual dinner in St. Andrew's Church, Jackson, on October 11th. The first speaker, Bishop Bratton, reviewed the year's work of the Campaign and then made an earnest appeal for young men for the ministry and young women for definite Church work. The Rev. Walter B. Capers, D.D., spoke of

the parish and its relation to the diocese, and of the tremendous possibilities for service latent in its 240 families. Mrs. E. L. Herring spoke of women's work. This meeting was in preparation for the visit of the Rev. Louis G. Wood on October 19th.

MISSOURI.—The diocesan executive committee met on October 15th at the Church of the Ascension, St. Louis. Bishop Johnson presided. Plans for the Campaign were announced. An all-day session for the clergy will be held on October 26th at Christ Church Cathedral. "Nail down" men have been appointed to see that not one rector in the diocese shall fail to be present on that occasion.

NEW HAMPSHIRE.—At the September meeting of Bishop and Council, the Campaign committee was instructed to act in accordance with the plans of the general Church. The Rev. A. M. Dunstan was elected executive secretary. Mr. Franklin addressed the Council with clergy and campaign workers on September 15th. The diocese plans at least to maintain the high record made last December.

NEW JERSEY.—The first of several meetings was held in Christ Church, Trenton, the first week in October, with Bishop-elect Cook as chief speaker. Other meetings were scheduled for October 14th and 21st, November 3rd and 18th.

NORTHERN INDIANA.—Diocesan meeting in Christ Church, Gary, on October 5th. The Rev. Mr. Kemerer presented the Campaign programme, which was adopted, and support by the parishes was pledged. A committee on the preaching mission is at work.

OKLAHOMA.—Conference in St. Paul's Cathedral parish house on October 7th, the Rev. J. A. Ten Broeck, conductor. The Bishop, two Archdeacons, nineteen priests, and one deacon attended, with a good number of lay workers. It is believed that the district will rise from its 84% of last year to the full quota in the present Campaign.

OLYMPIA.—During the sessions of the provincial synod, the Churchmen's Club of Olympia asked Dr. Patton to present the Campaign. This meeting was followed by a dinner for delegates and other Churchmen, at which most of the bishops of the province were present. Bishop Keator, in a ringing speech, struck the note of the evening. Dr. Patton expounded the underlying principles of the Nation-wide Campaign, as being involved in all our Lord's teaching, and urged that the movement so far would lose almost all its value unless it were followed up by systematic effort throughout the entire Church. Bishop Nichols made the closing address, insisting that the life of the Church needed a tonic to brace it for its task of evangelism.

PENNSYLVANIA.—The Campaign will be vigorously renewed. On October 15th at an all-day diocesan conference in St. Stephen's Church, Chestnut street, Mr. Lewis B. Franklin conducted morning and afternoon sessions. Mr. Reynolds D. Brown reported missionary offerings largely increased in every parish which entered the Campaign last year. Over eighty parishes up to September 1st had contributed as much as they did during all of 1919. At the same date the diocese had contributed 23% of its quota, and up to October 1st had forwarded \$205,000 to New York—\$20,000 more than

for all of last year. At an evening session Bishop Gailor was the speaker.

QUINCY.—A conference of Bishop and four rural deans at Galesburg on September 20th canvassed the missionary policy. The Campaign begins in Advent with preaching services, a visiting priest going to every parish and mission. The diocesan budget committee will apportion the budget already agreed upon to the individual parishes and missions along the line of a workable quota, one that will look feasible to raise. The every-member canvass will begin on January 23rd.

SOUTH CAROLINA.—On October 11th, the day before the special council, important meetings of the Bishop and Executive Council and the commission on missions were followed by a diocesan conference under the leadership of the Rev. L. G. Wood. Council and commission made detailed plans for the Campaign and the budget was fixed at \$134,000, considerably less than last year—the decrease being entirely in the diocesan askings and not in general funds. So great was the enthusiasm, however, that it was voted at a night session to ask that the budget be the same as last year. This change was afterwards made by the Council.

SOUTHWESTERN VIRGINIA.—Conference held in Christ Church, Roanoke, on October 1st with 200 delegates from all sections. Under guidance of the Rev. R. F. Gibson purpose and methods of the follow up work were gone into.

SPRINGFIELD.—Seventeen of the clergy met the Rev. Mr. Kemerer at the Leland Hotel, Springfield. The Rev. J. M. Page, diocesan chairman, stated the present accomplishments of the diocese. The Rev. Mr. Kemerer presented plans for the year. Arrangement was made for the formation of several committees for the Campaign. On September 30th an all-day meeting was led by the Rev. Mr. Mitchell in St. Stephen's Church, Pittsfield. Archdeacon Mott also spoke at this conference. This meeting was for the Berkshire section. A similar meeting will be held in Worcester.

NOTES ON RELIGIOUS EDUCATION

WHEN THE archdeaconry of Ogdensburg, N. Y., met at Potsdam on September 29th and 30th, Mr. Edward Sargent made an address at the opening service and again at the meeting of the men's club. This remarkable gathering of 150 men met at 2:30, continuing for the afternoon and evening. The subject of Coöperation with Public Schools was received with great interest. At the end of the meeting, Prof. Condon, principal of the State Normal, said that while he was a Methodist, and not a member of the men's club, he was convinced of the need expressed, and when the local churches were ready to move any trouble in coöperation would not come from the school authorities.

THE NEW secretary of Religious Education in Connecticut, the Rev. George H. Heyn, has just established a new Church normal school for teachers of Christian Nurture in Hartford. The first meeting was held on September 22nd, and twenty-five schools were represented by 144 teachers. There are prospects of similar institutions at Bridgeport and Waterbury.

THROUGH THE energetic work of leaders in New Orleans, about two hundred teachers gathered on September 27th for a five-day institute in Christian Nurture work. Leaders came from various parts of the country, the Rev. Mr. Jonnard and Miss Mabel Cooper from Tennessee, the Rev. Israel Noe

from Atlanta. Dr. Bradner from the Central Department of Religious Education gave each evening preliminary instruction in general principles, which was followed by a departmental programme.

ST. FAITH'S HOUSE, the New York Training School for Deaconesses, opened its academic year on October 6th, St. Faith's Day, with a Corporate Communion in St. Ansgarius Chapel of the Cathedral of St. John the Divine. Although many of the faculty live at a distance, most of them were present at this service.

SYNOD OF THE PACIFIC

AT TRINITY CHURCH, Seattle, Wash., the third synod of the Province of the Pacific opened with Holy Communion on September 29th, Bishop Nichols being the celebrant, Bishop Paddock epistoler, and Bishop Keator gospeler.

The sermon by the Rev. G. F. Weld was true to the "note" of the synod, viz., "The Church and the Changing Order". The Rich Young Ruler illustrated the wealth of the Church and how it hesitated to use it for its great mission in the world. The preacher said:

"The world is not suffering from too much evil but from too many misdirected efforts in search of what will help men bring them happiness.

"It is futile to legislate against the honest hope for better things which manifests itself under the forms of bolshevism, socialism, radicalism, or even this vicious conception of the marriage tie. These all represent a living force and no power can deal with them constructively, except the power Christ put into the hands of the Church—the power to transform evil into good."

After luncheon the synod was organized under the revised canon of General Convention, Bishop Nichols being reelected Presiding Bishop and the Rev. Alfred Lockwood secretary, after which there was an address by the Rev. Charles P. Deems upon The Seamen's Church Institute of America, followed by a critical and constructive address on what ought to be the Church's method in logging and mining camps by the Rev. Robert S. Gill—an address often referred to in the following sessions.

At night the Churchmen's Club entertained the delegates at dinner and Bishop Keator gave a brief, but splendid address, followed by an electric and thrilling address on the Nation-wide Campaign by Dr. Patton, Bishop Nichols also speaking in his happiest and most inspiring vein. Christian Unity was dealt with by Bishop Parsons, who referred to the great wave of interest passing through the Protestant world as attested by movements looking towards unity within the Protestant bodies themselves. Later he gave some account of his visit to Europe, with special reference to the Orthodox Churches of the East.

Bishop Keator gave account of the Lambeth Conference and spoke as possibly he has never spoken before, with very great power and feeling.

Christian Healing was taken up by Bishop Page. Discussion followed and a motion was carried for appointment of a provincial committee to secure the services of the Rev. J. E. Ward, a graduate of Keble College, Oxford, to conduct a series of teaching missions on the subject.

Friday was a day of great addresses and useful legislation. Bishop Page spoke with great earnestness and weight upon our Lord's method of teaching by dealing with individuals and small groups. Bishop Sumner presented the report of the committee on Social Service, in which he referred by startling facts and figures to the social con-

ditions of our time as illustrated by the habit of smoking among girls, by the immodesty of modern dancing, and the nefarious character of many moving picture theatres.

Bishop Nichols in an address spoke of the term "filial" as preferable to that of socialist as indicating man's recognition of his relation to God as governing his relation to his fellow men.

After luncheon Bishop Nichols again spoke, with charming humor, persuasiveness, and power discussing Vocation. It was a somewhat contradictory commentary upon his plea of age and infirmity urged on his reelection as Presiding Bishop of the Province. With resonant voice, sparkling wit, and choice diction, he carried everything before him. At the evening service at St. Mark's, Bishop Moulton made a remarkable address on Christian Americanism, with special reference to our domestic problems. Mr. Wyckoff, of California, who followed, spoke of the larger question of world responsibility arising out of the war.

Legislation of the day included election of a board of five provincial examining chaplains and a President and Council.

It was agreed on all hands that the synod was the most successful yet held in the province. Business was promptly disposed of, all the subjects were well handled, and all was finished in schedule time. In spite of pouring rain, the closing service at Trinity on Sunday night was splendidly attended, the hymn of the synod, "God is working His purpose out", was finely sung, and the addresses were brief.

At the concurrent meeting of the Woman's Auxiliary, eight dioceses and missionary districts were represented. The first session was entirely given over to forming a provincial organization, Mrs. Wm. Ford Nichols, being elected honorary president, Mrs. Louis F. Monteagle, president, and Mrs. Edgar Gilreast secretary-treasurer. The president opened the meeting with prayer and so the youngest provincial organization of the Auxiliary was launched on its work for Christ's Kingdom.

The four days' programme included discussion of many topics. The Church Service League was widely discussed, but it was not deemed advisable, as there were so many organizations not represented, to form an organization. It was decided to have delegates attend the next provincial meet fully prepared to speak in behalf of organization.

SYNOD OF THE MID-WEST

THE SYNOD of the Province of the Mid-West opened its sixth session in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, with celebration of the Holy Communion on October 12th, the president, the Bishop of Ohio, being celebrant, the Bishop of Western Michigan, gospeller, and the Bishop of Milwaukee, epistoler.

The synod was called to order at 10 A. M., and officers were elected, but all then elected were later superseded in reorganization of the province.

After an address by the Rev. B. R. Kemerer, field secretary, the Rev. L. E. Daniels offered a resolution expressing appreciation of the work done by the Department of the Nation-wide Campaign and pledging vigorous coöperation.

The announcement by the provincial Board of Social Service that no report was to be made as no work had been done precipitated a lively discussion in which the chairman, the Bishop of Michigan, took the leading part. As a result, \$250 was appropriated for expenses.

The report of the commission appointed last year to study spiritual healing was

read by the Rev. F. C. Sherman. The appended resolutions called out much discussion. The synod passed a vote of thanks to the commission for its valuable report (which was the work of Mr. Sherman) and ordered it printed and sent to every clergyman in the province. The resolutions were not adopted.

The most important action of the synod resulted from the report of the committee on ordinances in reorganization of the Province under the "President and Council of the Province". The changes abolish several of the old provisions, establish the presiding Bishop and a Council composed of eleven other bishops of the province and twelve others, clergy, laymen, or women, nominated by the deputies and elected by the Synod, one each from each diocese. The new organization is to become effective the first of January next.

The following were elected to the new council: The Rev. Messrs. H. W. Prince, Campbell Gray, William Burrows, B. G. Burk, the Ven. F. B. Jermin; the Rev. Messrs. A. H. Lord, J. E. Plummer, F. C. Sherman, George Long, F. H. Nelson; Mr. G. Swannell, Mr. C. L. Dibble.

The executive committee of the provincial Board of Religious Education presented a statement of the condition, needs, fears, and hopes of the Church in regard to the preservation and usefulness of Racine College. On motion of the Bishop of Chicago the synod heartily approved the project for the preservation of Racine as a collegiate institution and pledged all possible aid. On motion of the Rev. George Long, a Commission was appointed to take up the enterprise of providing for Racine.

The Rev. G. P. T. Sargent told of the present status of the effort to bring religious education to the children through coöperation with the day schools. It was learned that all the four plans now being tested are in operation in this Province and meeting with encouragement. Public school boards are becoming interested and in New York the Board of Education has decided to excuse 850,000 children for religious teaching on Wednesdays. The city churches can only provide for about 250,000 and Christian people are anxious. Mr. Sargent also told of the wonderful success of the Summer Conference at Racine and the possibility of training teachers and leaders.

The Rev. Charles T. Bridgeman, Assistant Secretary for Work among Foreign-born Americans, addressed the synod and held a brief conference.

Adjournment took place about three o'clock Wednesday afternoon.

On Tuesday evening was held the mass meeting with its messages from Lambeth. Grace Church was crowded to capacity by the members of the synod, of the provincial House of Churchwomen, and others, to hear the Bishop of Southern Ohio tell of The Lambeth Conference and Christian Unity, and the Bishop of Michigan of The Lambeth Conference and Industrial and Social Problems. The service was impressive, with congregational singing led by combined choirs in the light of the beautiful Kleinhans decorations of the sanctuary. Both addresses, full of interest, instruction, and inspiration, dealt chiefly with the reports of committees of the great Conference.

The provincial House of Churchwomen held its sessions at the same time with the synod but in Grace Church, and both bodies met at a delightful social function at the Kent Country Club Tuesday afternoon.

Organization of the new President and Council of the province was effected immediately after adjournment of the synod by election of the Bishop of Ohio as president, the Rev. George Long, executive

secretary, and Mr. A. H. Noyes, treasurer. The Council divided itself into three Departments—Missions and Church Extension, Social Service, and Religious Education.

MEDAL STRUCK FOR CHAPLAINS

ON OCTOBER 5th a commemorative medallion of bronze was sent from the offices of the General Committee of Army and Navy Chaplains, at Washington, to every chaplain entitled to receive it. Designed by Mrs. Laura G. Fraser of New York, to express the spirit of the chaplains, the medallion is two and three quarter inches in diameter. One side shows a chaplain ministering to a wounded soldier, having thrown aside his gas mask the better to do his work. The other side shows a battleship, with the cross as the central feature. There is lettering on each side, with dates.

The first medallion went to President Wilson, and others to the Secretaries of War and Navy, Bishop Brent, Colonel John T. Axton, chief chaplain of the army, and Captain John G. Frazier, chief of the chaplain corps of the navy.

NEW ARMY CHAPLAINS

IN CONFORMITY with the new army regulation which requires one chaplain for each twelve hundred soldiers, the War Department recently announced the appointment of eighty-nine new chaplains for the regular army, who were chosen from three hundred applicants with war service. The Rev. Thomas E. Swan is the only appointee from the Church, but this is accounted for by the fact that we already have more than our share. After careful study Secretary of War Baker gave the Roman Communion twenty-five per cent. of the appointments, and allowed five per cent. of the remainder for adjustments that cannot be made by a strict apportionment.

The chaplains selected have been commissioned with rank from July 1st.

ERRORS CONCERNING THE EPISCOPATE

TWO CORRESPONDENTS write to criticise a paragraph in the news section of THE LIVING CHURCH of October 9th which states that "no bishop has ever been consecrated bishop of Western New York," and that the diocese was set off while Bishop De Lancey was Bishop of New York.

Possible the copy was confused in this office. Reference to *The Living Church Annual* shows that Bishop DeLancey was first Bishop of Western New York, and served thus from the time of his consecration in 1839. One of his consecrators was the Rt. Rev. B. T. Onderdonk, then Bishop of New York.

Our attention is also drawn to a statement, in the London Letter of the same issue, that the Rt. Rev. Dr. Furse had been Bishop of Pretoria for seventeen years, whereas he had been consecrated in 1909. Seventeen years covers the entire period of his service in South Africa. From 1903 until 1909 he was Archdeacon of Johannesburg.

PRESIDING BISHOP AND COUNCIL

THE PRESIDING BISHOP and Council met at the Church Missions House, New York, on October 13th and 14th. The chief business was consideration of the proposed budgets for 1921 and the making of appropriations.

The several departments, which had met

on the day previous, through their secretaries made reports of work and their proposed programmes for 1921. Appropriations were made to cover only the operating budgets and consideration of all proposals for forward work and new projects was deferred until the December meeting, pending announcement of the results of the Nationwide Campaign. The policy was to keep appropriations within the estimated income from actual present pledges and regular income from other sources.

The Committee on Priorities, which had held various sessions since the last meeting, the last being an all-day meeting on October 11th, made a full and complete report, which was referred to the Department of Finance. These proposals, all taken from the diocesan askings in the Survey, were not rejected but, with all similar proposals, were held over until there should be more definite knowledge as to next year's income.

The Council approved the plan for a nationwide preaching mission to be held as the climax of the fall follow-up programme, during the first two weeks of Advent.

The Council accepted the license of the United States Government offered through its officials on the Panama Canal Zone for the use of government land on which to erect a cathedral, episcopal residence, and parish house. This offer was reported at the last meeting of the Department of Missions and steps have already been taken to raise the funds necessary. The license is similar in form to that accepted by other religious bodies in the Canal Zone.

The Very Rev. Artley B. Parson, Dean of the Cathedral at Manila, was elected a secretary of the Department of Missions.

The appointment of the Rev. Benjamin T. Kemmerer and the Rev. J. A. Ten Brøeck as general field secretaries by the executive secretary of the Department of the Nationwide Campaign was approved.

The Council directed that a minute on the death of Archdeacon Stuck adopted by the Department of Missions be spread upon the records.

The value and importance of sermons and addresses on missions, by missionary bishops, was expressed in a resolution.

The dates of the next two meetings of the Council were changed as the regular date in December conflicted with the Preaching Mission and the date set for the February meeting is also Ash Wednesday. The Council will meet on December 15th and February 16th. This will also change the Department meetings to December 14th and February 15th.

HOUSE OF BISHOPS

ST. LOUIS will be the center of interest for all Churchmen on October 27th, when the House of Bishops meets at Christ Church Cathedral. Bishop Tuttle has received acceptances from about seventy bishops.

DEATH OF REV. A. E. CORNISH

CHARLESTON and the diocese of South Carolina suffer severe loss in the death of the Rev. Andrew Ernest Cornish, which occurred at Charleston on October 12th, in the fifty-ninth year of his age.

For a number of years Mr. Cornish was rector of St. John's Chapel, and city missionary at Charleston, and few men in the history of this city have exercised a more loving or a more helpful service to those in any kind of trouble.

Except for a short rectorship in Florida, the whole of his ministry has been spent in South Carolina, at Graniteville, Summer-

ville, as Archdeacon for Colored Work in Charleston, and, since 1916, as rector of the Church of the Redeemer and manager of the Harriet Pinckney Home for Seamen, Charleston. In addition to his regular charges, Mr. Cornish has always carried on additional missionary activities, as at Pinopolis, St. James' Church, James Island, and North Charleston.

Mr. Cornish leaves a widow, Mrs. Kate Waring Simons Cornish, whom he married June 16, 1920, and four children of a former marriage, three daughters and one son.

DEATH OF REV. A. KINNEY HALL

ON OCTOBER 15th, at his home in Detroit, Mich., the Rev. A. Kinney Hall, a retired priest of the diocese of Michigan, 76 years of age, passed into eternal life. He was ordered deacon by Bishop Vail in 1871, and Bishop Wilmer advanced him to the priesthood in 1875.

During his long service in the ministry, the Rev. Mr. Hall held charges in Kansas, Indiana, Alabama, Kentucky, Louisiana, Illinois, Missouri, Utah, Florida, and Indiana. He had been connected with the diocese of Michigan since 1903.

MEMORIALS AND GIFTS

ON SUNDAY, October 17th, a memorial window depicting the Ascension, with the Virgin Mary and Nathaniel in the side lancets, was unveiled and dedicated by Bishop Rhineland in St. Nathaniel's Church, Philadelphia, Pa. (Rev. George R. Miller, rector). It is the gift of Miss Annie Buchanan in memory of her parents, the Rev. Edward Young Buchanan, D.D., and Eliza Foster Buchanan.

Dr. Buchanan, a nephew of President Buchanan, was for many years rector of the historic Oxford church, and a pioneer in the religious life of Eastern Pennsylvania.

ALBANY

RICHARD H. NELSON, D.D., Bishop

Longest Rectorate in Colonial Parish—Archdeaconry and Laymen's League

THE PRESENT month marks the 208th anniversary of the first service held in "Queen Anne's Chapel in the Mohawk Country", October 25, 1712. The parish is now known as St. Ann's, Amsterdam, and the present rectorship, held by the Rev. Edward T. Carroll, D.D., is the longest in its two centuries and more of history.

THE ARCHDEACONRY of Ogdensburg met in Trinity Church, Potsdam, on September 29th and 30th. On Wednesday evening the address was by Mr. Edward Sargent of the department of religious education. On Thursday the Rev. D. Charles White was nominated to the Bishop as Archdeacon, and the Rev. William W. Silliman, rector of St. Marks Church, Malone, was re-elected secretary and treasurer. The Laymen's League of Northern New York met on Thursday, one hundred and fifty laymen being present. Harry Ingram, of Potsdam, was elected president and Hewlett P. Strong of Ogdensburg, secretary and treasurer. Prof. Flagg spoke on the Influence of the Anglican Church on Culture and Civilization and Mr. Sargent on Week-Day Religious Training of School Children. The members of the archdeaconry and of the League were guests of Trinity parish at dinner, when the principal address was given by Stuart Lansing of Watertown, on the Nationwide Campaign.

CENTRAL NEW YORK

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

Fourth District Convocation—New Parish House

THE FOURTH DISTRICT held its fall convocation in Christ Church, Oswego (Rev. R. H. Gesner, rector), on October 7th and 8th. After a short business session the clergy visited points of interest. At the evening missionary meeting the Bishop Coadjutor, the Archdeacon, and the Rev. A. H. Beaty were speakers. On the following morning at the business session the Syracuse Clericus was reorganized, and the Rev. George T. Gruman elected secretary-treasurer.

A CONFERENCE was held on October 4th, in Lockwood Memorial House, Syracuse, in the interest of the Church School Service League. Mrs. E. L. Pierce presided. The meeting was addressed by Bishop Fiske and Miss Arnold of Geneseo.

BISHOP FISKE has been advanced to a higher station by the Forestport correspondent of the *Utica Press*, who announces the approaching visit of "the Rev. Archbishop Fiske".

THE Woman's Auxiliary of the second district met in St. John's Church, Oneida (Rev. S. R. MacEwan, rector), on October 8th. Mrs. G. L. Clift spoke on the United Thank Offering, and Miss Lillian Moser spoke to the junior meeting on the Church School Service League.

THE WOMAN'S AUXILIARY of Trinity Church, Lowville (Rev. A. W. Ebersole, rector), is planning to build a parish house, on available land between church and rectory. The society has a substantial sum on hand, and will add to it by the annual rummage sale.

AN ASSOCIATE mission is about to be established in Lewis county, under the Rev. Donald C. Stuart. Mr. Stuart, in charge of Constableville and Port Leyden for more than a year, will now move to Boonville and divide his time between his former field and Boonville and Forestport. He will be assisted by Mr. F. F. Meyer, a candidate for orders, and services will be held in every church every Sunday.

GRACE CHURCH, Elmira (Rev. F. T. Henstridge, rector), will celebrate its patronal festival throughout the octave of All Saints with special services and social gatherings, as follows: Sunday, first vespers, with sermon and solemn procession; Monday, Holy Communion, sung Eucharist and sermon, Evensong; Tuesday, requiems, Litany, and vespers of the dead; Wednesday, Holy Communion, evensong, parish Reception; Thursday, Holy Communion, evensong, children's party; Friday, requiem, Litany, and intercessions; Saturday, Holy Communion, evensong; Sunday, Holy Communion, solemn procession, *Missa Cantata* and sermon; solemn evensong and sermon, followed by solemn *Te Deum*.

THE RECTOR of St. Ambrose Church, Groton, the Rev. Thomas J. Collar, has taken charge of the Boy Scouts of the village, by invitation of the citizen's committee.

AT THE first session of the Sunday school of the Church of the Good Shepherd, Binghamton, it was voted to use the whole amount of the class treasuries to place new seats in the Sunday school room.

At this school, the first two cents in each envelope go for the Nation-wide Campaign, the next two to support of the parish, and the balance toward the special fund.

ST. PAUL'S CHURCH, Aurora, and Grade Church, Union Springs, will have the Rev. Father Tiedemann, O.H.C., as missionary during the week of December 5th.

THE PARISH HOUSE of Trinity Church, Seneca Falls (Rev. Dr. W. B. Clarke, rector), has been of great service to the community as an emergency typhoid hospital during a recent epidemic, providing accommodations for from twenty to thirty-two patients. A tonsil clinic was held there in August and 24 children were operated on.

THE ORGANIST of Christ Church, Jordan (Rev. B. T. Stafford, rector), who has served in that capacity for fifty-five years, recently had the organ repaired and improved, and installed an electric blower, in memory of her husband.

COLORADO

IRVING P. JOHNSON, D.D., Bishop

Clericus—Missions

THE NEWLY ORGANIZED Denver clericus met at Ascension Church on the first Tuesday in October, with the rector, the Rev. H. S. Foster, as host. Judge Ben Lindsay spoke on the Causes of Juvenile Delinquency, and Mr. Malcolm Lindsay made a short talk on Christian Education. Mr. Smiley of the public schools said that he valued in the schools the religious background, Jewish or

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OCTOBER NUMBER

This Miserable and Naughty World— Hall

Saul: A Psycho-therapeutic Analysis— Ackerman

Preparation for Confirmation— Bradner

Were the Hebrews Democrats?— Gowen

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Christian, in that there was something to point the erring to as the highest ideal they had known. St. Barnabas' Church entertains the next meeting on November 2nd.

AT WINDSOR the contract has been let to add a chancel and a guild room to the present stone church. St. Alban's has been built by Dean Bonell of Greeley, who has given it continuous care and services.

AT EATON, services are held in an undertaking parlor. This is the youngest missionary child of Weld county and is named St. Aidan's. The guild has bought a new organ.

THE REV. EDWIN JOHNSON has charge of St. Timothy's, Brighton, with service every Sunday morning. In the evening he officiates at Trinity, Greeley, leaving the rector free for missionary work.

DALLAS

ALEXANDER C. GARRETT, D.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Standing Committee

THE STANDING COMMITTEE of the diocese was reorganized on October 14th by election of the Rev. Edward Henry Eckel as president and the reelection of Mr. Edward A. Belsterling, D.C.L., as secretary.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

The Bishop's Anniversary

ON NOVEMBER 8th, the Bishop will celebrate the twentieth anniversary of his consecration. A solemn Eucharist at the Cathedral will be followed by luncheon at Grafton Hall. Bishop Webb will preach the anniversary sermon and Bishop Anderson and Mr. F. C. Morehouse will speak at the luncheon.

IOWA

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

Seminar on the Problem of Evil—Lectures on European Conditions—Women of the Province—Muscatine Deanery

DR. EDWIN D. STARBUCK of the department of psychology in Iowa State University is conducting a seminar on the "Problem of Evil, and the Psychology of Hells and Satans". The course is designed to meet the needs of ministers in Eastern Iowa, many of whom attend this seminar each Monday afternoon.

THE REV. R. J. CAMPBELL, rector of Grace Church, Cedar Rapids, is delivering six illustrated lectures on conditions in the British Isles and Western Europe as found on his recent tour. The lectures are under the auspices of four parish guilds.

ON OCTOBER 12th, Miss Marsh, organizer for the Girls' Friendly Society, visited St. Mark's Mission, Maquoketa, and organized a branch there.

WHILE THE Synod of the Northwest was in session, the women of the province also met. Mrs. Biller, Miss Elizabeth Matthews, and Miss Alden Hewitt spoke on Missions and the Church Service League and Mrs. W. N. Wyckoff of Garden Grove on the Church School Service League. Several of the bishops and clergy cooperated. Mrs. J. W. Watzek of Davenport was elected synodical member of the Church Service League.

BEFORE the provincial synod met the members of the Muscatine deanery gathered in St. John's Church, Clinton (Rev. F. H. Burrell, rector). Dean Hare spoke on Spiritual Culture for Children and the Rev. W.

N. Wyckoff outlined plans for training a child in Christian duty. Bishop Morrison's meditation was on the clergyman as a leader and example. Mrs. F. J. Parker, Miss Mabel Henderson, and the Rev. W. E. Stokely presented aspects of the Church School Service League.

THE GIRLS' FRIENDLY SOCIETY at St. John's Church, Dubuque (Rev. John Dysart, rector), was organized four years ago with six members. Miss May Case Marsh, extension secretary, found one hundred and three members on her recent visit.

HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Archdeaconry of Harrisburg—Woman's Auxiliary

THE ARCHDEACONRY of Harrisburg met in St. Andrew's Church, Harrisburg, on October 13th. The Rev. William Dorwart was reflected Archdeacon, and the Rev. C. E. B. Robinson was elected secretary and treasurer. In the evening the Nation-wide Campaign was presented by the Rev. A. M. Judd. The Rev. C. F. G. Hoyt spoke on Religious Education, and Miss Anna Watts presented the same subject as related to the Church school. The Bishop spoke of his conferences with the authorities of the Eastern Orthodox and Old Catholic Churches during his visit to the East.

THE WOMAN'S AUXILIARY of the archdeaconry of Altoona met at Trinity Church, Tyrone, on October 7th. Archdeacon Eastman was celebrant at Holy Communion. At a business session Mrs. C. H. Boyer of Huntingdon was elected vice-president. In the afternoon the educational secretary read

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for 1921

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a paper on her work; Mrs. Boyer gave a talk on new work planned; Mrs. Ella Owens told of our Church's work in Porto Rico; the Rev. George E. DeW. Zachary of State College spoke on the work of the Church among the boys of the college; and the Rev. Malcolm DuP. Maynard presented the Nation-wide Campaign. The last hour was given to Miss Ann Watt of Harrisburg and the Rev. G. F. G. Hoyt, who spoke on religious education for the children. An evening prayer the Rev. A. M. Judd preached.

THE PRESIDENT of the Woman's Auxiliary has appointed Mrs. C. N. Boyer of Huntingdon vice-president of the archdeaconry of Altoona, and Mrs. A. M. Wooley vice-president of the archdeaconry of Williamsport; Mrs. Mary R. Crowell, 127 East Lenox street, Lancaster, is box secretary.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop
W. BERTRAND STEVENS, Ph.D., Bp. Coadj.

Dinner in Honor of Bishop Johnson

BISHOP JOHNSON, who will shortly celebrate his twenty-fifth anniversary as Diocesan, was guest of honor at a men's dinner in Los Angeles, on September 23rd. About 250 clergymen and laity were present, and after-dinner speeches were made by the Rev. Leslie E. Learned, D.D., the Very Rev. William MacCormack, D.D., the Rev. George Davidson, D.D., and the Rev. John D. H. Browne senior priest of the diocese, who presented a testimonial of congratulation from those present who had also been members of the primary convention of 1895. A letter of congratulation written by the sick Canon of St. Paul's Pro-Cathedral, the Rev. Charles H. Hibbard, D.D., was read amidst great applause. The spirit of love and devotion to the Bishop is likely to materialize in the erection of a new wing to the Good Samaritan Hospital, to be known as the Joseph H. Johnson Addition.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

Holy Cross Mission

A two weeks' mission, under the auspices of the Order of the Holy Cross, began in All Saints' Church, Orange, N. J., on October 10th. Another mission will be held in Grace Church, Orange, N. J., beginning October 24th. It is announced that Ted Mercer will make week-day addresses. The Rev. Dr. Samuel McComb will conduct a mission in Christ Church, East Orange, N. J., beginning on November 3rd. Other than week-night services will be arranged.

OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.

Fire at King Hall

ON SUNDAY, October 10th, fire damaged the roof of King Hall, our dormitory for women at the University of Oklahoma. Trunks in the attic were consumed, but neither inmates nor furniture were injured. The loss will be at least \$3,000, covered by insurance. Twenty-eight students, many of them communicants, have resided in King Hall.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

New Members of Standing Committee—Bishop Bury

THE REV. E. J. VAN ETEN and the Rev. Dr. W. F. Shero have been elected mem-

bers of the Standing Committee, in place of the Rev. G. B. Richards and the Rev. Dr. Wyatt Brown removed.

THE RT. REV. HERBERT BUBY, D.D., Anglican Bishop of Northern and Central Europe visited Pittsburgh during the week of October 10th. On Sunday he preached at Trinity Church in the morning and Calvary Church in the evening. On October 11th he was the guest of honor at a luncheon given by the chamber of commerce and in the afternoon he addressed a large company at a drawing-room meeting, where he was introduced by Bishop Whitehead.

SACRAMENTO

WILLIAM H. MORELAND, D.D., Bishop

Woman's Auxiliary

THE WOMAN'S AUXILIARY of the diocese, in the district including Napa, Sonoma, and Solano counties, met in Grace Church, St. Helen, on September 22nd. The Rev. Irving E. Baxter was celebrant at Holy Communion, and the Rev. John Barrett preached on The Need of Greater Spiritual Development. At luncheon, the Rev. E. S. Bartlam spoke on the Nation-wide Campaign. At the afternoon meeting addresses were made on Various Phases of Missionary Work (Mrs. Louis Montague), New Orleans Indians of Early Days (Mrs. Jardine), How to build up the work of the Sunday School (Mrs. Lovering), How to arouse an interest in Greater Church Attendance (Mrs. Boyd), Neighborliness (Mrs. Wenger), The Effectiveness of Prayer (Rev. W. S. Short), Work in the Province of Foo Chow (Miss Wolf, missionary), and Work in Ketchikan, Alaska (Deaconess Clark).

SOUTH CAROLINA

WILLIAM A. GUERRY, D.D., Bishop

The Church Among Colored People

ARCHDEACON BASKEVILL's report of colored work in the diocese, rendered at the recent council of colored Churchmen, tells of steady progress, spiritual and material, in every department of activity. The people are giving more than ever before for both parochial and general needs, and some improvement has been made in nearly every church building. Sunday schools show marked improvement in missionary giving, in membership, and in attendance. Our mission schools fill a need not met by the public school system, which is deplorably weak as regards its provision for the negroes in the rural section. The Archdeacon urged colored farmers to remain on the farm and city people to try to own their homes. "During these times of unrest we must do our part," he said. Faithfulness, thrift, and integrity must be stressed at all times. There must be but one standard of living, that of our Lord and Saviour Jesus Christ, and every member of the Church must live up to it. Then there will be no trouble between employers and employees, mob violence will be a thing of the past, and the Fatherhood of God and the brotherhood of man will be more than a theory.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Armenian Wedding—Rural Deanery

ST. PAUL'S CHURCH, East St. Louis, recently was the scene of an Armenian wedding at which the rector, the Rev. Peter Langendorff, officiated. To the regular Prayer Book service the rector added sundry Eastern rites. On the threshold of the church he received the bridal party with



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his crucifer, greeting them with the Church's benediction. The procession formed, headed by the crucifer, the priest immediately preceding the bridal couple. Then came two children with large lighted candles, and the bride and groom, followed by friends. At the foot of the chancel the betrothal took place. Then the immediate wedding party advanced to the altar rail for the marriage and blessing. According to Armenian ecclesiastical custom the cross was held aloft behind the bride and groom during the entire ceremony. The bride had arrived here but two months ago, and was assisted by an interpreter. The rector afterwards attended the wedding dinner at the Armenian hall. Until the dinner was announced the bride and groom remained seated upon a sort of dais between two lighted candles receiving the congratulations of their friends. When the dinner began they separated, the bride going to the women's table, the groom to the men's table. The sexes are strictly separated at meals. The rector noted in particular that the men and women were absolutely oblivious of each other, not a word or a glance was exchanged from one table to the other. Century old custom expects the groom to provide from his purse the expense of the abundant wedding feast, but also asks every guest present, within one week's time, to send him anonymously a monetary present enclosed in a sealed envelope.

THE WINDOWS given in memory of James W. McRoberts by his widow, and other chancel furnishings, were dedicated at a special service on Sunday October 10th. Archdeacon White was asked to assist at this service and to preach.

ST. MATTHEW'S CHURCH, Bloomington, observed its patronal feast with two celebrations of the Holy Communion and an evening social gathering in the rectory, when the mortgage was burned and the Doxology sung.

THE BURIAL deanery of Jacksonville met in St. Barnabas' Church, Havana, on September 13th and 14th. The Rev. Kenneth Ives Rice was elected Dean in place of the Rev. Arthur G. Wilson, removed. The deanery heard with great interest of the work being done among the Greeks at Jacksonville and Pekin, and resolved to push vigorously the ministrations of the Church to isolated Church people.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Reopening of Ancient Mission

THE MISSION at Sandy Point (Tettington P. O.) in Westover parish, Charles City county, has been organized as St. Mary's Church. The Rev. John E. Shea, has been called to the rectorship of St. Mary's and Ritchie Memorial Church, Claremont, just across the James River in Southern Virginia, and took charge October 1st. Mr. Shea will live at Claremont. A congregation at Sandy Point three hundred years ago was moved away because of Indian disturbances.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Standing Committee

THE REV. GEORGE F. DUDLEY has been elected president of the Standing Committee in succession to the late Rev. R. H. McKim, D.D. The Rev. J. W. Austin of Chevy Chase, Md., has been elected secretary, and the Rev. Herbert Scott Smith is a new member of the committee.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Christian Nurture Conference

ON OCTOBER 6th a conference devoted chiefly to the Christian Nurture Series, under direction of the diocesan Board of Religious Education, was held at St. Stephen's Church, Pittsfield, in connection with meeting of the Berkshire convocation, opening with devotions and an address by the Bishop.

An address was read from the Rev. Latta Griswold on What the Diocesan Board Plans to Do. The Rev. S. E. Keeler, Jr., led a questionnaire for the Church School. Mrs. Annie H. Brown of Springfield spoke on Church School Organization, and Mrs. Geo. G. Merrill of Stockbridge on the Church School Service League. In the evening a general conference was held. Similar meetings were held on succeeding days in Springfield and Worcester, with additional addresses by the Rev. Malcolm Taylor and the Rev. John W. Suter, Jr.

WESTERN NEW YORK

CHARLES H. BRENT, D.D., Bishop
DAVID LINCOLN FERRIS, Suffr. Bp.

Buffa'o Clerus

AFTER A lapse of nearly two years the Buffalo Clerus held its first meeting on October 11th, at the parish house of St. Mary's-on-the-Hill. Bishop Brent's address was on Some Aspects of the Lambeth Encyclical for Unity. Afterwards the Rev.


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Benjamin S. Sanderson, president, introduced the Rev. D. L. Ferris, Bishop Suffragan-elect, the guest of honor, to whom, acting on behalf of the Clerus, the Rev. George F. Williams presented an episcopal ring. The stone of the ring is a large amethyst, on which is engraved the seal of the diocese, with the inscription "David: Suff. W. N. Y. B. B." On either side the gold setting are graven the symbols of crozier and mitre. The Rev. Charles H. Smith was elected vice-president, and the Rev. F. Wayne Abbott is secretary-treasurer.

WEST TEXAS
WILLIAM T. CAPERS, D.D., Bishop
Standing Committee

THE STANDING COMMITTEE on September 13th elected the Rev. Leonard B. Richards as president, and the Rev. Upton B. Bowden as secretary.

Educational

ST. JOHN'S COLLEGE, Greeley, Colo., opened on September 22nd. The Rev. Edwin C. Johnson has been added to the faculty, taking the chairs of Greek and of Church history. Ten students are enrolled. During vacation many improvements were made in the college building and one hundred books were added to the library.

ST. KATHERINE'S SCHOOL, Davenport, Iowa, under the Sisters of St. Mary, opened on September 28th with ninety-five pupils. An additional teacher has been employed and the community has increased the number of Sisters from five to seven. The entire plant has been renovated during the summer.

THE ANNUAL reunion and banquet of the alumni of St. Stephen's College was held at Hotel Martin, Utica, N. Y., on Monday, October 18th. President Bell was the principal speaker. Clergy interested in the college were present by invitation.

THE HARVARD SCHOOL for Boys, Los Angeles, Calif., one of the leading institutions of the diocese, opened on September 21st with an enrollment of 290, many old boys returning. Three new men have been added to the faculty.

SALT AND YEAST

To STRIKE and keep the happy medium between preservation and production; to realize that salt cannot preserve until the yeast produces and yet to remember that what the yeast produces is worth little without the salt to keep it; to understand the value of each and to neglect the use of neither—this is the task of our day.

Of course, the salt is the "reactionary" and the yeast is the "revolutionist".

But why not yeast and salt rather than yeast or salt?

Our strong habit is to divide into opposing camps, the one indicated by salt, the other by yeast, while it needs no extraordinary intelligence to discern that without a coordination of the two the salt loses its savor and the yeast its power to leaven.

Part of us having attained a measure of security in life seek to perpetuate things as they are. We are the preservists. Our symbol is the mason jar. Another part of us having less than the rest, or being afflicted with the itch of discontent, endeavor to elaborate and change. We are the producers. The symbol of our life is the plowshare—known on occasion to have been beaten into a sword.

Periodically life becomes hide-bound.

It becomes afflicted with complacency, the mother of common-placeness.

Let us understand that salt to preserve must devitalize.

It is for this reason that the curses of the revolutionist are hurled at the great middle class of people, the bourgeoisie. It is because they are the "salt of the earth". They sit on life, as it were.

They stifle the spirit with the flesh of their mediocrity.

While they conserve the valuable in what has been already attained they also suppress the larger possibilities of it.

And by their satisfaction with partial accomplishment they bring the good of it to discredit and put it to serious disadvantage.

Contentment emasculates virtue.

Good must have not only the power to reproduce but to multiply.

Life is preserved by fire, not by ice.

It is the very effort to preserve the good that destroys it; so often is it wrapped up in the napkin of selfishness and faintheartedness and buried rather than invested and increased.

One notices this difference between creed-makers, namely, that some of them dogmatize lest they forget what they believe, others in order to propagate what they believe.

Christ constantly likened the Kingdom of God to things that live and grow, rarely to the fixed and static.

There must be motion else there will be stagnation.

There is such a thing as too uneventful life.

The tendency of all life is to overflow.

When one thinks of the steady increase in the population of the earth despite the innumerable forces and events making for destruction it becomes strikingly apparent how virile and inexhaustible are the potentialities of life.

Both the yeast and the salt are indispensable and it is infinitely desirable that they be used in due measure by one and the same person; otherwise the revolutionist is blind to the good in the past and the reactionary goes through life with his back to the future.—E. M. C. in St. John's *Evangelist* (St. Paul).

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by the firm establishment of the understandings of international law as the actual rule of conduct among Governments, and
by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another, Agree to this Covenant of the League of Nations.

Membership and Withdrawal

ARTICLE 1. The original Members of the League of Nations shall be those of the Signatories which are named in the Annex to this Covenant, and also such of those other States named in the Annex as shall accede without reservation to this Covenant. Such accessions shall be effected by a declaration deposited with the Secretariat within two months of the coming into force of the Covenant. Notice thereof shall be sent to all other Members of the League.

Any fully self-governing State, Dominion or Colony not named in the Annex may become a Member of the League if its admission is agreed to by two-thirds of the Assembly, provided that it shall give effective guaranties of its sincere intention to observe its international obligations, and shall accept such regulations as may be prescribed by the League in regard to its military, naval, and air forces and armaments.

Any Member of the League may, after two years' notice of its intention so to do, withdraw from the League, provided that all its international obligations and all its obligations under this Covenant shall have been fulfilled at the time of its withdrawal.

Executive Organs

ARTICLE 2. The action of the League under this Covenant shall be effected through the instrumentality of an Assembly and of a Council, with a permanent Secretariat.

Assembly

ARTICLE 3. The Assembly shall consist of representatives of the Members of the League.

The Assembly shall meet at stated intervals and from time to time, as occasion may require, at the Seat of the League, or at such other place as may be decided upon.

The Assembly may deal at its meetings with any matter within the sphere of action of the League or affecting the peace of the world.

At meetings of the Assembly each Member of the League shall have one vote, and may have not more than three Representatives.

Council

ARTICLE 4. The Council shall consist of representatives of the Principal Allied and Associated Powers [United States of America, the British Empire, France, Italy, and Japan], together with Representatives of four other Members of the League. These four Members of the League shall be selected by the Assembly from time to time in its discretion. Until the appointment of the Representatives of the four Members of the League first selected by the Assembly, Representatives of Belgium, Brazil, Greece, and Spain shall be Members of the Council.

With the approval of the majority of the Assembly, the Council may name additional Members of the League, whose Representatives shall always be Members of the Council; the Council with like approval may increase the number of Members of the League to be selected by the Assembly for representation on the Council.

The Council shall meet from time to time as occasion may require, and at least once a year, at the Seat of the League, or at such other place as may be decided upon.

The Council may deal at its meetings with any matter within the sphere of action of the League or affecting the peace of the world.

Any Member of the League not represented on the Council shall be invited to send a Representative to sit as a Member at any meeting of the Council during the consideration of matters specially affecting the interests of that Member of the League.

At meetings of the Council, each Member of the League repre-

sented on the Council shall have one vote, and may have not more than one Representative.

Voting and Procedure

ARTICLE 5. Except where otherwise expressly provided in this Covenant, or by the terms of the present Treaty, decisions at any meeting of the Assembly or of the Council shall require the agreement of all the Members of the League represented at the meeting.

All matters of procedure at meetings of the Assembly or of the Council, including the appointment of Committees to investigate particular matters, shall be regulated by the Assembly or by the Council and may be decided by a majority of the Members of the League represented at the meeting.

The first meeting of the Assembly and the first meeting of the Council shall be summoned by the President of the United States of America.

Secretariat

ARTICLE 6. The permanent Secretariat shall be established at the Seat of the League. The Secretariat shall comprise a Secretary-General and such secretaries and staff as may be required.

The first Secretary-General shall be the person named in the Annex; thereafter the Secretary-General shall be appointed by the Council with the approval of the majority of the Assembly.

The secretaries and the staff of the Secretariat shall be appointed by the Secretary-General with the approval of the Council.

The Secretary-General shall act in that capacity at all meetings of the Assembly and of the Council.

The expenses of the Secretariat shall be borne by the Members of the League in accordance with the apportionment of the expenses of the International Bureau of the Universal Postal Union.

Seat, Qualifications for Officials, Immunities

ARTICLE 7. The Seat of the League is established at Geneva. The Council may at any time decide that the Seat of the League shall be established elsewhere.

All positions under or in connection with the League, including the Secretariat, shall be open equally to men and women.

Representatives of the Members of the League and officials of the League when engaged on the business of the League shall enjoy diplomatic privileges and immunities.

The buildings and other property occupied by the League or its officials or by Representatives attending its meetings shall be inviolable.

Reduction of Armaments

ARTICLE 8. The Members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations.

The Council, taking account of the geographical situation and circumstances of each State, shall formulate plans for such reduction for the consideration and action of the several Governments.

Such plans shall be subject to reconsideration and revision at least every 10 years.

After these plans shall have been adopted by the several Governments, the limits of armaments therein fixed shall not be exceeded without the concurrence of the Council.

The Members of the League agree that the manufacture by private enterprise of munitions and implements of war is open to grave objections. The Council shall advise how the evil effects attendant upon such manufacture can be prevented, due regard being had to the necessities of those Members of the League which are not able to manufacture the munitions and implements of war necessary for their safety.

The Members of the League undertake to interchange full and

frank information as to the scale of their armaments, their military, naval, and air programmes, and the condition of such of their industries as are adaptable to warlike purposes.

Permanent Military Commission

ARTICLE 9. A permanent Commission shall be constituted to advise the Council on the execution of the provisions of Article 1 and 8 and on military, naval, and air questions generally.

Guaranties Against Aggression

ARTICLE 10. The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all Members of the League. In case of any such aggression or in case of any threat or danger of such aggression, the Council shall advise upon the means by which this obligation shall be fulfilled.

Action in Case of War or Threat of War

ARTICLE 11. Any war or threat of war, whether immediately affecting any of the Members of the League or not, is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations. In case any such emergency should arise, the Secretary General shall, on the request of any Member of the League, forthwith summon a meeting of the Council.

It is also declared to be the friendly right of each Member of the League to bring to the attention of the Assembly or of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends.

Disputes to Be Submitted to Arbitration or Inquiry

ARTICLE 12. The Members of the League agree that, if there should arise between them any dispute likely to lead to a rupture, they will submit the matter either to arbitration or to inquiry by the Council, and they agree in no case to resort to war until three months after the award by the arbitrators or the report by the Council.

In any case under this Article the award of the arbitrators shall be made within a reasonable time, and the report of the Council shall be made within six months after the submission of the dispute.

Arbitration of Disputes

ARTICLE 13. The Members of the League agree that, whenever any dispute shall arise between them which they recognize to be suitable for submission to arbitration and which can not be satisfactorily settled by diplomacy, they will submit the whole subject matter to arbitration.

Disputes as to the interpretation of a treaty, as to any question of international law, as to the existence of any fact which if established would constitute a breach of any international obligation, or as to the extent and nature of the reparation to be made for any such breach, are declared to be among those which are generally suitable for submission to arbitration.

For the consideration of any such dispute the court of arbitration to which the case is referred shall be the court agreed on by the parties to the dispute or stipulated in any convention existing between them.

The Members of the League agree that they will carry out in full good faith any award that may be rendered and that they will not resort to war against a Member of the League which complies therewith. In the event of any failure to carry out such an award, the Council shall propose what steps should be taken to give effect thereto.

Court of International Justice

ARTICLE 14. The Council shall formulate and submit to the Members of the League for adoption plans for the establishment of a Permanent Court of International Justice. The Court shall be competent to hear and determine any dispute of an international character which the parties thereto submit to it. The Court may also give an advisory opinion upon any dispute or question referred to it by the Council or by the Assembly.

Disputes Not Submitted to Arbitration

ARTICLE 15. If there should arise between Members of the League any dispute likely to lead to a rupture, which is not submitted to arbitration in accordance with Article 13, the Members of the League agree that they will submit the matter to the Council. Any party to the dispute may effect such submission by giving notice of the existence of the dispute to the Secretary-General, who will make all necessary arrangements for a full investigation and consideration thereof.

For this purpose the parties to the dispute will communicate to the Secretary-General, as promptly as possible, statements of their case, with all the relevant facts and papers, and the Council may forthwith direct the publication thereof.

The Council shall endeavor to effect a settlement of the dispute and, if such efforts are successful, a statement shall be made public giving such facts and explanations regarding the dispute and the terms of settlement thereof as the Council may deem appropriate.

If the dispute is not thus settled, the Council, either unanimously or by a majority vote, shall make and publish a report containing a statement of the facts of the dispute and the recommendations which are deemed just and proper in regard thereto.

Any Member of the League represented on the Council may make public a statement of the facts of the dispute and of its conclusions regarding the same.

If a report by the Council is unanimously agreed to by the Members thereof other than the Representatives of one or more of the parties to the dispute, the Members of the League agree that they will not go to war with any party to the dispute which complies with the recommendations of the report.

If the Council fails to reach a report which is unanimously agreed to by the members thereof, other than the Representatives of one or more of the parties to the dispute, the Members of the League reserve to themselves the right to take such action as they shall consider necessary for the maintenance of right and justice.

If the dispute between the parties is claimed by one of them, and is found by the Council, to arise out of a matter which by international law is solely within the domestic jurisdiction of that party, the Council shall so report, and shall make no recommendation as to its settlement.

The Council may in any case under this Article refer the dispute to the Assembly. The dispute shall be so referred at the request of either party to the dispute, provided that such request be made within 14 days after the submission of the dispute to the Council.

In any case referred to the Assembly, all the provisions of this Article and of Article 12 relating to the action and powers of the Council shall apply to the action and powers of the Assembly, provided that a report made by the Assembly, if concurred in by the Representatives of those Members of the League represented on the Council and of a majority of the other Members of the League, exclusive in each case of the Representatives of the parties to the dispute, shall have the same force as a report by the Council concurred in by all the members thereof other than the Representatives of one or more of the parties to the dispute.

Sanctions

ARTICLE 16. Should any Member of the League resort to war in disregard of its covenants under Articles 12, 13, or 15, it shall *ipso facto* be deemed to have committed an act of war against all other Members of the League, which hereby undertake immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the nationals of the covenant-breaking State, and the prevention of all financial, commercial, or personal intercourse between the nationals of the covenant-breaking State and the nationals of any other State, whether a Member of the League or not.

It shall be the duty of the Council in such case to recommend to the several Governments concerned what effective military, naval or air force the Members of the League shall severally contribute to the armed forces to be used to protect the covenants of the League.

The Members of the League agree, further, that they will mutually support one another in the financial and economic measures which are taken under this Article, in order to minimize the loss and inconvenience resulting from the above measures, and that they will mutually support one another in resisting any special measures aimed at one of their number by the covenant-breaking State, and that they will take the necessary steps to afford passage through their territory to the forces of any of the Members of the League which are cooperating to protect the covenants of the League.

Any Member of the League which has violated any covenant of the League may be declared to be no longer a Member of the League by vote of the Council concurred in by the Representatives of all the other Members of the League represented thereon.

Disputes with Non-Members

ARTICLE 17. In the event of a dispute between a Member of the League and a State which is not a Member of the League, or between States not Members of the League, the State or States not Members of the League shall be invited to accept the obligations of Membership in the League for the purposes of such dispute, upon such conditions as the Council may deem just. If such invitation is accepted, the provisions of Articles 12 to 16, inclusive,

shall be applied with such modifications as may be deemed necessary by the Council.

Upon such invitation being given, the Council shall immediately institute an inquiry into the circumstances of the dispute and recommend such action as may seem best and most effectual in the circumstances.

If a State so invited shall refuse to accept the obligations of Membership in the League for the purposes of such dispute, and shall resort to war against a Member of the League, the provisions of Article 16 shall be applicable as against the State taking such action.

If both parties to the dispute, when so invited, refuse to accept the obligations of Membership in the League for the purposes of such dispute, the Council may take such measures and make such recommendations as will prevent hostilities and will result in the settlement of the dispute.

Registration and Publication of Treaties

ARTICLE 18. Every treaty or international engagement entered into hereafter by any Member of the League shall be forthwith registered with the Secretariat and shall as soon as possible be published by it. No such treaty or international engagement shall be binding until so registered.

Review of Treaties

ARTICLE 19. The Assembly may from time to time advise the reconsideration by Members of the League of treaties which have become inapplicable, and the consideration of international conditions whose continuance might endanger the peace of the world.

Abrogation of Inconsistent Obligations

ARTICLE 20. The Members of the League severally agree that this Covenant is accepted as abrogating all obligations or understandings *inter se* which are inconsistent with the terms thereof, and solemnly undertake that they will not hereafter enter into any engagements inconsistent with the terms thereof.

In case any Member of the League shall, before becoming a Member of the League, have undertaken any obligations inconsistent with the terms of this Covenant, it shall be the duty of such Member to take immediate steps to procure its release from such obligations.

Engagements that Remain Valid

ARTICLE 21. Nothing in this Covenant shall be deemed to affect the validity of international engagements, such as treaties of arbitration or regional understandings like the Monroe doctrine, for securing the maintenance of peace.

Control of Colonies and Territories

ARTICLE 22. To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well being and development of such peoples form a sacred trust of civilization and that securities for the performance of this trust should be embodied in this Covenant.

The best method of giving practical effect to this principle is that the tutelage of such peoples should be intrusted to advanced nations who, by reason of their resources, their experience or their geographical position, can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League.

The character of the mandate must differ according to the stage of the development of the people, the geographical situation of the territory, its economic conditions and other similar circumstances.

Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion, subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic and the liquor traffic, and

the prevention of the establishment of fortifications or military and naval bases and of military training of the natives for other than police purposes and the defense of territory, and will also secure equal opportunities for the trade and commerce of other Members of the League.

There are territories, such as Southwest Africa and certain of the South Pacific islands, which, owing to the sparseness of their population or their small size, or their remoteness from the centers of civilization, or their geographical contiguity to the territory of the Mandatory, and other circumstances, can be best administered under the laws of the Mandatory as integral portions of its territory, subject to the safeguards above mentioned in the interests of the indigenous population.

In every case of mandate, the Mandatory shall render to the Council an annual report in reference to the territory committed to its charge.

The degree of authority, control or administration to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories, and to advise the Council on all matters relating to the observance of the mandates.

Social Activities

ARTICLE 23. Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the Members of the League:

(a) will endeavor to secure and maintain fair and humane conditions of labor for men, women, and children, both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organizations;

(b) undertake to secure just treatment of the native inhabitants of territories under their control;

(c) will intrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children and the traffic in opium and other dangerous drugs;

(d) will intrust the League with the general supervision of the trade in arms and ammunition with the countries in which the control of this traffic is necessary in the common interest;

(e) will make provision to secure and maintain freedom of communications and of transit and equitable treatment for the commerce of all Members of the League. In this connection, the special necessities of the regions devastated during the war of 1914-1918 shall be borne in mind;

(f) will endeavor to take steps in matters of international concern for the prevention and control of disease.

International Bureaus

ARTICLE 24. There shall be placed under the direction of the League all international bureaus already established by general treaties, if the parties to such treaties consent. All such international bureaus and all commissions for the regulation of matters of international interest hereafter constituted shall be placed under the direction of the League.

In all matters of international interest which are regulated by general convention but which are not placed under the control of international bureaus or commissions, the Secretariat of the League shall, subject to the consent of the Council and if desired by the parties, collect and distribute all relevant information and shall render any other assistance which may be necessary or desirable.

The Council may include as part of the expenses of the Secretariat the expenses of any bureau or commission which is placed under the direction of the League.

Promotion of Red Cross

ARTICLE 25. The Members of the League agree to encourage and promote the establishment and coöperation of duly authorized voluntary national Red Cross organizations having as purposes the improvement of health, the prevention of disease and the mitigation of suffering throughout the world.

Amendments

ARTICLE 26. Amendments to this Covenant will take effect when ratified by the Members of the League whose Representatives compose the Council and by a majority of the Members of the League whose Representatives compose the Assembly.

No such amendments shall bind any Member of the League which signifies its dissent therefrom, but in that case it shall cease to be a Member of the League.

[ADVERTISEMENT]

“And Aaron and Hur stayed up his hands”



Victory, O Lord!

Moses on the Hill-top

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword. *Ex. 17: 8-13.*

PRAYER

The soldiers fighting in the valley were able to prevail only while their representative on the mountain top kept his hands uplifted, and he could do this only with the aid of others.

God's people to-day can be victorious only so long as communion with Him is maintained through prayer.

And to-day Aaron and Hur must stay up the hands of Moses, that they may be steady until the going down of the sun.

Not all of us can actively fight or work to bring the Kingdom of God, but all of us can pray.

Not all of us can actively participate in the Nation-wide Campaign, but all of us can pray.

All of us, save those denied the privilege

through affliction or isolation, can attend the services of the Church, particularly the Holy Communion, and by our presence and participation stay up the hands of the man of God who speaks for us in prayer.

And they who are denied the joy of common prayer can just as truly help in the lifting up of hands.

There cannot be victory in the Campaign without prayer. With prayer there cannot be defeat.

In many parishes last year the people met in groups every week for prayer. Are you attending these meetings in your parish this year?

Are you in your daily private prayers asking God to touch every heart that there may be complete success in the movement?

*Presiding Bishop and Council of the Protestant Episcopal Church
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