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NO. 24

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N. B.

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PUBLISHED BY

THE CHURCH PENSION FUND

14 WALL STREET, NEW YORK

THE LIVING CHURCH

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

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GRANT ME to observe truth and constancy in my words and remove far from me a crafty tongue.—*Thomas à Kempis.*

The Living Church

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

VOL. LXIII

MILWAUKEE, WISCONSIN, OCTOBER 9, 1920

NO. 24



Courtesy of New York Bible Society.

IMMIGRANTS AT ELLIS ISLAND WAITING FOR THE FERRY

THE IMMIGRANT

I AM the immigrant.
Since the dawn of creation my restless feet have beaten new paths across the earth.
My uneasy bark has tossed on all seas.
My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.
I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with newborn hope.
I approached its gates with great expectation.
I entered in with fine hope.
I have shouldered my burden as the American man-of-all-work.
I contribute eighty-five per cent. of all the labor in the slaughtering and meat-packing industries.
I do seven-tenths of the bituminous coal mining.
I do seventy-eight per cent. of all the work in the woolen mills.
I contribute nine-tenths of all the labor in the cotton mills.
I make nineteen-twentieths of all the clothing.
I manufacture more than half the shoes.
I build four-fifths of all the furniture.

I make half of the collars, cuffs, and shirts.
I turn out four-fifths of all the leather.
I make half the gloves.
I refine nearly nineteen-twentieths of the sugar.
I make half of the tobacco and cigars.
And yet, I am the great American problem.
When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.
But my brawn is woven into the warp and woof of the fabric of your national being.
My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of To-morrow.
If I can be fused into the body politic the melting pot will have stood the supreme test.

FREDERICK J. HASKIN.

(By permission of Fleming H. Revell Co.)

EDITORIALS AND COMMENTS

Christian Americanization

THE papers printed in this issue relate very largely to a new activity in the Church. No appeal made in the Nation-wide Campaign was more effective than that for Americanization work under Church auspices. That the Episcopal Church could be a large factor in moulding Slavie immigrants into one-hundred per cent. Americans was a new idea; that it was the duty of the Church to undertake such a work as a matter of duty to the nation was still newer.

Lack of funds has greatly curtailed the work of this nature that was promised, but it has not prevented the organization of an efficient department for work among the foreign-born nor the beginning of its work on a considerable scale. The Church is fortunate in the men who have been chosen to direct the work. The Rev. Thomas Burgess, its head, has given special study to the problem of the Greek in America and was also an important factor in that study of our relations with the various east European races in this country that was made several years ago by authority of the Province of New England. The Rev. Robert Keating Smith and the Rev. William C. Emhardt have both spent the summer in Europe studying the problem of the Czechoslovak in his home, as they had already studied him in this country.

The opportunity that comes to us as Churchmen is largely due to the fact that the great majority of Slav immigrants come to America with the admonition from their home lands to turn to the Episcopal Church, as their friend in this country. The close relation of our Church to their home Churches makes this admonition possible. Until very recent years we fear that anticipated friendship has not been cordially offered on our part. Our national Church authorities have cultivated the official *entente* between the Eastern and Anglican Communion; but we have done little to assist the newly arriving Greek or Russian or Roumanian or other Slav to adjust himself to American conditions. The most difficult immigration problem that this country has had (other than that of the far Eastern races) has found us, as a Church, apathetic, though as a Church we have largely held the key to the situation. This is largely due to the newness of our conviction that the duty of the Church is not exhausted when it gives its ministrations to its own people and when it sends missionaries abroad. The vast range of our duty to the American people as a whole, and to the new-comers on our shores who are not of our own communion, has scarcely even yet been recognized by the rank and file of our people. We have been painfully limited in the extent of our Churchmanship.

WE SPEAK of *Christian Americanization*. We mean, of course, an Americanism that shall be dominated by Christian ideals. How essential this is the Slav immigrant well illustrates. For the most part these immigrants belonged, at least nominally, to their national Churches at home. They have been baptized. They have had some instruction in religious matters—often more than our own children have had. They revere the sacraments and they are generally loyal to their priests.

But they are essentially *Eastern*. Their manner of worship is very different from ours. To them our service is cold and formal. Pews in churches are an abomination to them, for they always stand in worship. They know nothing of our monastic morning and evening prayer. Our Eucharist, devoid of the elaborate ceremonial that interprets the service to them in the home-land, is not easily identified with that which their own priests celebrate. The ornaments of our churches are painfully Western, and they miss their ikons.

Worse than all, they find no welcome at our hands. They have come, lonely, to our country, and we have not given them our fellowship. We have sought neither to interpret our country nor our religion to them. We hold aloof; and the inevitable result is the formation of foreign colonies, with a hyphenated citizenship, in all our cities.

It is bad enough for the immigrants themselves; it is worse for their children. The parents bring with them the standards of living that they had in the home land. The children throw off all restraint. They are proud to be Americans. They look down upon their parents as "foreign". They are not willing to be guided from the home. The religious traditions of their parents mean nothing to them. If there are churches of the Eastern rites which their parents can attend, the children recognize their foreign character and hold aloof from them as far as they can; yet they enter no churches that are American, their parents would be unwilling that they should, and the churches themselves do not invite them. The children, therefore, native-born American citizens, grow up largely as pagans. They are destined to play a large part in our political life, and the public schools have done a magnificent work in training them in allegiance to our flag, but as they do not inherit our ideals neither do they understand them. Aliens their parents came to us, aliens *in thought* are the children.

If, as a Church, we approach the problem of their Americanization, we must be careful to make clear that we are not seeking to draw them from their inherited religious allegiance. They are Easterns; we have no call to try to make them Western. We can lend our churches for their services and rites where they have no churches of their own. We can offer our clergy to them for their marriages and burials, for the baptism of their infants, sometimes for their confessions, if they, and their clergy, are willing to accept our ministrations.

But what we can do most effectually is to give them our friendship; to show them our desire to receive them into the fellowship of the American people. We welcome the very concrete suggestions that Mr. Burgess and others are making in the papers printed in this issue. Our churches have, quite naturally, been generally planted in the midst of an Anglo-Saxon population from which the bulk of their membership is drawn—though other populations have often either intermingled with these or driven them out. The location of the church with respect to foreign colonies must be a large factor in determining particular opportunities. But wherever there is any foreign-born population—and only some parts of our Southern states are without such colonies—there the Church has a particular and a difficult task lying ahead of it. The colony must be permeated with American religious and national ideals.

AFTER ALL IS SAID, the bishops at the Lambeth Conference blazed the way, for the problem of religious unity is quite akin to the problem of national unity. "Because our Church has spread over the world, and still more because we desire to enter into the world-wide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely Catholic in truth and in life." If "our Church has spread over the world", so, in America, the world has spread over our Church, and the result is very much the same.

We still have churches and people among us that are very tenacious to retain customs that grew out of the quarrels of the English Reformation. We have those who are exceedingly suspicious of whatever seems to them to be

back of the Reformation" or of the "Reformation Settlement". Our English antecedents easily explain both these characteristics. These are the "local, sectional, and temporary prepossessions" that, to a considerable extent, influence all of us. The bishops are right. If we really are serious in seeking the unity of the Church we must lay many of these aside in the interest of "what is universal and genuinely Catholic". The same is true if we would really make it possible for the foreign-born and their children—and we are thinking now of other races as well as of the Slavs—to worship with us in our churches. Our congregations cannot always be confined exclusively to people of English descent; in each generation our population intermarries with other strands. We need not cease to be Western or Anglo-Saxon in the framework of our services, but we do not need to let these be forever dominated by what certain English divines thought to be fitting in centuries long gone by. Our ecclesiastical ancestry of the sixteenth and

seventeenth centuries is not one whit more sacred than that of the fourteenth and of the thirteenth, and we need to cultivate a sympathy large enough to defer as well to the one as to the other, testing both by the larger experience of the whole Catholic Church and by the particular needs and conditions of our own day and land. It is most desirable, also, that we should assimilate what is good in the Churches of other lands, from which our new Americans are coming.

To be American rather than English, to live in the twentieth century rather than in any century of the past, to be Catholic rather than sectarian, to be sympathetic rather than aloof—these are the preparations that we can make *in ourselves* to fit us and our Church to give the spiritual ideals to that vast portion of the American people to whom English history is as foreign as is that of the Chinese.

An "Impassable Barrier"

THIS is a queer world; and for queerness we who hold ourselves to be Churchmen sometimes lead all the rest.

The *American Church Monthly* is one of our very best periodicals. We seldom mention it except in commendation. We should like to see it in the hands of every intelligent Churchman.

But shortly after the recent General Convention there were published in its pages one or two articles on the legislation relating to the Concordat that were so wildly inaccurate as to lead us to make protest against their publication. The harm done by them was incalculable. The corrections never did overtake the original inaccuracies, and to this day there are probably serious people who suppose that the provisions of the Concordat as proposed a year ago received some sort of indorsement by the General Convention. For all of which the magazine is largely responsible and never has expressed regret.

Now, nearly a year later, in the September issue there is a paper by the Rev. Ernest Pugh in which a new discovery on the subject is announced and all the anxieties and heart burnings of the past are pronounced unnecessary. The Church is saved—but only, apparently, by a miracle.

Mr. Pugh's paper is entitled "The Nicene Creed: an Impassable Barrier". "That there are many difficulties in the way of the Proposed Concordat," he says, "even the strongest of its supporters are willing to admit. . . . There seems to be, however, one difficulty that has been overlooked. At the last General Convention the Church declared its willingness to initiate action that may make possible the ordination of ministers of other Christian bodies who accept (1) The Scriptures, (2) The Nicene Creed, (3) The Two Sacraments. *Consciously or unconsciously*" (italics ours) "that Convention has put the greatest barrier in the way of the Concordat. . . . There is no need to hesitate in saying that no Protestant minister can truthfully say that he believes the Nicene Creed. . . . The Nicene Creed is an impassable barrier. . . . We believe that ever within the councils of the true Church of Christ the Holy Spirit has been guiding its deliberations. *How easy a thing it would have been for the Convention of 1919 to have made the suggested condition an acceptance of the Apostles' Creed instead of the Nicene Creed.* . . . Where we would have endangered the sacred trust of centuries, an all wise and guiding Providence has led the Church to erect, *unconsciously it may be*, a barrier against that which would endanger our sacred heritage."

We rub our eyes in amazement. By what right does Mr. Pugh intimate that this absolute condition without which no one could be ordained under the proposed canon was made "unconsciously it may be"? Who does he mean by the "we" in the last sentence who "would have endangered the sacred trust of centuries," etc.?

Mr. Pugh is acting evidently on the belief that the resolutions relating to the Concordat were an attempt to endanger that "sacred trust". The *American Church Monthly*

is largely responsible for this misconception. But Mr. Pugh has now discovered a clause in the resolutions which shows that the attempt is thwarted by the resolutions themselves. So confident is he in the bad faith of the men responsible for them that he assumes that this measure of protection was divinely introduced into the resolutions against their will, and that whereas the resolutions had been intended to betray our sacred trust, lo, the Holy Spirit had intervened to protect the Church. It is a curious belief, possible only to one whose mind had been poisoned by the wicked misrepresentations that followed General Convention. One would suppose that the simpler and rather more plausible explanation of the newly discovered orthodoxy of the resolutions was that they were intended to be orthodox, and that the men who drew them were quite as anxious as is Mr. Pugh to protect the Catholic faith and quite as competent to do so. But no! Unwilling to admit anything good either in the authors of the resolutions or in the proponents of the Concordat he piously believes that the Holy Spirit "led the Church to erect, unconsciously it may be, a barrier against that which would endanger our sacred heritage."

We have no doubt that the Holy Spirit did indeed protect the Church, and one wishes that the pious thought might have occurred to critics a year ago. But the effectual safeguard was by no means unconsciously made. It was of the essence of the proposals for unity from the beginning.

For this "barrier" was not even interposed *ab initio* by General Convention. It was in the original Concordat itself. Dr. Manning and his associates were the conscious agents of the Holy Spirit in framing this safeguard. They never proposed that any Protestant minister should be ordained, under any conditions whatever, unless he first, personally and fully, accepted the Nicene Creed. That this, with the other conditions, was a sufficient "barrier against that which would endanger our sacred heritage" Dr. Manning and his associates fully believed long before Mr. Pugh discovered it, and Mr. Pugh is now saying two years later what the proponents of the Concordat said from the first. But did Mr. Pugh never read the Concordat? How could it be possible for him only now to discover such a safeguard in the instrument which has been before the Church for two years, and discovering it, suppose it was his original discovery and that it was somehow brought into the matter "unconsciously"? The conscious minds of Dr. Manning and his associates had made that condition, and it had been accepted by the Congregational conferees, before ever a word had been said about the matter publicly. Nobody has proposed legislation whereby it could be possible for a single person to be ordained who did not fully accept the Nicene Creed. The common impression that such safeguards had been thrown away in the original proposals was a wicked libel upon Dr. Manning and his associates. If there are no Protestant ministers who can qualify, as Mr. Pugh positively declares, then there can be no danger from the Concordat.

For ourselves, we do not accept Mr. Pugh's position that the requirement of the Nicene Creed is in itself a sufficient

"barrier against that which would endanger our sacred heritage" nor his idea that there are no Protestant ministers who accept that creed. That is why we could not support the Concordat. That is why we could and did support the resolutions of General Convention. It is perfect nonsense to say, "How easy a thing it would have been for the Convention of 1919 to have made the suggested condition an acceptance of the Apostles' Creed instead of the Nicene Creed!" The latter requirement was made with every deliberation, and anyone who had tried to break down the conditions presented in the resolutions would have found his task anything but easy. The "impassable barrier" was a fundamental condition of the Concordat from the very first. The men who watch legislation at General Convention knew what they were about. The Holy Spirit was not obliged to overrule recalcitrant minds and compel them "unconsciously" to protect the Church.

This being the case, the cruel injustice of the intimation that "we"—whoever "we" may be, whether the proponents of the Concordat, or the proponents of the resolutions that showed the limitations of the Concordat as it was drawn, or the members of the General Convention in general—"would have endangered the sacred trust of centuries" had not "an all wise and guiding Providence" frustrated "our" attempt, stands forth in all its hideousness. Nobody tried to "endanger" that "sacred trust". Mr. Pugh is repeating libels for which others are responsible at the very time he is showing the falsity of the charges.

Yes, we are a queer people. It took Mr. Pugh two years to see that most of us saw from the very first publication of the Concordat. The opposition of THE LIVING CHURCH was based upon no such imaginary situation and we trust that we knew the contents of the Concordat before we criticised it. We certainly have never joined in the personal denunciations of men for whom we retain the fullest respect, as some have deemed it right to do, while yet we differ with them. Yet the *American Church Monthly* was probably wise in assuming that, after the gross misrepresentations of a year ago, there were enough more people equally queer to justify the publication of this article. But it is a strange working of the human mind, that, seeing after all this length of time that the Concordat never contemplated the ordination of any man who did not *ex animo* accept the Nicene Creed, any man should fail to give the credit for this protection of the Church to the men who insisted upon it from the first, but rather should assume that, while these were trying to break down the strongholds of the Catholic faith, an "impassable barrier" has been erected, unknown to them, by some divine interposition.

But we shall hope this does not mean that the magazine accepts Mr. Pugh's position that this phrase sufficiently protects the Concordat from the dangers that have been presented in the discussions of the past two years. Many of those dangers were imaginary, as Mr. Pugh's present letter shows, but some were not. To go from one extreme to the other would not be a service to the Church; and to do belated justice to the much maligned and libelled proponents of the Concordat, even as unwillingly as it is done in this article, does not mean that their conclusions ought to be accepted as final.

WE have made careful inquiry as to the matrimonial antecedents of the Republican candidate for president, believing that, in spite of the delicacy of the subject, it were better that the true facts should be told than that correspondents should argue the question of their duty at the polls from the standpoint of personal character without definite information.

"Moral Issues"

The wife of the Republican candidate was previously married to another man, who afterward proved unworthy. She obtained a divorce on charges of drunkenness and non-support and her maiden name was restored to her. Several years later she married Mr. Harding. The previous husband is not now living. As to whether he was living at the time of the second marriage our information is conflicting.

We do not care to make any deduction from these facts, which, however, may be depended upon, nor to discuss their relation to the question of the duty of a voter at the polls; but voters have a right to the information.

THE editor of the *Living Church Annual* asks permission of his brother editor to make a statement.

Out of 144 clergymen to whom he has addressed letters of inquiry as to their address or work, a stamped reply card being enclosed to each, just 89 have replied. That means that the other 55 may be incorrectly entered in the clergy list next year. And that, in turn, will mean an indignant request, about January, for insertion in THE LIVING CHURCH of the information that "the address of the Rev. A. B. is so-and-so and not as indicated in the *Living Church Annual*."

A good way to prevent such an inaccuracy is to reply to any query immediately.

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:

139. Mrs. James R. Goodrich, Concord, N. H.	\$ 36.50
226. Marshall, Catherine and Jane Baldwin, New York City	36.50
257. All Saints' Church Guild, Valley City, N. D.	36.50
409. Mrs. Mary I. Lewis, Racine, Wis.	36.50

Total for the week \$ 146.00
Previously acknowledged 63,309.22

\$63,455.22

NEAR EAST RELIEF FUND

Two little girls in Minneapolis, Minn. *	\$ 5.00
St. Paul's Parish, San Diego, Calif.	104.50
A communicant of the Church in Charlotte, N. C.	4.00
A parishioner of the Church of the Advent, Chicago, Ill.	10.00
Mrs. R. A. DuDomaine, Racine, Wis.	1.00
Mrs. O. W. Lehman, WaKenney, Kans.	3.00
Service Legion, Episcopal Mission, Lynfield Centre, Mass.	3.00
A friend	5.00
A. R.	3.00

\$ 147.50

* For relief of children.

FUND FOR THE AMERICAN CHURCH IN MUNICH

Anonymous	\$ 5.00
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FUND FOR WORK IN JERUSALEM

Church of the Holy Name, Swampscott, Mass.	\$ 10.00
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THE LIVING CHURCH FREE SUBSCRIPTION FUND

Anonymous	\$ 5.00
Miss E. G. Fox, Washington, D. C.	10.45

\$ 15.45

NOTE.—Contributions for various funds are invariably deposited to the credit of "Living Church Relief Fund" in the First Wisconsin National Bank of Milwaukee and are distributed weekly. They are never mixed with private funds of any sort.—EDITOR LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

A. C. B.—(1) The host is the wafer used for Holy Communion, and especially the larger wafer used for the fraction.—(2) At a baptism the priest begins with a violet stole, regardless of the ecclesiastical season, and changes it for white after the prayer, "Almighty, ever-living God". There are stoles made of the one color on one side and the other color on the other which may quickly be reversed at this point.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

(For the week beginning with the Nineteenth Sunday after Trinity)

RELIGION IN THE FAMILY

The Family Altar

Sunday: 2 Timothy 1: 1-14

"The unfeigned faith which first dwelt in thy grandmother Lois"

THE root meaning of "religion" is a binding together. A spiritual ligature, a social relationship, the unit of which is not the individual but the family. The sacred names "Father", "Mother", stand in the very center of the Ten Commandments. This is not a human arrangement, but a divine appointment. In the final revelation of Godhead is Father and Son. In the family relationship we learn the Fatherhood of God and the Brotherhood of Man. In every home there should be a family altar, a daily recognition of God. It was so in the atmosphere in which Timothy was fostered, with two generations of Christian devotion to mould his manhood. It is a terrible indictment of indifference, neglect, and disloyalty that in so many Christian homes there

is no family altar. If we have time to eat we have time to recognize God. If we cannot read a chapter from the Bible and kneel down to say our family prayers, we can at least stand about the table, repeat the Lord's prayer, say the collect. "O Lord, who hast safely brought us", and the grace before meals. Each morning there should be a family recognition of God, with Christ the Unseen Guest at every meal. Christian parents who neglect this need hang their heads in shame.

The Open Bible

Monday: 2 Timothy 3: 14-17

"From a babe thou hast known the sacred writings"

The average Christian says his prayers with more regularity than he reads his Bible. Yet the soul is poorer for the neglect. The Bible has an undoubted value in the daily life. It is the window through which we look from earth to heaven, from the seen to the unseen, from the temporal to the eternal. Education alone can never meet the world's needs. We have had a recent illustration of how a thin veneer of culture may cover unspeakable cruelty and debauchery for which the world must pay the price. "The sacred writings are able to make us wise unto salvation." We should each day study the deeper meanings of the Bible as a vital message offering daily food for daily need, commit to memory the best portions, and make practical use of them.

Grace before Meals

Tuesday: St. Luke 24: 28-35

"He was known of them in the breaking of the bread"

Here is one of the most exquisitely tender and personal revelations of the risen life, and one that has been repeated in many a Christian home. Can we reasonably look for a Christian nation, or a strong Church, when Christian homes enter upon the day without prayer, no thought of the Bible, sit down to a pagan meal with no recognition of the Giver of every good gift, and end the day with no thought of the sleepless Eye or enfolding Arm? It is an unworthy excuse that the head of the family does not know some form of "grace" to repeat before meals. Every Christian minister knows one, and would gladly pass it on. Here is a short one: "Grant us Thy grace, O God, as we partake of these Thy bounties. Sanctify them to our use and us to Thy service, for Christ's sake. Amen."

The Consideration of Others

Wednesday: Romans 12: 9-21

"Be kindly affectioned one to another"

In the plays of childhood, which constitute so much of their early lives, is learned the art of living with others in the world beyond. To be fair, act honorably, recognize the rights of others, and play the game, are the elements of childhood's plays and manhood's strength, the basis of harmony in the home, and the secret of peace. It is a very practical part of the family religion. The home in which the Christ-spirit is exemplified, impatience subdued, honesty the inflexible rule, and the hasty word unspoken, creates the atmosphere in which are reared the greatest men and women of the Church and the nation. If you do not have these things in your home go down on your knees, and humbly ask God to give you strength and grace "to be kindly affectioned one to another".

The Power of Example

Thursday: 1 Timothy 4: 6-16

"Be thou an example to them that believe in word, in manner of life, in love, in faith, in purity"

On this apostolic injunction is based Emerson's dictum: "What you are speaks so loudly that I cannot hear what you say." These things find their first place and most potent influence in our conduct in the home. Many a man, regarded as a saint in the office, vents his spleen on the unprotected in his home. The boy's early ideal is his father, the girl's her mother. It should continue so through life. Through parenthood is interpreted every human relationship. It is useless to exhort if we do not exemplify. Religion is not a sign-board which points the way, but a living example which leads the way.

Coöperation with the Church School

Friday: Deuteronomy 6: 20-25

"When thy son shall ask thee: What mean these testimonies? then shalt thou say unto thy son"

That does not leave all religious instruction for the Church school. In the economy of the home life, by divine

appointment, time is to be found for religious instruction. The indifference of the home to the work of the Church school constitutes one of our saddest deficiencies to-day, and makes of many a school only a subterfuge. No parent has a moral right to shift this responsibility. The Church school is an adjunct of family religion, not a substitute for it. And only when parents coöperate with the teacher can the school adequately function.

A Consecrated Sunday

Saturday: St. Matthew 12: 1-14

"Remember the sabbath day to keep it holy"

Jesus had laid down two great rules regarding Sunday. One is that He is its Lord. As the founder of Sunday, He is its highest interpreter. The other is that it was made for man, and anything which destroys its usefulness perverts its purpose. It is a perpetual witness to the unseen, tends to keep alive the spirit of reverence, is the recurring call to worship, restores man's physical strength, and checks his spiritual decline. It should be the sacred day in family religion. For it is necessary, not only for the preservation of religion but also of the state. The republics of Greece and Rome did not die of wounds, but of a moral cancer. They had many holidays, no holy days.

NOTES ON THE NEW HYMNAL—XL

BY THE REV. WINFRED DOUGLAS

HYMN 321. "O God, unseen yet ever near".

Edward Osler, the author, was a Cornish physician. He wrote the hymn toward the close of seventeen years' service as house surgeon at the Swansea Infirmary, and published it in the *Mitra Hymn Book* in 1836. Later on, he devoted himself wholly to literary work, and was for many years the editor of the *Royal Cornwall Gazette*, at Truro.

Dr. John Gower, formerly organist of Denver Cathedral, who received his doctor's degree in music from Oxford earlier in life than any other candidate, has given us in his tune *Meditation* one of the very finest of modern congregational melodies. When it is sung as a Communion hymn at a service where most of the people are fasting, the organist would do well to play it in E flat.

HYMN 322. "Jesus, gentlest Saviour".

This poem has heretofore been classified among children's hymns; but is manifestly, as its author entitled it, a thanksgiving after Communion. The late Dean Hart of Denver objected to the alteration of the second line to "Thou art with us now", insisting that from every point of view Faber's wording should have been retained: "Thou art in us now". However, the change widens the usefulness of the hymn. It was written toward the end of Faber's work as superior of the oratory in King William street, London; where, in the poor little chapel transformed from a public house, there arose such a glow of loving devotion to our blessed Lord as has seldom rewarded the labor of a faithful priest.

HYMN 330. "Draw nigh and take the Body of the Lord".

Of all the Psalms, the Twenty-third has been most frequently paraphrased; but never so beautifully as in this version. We owe much to Sir Henry Baker, the saintly vicar of Monkland. *Hymns Ancient and Modern*, of which he was editor from its inception in 1857 up to his death twenty years later, has influenced the hymnody of the American Church more than has any other publication. In this great work, "his earnestness and ability overcame difficulties which at time seemed insuperable; whilst his loving nature and warmth of faith are undyingly portrayed in his own hymns." In this most lovely of them, he applied to the Psalm with masterly skill the evangelical method of paraphrase first used in England by Archbishop Parker, and later developed by Dr. Watts; but which really originated with Martin Luther, whose *Ein' feste Burg* is a notable example. From what depths in Baker's heart the exquisite phrases issued may be judged by the fact that his last audible words were:

"Perverse and foolish oft I strayed
But yet in love He sought me,
And on His shoulder gently laid,
And home rejoicing brought me."

A Foreword on Christian Americanization

By the Rev. Thomas Burgess

Secretary for Foreign-born Americans

IN this issue of THE LIVING CHURCH, which has so generously been given up by the editor to this particular part of the Church's Mission, it is obviously impossible to tell everything. But, in order that as complete a view as possible may be given, I will briefly mention some of the important points in addition to what is contained in the other articles.

Let me first call especial attention to "A Diocesan Plan", particularly the section on Parish Organization, and also to the article on Training, by the Rev. Charles T. Bridgeman. These suggest practical plans of what to do.

The anarchist's bomb that blew up Wall street three weeks ago should warn us of three things: We must give the foreign-born the Christian foundation with alone can make our democracy safe. The best Americans, not the worst, nor the foreign propagandists, must show the newcomers the meaning of America. Only by sympathetic fellowship can this be done. Then we must not allow panicky feeling to cause us to lump all foreign-born as anarchists—only a few of only certain races are as yet—but we must realize that most of them and their children have the making of as good Christians and citizens as we, and the burden of helping them to become so rests on us.

The purpose of our Church's national organization is to act as a centre of exchange, advice, and coördination for all work among the foreign-born in our dioceses and parishes. Recognizing that she is not the only agency working in the field, our Church is undertaking that which she can best do. She is coöperating most heartily with those civic and philanthropic agencies carrying on secular work. The parishes have a distinct social and educational opportunity, but above all the Church must minister to the souls of men.

The Church has a very particular and distinct part to play. That part is fundamental, and the State cannot build securely without the foundation. The majority of our immigrants came from countries where the religion of the Church was the accustomed foundation of their ideals and daily life. Here, when they become unchurched, as the majority do, that foundation is taken away. We must restore it. The trouble has been heretofore that we have hardly even tried.

Moreover the burden of nurturing in religion the foreign-born is upon our Church more than on any other, simply because our Church is most like the Churches of their former homelands—Catholic, Orthodox, Episcopal—with the sacraments her life and the altar her centre. Millions of former Roman Catholics have left their Church and will not return. The Eastern Churches cannot possibly reach all their people. They need and ask our help. The two million Scandinavian Episcopalians are without Church home. The majority of the Czechs are at heart loyal to their ancient Catholic National Church, which now has sprung to life again in the freed land of their fathers.

It is the children of the foreign-born who need us, even more than the adults. These children most of all are cut off from religion. The public schools Americanize them, but they Americanize so quickly that they come to despise all that belonged to the lands of their parents, and to look down upon their "foreign" parents themselves, and the God-intended nurture of the home is destroyed. It is the Church that must hunt out these children and

nurture them through the perils of a generation of transition.

Reports come to the office from many parishes, and it must be true in many others, that numbers of children of the foreign-born are coming to our Church Sunday schools. We are preparing at the request of the Department of Religious Education a booklet on how best to reach and teach the children of each race.

Eminently successful work is being done among the foreign-born in various parts of the country by a number of parishes of each of the types mentioned below. Now that the Church as a whole has undertaken the work, this can be multiplied many hundred fold. By keeping in touch with the central office as a clearing house, and calling on the field force to advise, former mistakes may be avoided and the experience of each man may be made to serve the efforts of all.

The field is our whole United States, and the large majority of parishes have the opportunity. There are five types of parishes or missions, each requiring a somewhat different method of ministering to the people of foreign race within their cure:

1. That where there are but few foreign-born and their children. This problem is easiest of solution. It requires the way of simple friendship. This is ordinary Christian duty. It should be ordinary American practice, bringing them naturally to grow and work and worship with us.

2. That where there are sizable colonies of foreign-born. Here our leaders, through understanding and sympathy, must gain the confidence of the leaders of the particular race and work with them.

3. That where the majority of the population is foreign-born. Such a parish must pocket its un-American and un-Christian pride and readjust itself best to serve the majority. In

such a case in a city it will often be possible and helpful to get volunteer helpers from other parishes in less "foreign" districts. Where there is a parish of some Eastern Church we can furnish volunteers to help them in better organizing and carrying out their plans for religious education and social service.

4. That in the midst of a colony practically all of one race. There it will generally be necessary to minister in foreign language to the adults and in English to the children, if we can get the workers.

5. Where we have no parish, but there is one of our sister Greek, Russian, or other Eastern Church. In this case ourselves are the guests. We will simply reverse what was suggested in No. 1 above.

It would be extremely interesting, but obviously impossible, to give in one issue accounts of the special opportunities race by race. Such would take volumes. Let us merely cite them. In dealing with the people of each race it is necessary to understand their particular historical and religious background and racial peculiarities. Some of the more important are those of the Eastern Churches, whom we should strive to keep faithful to their own Church, where they have parishes; and, where they have none, minister to them as to our own: viz., Greeks, Russians, Roumanians, Serbians, Syrians, Bulgarians, Armenians, and Assyrians. There are the unchurched from the Roman Catholic countries, as Italians, Poles, Hungarians, Mexicans, Spaniards, and the more recent throngs of Spanish Americans, pouring into our land. Then there is our great opportunity among those loyal and intelligent Americans of Czech and Scandi-



REV. THOMAS BURGESS

navian lineage. To all these the Church has a particular duty to minister religion. To other races, churched or unchurchd, if we may not put them in touch with God, we can at least give them Christian fellowship and therein lead them to worthy citizenship. There is also an important work for us among the Chinese and Japanese and Hindus, especially upon the Pacific coast.

In all our efforts to serve these our neighbors, the only entering wedge and continuing attitude must be that one fundamental characteristic of friendship, that which was ever the mental attitude of our Blessed Lord, *sympathy*. This

does not mean pity, but, as its derivation shows, to *feel along with*. In other words, to look at things not from our own but from the other person's standpoint. That is just where so many of us Americans have hitherto failed. It has been with us all too much a proud heart and a cold shoulder.

This work for Christ and country is one of the greatest opportunities given by God to a national Church since the time of the apostles. This is an all-important part of our Nation-wide Campaign. For its fulfilment the Master requires our prayers, our gifts, our personal service—now.

At Home and Abroad

By the Rev. William Chauncey Emhardt, Ph.D.

Field Director for Foreign-born Americans

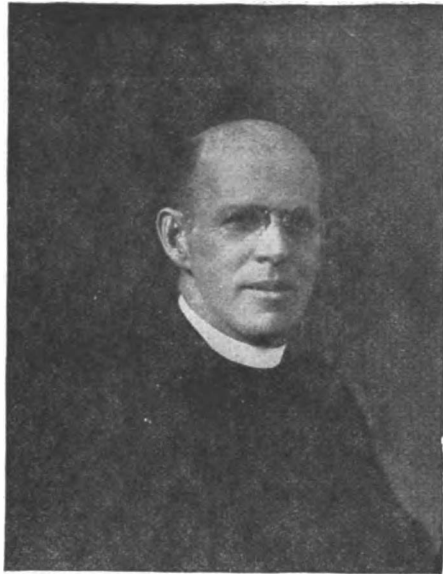
THE more we have studied the status of the foreign-born throughout the United States, and the opportunities for the Church to reach them, the more apparent has it become that not only our Church people in general but even specialists, including the members of our staff, are not fully conversant with the psychological and social conditions of the immigrant in America; nor of the forces which have moulded the life of the immigrant before coming to America.

These forces are not merely the result of natural environment and traditions, but embrace a determining factor often unsuspected. This factor is the result of the impression of American life which the returned immigrant carries to his own land. Nothing pertains more positively, not merely to national welfare alone, but even to the general welfare of mankind, than the contribution America can make to the future ideals of humanity. Misunderstanding of the American spirit will send to our shores future citizens who enter the country with warped ideas of the land of their adoption, and by this very fact will be prevented from becoming the highest type of citizen.

The field director is at present in Europe making such investigations of these impressions as the disorganized conditions and the congested means of transportation permit. No small part of his mission will be that of inviting co-operation of European leaders in the effort to minister to the general welfare through the emigrant who seeks a future abode in America. At last report several radical changes in the political conditions of Europe have closed temporarily certain fields of investigation, while the alarming spread of typhus has closed others. This has enabled him to devote more attention to the point of contact established for the first time in modern history between Eastern and Western Europe, by means of the several conferences.

Special delegates from the Churches of the East were sent by the acting Patriarch of Constantinople to the Conference of Bishops held at Lambeth Palace. Through the courtesy of the committee appointed by the Archbishop of Canterbury, the field director, and the Rev. George Davidson, D.D., of Los Angeles, who accompanied him, were able to attend the important conferences held with these delegates. At the Geneva Conference of the World Commission on Faith and Order, and again at the meeting of the International Committee of the World's Alliance for Promoting International Friendship through the Churches, held in St. Beatenberg, Switzerland, unparalleled opportunity was afforded for a very intimate exchange of ideas. The presence of over two hundred delegates from twenty-four European nations, living under the same roof, made it possible to place before the representatives of the political and religious life in the

various countries the need of coöperation in the efforts of this department to minister to the spiritual needs of their brethren in America.



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Among other interesting results of the trip of the field director, as reported, has been the arrangement for a visit of the Archbishop of Wales to America in the interest of the Welsh immigrant; and a similar visit by the sister of the martyred Mar Shimun, late Patriarch of the Assyrian Church, Lady Surma,* whose visit should go far towards removing the misunderstandings which separate the Nestorian Christians in America.

Another problem which confronts the director is that towards which these investigations in America and in Europe lead. Our department exists to correct the abuses and neglect which have made the aliens in our land a moral and social menace, rather than a national asset. Several facts are most evident. It cannot be denied that the American people as a whole have ignored the appeal of our brethren of foreign birth; and have been content to view them as instruments for increasing and conserving American wealth. They seem to be unable to

think of the immigrant apart from the environment with which he was identified at the time of his first contact with American life. Secondly, the logical outcome of the indifferent attitude toward the aliens has resulted in the creation among the foreign-born of a body of men who have rapidly grown in wealth and intellectual leadership; but who have been prevented from grasping the spirit of liberty for which America actually stands. It is difficult for many to understand the peril into which we are drifting by depriving the foreign-born of the opportunity to interpret rightly the moral, social, and religious forces in America. This leads directly to a third fact. We have allowed ourselves to pass beyond the stage in which we act for the welfare of the immigrant, and are under compulsion to act for the defense and maintenance of the high ideals of our national life.

* A letter has just come to the secretary from Lady Surma, regretting that she will be unable to come, as imperative needs demand her immediate return to Mesopotamia.

THE FIELD FOR service for the American woman is obviously the woman in the foreign-born home. Woman's organizations, whether civic or patriotic, can render a great service in supporting the home teachers of the communities where such are provided by the public schools. Where such teachers are not provided, the organized women should work to secure them, and in the meantime carry on the work in the best way possible through volunteer workers who have prepared themselves by study for this work.

A Diocesan Plan

As Formulated for a Diocese by Request of its Bishop and Council

I

DIOCESAN ADMINISTRATION

THE opportunity for the Church to do its all-important share in the problem of dealing with the foreign-born and their children is one that, if rightly grasped, will meet most enthusiastic support and personal service from our Church people. It is a patriotic as well as a Christian venture. It needs a separate and specialized diocesan administration, expert centralized direction.

1. A director for work among foreign-born, giving his whole time, accountable only to the Bishop and Council, with supervision of the work in the whole diocese. He shall have full authority over the present Italian, Polish, and Roumanian missions, though delegating supervision for the particular race to specialists of American stock where there are such. His duties shall be: to direct diocesan racial work, advise on parochial work, supervise training school, organize Leagues of Fellowship, be member of inter-diocesan faculty, reorganize for foreign-born work moribund parishes in polyglot centres, bring about definite coöperation with Eastern Orthodox parishes; in general, be the clearing house of information and source of initiative.

This plan is the one which has been adopted in the diocese of Newark, where the Rev. Samuel G. Dunseath is "Americanization" (not a good title) director, giving his whole time with great success. It is being prepared for in California, where the Rev. Francis C. Murgotten, also a man of special aptitude, is giving part time to a general survey preparatory to giving whole time as director. Chicago has called the Rev. Robert Keating Smith, specialist on Czechs for the National Department, to begin work among the 180,000 Czechs in Chicago and he will assist in solving the whole foreign-born problem there.

The work is of such immediate and peculiar importance and requires such special experience and tact for its accomplishment, that—if the right man can be found—this plan is strongly urged.

II

PAROCHIAL ORGANIZATION

There is not a single parish or mission which has not the problem within its bounds, *i. e.*, unchurched and unfriended people of recent immigrant stock, from a few to several thousand. Therefore there is needed a diocese-wide awakening, full surveys, volunteering and selecting of workers, training of them, definite elastic organization, that the work may be done unitedly and effectively and be fitted properly to each racial and local need.

1. The *American Church League of Fellowship* is an elastic scheme that provides such organization whereby the responsibility rests on a devoted and trained few, and utilizes any or all parts of the parish personnel, equipment, or organization. Its object is to work most effectively with each racial group so that they may find in the parish the satisfaction of their religious needs, and come into effective touch with the best side of Americanism.

The organization consists of groups of two for each race, each pair consisting of one first class layman of the parish and one first class man of the particular race. It should be begun by men, and can then be further carried out by pairs of women, girls, and boys. The pairs will be the point of contact between the racial groups and the parish, and each pair must work out together how best the needs of the particular racial group can be met, and then meet these needs with whatever assistance is available. The pairs are to meet together for consultation, etc., as the actual League organization, and eventually, perhaps, may add to their number, as members of the League, those of foreign birth or parentage who shall have become regular communicants of the parish for a certain period of time. The League should have a director, preferably a leading layman, who shall start and

hold together the organization, and, with the rector, select parish racial leaders. These, or at least the American, must take a course of normal training. Each "American" leader will find his partner of foreign race. The League should educate the parish to a cordial feeling toward and right understanding of the foreign-born, and establish the bands of friendship (see below). Such organization is most simple and elastic. It could even consist of, and be effective with, just one man who thus makes the contact with the leader of one racial group, and the two together fulfil the needs of that group.

For clearness, let us take a hypothetical case of a parish. A real survey has been made and the parish interested. It is found that within its bounds are 25 Greeks, 150 Italians, and 100 Czechs, all unchurched; no Greek church near, Italians unwilling to attend the Irish Roman Catholic church. Czechs of the "free-thinking" majority with their "sokol" or club house. The junior warden of the parish, Mr. A., a devoted man, lawyer, well educated, volunteers to start the League. He also knows and likes a Greek confectioner, Mr. G., who is the leading Greek in the place and a fine type of man. Mr. A. accordingly reads all he can about the Greeks and plans to go to Philadelphia as soon as the normal course starts next month. In the meantime he gets better acquainted in a natural way with the Greek, Mr. G. Mr. A. talks the scheme over with the rector and they select the other Churchmen: Mr. B., manager of the trolley line which employs a gang of Italians, who starts studying and making friends with his Italian foreman; and Mr. C., a high school teacher, who is also a scoutmaster, who gets one of the brightest of his pupils, a Czech boy, into his scout troop, and after study, and correspondence with the Czech specialist on the staff of the national Secretary for Foreign-born Americans, decides that the boy will be the best partner for the time being.

Messrs. A., B., and C. ask the new diocesan director to come down and give them advice. Then for three evenings a week for a month they take the normal course under the expert diocesan faculty.

Mr. A. then starts a class, giving the course in his own parish. After a while Mr. A. and his partner, Mr. G., having become firm friends, talk it all over about the twenty-five Greeks, and how to bring them to understand that our Church is theirs. They knew that already, but had received no encouragement the few times some of them had attended the services.

One night all the Greeks are invited to meet together in the parish house, and the nearest Greek priest is also invited. They have a real Greek good time together, with Mr. G., Mr. A., and several other members of the vestry, and the rector as hosts. Next morning, at 4:00 A. M., before working hours, the Greek priest has a service in the parish church, which the hosts of the night before attend as well as all the Greeks.

A week later Mr. A. successfully conducts a law case for one of his Greek friends, Mr. G. acting as interpreter. The result of it all is, half the Greeks come to church pretty regularly, and all the Greeks subscribe liberally to the parish. The townspeople take a different attitude toward the Greeks, and find them excellent citizens. A rascally rich landlord (a member of the parish, by-the-way) is forced by public opinion to better the conditions in the house where ten of the Greeks lodge. And so it goes.

The same thing is carried out with the Italians and Czechs, only more gradually, and in an entirely different way, suited to the races. Two fine Italian Sunday school classes are, after a year, built up, studying a simple life of Christ under two faithful women of the parish, one of whom becomes a member of the League. The Czech boys come into the regular Christian Nurture Series classes, and, because one class is disorderly and poorly taught (Czechs will not abide such conditions), Mr. C. himself volunteers to teach it. The choir, with the addition of ten Czechs and two Italian

boys, all with remarkable voices, solves the hitherto unsolvable music problem of the parish.

The hardest thing of all has been to get the parishioners in general to treat these "foreigners" with American equality and Christian hospitality. But the three "American" members of the League have gradually converted the Americans, a number of assistants have been trained and made useful, the Girls' Friendly and other organizations are taking part, and bands of friendship have come into being, so that a lot of people, in consultation with the League leaders, are making real friends of their hitherto despised neighbors.

A half dead parish is thus transformed within a year. Within three years the communicant list is doubled. Moreover the people have learned much from their new parishioners, as well as given much.

2. *Bands of Friendship.* Any number of people in a parish who have each undertaken to become a real, unpatronizing friend of one man, woman, child, or family of foreign race. This must be done, however, only in the spirit of the real, humble, Christian friendship of equals, and with painstaking study to understand. If done in any other way, like the typical comic paper "slummer", it will do more harm than good. Ability to look at things from the other person's standpoint is the first essential. This simple way of *neighbors* is the real root of so-called "Americanization", as has been stated by Secretary Lane and most of the great leaders

on the subject. Let every good American make a friend of one of foreign race; it is often only the bad Americans with whom they have come into contact.

3. *The Start.* Let each parish be aroused by regulated publicity, including the distribution of literature, which is supplied from the national office.

Let a committee headed by men be formed and make a survey to show the local problem and arouse intelligent interest.

Then let the right leaders emerge, and a League of Fellowship be organized, and put to study and work, under the advice of the diocesan administrative director.

Bands of friendship can be started by anyone, any time. Any parish, society, or individual could get people to enroll by signing a card, and keep track of and report to the diocesan director.

III

TRAINING OF WORKERS

Great numbers of laymen and women and clergy are intensely interested and desirous to do this work; many more will become interested. These must be taught what to do and how to accomplish it. The subject is so big, so complex, so different with each race, so pressing, that the mistakes of enthusiasts must be guarded against, and all need training.

The Church's National Organization for Foreign-Born Work

OUR American Church has worked at it before, but only here and there. Such oftentimes have been and are big successes, but they have only been isolated ones. Now the Church at last is working at it as a whole. General Convention ordered work among the foreign-born and their children to be part of our national mission. The Nation-wide Campaign proclaimed it, the Council is carrying it out.

A little over a year ago the former Board of Missions created a new department of Domestic Missions called, at first, "Christian Americanization", though this name was not satisfactory. Now it is called "Work among Foreign-born Americans" under the Department of Missions of the Council, with headquarters at the Church Missions House.

Its personnel is now as follows:

The administrative head, an officer of the Department of Missions, is the secretary, the Rev. Thomas Burgess. The members of his staff are out in the country-wide field spreading and helping to do the work.

The field director, the Rev. William Chauncey Emhardt, Ph.D., travels over the country giving help wherever the diocesan and parochial authorities desire it. He has visited and studied conditions in most of the important centers from the Atlantic to the Pacific, and spent the summer in Europe learning much that is essential to effective dealing with the immigrant here. He plans to devote the first part of the year's work to the Pacific coast and Mexican border, where the problems are very pressing.

The Rev. Charles T. Bridgeman is called assistant secretary. Beside doing much field work and special investigations, he is to give a lecture course as part of the regular curriculum this school year in practically all our seminaries

and deaconess schools. He attended and spoke at most of the summer conferences this past summer, and is representing the division at the Brotherhood Convention at St. Louis.

The Rev. J. Gottfried Hammarsköld, D.D., for years our Dean for Scandinavian work, will continue his work with new prospects. Dr. Hammarsköld was in Sweden and at the Lambeth Conference this summer. Associated with him is the Rev. Philip Broburg, especially for this work in the Mid-West. The Rev. Robert Keating Smith, who has been called to Chicago to begin a work among the 180,000 Czechs there, is a Czech specialist of the division, and was sent to Czecho-Slovakia by the Council last summer. The Rev. Hugh David Jones, Ph.D., is working on the problem of how to reach the many unchurched Welsh, English, and other former Anglicans in America; and on an all-important immigration problem, viz., putting our clergy in touch with the newly landed immigrants as soon as they reach our parishes.

All plans of the division have been worked out in frequent consultation with a number of our bishops, and also with the best experts on the subject, with leading men of various races, and with the authorities of the Eastern Churches.

Through personal visits to all parts of the country by the field director, the secretary, and the others, and through conferences, the Nation-wide Campaign Survey, and questionnaires to all the clergy and all the Woman's Auxiliaries, a fairly thorough knowledge of needs and opportunities has been obtained.

Much special literature has been published or selected at headquarters on the subject, and more planned, both for the education of our own people and for distribution among the foreign-born.

As the result of the Church's adoption of a national policy and organization, our parishes and dioceses throughout the country have awakened to the need and opportunity, and have made, or are making, provision to do the work, to fulfil our obvious duty to our own neighbors, that they be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Where there is really the will to assist in this work of Christian Americanization there will not be much difficulty in finding a way. Moreover the increasing number of names of other than English derivation on our parish rolls shows that we are gradually assimilating other strands of the American people in the Church.

PRAYER AFTER HOLY COMMUNION FROM THE LITURGY OF ST. BASIL

O God our Heavenly Father, we pray Thee to unite us all who partake of the One Bread and of the Chalice, to one another in the Communion of Thy One Holy Spirit; and may none of us, who receive the Holy Body and Blood of Thy Christ, receive them to our judgment or our condemnation; but may we all find mercy and grace with all the Saints that have ever pleased Thee, and with every righteous soul made perfect in the Faith. Amen.

TRAINING FOR SERVICE

BY THE REV. CHARLES T. BRIDGEMAN

A CLEAR conception of "Greek", "Slovak", "Bohemian", "Syrian", "Magyar", "Pole", "Mexican", and so on, must replace the indefinite general term "foreigner" in the mind of one who would do effective work among our immigrants. The thirty or more races are as different as the various climates, civilizations, work, wars, religions, and persecutions of many centuries and four continents can make the fundamental human nature. Their condition in and attitude toward America is also varied. Sound training is necessary for the ordinary parish worker as well as for the specialist, who would effectively reach them.

The types of workers needed may be classified as follows: (1) directors, (2) specialized assistants, (3) specialized clergymen, (4) clergymen with general knowledge, (5) trained lay workers.

For the training of these workers certain facilities are at hand or recommended.

1. *Directors.* These are men and women specially trained to take charge of broadly conceived plans in diocese, town, parish, or settlement. As yet the Church has no institution with a full curriculum in operation. There are good general institutions such as the Chicago School of Philanthropy and Civics; the New York School of Social Work; the Social Work Department of the Massachusetts Institute of Technology. Under the auspices of the Churchwoman's League for Patriotic Service, a course in Americanization has been instituted in Columbia House as part of Columbia University. The University of the South offers some courses in this work as part of its three months summer school, open to women as well as to men. These schools, however, except the last, do not show what particular work lies before the members of our Church. The Church should have schools of her own for men and women. Perhaps the deaconess schools which now give the fundamental training for Church workers can offer specialized courses in the future.

2. *Specialized Assistants.* Professional people—doctors, nurses, teachers, lawyers, domestic economists, play-leaders, and kindergartners—have a large field as part-time assistants along the line of their vocations. They need some special training in the peculiarities of the different races and the general problems. Note the educational plans of the diocese of New York in paragraph 5.

3. *Specialized Clergymen.* Clergymen of foreign extraction who can meet their people on a common basis are greatly needed. Theirs is the difficult task of combining a good culture of the land of their parents with a thorough education in America's ideals. Given a man of refinement from abroad, our own seminaries add the needed training in American methods. But if the man has lost touch with his own people, his education should aim to establish a sympathetic contact. The encouraging fact is shown by certain striking examples, that a native-born American, even of Anglo-Saxon stock, can helpfully minister in a foreign language if he will study to fit himself for his new tasks. A course of study abroad or intensive parochial work here are a necessary adjunct to the abstract studies.

4. *Clergymen with general knowledge.* By far the largest need is for the average parish priest to be sufficiently interested and instructed to seek out and minister to the foreigner in his own parish. The first line of battle in this, as in many problems, is in the ordinary parish church. For this reason the men in the seminaries are being given an understanding of this pressing domestic missionary problem and how to cope with it. Brief courses in this subject will be given in most of the seminaries this year by a special lecturer appointed by the Department of Missions.

5. *Trained lay workers.* The parish priest needs lay helpers in visiting, guild work, and Sunday school, who can help him meet the trials and difficulties of the foreign-born families. Theirs is an unusual opportunity to serve. In fact the most effective work we have done as a Church has been through interested laymen and women who have been "fairly godparents" to some foreign family or colony. To help train such to serve more effectively, the Americanization com-

mittee and the social service director of the diocese of New York, under the supervision of Mr. Burgess, Secretary for Foreign-born Americans, and of the Rev. Charles N. Lathrop, Executive Secretary of the Department of Social Service, have inaugurated a school that may be copied elsewhere. A series of studies is in process of preparation, available shortly, which will be used for normal and parish training classes of business men and others. The economic, social, and religious life of the immigrant races will be studied, together with definite methods of service which the Church can render. A centrally located parish house will be used for the school. The text book can be secured for use anywhere. For reading courses, attention is drawn to the Department publications: *Neighbors, Foreign-born Americans*, racial pamphlets, etc.

In all these suggestions, four kinds of knowledge are presupposed or necessary to be acquired:

1. An understanding of what America really means.
2. An understanding of what each race and each class of each race brings to America.
3. An intimate knowledge of the Church's teaching.
4. Practical contact with the foreign-born and practice in sympathy, patience, and generosity.

The Secretary for Church Work among Foreign-born Americans will be glad to advise anyone desiring detailed information on schools, courses of reading, or methods of practical work. The type of preparation needed for each kind of work and different race is so varied, that general directions are of little value.

"REMEMBER THOU WAST A SLAVE IN EGYPT"

WE had Cretans and Roumanians and Magyars in our little village. One Magyar was a particularly gloomy little chap.

"What's the matter with Istvan?" I inquired of his friend and my friend, Daniel.

"No lika dis," pointing to a steel wheelbarrow; "dis can do too much dobray," says friend Daniel, making sawing motions.

"Yo," smiles gloomy Istvan, "Yo dobray."

Those last two words, dear reader, are, later in American experience, translated into: "Yes, betcherlife."

So we took little Istvan away from the steel wheelbarrow and the handling of hot slag on a narrow plank for sixteen cents an hour, and introduced him to the village carpenter who was building a garage. What antics! I wish you could see that humpy, sour-faced little Hungarian make a dash for the carpenter's tool box and begin fondling saws, hammers, planes, and chisels, crying, "Me! Me!" as if his real self had all heretofore been locked in that box.

Well, it had. And now it was unlocked, and Istvan was slapping on siding at 22 cents an hour, and whistling. But wait. When we found him later in the old carpenter shop, what was this potential anarchist doing? Inlaying rosewood, my brothers, into a rare old piece of Colonial furniture, belonging to one of our rare old Colonial families. Istvan, an expert cabinet-maker, and they had him hauling hot slag!

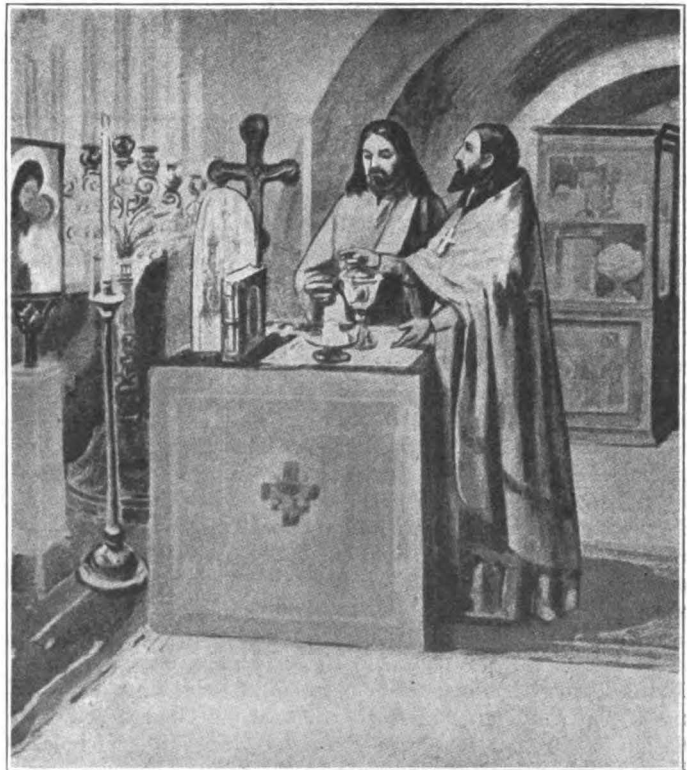
When Istvan (or Stevie as we call him) meets me at the postoffice, we salute gravely and then we wink over the great joke we have in common—about that crazy old wheelbarrow. And I find that Mrs. Stevie, on the sly, has been bringing eggs—home laid—to one of my poor old American invalid parishioners!

FROM THE EASTERN ORTHODOX OFFICE OF CONFESSION

Behold, child, Christ invisibly standeth here to hear thy confession. Be not ashamed, neither be afraid, and hide nothing from me; but fear not to tell me all that thou hast done, so that thou mayest receive forgiveness from our Lord Jesus Christ. Behold His image is before us, and I am only the witness, that I may bear witness before Him of all thou tellest me. If thou hidest anything from me thou hast double sin. Bethink thee then; for since thou art come unto the place of the physician, go not thou away unhealed.



THE HOLY GOSPEL



THE CONSECRATION

THE RUSSIAN LITURGY

THE RUSSIAN ORTHODOX CHURCH
IN NORTH AMERICA

BY ISABEL F. HAPGOOD

GEOGRAPHICAL and other circumstances have made it possible for us in America to enter into long and friendly contact with the Russian Orthodox. Russians came to Alaska, from Siberia, as early as 1741, for fur-trading. In 1776 a merchant, Gregory Shelekhoff, tried to secure the appointment of an Orthodox Mission to shepherd the spiritual flock, already considerable in numbers. The Russian Orthodox Mission was founded in 1794, under the title of "Kadiak", and the first bishop, bearing the same title, was consecrated four years later. In 1812 the Russian colony known as Fort Ross was planted not far from the site of the future city of San Francisco.

In the little church erected in 1821 on Unalashka Island the priest was the famous Father Ioann Veniaminoff, who did more than any other one man for the natives of Alaska. He, almost more than the Russian Church herself, may be called the "Evangelizer of Alaska", and not only converted the people, and translated the Scriptures and service books into their language, but taught them all the practical trades and handicrafts. The church at Sitka—then called Novo-Arkhangelsk—was built in 1815. Thither Father Ioann was transferred, in 1834. In 1840 he was made Bishop of Aleutia, with his Cathedral at Sitka, under the name of Innocent. In 1850 he was made Archbishop, and removed his diocesan seat to Yakutsk, a huge section of Siberia being included in his jurisdiction. In 1867 he became Metropolitan of Moscow. In that year Alaska was sold by Russia to the United States; and in 1872 the diocesan seat was transferred to San Francisco. Thus far, the interests of the Russian Church had lain in Alaska and the Aleutian Islands, and (to a small extent) in California, and her energies had been directed to the conversion of the heathen Indians.

In 1891 occurred an event of major importance in the history of that Church, which eventually extended its work through the whole country, and embraced the British possessions on this continent as well. The work among the Alaskans was not abandoned, but, in course of time, became subordinated to the larger opportunities. The first vicar-Bishop of Alaska, the Right Reverend Innocent (I saw him last, in Petrograd, in 1917, as Archbishop of Turkestan), and

Bishop Rowe had an amicable agreement about visiting each other's parishes in turn, so that one trip in two years on the part of American and Russian bishop sufficed in those difficult regions.

The incident of 1891—which had an influence, also, in the old country—was the reception into the Orthodox Church of an entire Uniat parish, headed by its priest, in Minneapolis. In other words, these "Greek-Catholics", or Roman Catholics of the Greek Rite, returned to the Church of their ancestors, the Roman prelate having refused them aid and comfort in their spiritual difficulties. It must be conceded that the situation was an extremely complicated one. This movement of conversion back to their own people—the most legitimate possible—gathered scope and force under Bishop Nicholas (who died in 1915 as Archbishop of Warsaw), appointed that same year.

The majority of the Slavonic immigrants were from Galicia and adjoining regions. Since the world war they have adopted the title "Karpatho-Russians". Before that, they were too frequently designated—for Roman religious and German political reasons—"Ruthenians" or "Ukrainians". The Greek Catholic Church (Uniat) has now adopted the name of "Ukrainian" on the religious if not the political grounds already noted. The great masses of these Slavs were in the East, especially in Pennsylvania, at the mines and foundries. As the work grew, the diocese was renamed (1900), "Aleutia and North America", and in 1904 Archbishop Tikhon, who had arrived in 1898, transferred his diocesan seat to New York, as the most practical step.

Archbishop Tikhon returned to Russia in 1907, and became, by election, in August 1917, Metropolitan of Moscow, and, in November of that year, Patriarch of All Russia—the first Patriarch in two hundred and seventeen years, since Peter the Great had abolished the Patriarchate, and replaced it by the Holy Synod, fearing that at a crisis, when Church and State disagreed, the Patriarch might have more followers than the Tzar. Platon, the Metropolitan of Odessa—then Archbishop—succeeded the present Patriarch here, in 1907, and was followed by Archbishop Evdokim, in 1914. The latter went to Russia in August 1917, leaving the administration of the diocese in the hands of the Right Reverend Alexander, Vicar-Bishop of Canada.

The work among the different Slavs, with their varying languages and dialects, early suggested the need for a common language in which the priests might communicate with their

parishioners. Naturally, that Pan-Slavonic language was English. Having learned to love the Orthodox Church while in Russia, I devised a plan (1895), which was heartily approved by Bishop Nicholas, and by his successor, Archbishop Tikhon. I may, I presume, be permitted to speak of this very present matter of interest, having been connected with it so long. When my Service Book was, at last, published, in 1906, it was with the approval of the present Patriarch, as well as of the Holy Synod, the Patriarch having gone over all the problems in the final proofs. As, of course, he has been inaccessible to the outer world during the last two years, his sanction of services in English rests precisely upon this book. During a conference I had with him in Petrograd, in January 1917, he as heartily approved the publication of a second edition—and that edition will soon, I hope, see the light. Naturally, the intention was to have the Liturgy and other services celebrated in English by priests of Russian birth and training who had learned English. The Russians are, by nature, inclined to suspicion, especially in matters connected with their Church, more particularly the working-class and the peasants, of whom the parishes consist. A priest of their own race, reared in the ancient traditions, would, accordingly, arouse no opposition or suspicion that the integrity of the services or doctrines had been assailed. As a matter of fact, the private services, marriage, burial, and the like, have been so celebrated for years past. Also, on special occasions, the Divine Liturgy has been so celebrated. At the annual meeting of the Anglican and Eastern Orthodox Churches Association in October 1915, the Russian staff of St. Nicholas' Cathedral in New York, assisted by the famous choir, did so for the American prelates and clergy assembled. This project of services in English, on the foundation of the authorization by the Patriarch of my book, has been revived; with difference which includes, according to the announcement in the official organ of the Church, proselytizing the native Americans. Whether this is advisable or feasible remains to be seen.

The Arab-Syrians, the Serbs, and the Albanians have—until recently, at least—been under the jurisdiction of the Russian Archbishop and the Russian Holy Synod. The Syrian Bishop of Brooklyn is, and always has been, one of the Vicars of the Russian Archbishop. At the present time there is dissension in that quarter, and several parishes have transferred their allegiance to the Metropolitan of Selekias, belonging to the Patriarchate of Antioch, whose return home was, for a time, cut off by war conditions. The main body remains faithful to Bishop Aftimios (consecrated Vicar-Bishop in 1917), and moved into a new and better church recently.

The Serbs have always been under the jurisdiction of the Russian ecclesiastical authorities, though long restive. At present they have a bishop-elect, who has gone abroad for consecration. The Albanians, formerly under the Russian jurisdiction, have now broken all ties, in a dispute over their bishop-elect. A curious circumstance in connection with the Albanians is that the Moslems are contributing largely to the support of the Christian Churches in this country, Albanians rating country far ahead of religion, by their own confession. Good Christian churches are, accordingly, a matter of national Albanian pride in America.

It is to be hoped, in the interest of Christian unity and of Christianity at large, that all these quarrels will soon be reconciled. But it is difficult to see how that can be effected until regular communications shall have been resumed with Patriarch Tikhon, in Moscow. Of very particular gravity are the dissensions in the American branch of the Russian Church, which demand, imperatively, the Patriarch's intervention and decision. Happily the Patriarch is a man of firm character, who has braved everything and held his own against the usurping powers in Moscow during the last three years, and he can be trusted to set matters right, once he can get in touch with the situation here. Meanwhile the work of the Church is being seriously compromised, and unless some speedy conclusion can be found the nearly three hundred parishes and their parishioners, numbering from three hundred thousand to nearly half a million, will suffer grievously or be destroyed. As it is, about a dozen parishes have reverted to the Uniat (Roman Catholic) Church; and a number of priests have seceded in the same direction, several of them not having previously belonged there, and having

been reared altogether in the Orthodox Church—an unprecedented occurrence.

It is hardly necessary to say much about the Russian Church from the spiritual side. She is the daughter of the Greek Church; and we all know how infinitely Christianity is indebted to that "Mother of All Churches", for the treasures in all the Prayer Books and Hymnals of the Christian world. To the Russian Church, however, we are particularly indebted for the divine ecclesiastical music.

At the present time there is hardly a state in the union which has not a number of Russian Orthodox parishes; and they are many, also, in the British possessions in North America, with members from all the Slav lands—whole parishes, for example, of Bukovinians.

It would be sad to have this magnificent work of nearly two centuries collapse through dissension.

LITERATURE ON CHURCH WORK AMONG FOREIGN-BORN AMERICANS AND THEIR CHILDREN

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THANK GOD every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—
Charles Kingsley.

For Christ and the Nation

Our Objective in Dealing with the Foreign-born

By the Rev. Gilbert P. Symons

HERE are two keen opponents facing the Church in her work among the foreign-born.

The one says: "Let the Church not attempt to turn the newcomer into a citizen. That is the work of the State. The Church is ridiculous in such a role."

The other says: "For the Church to seek to convert or to absorb the foreigner into religious allegiance is a presumption. If the foreigner has any trace of religious allegiance let him preserve it, no matter if it be ineffective and perfunctory. If he has none, it is one of his new-found rights to be irreligious or anti-religious."

The Church instinctively feels that its duty is one to see that the foreign-born becomes a good Christian and a good citizen.

If the foreign-born is already a good Christian—a believer—partaking of the sacraments and the life and work of service in some section of Christ's Church, there is no argument. There are many such. If he is a good citizen, grasping with intelligence the ideals of our government and supporting it by good behavior, there is again no argument. There are a great many such.

But aside from aspersions cast upon the Church, such as patronizing, condescension, and pharisaism, it must be admitted that the foreign-born of recent entry mutely appeal for help in attaining the great estate of loyal and loving citizenship in both the government of our country and in the Kingdom of God.

Consider the reasons that have brought the foreigner to our land: A low standard of living; inevitable military service at the bidding of despots; oppressive taxation reaching back to expenditures made without representation; lack of room to live or opportunity to thrive; the cruel tradition of race hatreds resulting in frequent wars and massacres; social inequalities out of proportion to natural differences; in short, tyrannies in those departments nearest to man's heart, the tyranny of overstrained nature in congested areas, the tyrannies of unrepresentative government or social stigmas, and the tyranny of absolutist religion.

These are the main causes that have torn away millions from home sights and sounds and much that was greatly dear to them. The foreign-born are largely a stranger people, a lonely people, and a homesick people, who have bartered great prizes for the greatest prize of all—the chance to get on; the chance to be free; and the hope of real happiness.

With all due reserve—except against the attacks of sensationalists and demagogues—we may describe the lot of millions of our foreign-born as one of disillusionment and disappointment. Their chief gains seem to lie in liberties so boundless as to be hurtful, and certain material gains of inflated value. America was settled by resolute pioneers who, in their old homes, had already won vast liberties, who conquered the new world, proud in their own self-respect, who found no existing society and so immediately established their own. Our pioneers were colonists of practically one speech, who brought their own life customs and religion with them. The modern immigrant enters upon a very different world. The land is preëmpted. The speech, customs, life, and civilization are already fixed immutably by a predominant race.

One strange characteristic—harking back to the sturdy pioneering days of the seventeenth century—works havoc with the modern immigrant. It is the note of individual liberty. The pilgrims, the colonists, the backwoodsmen, were ingrained with the idea that every man could "shift for himself". Sturdy as that doctrine is, it has its weak side and it has done gross harm to three classes in our nation—the Indian, the negro, and the twentieth century foreign-born. We have presumed with these classes that they would climb to high levels, take a part in government, coalesce with the race stock, absorb the traditions, the speech, and manners,

and keep the laws and hold the faith, merely because "the forefathers did so".

In spite of marvelous and numerous exceptions of a broken rule, we are now pretty well dissolved from that delusion; the immigration before and after the Centennial Exposition are worlds apart.

One thing the great war has taught us in America: that we shall break up as a nation and deny our God-purposed destiny in the world, unless we turn away from the idea of every man cleverly "shifting for himself", and tend to the business of bringing up these millions of children God has sent us, in the life of law and love, or Christian citizenship.

The two organized agencies—aside from benevolent and helpful machinery and tendencies—which will effect this great purpose are the public school and the Christian Church. It may be said in a broad aside that anything similar in character to either of these—such as the private and parochial school and the Jewish synagogues and ethical societies—is included in the main categories; but the burden, after all, lies upon these two, the public school and the Church.

The public school—barely supported as it is by inadequate funds—is nobly carrying more than its load. The task thrown upon our civilization, already complicated by materialism, selfishness, and an alarming percentage of criminal elements, of assimilating and correlating millions of strangers, is more than it can be expected to bear as a purely secular organism. It is not in the power of a largely secular civilization to overcome the supineness which self-interest dictates when opposed by groups which, as in the case of the immigrant, arouse fear, repugnance, contempt, and misunderstanding.

Only the Church of the Redeemer can put forth sympathy, tact, patience, courage, disinterested labor—in short, the love which the problem demands. It is not too much to say that, whether credited with it or not, the Christian religion—yes, largely, the Christ Church—is the only effective bond of union which hitherto has held us together as a happy people. A little while ago this declaration would have been scoffed at, but to-day worried statesmen are hastening to acknowledge the fact.

Perhaps the greatest special task confronting the Church in America is this work of Christian Americanization. If it were not for the inexhaustible riches of Christ, one might be led to plead that we give up foreign missions for the appallingly critical work at home.

Seen thus in the large, with the dangers of anarchy and class warfare, and with the breakdown of law and government, there is no room in this survey for the methods to be applied. The main thought is: how great is the need; how responsible is the Church? Once that idea is universally driven home, the methods will come forth, large and adequate.

One glory of the Church's attitude to the work is that she is not driven by fear or self-interest. She feels with sympathy; she possesses tact because of her humility. She can win, because all these strangers are her children and not monsters. She sights already the glory that can come out of all this welter of despair and faction and misunderstanding.

Let no one prate that the Church is presuming when she works to train good citizens and to bring forth children in the faith. For there will be no noble America unless God, through the Church of His Son, makes her noble; and there will be no peace on earth without a noble and unselfish America.

AND THE TEST of our democracy is in our ability to absorb that man and incorporate him into the body of our life as an American. He will learn to play the game, to stand to the challenge that makes Americans; the unfostered self-sufficiency of the man who knows his way and has learned it by fighting for it will yet be his.—*Franklin K. Lane.*

The Church and the Scandinavians

By the Rev. Philip Broburg

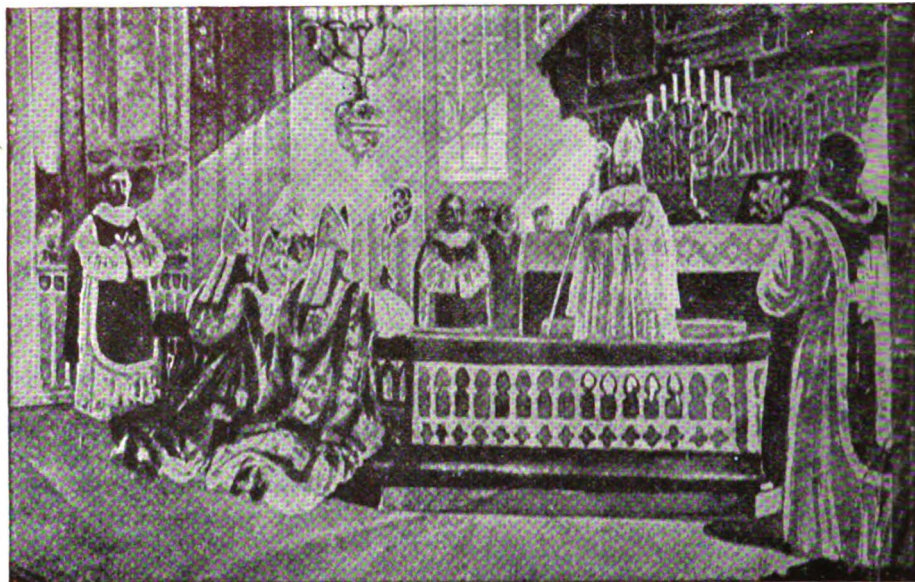
General Missioner to the Scandinavians in the West

THE Church has naturally come in contact with the people from the northern part of Europe called Scandinavians. They are the Swedes, Norwegians, Danes, and Finns. With the Swedes she has come in closest touch, for her relation there dates back to colonial days. She has also had work among the Norwegians and Danes, and, while there are few services held at present in their language, there are a number of these people within our American-speaking churches to-day. Also in several places our churches have been ministering as best they could to Finnish communities.

It will not be within the scope of this article to dwell at any length upon the work itself. The religious customs among the different Scandinavian peoples, too, are much alike.

First, then, we must consider that the present time is one of transition. We therefore need patience and tact. It is the period of transition from the Scandinavian languages to the American. And if it is an article of religion that services should be in a language "understood of the people",

Secondly, we must lay great stress upon the adequate preparation for Confirmation. The Scandinavian national Churches, while they do not have episcopal Confirmation, make much more of this rite than our American Church seems to do. People who never dream of affiliating with the Church send their children to be prepared for what they understand as Confirmation, and to be confirmed. But the objection we often meet with from the side of Scandinavian parents is that they think the Confirmation in the American Church is "too light". I have been much embarrassed, many times, when rectors of our churches have announced in May that the Bishop would be there in June, and that he hoped many would register and come to two or three lectures, and then be confirmed when the Bishop comes. The Scandinavians cannot, on account of their own bringing up, have any respect for a Church that cares so little for the preparation of its candidates. Any rector in a community where there are many Scandinavians will not only be unable to receive them.



A CONSECRATION OF BISHOPS IN UPSALA, SWEDEN

the Church needs to recognize that fact to-day. The older people need to be ministered to in their mother tongue, while their sons and daughters need to be cared for in the American language. Hundreds and thousands of young people born of Scandinavian parents are drifting, simply because the pastors of their fathers' or mothers' Church do not speak the American language. They were perhaps baptized in the language of their fathers. They received their early Church training in the same language. They were trained in the liturgical usages, and learned that the epistles and gospels were the same all over the world. They learned the Apostles' Creed. They learned of the Real Presence in the Holy Communion, and were endowed with profound respect for the sacrament of Baptism. A church without an altar was not a church to them. And there they stand. They have been so well trained in many things that are thoroughly Churchly, that those only will appeal to them. They must have a service and a Church that they can understand. These people have been trained in the essentials as this Church holds them, and in the outward forms as both this Church and the Scandinavians have them. But in addition to this we have both the literature with which to instruct the people, and the theological literature for the clergy, which the Scandinavian denominations lack. More than once have pastors of Scandinavian bodies told me that it ought to be easy for us to do the work, for we have the literature and do not need to translate either the services as such, instructions, Church papers, Sunday school literature, or homiletical literature.

but will lose respect among the people, unless he shows that his Church and religion are worth while, and that a loyal and intelligent Churchman cannot be made in a week or two. If our pastors would spend two or more hours a week for eight months or more, they would receive children by scores from among the Scandinavian people. Each September announcement should be made of the formation of such class to be confirmed the following spring or summer. And let me add that it is not only the children of Scandinavian parentage that need to be thus instructed, but others, even within the fold, that need it. The Bishop of New Jersey pointed this out admirably in his last council address.

Thirdly, there should be much elasticity, and the person working among these people should be willing to learn, and then adapt himself to conditions. Morning prayer, beautiful as it is, can never appeal to people trained in the Scandinavian Churches. Many have asked me why the epistles and gospels are never read in our churches; I took for granted that they had attended our churches on the second, third, and fourth Sundays of the month. Others have asked why the minister has forsaken the altar, and stands on the platform outside the rail. They look upon it as though the local congregation had bought a church that incidentally had an altar in it, and had not yet removed that unnecessary piece of furniture. And so they get the idea that the Church is not so similar as it ought to be, or as we have tried to tell them. Should we sacrifice the opportunity of getting people in the large Scandinavian communities, when a little adaptability

on our part would perhaps bring the Church to them, or them to the Church? Or is there any reason why the historic epistles and gospels should not be read from the altar on every Lord's day? The one thing that perhaps comes forth more frequently than anything else, after visiting a new church, is this question: "Did they have the epistle and gospel, as we have them?"

Many other things could be pointed out, but space will not permit. For I wish to mention something of what the influence has been on other Church bodies on account of the Swedish work especially. The work among the Swedes has awakened the Swedish national Church to the fact that she is really and truly a Catholic Church, and therefore feels much the more the nearness to the Church of England and our own. That cannot but have the very best of influence for the future affiliation of Swedish and American Churchmen. This, in turn, has awakened the national Church of Norway toward a movement within it of introducing an unquestionably valid episcopate as a safeguard and stronghold or solid front against the Roman Church. And anyone who follows closely the developments in the Danish and Finnish Churches will not go far wrong if he predicts that within a very few years, through this movement, these Churches will have become one with us. An American-born may not be able to appreciate this, but there is much in it. When the Scandinavian Churches have thus become one and the kinship with the English Church has been tied the more firmly, what should hinder the sons and daughters of the people of these countries to be in one Church in this country? It is interesting to know that the Bishop of Durham was invited to take part in the consecration of the new Bishop of Westeras, Sweden, in September.

The work must be extended, for now, as never before, the opportunity is before us. If the Church fails to get the Scandinavian people, as well as people of other nationalities within our borders, she might as well stamp herself as the

Church for the English people in America. She *can* get them and *must* get them. But she must be American. She must be ready and willing to adapt herself to conditions as she finds them, whether they be Scandinavian-American, Czech-American, Italian-American, English-American, or any other. She must become the American Church for the American people. That is, she must become the Church for the people of America, though ministering to them, as long as it is necessary, in their own language. Their children, our future Churchmen, will forever call her blessed.

In thus dealing with the people of our country, the Church may have to work at certain times in ways that perhaps are strange to her own tradition. But she will find these ways valuable, or at least unharmed. Then, when she has become the Church of the people, perhaps she may reclaim things that were dear, and incorporate them into Church-life again. I am convinced that when the future American Church rises, as a truly American Church, which dissenters tried in vain to build, rejecting the old Church of England in America as too stale, stiff, or undesirable, this stone that those builders rejected shall be the chief cornerstone.

In conclusion let me add that the present Archbishop of Upsala is friendly, body and soul and spirit, toward our Church. He has the profoundest respect for the Church of England and our own Church. In a recent book he refers to the English Church as "the bulwark of Evangelical Christendom". By Evangelical he means the non-Roman bodies of Western Christianity. Everything in the work under his guidance tends toward the historic, as we hold it. This will mean much in the future work of the Church among the Scandinavians.

May our blessed Lord create in us a deep devotion and zeal to minister to the needs of His brethren throughout the world, not the least those who live in our midst! America for Christ and the Church!

The Welsh

By the Rev. Hugh David Jones, Ph.D.

IT may be news to some readers of THE LIVING CHURCH that two distinct languages—English and Welsh—are spoken to-day in the Island of Britain. Those who speak or understand both languages are about two million in number, and are very much scattered except in that part of the island known as Wales; which is also called the Principality, because it has a Prince, who on the death of the King, his father, ascends to the throne of England.

Welsh and Breton, a language spoken in a part of France, are the modern forms of the old Brythonic or Pictish speech. They are both entirely different from the Irish, which is the remnant of the old Gaidhealic tongue. At the beginning of the Christian era Gaidhealic and Brythonic were the everyday languages of the British Isles. The former was the speech of the Gaidheals of Erin, and the latter was that of the Britons and Picts of Albion and Ulster.

In addition to these racial and linguistic differences there were also two branches of the Celtic monastic Church known by the same ethnical denominations. One was founded by St. Ninian, a Briton, at Whithorn, in Scotland, about A. D. 397, and the other by St. Columba, a Gaidheal, at Iona, about one hundred and eighty years later. Modern Celtic research shows us how mediaeval fictionists have credited to the Gaidheals what was due to the Brythonic Christians. We know now that Sts. Ninian, Comgall, Kentigern, Caranoc, David, Patrick, Gall, Columbanus (the founder of the famous school at Bobbio), and others were Britons; and that the great monastic communities associated with their names were originally Brythonic or Pictish missionary centres. Welsh (also Breton) is the present day form of the tongue of these venerable Brythonic missionaries. In this tongue the Welsh people have worshipped Christ, in their homes or publicly, even since the beginning of our religion in the British Isles.

Among the first things a Briton does after arriving in this country is to seek a place where he can worship in his own tongue. If he is a Nonconformist he will soon find that

which he is after, but if he is a Churchman he discovers gradually to his sorrow that his quest is in vain. The Church has not a single Welsh parish or mission centre in the whole land. What a change has taken place since the time of William Penn! In those days the Church was pioneer in work among the Welsh. Old St. David's, Radnor, Pennsylvania, and other centres, were originally Welsh parishes or missions. If this good work, so successfully commenced, had been continued, we would probably have by now strong Welsh parishes organized throughout the country. Its discontinuance, instead of its extension, has cost us most dearly, for more than fifty per cent. of the Welsh Church people, who have been continually coming to this country ever since colonial times, have found their way, and are still doing so, into the scores of Welsh churches organized and carried on by Nonconformists.

The parties most responsible for this are the Church of England and the Welsh people themselves. Had either one of them approached our Church as to the need of ministrations in Welsh the matter no doubt would have received a most sympathetic consideration. But owing to their inaction in the matter, due to oversight on the part of the former, and to reticence on the part of the latter, the Church has been somewhat misled. In our large cities it would be almost impossible for our rectors, unless informed, to be cognizant of the existence of these people. When the question was brought to the attention of the Department of Missions it received prompt attention, which led to practical measures being taken to regain our lost touch with the Welsh. The present writer has been assigned by the Presiding Bishop and Council to assist the Rev. Thomas Burgess, Secretary for Foreign-born Americans, in developing this work. The response of the Welsh people, thus far, to our endeavors has been most encouraging, and has justified our contention that with the hearty coöperation of our parishes permanent results could be achieved. We may further add that the Rev.

W. C. Emhardt, Ph.D., our field director who is now on an important mission in Europe, was commissioned by the Presiding Bishop to approach the Archbishop of Wales in regard to the matter. The Archbishop, we are glad to state, plans to visit this country in the near future.

In order to understand fully the nature of this work it should be viewed not from the angle of opportunity, but from that of duty. To seize an opportunity is often a matter of choice, but the response to the call of duty is excited by a consciousness of an obligation. The Welsh people ought to be aware of their duty to remain loyal to the Church, and the Church, conscious of its mission, ought to encourage them to be so. For though they have been born in a foreign land they are not foreigners to us in an ecclesiastical sense, but, if we may so express it, are members of our own world-wide Anglican parish. A distinction, therefore, should be made between this work and that among Italians, Poles, and others, who are foreigners to us in an ecclesiastical as well as in a political sense. Our activities among this latter class are but examples of our various efforts at Church extension, while our endeavor to reach our own children from England and Wales belongs to the sphere of Church intensification. The one presents to us a great field of opportunity, the other brings us face to face with stern duty.

The time is most favorable for the development of the undertaking upon which we are engaged, as it coincides with the beginning of a new period in the history of the Church in Wales. The enthronement of the Archbishop recently at St. Asaph, where St. Kentigern of old once labored, marks the beginning of this new era. Leading Nonconformists as well as Churchmen hailed the event as one of utmost national importance. And as time rolls on it will become more and more evident that what took place at St. Asaph was not a mere display, nor a formal event, but the renaissance of the oldest Christian society in the land, a society which will gradually weave itself into the texture of the nation, developing and functioning along Welsh national lines. *Ich dien* (I serve) is its motto, and that, mainly, in the tongue of St. David, its patron saint. Those who come to us in the future will be the children of the new era, proud of their Church, its Prayer Book, and their language. What we must not fail to realize is that this new awakening of the Church in Wales gives an impetus to the language as well as to religion, and that the need for ministrations in Welsh will continue for some time to come in this country. Let us, therefore, prepare a table before them in the presence of their temptations, that they may express their gratitude in the words of David the psalmist: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

THE NATION-WIDE CAMPAIGN IN THE NORTH AND WEST

By THE REV. R. W. PATTON, D.D.

THE Nation-wide Campaign is triumphing in the far Northwest and on the Pacific Coast. If any one previously doubted the strength and permanence of its grip as a practical forward movement, based on sound ideas and high ideals, his incredulity is no longer justified as to this section of the Church.

I was assigned by the Campaign Department for the fall conferences in North Dakota, Montana, and the dioceses west of the Rocky Mountains. I have found in the seven dioceses and districts thus far visited a remarkable enthusiasm and determination to press forward until all the objectives of the Campaign are realized.

One cannot fail to note several striking contrasts in the attitude of the average Churchman in this section now with his attitude a year ago. They are worth stating, for they are prevalent.

First, the financial quota is no longer regarded as impossible but as reasonable and fair.

Second, there is an insistent demand for definite information about the Church's work in the parish, in the diocese, and in the general mission field at home and abroad.

Third, there is a growing appreciation of the necessity of organizing the laity, not only as givers of money but as workers, and recognition that the form of organization

recommended by the Campaign Department is sound and practical.

The dioceses and districts thus far visited are North Dakota, Montana, Spokane, Olympia, Idaho, Utah, and Nevada. The great distances in the far West and the attendant expense of the long journeys necessary to assemble even at a central point, especially where one remembers the very limited salaries of the clergy, preclude the right to expect a one hundred per cent. attendance of either clergy or laity. In some cases it would cost from 5 per cent. to 10 per cent. of their whole year's salary for them to attend. In most cases the expense of attending the diocesan conferences is a heavy tax on the clergy, and, because it is in the furtherance of the Church's business, should not be borne by them. Yet the attendance has been remarkable. In no case has there been less than 35 per cent. of the clergy at the diocesan conferences and in the notable case of the district of Spokane there were 95 per cent. present, or twenty-one, including the Bishop, out of a total active clerical roll of twenty-two. The attendance of readers among the laity has been from eight to forty.

All seven of the dioceses and districts above noted have already established an organization to be known as "The Bishop and Council," or "The Bishop and Campaign Committee", or are in the process of organizing. All have established an office or are doing so, with an executive secretary as a permanent officer or at least for the follow-up work of the Campaign this fall.

In every case, immediately following the diocesan conference led by the representative of the Campaign Department, the follow-up programme of the Department was adopted in full with unanimous approval and enthusiasm and determination to reach the quota this fall if possible.

This letter would be incomplete in detailing a general situation so encouraging without special mention of the missionary district of Idaho:

Idaho has recently pledged its entire quota and up to September 15th had collected nearly half of it. Its quota, including a small budget for expenses, is more than \$14,000 per year. The estimated number of communicants is 2,300. In the canvass they succeeded in locating only 1,600. Of these, approximately 1,400 made pledges on the quota, an average of more than \$9 per capita. There are very few people indeed in the Church in the district of Idaho who have more than a very small income. The largest gift in the district was \$100 per year. There were only four of these. Churchmen in Idaho are very happy over the achievement, but not satisfied that they have yet done all that they can do. They are planning in the follow-up work this fall to exceed their quota.

In this splendid achievement Bishop Touret, Dean Chamberlaine of Boise, and the Rev. Howard Stoy were conspicuous leaders. Their self-sacrifice was without measure. Their reward is inalienable.

Idaho is an example and an inspiration to the whole Church.

FROM FATHER JOHN OF KRONSTADT

Thus we labor in and for the pulpit that our people may be taught to know God in Christ, and to love Him with all their hearts, and their neighbors as themselves. This is an old text, but it is every day new and needful as ever, and more than ever.

And then, a preacher, as a physician of souls, ought himself to be above his own passions in order to have his hand in the cure of his people. He ought to be skilful and mighty in prayer and in all kinds of self-denial. He ought to be above all worldly desires and delights. He ought to be, he must be, above self-love, and pride, and ambition. That is to say, he must be deep in the Divine Physician's hands, and under His regimen for all these things himself, if he would work together with Christ in the hearts of his people. If he is to enlighten others he must be enlightened himself. If he is to preserve his people from spiritual and moral corruption, he must have in himself the true spiritual salt. Physician, heal thyself first, and then I will listen to thee about my sicknesses and my salvation. This also is experience.

MYSTICISM

By THE REV. W. R. INGE

SPIRITUAL things, we now realize, are spiritually discerned. The enlightened soul can see the invisible, and live its true life in the suprasensible sphere. The primary evidence for the truth of religion is religious experience, which in persons of religious genius—those whom the Church calls saints and prophets—includes a clear perception of an eternal world of truth, beauty, and goodness, surrounding us and penetrating us at every point. It is the unanimous testimony of these favored spirits that the obstacles in the way of realizing this transcendental world are purely subjective, and to a large extent removable by the appropriate training and discipline. Nor is there any serious discrepancy among them either as to the nature of the vision which is the highest reward of human effort, or as to the course of preparation which makes us able to receive it. The Christian mystic must begin with the punctual and conscientious discharge of his duties to society; he must next purify his desires from all worldly and carnal lusts, for only the pure in heart can see God; and he may thus fit himself for "illumination"—the stage in which the glory and beauty of the spiritual life, now clearly discerned, are themselves the motive of action and the incentive of contemplation; while the possibility of a yet more immediate and ineffable vision of the Godhead is not denied, even in this life. There is reason to think that this conception of religion appeals more and more strongly to the younger generation to-day. It brings an intense feeling of relief to many who have been distressed by being told that religion is bound up with certain events in antiquity, the historicity of which it is in some cases difficult to establish; with a cosmology which has been definitely disproved; and with a philosophy which they cannot make their own. It allows us what George Meredith calls "the rapture of the forward view". It brings home to us the meaning of the promise made by the Johannine Christ that there are many things as yet hid from humanity which will

in the future be revealed by the Spirit of Truth. It encourages us to hope that for each individual who is trying to live the right life the venture of faith will be progressively justified in experience. It breaks down the denominational barriers which divide men and woman who worship the Father in spirit and in truth—barriers which become more senseless in each generation, since they no longer correspond even approximately with real differences of belief or of religious temperament. It makes the whole world kin by offering a pure religion which is substantially the same in all climates and in all ages—a religion too divine to be fettered by any man-made formulas, too nobly human to be readily acceptable to men in whom the ape and tiger are still alive, but which finds a congenial home in the purified spirit which is the "throne of the Godhead". Such is the type of faith which is astir among us. It makes no imposing show in Church conferences; it does not fill our churches and chapels; it has no organization, no propaganda; it is for the most part passively loyal, without much enthusiasm to the institutions among which it finds itself. But in reality it has overleapt all barriers; it knows its true spiritual kin; and amid the strifes and perplexities of a sad and troublous time it can always recover its hope and confidence by ascending in heart and mind to the heaven which is closer to it than breathing, and nearer than hands and feet.—*Hibbert Journal*.



RT. REV. GEORGE W. DAVENPORT, BISHOP OF EASTON
—Photo by courtesy Baltimore Sun.

happiness, profession for friendship, formality for religion, pedantry for learning, buffoonery for wit, artifice for nature, and hypocrisy for every thing; these are the signs of the times which he that runs may read, and which will enable the philosopher to date the commencement of national decay, from the consummation of national refinement.—*Colton*.

IF WE only pray, we are of all men most selfish. If we fall down and worship, we shall be of all men most blest.—*Rev. Henry Loundes Drew*.



CRUCIFER AND BISHOPS AT THE CONSECRATION OF THE BISHOP OF EASTON, EASTON, MD., SEPTEMBER 15th.
(See LIVING CHURCH of September 25th, page 720.) —Photo by courtesy Baltimore Sun.

MAYFLOWER TERCENTENARY CELEBRATED IN PLYMOUTH

And Commemorated at Westminster Abbey — Preservation of City Churches — Views of New Bishop of St. Albans—Death of Dr. Sanday

The Living Church News Bureau
London, September 17, 1920

THE *Mayflower* Tercentenary was celebrated in Plymouth during last week with an abundance of enthusiasm, the beautiful historic pageant, which was one of the leading features, attracting large crowds. Without going to the length of describing these festivities as a glorification of the sin of schism, it would be quite true to say that but a small proportion of the sight-seers had more than an imperfect acquaintance with the history of the Pilgrim Fathers or the meaning of the Tercentenary. One can, however, discern in the demonstration a desire on the part of the people of Plymouth to testify to the warmth of their affection for America. As Lord Reading observed, in an interview at the close of the commemoration, "Everything that tended to link England and America together received the most hearty response. It was felt that the old English settlers carried with them the English characteristics, and that the American people had cherished those characteristics, and been able to develop them even more quickly than the old country, with its more conservative traditions. Nowadays, however, there is no distinction between the liberties of the peoples, based as they are in both countries on constitutional government. With the vast problems before us consequent upon the war, every day's experience emphasizes the need for closer co-operation between the English-speaking peoples, who have hammered out the true principles of liberty based upon law, according to the will of the majority of the people. It must be the fervent wish of all who are interested in the ordered freedom of the individual, not only in our own country, but throughout the world, that America and Britain should combine their efforts for the preservation of peace."

THE COMMEMORATION AT WESTMINSTER

On Sunday last, special services in connection with the Tercentenary were held in Westminster Abbey, the preacher in the morning being the Rev. C. E. Raven, Dean of Emmanuel College, Cambridge, of which John Robinson and John Harvard were fellows. In the afternoon Canon Barnes preached, his address being a plea for tolerance and Christian unity. He said that surprise might be felt by some that in Westminster Abbey, where the stately tradition of English Churchmanship continued, the sailing of the *Mayflower* should be commemorated. The Pilgrim Fathers typified a stern and sturdy opposition to the Established Church. Their voyage recalled harsh laws which drove some of England's most serious-minded citizens to found beyond the seas a colony where they might worship God in their own way. But the Abbey service emphasized a profound conviction that seventeenth-century religious intolerance was wrong. The dead who were buried or commemorated within the Abbey included Cardinals and Puritans, High Church and Low Church divines, John Wesley and Isaac Watts. Their presence was a mute pro-

test against the renewal of old disputes or the survival of ancient animosities. In church there must be forgiveness and peace; and Westminster Abbey was the parish church of the Anglo Saxon races. It might justly be asserted, Canon Barnes went on, that it was not Anglicanism, but the spirit of the age, which was to blame for the intolerance from which the *Mayflower* exiles fled. Men did not then realize that the principle of freedom of thought was inherent in the Renaissance. The splendid medieval idea of unity in a visible Church was still potent. Practically all continued to long for a new unity, though they differed profoundly as to what that unity should be. So enthusiasm led to fanaticism, and fanaticism to persecution. Could we not learn a lesson from the disastrous past? Real unity could come only through spiritual fellowship. Questions of organization, of the precise value to be given to ancient symbols and traditions, and to various forms of worship, were of subordinate importance. What transcended all, for Churchmen and Free Churchmen alike, was loyalty to the indwelling spirit of Christ. By sharing this loyalty they could take ship together and sail on a voyage of faith and hope, pilgrims who would find and make a new world.

PRESERVATION OF CITY CHURCHES

The Lord Mayor of London on Tuesday last received a deputation of influential citizens which put before him arguments in favor of preservation of the city churches threatened under the City of London churches commission report, and more particularly urged reconsideration of the case of the Church of St. Magnus the Martyr, Billingsgate. This, it may be recalled, is the church of which Miles Coverdale, the first translator of the Bible into English, was rector, and he is buried there. A petition with 900 signatures obtained in the church was produced. It asked that this expression of opinion be conveyed to the Bishop of London with the request that he should not sanction the proposals, and that he should inform the Lord Mayor to that effect, "in order to allay impressions and influences inimical to the interests and influence of the Church of England and to the maintenance of true religion and virtue."

Mr. Oscar Berry, who had lived in the parish for thirty years, testified to the fact that when he first went there the language commonly used was dreadful—"Billingsgate" was, indeed, a byword for profane language at one time—but now it was worthy of Oxford or Cambridge! This improvement Mr. Berry ascribed to the influence of the Christian mission and the Church of St. Magnus.

The threat to demolish the city churches has undoubtedly created much feeling and a desire for their preservation, and it is greatly to be hoped that out of this zeal will arise a far more aggressive presentation of the Faith to the workers of London. An endeavor should be made to transform the city churches into mission centres (the possibilities undoubtedly exist), and united and earnest effort is called for to remove the standing reproach of their uselessness.

OPINIONS OF DR. FURSE

Dr. Furse, who took charge of the St. Albans diocese in the spring of this year, after seventeen years as Bishop of Pretoria, is rapidly acquiring a reputation for plain

speaking. Some of his remarks may have caused a certain amount of consternation to staid folk, but his outspokenness is redeemed by his unflinching good humor. The Bishop has been making a tour of his diocese since the Lambeth Conference, and is apparently on the best of terms with his people. Of his own appointment to St. Albans by Mr. Lloyd-George, Dr. Furse is reported to have said: "I couldn't help it. I was simply thrown at you by a Baptist Prime Minister, and, as far as I am concerned, I've got to sit on your chests for the rest of my natural. And it may be unpleasant for all concerned."

The Bishop's description of the "Service for Young People", as he finds it, may possibly be regarded as highly irreverent. "Can you expect," he asked the Lay Helpers' association at Hitchin, "to arouse any interest in a young fellow who comes to church, and right at the beginning of the service finds the clergyman, in a very parsonic voice, addressing him as a 'dearly-beloved brother', and then telling him to confess his sins? The lessons follow, and the young chap may get a great chunk of the Book of Kings flung at him. Then the organist starts pumping away as hard as ever he can. Imagine the congregation wading through the Psalms on the fifteenth evening of the month. For the first twenty or thirty verses they sing away well, and then gradually get tired. But the choir-boys stick manfully to it, and so it goes on till they come to the 'Gloria', when everybody rallies and puts a little more life into it, probably very much relieved to get it done with." "I have very strong views on services for young people," said the Bishop grimly, "and you'll hear of them before long."

The Bishop wound up by saying, "There is only one thing worse than being 'respectable'; that is being 'superior'. Figure-heads may have been all right for old ships. They are not a bit of good in the Church to-day."

HE ADVOCATES FRIENDLY CONFERENCES

Much interest has been aroused by a suggestion made by Dr. Furse, in the current *St. Albans Diocesan Gazette*, and which is in effect an offer to devote a portion of his residence to the purpose of a "retreat" house for friendly gatherings. "I believe," he says, "that most of our difficulties and disagreements would disappear if we could only meet together more frequently under the same roof, not so much for making speeches to each other, but for talking together and meeting one another. That is one of the reasons why I long to see this diocese have its own diocesan house and home, where all sorts of folk could come and spend a week-end together for conference and discussion, or for retreat and instruction. If we have such a house (and I live in one most admirably adapted for the purpose, and far too big for me, which I should love to see put to such a splendid purpose), I am sure that it could be made full use of practically all the year round. It would amply repay all the money spent on its upkeep; it would be a live centre; its influence would radiate out into every parish in the diocese; we should in time realize the fact that we were one family; that we had one great objective before us, worth living and worth dying for; and that the other fellow after all was a very good chap, with rather odd views, but with a good deal more in him than we had ever before thought. It really is ridiculous that in these great days we should persist in living in such watertight compartments; somehow or other we must break down these artificial barriers which separate us—eccles-

iaistical, social, economical, industrial—and I believe that a diocesan house would help enormously to this end.”

“THEY WILL WITH REASONS ANSWER YOU”

Under the auspices of the Federation of Catholic Priests, a representative meeting is to be held on the 28th of this month at Westminster, to hear from certain bishops the reasons why they acceded to the resolutions passed at the Lambeth Conference. The Bishop of Nassau will preside, and the Bishop of Zanzibar will be the principal speaker. The object of the meeting is, one may presume, to ask that a policy regarding the Lambeth proposals may be followed by Anglo-Catholics as a body. All the indications at present point to a greater centralization of Catholic energies as a result of the recent Congress. There is a far more united consciousness, and a hope of clearer and more corporate leadership. It is earnestly to be desired that the present opportunity may be seized and that still closer unity may prevail. A prominent Churchman has truly said that individualism—personal and group individualism—is the enemy.

ARCHBISHOP OF DUBLIN ELECTED

At a meeting of the House of Bishops, held in Dublin on Friday last, the Rt. Rev. John Alden Fitzgerald Gregg, Bishop of Ossory, Ferns, and Leighlin, was elected Archbishop of Dublin in succession to Dr. D'Arcy, recently made Primate of all Ireland. The election fell to the House of Bishops because the members of the diocesan

synod were unable to give a decisive vote on the three candidates before them, viz., the Bishops of Derry and Ossory, and Canon Day. The House of Bishops also confirmed the election of Canon Day, vicar of St. Ann's, Dublin, as Bishop of Ossory in succession to Dr. Gregg.

The new Archbishop, who was born in 1873, was educated at Bedford Grammar School and Christ's College, Cambridge, and obtained Firsts in both parts of the Classical Tripos and the Hulsean Prize. He was Professor of Divinity at Trinity College, Dublin, from 1911 to 1915, when he succeeded Dr. Bernard in the see of Ossory.

DEATH OF DR. SANDAY

Yesterday, at Oxford, there passed away Dr. William Sanday, the eminent theological scholar, in his 78th year. It will be remembered that only last year Dr. Sanday resigned the Lady Margaret chair of Divinity at Oxford. Ordained in 1867, after a short period of parochial work he became principal of Hatfield Hall, Durham, from 1876 to 1883, when he was appointed to the Ireland professorship of Exegesis at Oxford. This position, combined with a tutorial fellowship at Exeter College, he held until 1895, when he succeeded Dr. Heurtley in the Lady Margaret professorship. Dr. Sanday's influence on theology in Oxford and in England was strong and healthy—he was obviously so candid and so determined to give justice to every side. He was the author of a *Life of Christ*, and many other theological works.

GEORGE PARSONS.

to be a menace to national welfare, as were the radicals among the laborites who would take other than constitutional means to change existing conditions. “Any union or organization,” he said, “whether of capital or labor, that takes upon itself powers of government, except by the powers of the ballot, is both robbing the citizens of their rights and undermining that national stability which alone can give us the hope of discharging the great duty which lies before us in the world. In the use of the ballot alone lies the hope of getting a government which will really be in close touch and sympathy with the life of the people as a whole.

Coadjutor Bishop for Qu'Appelle

At the meeting of the Provincial Synod of Rupert's Land, to be held in Winnipeg on October 11th and 12th, a motion will be made to provide an Assistant Bishop for the diocese of Qu'Appelle. The diocese comprises 90,000 square miles, and the number of rectories and missions is constantly growing, having already reached a point where one bishop cannot supervise the work.

Armenian Mandate Suggested for Canada

The Bishop of Toronto has been preaching an eloquent course of sermons on the Lambeth Conference at St. Alban's Cathedral. Last Sunday he made an earnest appeal on behalf of the League of Nations. He pointed out that the chief resolution passed at the Lambeth Conference gave the key to the underlying principles of the Covenant of the League of Nations, “for the sense of that resolution is this, that Christian internationalism is not inconsistent with Christian patriotism.”

His Lordship emphasized the need of nations accepting mandatory powers on behalf of down-trodden people, particularly in the case of Armenia. “I would it were possible for Canada so to honor her name and people as to accept mandatory powers and force back to their lairs those bully nations ever ready to crush weaker peoples by jury and massacre.”

Clergy Superannuation in Saskatchewan

To provide the means required to put all the clergy of the vast prairie diocese of Saskatchewan on the superannuation fund and to provide retiring allowances in special cases, besides providing for special expenditures, a laymen's committee was appointed at a recent meeting of the executive committee of the diocese to raise at least \$5,000 by special appeal.

Church Building by Indians of the Far North

The Indians of Devon Mission, The Pas are engaged in the erection of a church on their reserve. The building is to be 30 x 60 feet, and already they have provided about \$1,000 worth of materials. They have \$1,750 on hand from the sale of their historic church at The Pas to the white congregation. The building is to cost about \$5,000. An appeal has been sent to the Dominion Woman's Auxiliary for assistance.

Chinese Y. M. C. A. for Toronto

Under the leadership of Mr. Edward Gung, a Chinese medical student at the University of Toronto, a campaign is to be started to erect a first class Chinese Y. M. C. A. It is the intention to tear down the present quarters and commence building on the same site in the spring. The new building, to cost about \$100,000, will include a cafeteria, a gymnasium, and schoolrooms. In some respects it will take the place of a hotel and boarding house where young Toronto Chinamen will find lodging at reasonable prices.

CANON SCOTT, WARRIOR POET, DELIVERS SOCIAL MESSAGE

“A Nation's Greatness Depends on Its People's Character” — Qu'Appelle May Have Coadjutor — Armenian Mandate for Canada?

The Living Church News Bureau }
October 2, 1920 }

CANON SCOTT, rector of St. Matthew's, Quebec, the well known poet of the Canadian Church who won such universal fame as a chaplain at the front, is now winning equal recognition for the earnestness and conviction of his social message. This week he delighted a Canadian Club gathering at luncheon at the King Edward Hotel, Toronto, by a stirring address on *Nation Building and Social Betterment*.

Canadian national welfare problems, Canon Scott declared, divided themselves naturally into three simple and elementary relationships, namely, the duty of the State to the individual, the duty of the State to the home, and the relationship of the Dominion to the British Empire.

“The truest riches of a nation,” he proceeded, “are not its physical resources but the minds and characters of its people. The very first awakening which our people need is an awakening to the fact that the true greatness of a nation depends on the minds and character of its people. The Canadian citizen's right should be guarded most religiously from the moment of his birth, and the child should be watched by the State with the care of a loving parent.”

School attendance should be made the opportunity for careful registration of the mental and physical condition of each child,

and there should be a free clinic to which parents without means can bring children for treatment and operation. The present system, in his opinion, was guilty of woeful waste of the health resources of a young and growing nation. And education should include not only secular knowledge but religious and moral instruction. In appealing for equal educational opportunity he pointed to General Sir William Robertson, Lord Rhondda, and Premier Lloyd George, as Britain's three outstanding war administrators, all men of common stock who according to older precepts would have been denied the right of education.

Canon Scott voiced strong denunciation of present social conditions, which condemned the large proportion of Canadian citizens to lives of unhappiness and bare existence. “At the present time by the mere accident of birth only a small minority of the people find themselves in comfortable homes.” The children of squalid surroundings were necessarily deprived of the fundamentals of health, sunlight, fresh air, and vigorous exercise, and he conceived it to be one of the duties of the State to ameliorate improper housing conditions where they existed. In passing he made heated references to the landlords who struck at the roots of Canadian nationhood by refusing tenancy to families of children.

Divorce he looked upon as a serious and growing evil. Quebec and the United States, he said, operated a kind of reciprocity in whisky and divorce. “If we wish Canada to be a greater country,” he cautioned, “we must guard the stability of the marriage laws, because it is better that a few should suffer than that the community as a whole should suffer.”

The profiteers in industry he conceived

Memorial Reredos to the Late Dean Crawford.

Fitting eulogy of the late Very Rev. E. P. Crawford, D.D., founder and first rector of Trinity Church, Brockville, and afterwards Dean of Nova Scotia, marked the dedication at Trinity Church, Brockville, Ont., of a handsome black walnut reredos erected in memory of Dr. Crawford by his widow, of a marble floor in the sanctuary given by the congregation and his friends, and of a hardwood floor given by the parish guild in his memory. Ornaments given by Mrs. E. Watson and Mrs. J. P. Willrich were also dedicated, the ceremony being solemnly carried out by the Very Rev. G. L. Starr, D.D., Dean of the diocese of Ontario. The Rev. Canon F. Woodcock, rector of the church, conducted the service. In the course of the service Canon Woodcock read a letter from the Bishop of Quebec, formerly curate of Trinity parish, phrased in words of the warmest sympathy for the late Dean Crawford and his work in Brockville. Dean Starr in his sermon paid tribute to the services performed by Dean Crawford in the parish where he (Dean Starr) had grown up, and gave as two salient characteristics of the man his holiness and his love for children. The reredos bears the following inscription:

"In loving memory of
EDWARD PATRICK CRAWFORD, D.D.,
Dean of Nova Scotia and Founder of this
Church,
Who fell asleep while about to administer the
sacrament of Holy Baptism in All Saints'
Cathedral, Halifax, Nova Scotia,
December 17, 1912,
aged 66 years.
"Make him to be numbered with Thy Saints,
O Lord, in glory everlasting.
"Faithful unto death."

Landlords and Children

The Toronto daily papers in advertisements of houses and apartments to let often contain the words, "Adult families only", or "No children". The Hon. Walter Rollo, Minister of Labor and Health in the Provincial Government, has just stated that any request that it be made a criminal offense for landlords to refuse dwellings and apartments to people with children will meet with very sympathetic support from the provincial government.

Prohibition Referendum in Saskatchewan

The Social Service Council of the province has been constituted organizing committee for the referendum to be taken throughout Saskatchewan in October next. The vote if favorable will empower the provincial authorities to prevent the shipping of liquor into or out of the province and thus make more effective the legislation of the provincial government in curtailing the sale of liquor. At the meeting of synod in North Battleford a strong resolution was passed endorsing the referendum and pledging Church support. The Rev. Dr. Lloyd has been secured by the Social Service Council for a period of five weeks. He is well known both in connection with Emmanuel College, Saskatoon, and with the Society of the Maple Leaf for bringing British Teachers to Canada.

Miscellaneous Items of Church News

The Rev. W. S. Larter has tendered his recognition as secretary-treasurer of the diocese of Caledonia, leaving shortly to take a post graduate course at Queen's University, Kingston.

The 75th Anniversary of the opening of Trinity Church, Howard, in the diocese of Huron, has been fittingly celebrated. Morning and evening Prayer were said by the rector, the Rev. Walter Jones; and Canon J. B. Fotheringham, rector of Grace Church, Brantford, preached at both services.

This year marks the jubilee of Christ

Church, Catarqui. At the harvest thanksgiving services on Sunday, September 19th, the preacher in the morning was Canon J. W. Jones, and in the evening the Rev. W. E. Kidd.

The Bishops of Kootenay and Columbia returned to Canada from the Lambeth Conference on the *Melita*, which arrived at Quebec on September 26th.

The General Secretary of the Brotherhood of St. Andrew, Lieut. Walter Burd, M.C., will visit Winnipeg for a month from October 9th to organize and reorganize chapters in the city by a special campaign during the centenary celebrations. He will be assisted by Mr. Evelyn Macrae of Toronto, vice-president of the Dominion Council.

The Rev. F. G. A. Wright of Whitby, Ont.,

spent September at Oteora Park, Tannersville, N. Y. Mr. Wright conducted Sunday services in the little church and delivered a series of lectures on St. Paul's Travels on Wednesday afternoons.

The Bishop of Toronto has been asked to set aside St. Hilda's, Fairbank, Toronto, as a self-supporting parish and to induct the Rev. H. R. Young as its first rector. This suburban church, rapidly growing in membership, has recently secured the old Presbyterian church on Vaughan road in which to carry on its work, especially among the boys.

Lieut. Col. J. M. Almond, C. M. G., has been appointed officiating clergyman to the non-Roman Catholic soldiers of the Royal Canadian regiment at Montreal.

THE NEW YORK NEWS LETTER

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

SISTERS OF ST. MARY AT VALHALLA

GROUND was broken for the new House of Mercy, under the management of the Sisters of St. Mary, at Valhalla, New York, on September 27th. The Sisters, with twenty-four young girls of the preservation class, known as St. Agnes' girls, are occupying temporary buildings on the farm of seventy acres.

The procession from the farm house to the site of the new home was led by the Rev. W. B. Hays as crucifer, followed by the white-veiled children, the attendants, and the Sisters, singing the hymn, "Rejoice, ye pure in heart". Arrived at the highest point of the estate, the service was read by the provincial chaplain of the community, the Rev. Father Hughson, Superior O.H.C. Other priests in attendance were the Rev.

Orrok Colloque, Ph.D., chaplain, the Rev. Messrs. A. A. Curtiss and Michael Barton.

The architect's plan shows a central administration building, with wings for the various departments. Funds are now available for the first two sections, and the building will be pressed to completion.

CLERGYMEN'S MUTUAL INSURANCE LEAGUE

The annual meeting of the Clergymen's Mutual Insurance League was held at the Church Missions House in New York on September 30th. The League was founded in 1869 and incorporated under the laws of New Jersey. Over 2,000 clergymen have enrolled and over \$450,000 have been paid out to widows and orphans of deceased members. The League had earned recognition and support by its high and noble works, and still continues to challenge the approbation of bishops and clergy. At the annual meeting the Rev. Dr. Dunnell was reelected president and the Rev. Edwin B. Rice secretary and treasurer.

CHRISTIAN FRIENDSHIP SOLVES MODERN INDUSTRIAL PROBLEMS

Says Rector of Trinity Church, Boston—West Somerville Parish Commemorates Freedom—Separation of Parish Funds

The Living Church News Bureau }
Boston, October 4 1920 }

THE Rev. Dr. Alexander Mann, addressing a great gathering of the visiting Odd Fellows in Trinity Church on September 26th, held up the principle of Christian friendship as the solvent for modern industrial problems, and in ringing words summoned the great fraternities to the task of furthering good understanding between the English-speaking peoples as a best means of promoting the peace, the safety, good order, and prosperity of the world.

WEST SOMERVILLE COMMEMORATES INDEPENDENCE

A service of thanksgiving commemorating that the parish became self-supporting on July 1, 1920, was held yesterday in St. James' Church, Clarendon Hill, West Somerville. Bishop Babcock officiated and administered the rite of confirmation. The rector, the Rev. W. H. Pettus, preached in the evening, telling something of the history of

the parish, which was founded by the Rev. Theodosius S. Tyng in 1875.

The following clergy have served at some time at St. James'. The Rev. Messrs. Theodosius S. Tyng, Edward Abbott, D.D., E. A. Rand, John W. Suter, D.D., Thomas Bell, Edward Lee, Frederick Pember, Andrew Gray, G. B. Nicholson, D.D., Thatcher R. Kimball, Glenn Tilley Morse, C. L. Sleight, and W. H. Pettus.

During the present rectorate, which began February 22, 1913, the church building has been renovated, enlarged to double the seating capacity; memorial altar, chancel arch, and arches given; parish hall and sacristy built; pipe organ installed; many improvements made and debts paid; 303 baptized; 223 confirmed; 53 served in the recent war.

IT PAYS TO SEPARATE FUNDS

The Rev. Kenneth R. Forbes, rector of St. James' Church, Roxbury, has given an encouraging statement of his parish finances, and incidentally relates how the vestry has been blessed by keeping its separate funds intact. I wonder if, since the great success of the Nation-wide Campaign, many vestries have not borrowed from the missions fund? Mr. Forbes writes:

"We may feel a sense of justifiable pride and gratitude at the showing which the parish as a whole has made during the sum-

mer in a financial way. The summer has long been regarded as the lean season in parish income, and for many years it was customary to borrow money paid in for missions, to keep the parish itself running. Beginning in January, the vestry voted not to resort to this expedient again, and to send the missions pledge-money to its destination regularly, once each month. There was doubt in some minds as to what would happen to us during the summer months, and arrangement was made so that the treasurer could borrow from an individual, up to \$500, to tide us over the summer money famine, if there proved to be one. (A year ago, over \$700 was borrowed from Missions funds during the summer.) The result of the vestry's honorable and determined stand, has been that the parish as a whole has responded splendidly, individuals have kept up their pledges through the summer, and we come toward the end of September, without a cent borrowed at any time from any source, and with our great coal bill for the entire winter (\$780), completely paid."

TRIBUTE TO REV. F. D. BUDLONG

The Rev. A. George E. Jenner, rector of St. Ann's Church, Dorchester, has written a beautiful tribute to the late rector of St. Mark's:

"Father Budlong was a warm and greatly esteemed friend of the rector for many years, and was a frequent and always welcome visitor to St. Ann's. He was very deeply beloved in his own parish. He was a gentle, kindly man and withal a most devoted pastor and priest. He possessed a most winning personality. St. Mark's, under his faithful and consecrated leadership,

has developed strongly along all lines. Materially the parish is in excellent condition, while in spiritual effectiveness it has become a conspicuous outpost of Christian propaganda. Many earnest souls who have been won for Christ and His Church by him will sadly miss the helpful and inspiring influence of Father Budlong's counsel and daily life. By his brethren in the holy ministry he will also be greatly missed. His cheery optimism was contagious and his constant readiness to assist in celebration of local festivities in neighboring parishes gave evidence of an *esprit de corps*, which was as admirable as, alas, it is rare."

NOTES

"On Monday next, October 4th, at 8 P. M.," announced the Rev. W. D. Roberts, rector of St. John's Church, East Boston, "the reception given in honor of the twenty years of work which the Rev. George S. Fiske has done in East Boston will bring everybody to the assembly hall of the parish church. We are grateful to Mr. Fiske for his faithfulness and we welcome this opportunity to tell him publicly of our gratitude."

The Rev. W. H. van Allen, D.D., rector of the Church of the Advent, made the following announcement yesterday: "You will all rejoice to know that our dear Father Cheney, resigning the East Dedham parish after an incumbency of forty-five years, has accepted an honorary appointment on our staff, with special work as confessor and as ministering at St. Margaret's Convent. He will continue his Thursday afternoon hour, and I hope we shall see him very frequently. His presence is a benediction."

RALPH M. HARPER.

ing training. Mr. Nichol was about to graduate from the Towne Scientific School of the University of Pennsylvania when the call to the colors came.

Dr. Nichol has asked Mr. Hooson to officiate at the burial services in this country, the body being now on its way from Europe.

NOTES

The opening service of the Church Training and Deaconess House will be held in the chapel on October 6th, at 4 P. M. Bishop Rhinelander will make the address. The Deaconess Retiring Fund Society will meet on the same day at 3 P. M.

Mr. John J. Saunders, for many years secretary of the diocese of Kentucky, has received a hearty welcome in Philadelphia. Bishop Rhinelander has appointed him a member of the publicity committee of the diocese.

The annual council for the Guild of St. Barnabas for Nurses is to be held this year in Philadelphia on November 11th and 12th, at St. James' Church, Twenty-second and Walnut streets. The chaplain General, Bishop Israel, will preside and will also be the preacher at a public service in St. James' Church on the evening of November 11th.

Mr. Thomas A. Meryweather, lay reader in charge of St. Andrew's Church, at Yardley, Pa., has been appointed chaplain of the Sixth regiment, Pennsylvania National Guard, with headquarters in Philadelphia.

The executive committee of the Executive Council will meet at the Church house every Friday hereafter during the year.

The annual meeting of the Sunday School Association of the diocese will be held this year in St. James' Church, 22nd and Walnut streets, on October 18th, with an afternoon session, evening session at 7:30, cafeteria supper at 6:15. All Sunday school workers are asked to attend.

JAMES M. BENNETT.

PENNSYLVANIA METHODIST ON RECENT LAMBETH PROPOSALS

Says Basis of Unity Must be Broadly Scriptural—Diocesan Campaign Conferences

The Living Church News Bureau }
Philadelphia, October 4, 1920 }

BISHOP BERRY, of the Methodist Church, commenting on the appeal issued by the Lambeth Conference, expressed his sympathy with endeavors to unite the denominations, but declared the Episcopal Church cannot bring about unity so long as it insists on the historical episcopate.

"I have read with interest the Lambeth Encyclical and must confess that I do not understand it," said the Bishop. "I judge that I am a little obtuse and will perhaps excite the sympathy of some who are more acute and clearheaded.

"On the general question of Church unity, I am in most hearty and enthusiastic accord. Inasmuch as our friends of the Anglican Church are not advocating organic union, it is possible for leaders of all Christian communions to go a long distance in endorsing their programme.

"If the Protestant Episcopal Church really is to give up its attitude of superiority and exclusiveness, and go into a real federation, I do not know a leader of any Protestant Church who would not gladly enter such a federation. But if our friends are to continue the strange assumption that their Church is the only Church, and that the rest of us are mere sects and unworthy of recognition in the fullest sense, then, of course, all this talk about Church unity is just so much hot air.

"I am not a very old man, but I have heard this discussion of Christian unity for nearly fifty years. It is a fine theory and in my judgment should come about. But it can only come about on a broad scriptural basis."

CAMPAIGN CONFERENCES

An all-day conference of clergy and leaders among laymen and women of the diocese will be held in St. Stephen's Church, Tenth street above Chestnut, on Friday, October 15th, in the interest of the Nation-wide Campaign.

Bishop Gailor has been invited to deliver an address. Mr. Lewis Kranklin will preside. Figures will be presented showing progress in this diocese. The Campaign this year has several purposes: to guide and assist, where desired, parishes which have not yet joined the campaign; to help, if necessary, parishes already in the campaign; and provide a follow-up programme for the campaign. At the all-day meeting there will be conferences of clergy and other active workers throughout the diocese, followed by conferences of clergy and parish chairmen. Later those trained in these conferences will hold parish conferences for the information and training of all who desire to work.

VISIT OF ENGLISH CLERGYMAN

The Rev. P. L. Hooson, of Easton-on-the-Hill, Stamford, England, has arrived at the home of Dr. James P. Nichol, of Germantown. Mr. Hooson officiated at the burial services of Frank B. Nichol, son of Dr. Nichol, after the young man was killed in an aviation accident in England in 1918, while in the United States army, undergo-

THE CAMPAIGN PAGEANT

THE COMMISSION on Church Pageantry and Drama offers a synopsis of the new prize pageant, *Advance the Line*, by Marie E. J. Hobart, for use in connection with the Nation-wide Campaign in November.

The pageant opens with the coming of a Messenger to the parish, who desires to speak to the "Soul-o'-the-Parish". By the words of the Messenger the Soul-o'-the-Parish stands accused as a soldier, who has not seen service and whose sword is rusty with disuse. He is aroused to confession and repentance by the Messenger and by the Three Guardian Angels, who have been set over the work of the parish: The Spirit of Love and Light, to whom has been committed the advancement of religious education; the Spirit of Love and Faith, to whom has been committed the missionary work; and the Spirit of Love and Helpfulness, to whose care has been committed social service. After confession, forgiveness, and exhortation, the Soul-o'-the-Parish turns from the altar transformed and eager for service. The pageant closes with the inspiring words of the Messenger and a recessional.

The pageant, the Commission states, can be very simply and impressively presented as part of a service. About thirty minutes is required. It is desirable to give the pageant on Sunday, November 21st.

The price of the pageant has been reduced to 10 cents a copy; 12 copies for \$1.00 postpaid. Leaflet for congregation, 10 cents per 100, postpaid. Copies of pageant and leaflet will be ready for distribution at once, and may be obtained from the Nation-wide Campaign Department, Church Missions House, 281 Fourth avenue, New York City.

CHICAGO'S NORTHEASTERN DEANERY AT LIBERTYVILLE

Learns of Advertising and of Lambeth—Near East Relief—Death of Henry Scholtz

The Living Church News Bureau
Chicago, October 4, 1920

ONE of the most enthusiastic and best attended meetings of the Northeastern deanery within the past ten years was held in Libertyville on September 27th at St. Lawrence's Church.

Beginning with the Holy Communion at 11 A. M., when the Rev. John Herbert Edwards, Dean, was assisted by the Rev. Chester Hill, formerly priest in charge, and the Rev. Gardner Alpheus MacWhorter, present priest in charge, the deanery was in session until 3:30 P. M. with sixty to seventy clergy in attendance, besides a number of candidates for orders.

At the morning session in the parish hall Mr. J. F. Stevens of the Roland Kaye Advertising Company, a communicant of St. Timothy's parish, Chicago, spoke ably on The Social Aspects of Advertising, and in the afternoon the Rev. Herbert W. Prince, entertained the clergy with an interesting recital of A Summer in England, and the Rev. Frederic S. Fleming graphically described the Lambeth Conference and the Anglo-Catholic Congress, he having been in London during both conventions. Upon invitation from the Rev. James B. Haslam, the next deanery meeting will be held in St. Simon's Church, Chicago, on November 22nd. Responding to invitation, the Rev. Earl C. Morgan, pastor of the Presbyterian Church, and the Rev. Christian F. Kleihauer, pastor of the Methodist Church, attended the meeting, and were also guests at the luncheon.

NEAR EAST RELIEF

The Bishop of the diocese has sent the following letter to his clergy, under date of September 29th.

"I take pleasure in complying with the request of the Near East Relief Association in commending their forthcoming campaign to the Christian charity of the people of the Church. I shall be glad if authorized representatives of the Near East Relief Fund be allowed to make brief statements of the plans and needs to our congregations. From many sources I am convinced that the situation in the Near East is an appalling and an appealing one, and I hope that the people of the West will rally to the support of their suffering brethren in the East.

Yours faithfully,

C. P. ANDERSON,
Bishop of Chicago."

DEATH OF MR. HENRY SCHOLTZ

The rector of Grace Church, Chicago, the Rev. W. O. Waters, D.D., recounts in his September magazine the unexpected death of an old and faithful member of Grace parish, Henry Scholtz, and his burial in September 8th.

"Mr. Scholtz had been living in St. Louis for several years and had returned a few weeks ago to enter into business in Chicago again. His death occurred suddenly after an illness of only two or three days and was a great shock to all. Mr. Scholtz was a devoted member of the choir for many years and on the morning of the Grace Church fire climbed up into the tower and played The Church's One Foundation, and other hymns, while the ruins were still smoking.

The choir men sang the hymns played by him on that day as they gathered round the grave at his burial."

PRAYER FOR CHURCH SETTLEMENT HOUSE

The following prayer has been written for the new Diocesan Settlement House in Chicago:

"O Lord Jesus Christ, who didst dwell in Thine own house in Capernaum: Make, we beseech Thee, this house Thy dwelling-place. The work which Thou didst there do Thou here also, and Thine be the honor and glory, who livest and reignest, with the Father and the Holy Ghost, God for ever and ever. Amen."

NOTES

Harvest services and festivals are not very general in this diocese, largely urban. A congregation which has observed a harvest festival for many years, St. Andrew's, Farm Ridge, in the country, held its service this year on Saturday afternoon, September 25th. The attendance was good, and the preacher was the Rev. William A. Simms, priest in charge at La Salle.

Another delightful autumn gathering was held on October 1st, under the auspices of the Gamma Kappa Delta society of St. Luke's, Evanston, at the home of Mrs. G. F. Slaughter, which is a veritable country place set amid a city. The object was to welcome the new Church students of Northwestern University into St. Luke's parish, and to a part of its activities.

The Woman's Auxiliary of the diocese held its annual day of prayer at Christ Church, Winnetka, on September 30th, beginning with Holy Communion conducted by the Rev. W. C. Way.

A week of prayer and meditation was held from September 27th to October 2nd at Trinity Church, Aurora. In an appeal to his congregation to use the church for prayers systematically during the week, the rector, the Rev. B. E. Chapman, urges the whole parish to say set prayers for the Church throughout the world, for their parish, for their bishops, and for their rector. This week of special prayer was followed by a Go to Church Sunday on October 3rd, when every effort was made to have adults and children alike present at one of the Church's services.

H. B. GWYN."

COMMISSIONERS TO EASTERN CHURCHES

BISHOP DARLINGTON and his associates who visited the Eastern and Old Catholic Churches, carrying the proposed Concordat embodying a possible basis for future reunion, have returned to this country. The record of their continued work is interesting. They were tendered a reception in London on August 6th by the members of the Russian National Union, which was attended by the entire oriental delegation and a large number of Russian nobility who had been driven to England by bolshevik persecutions, and by generals and high officers of state. Several gifts were presented to the chairman of the Commission, including an ancient ikon, representing St. Nicholas.

After the conclusion of the Lambeth Conference the members of the Commission left London, August 12th, for Prague in Bohemia, reaching there at midnight of the 13th. There they were received by special representatives of the Czecho-Slovakian government. Next day, accompanied by the President's private secretary, and traveling

in the President's special car, the members of the Commission were taken to see the various high officials of state, including President Maserick. On Sunday at the mass in the Russian church, Bishop Darlington gave his benediction and made an address. The clergy officiating had, until recently, been members of the Roman Catholic Church, but, with many others in Bohemia, have now connected themselves with the new National Czecho-Slovak Catholic Church, sometimes called by the name of the national hero, the John Huss Church. It was stated that 90 per cent. of the clergy and more than that proportion of the people of Bohemia and Moravia are in sympathy with this movement which has established the Church of the land independently of the see of Rome. At a special vesper service held in the same church on Tuesday evening many more priests and people were present, and Bishop Darlington was assisted in the service by the Rev. Robert Keating Smith, of Massachusetts, who has made a special study of the Czecho-Slovak Church in Bohemia and of the people of that nation in America. As the Bishop and priests left the church the outside crowd shouted greetings to them, wishing them good luck in the name of the Lord.

The members of the Commission then visited Holland, presenting Queen Wilhelmina with a decoration of ribbons and a pectoral cross, given by the Huguenot Society of America in memory of her ancestor, Admiral Coligny, and also with a large specially stamped Bible presented by the American Bible Society. They then visited Archbishop Kennich at Utrecht. The Archbishop does not speak English, but spoke long and eloquently in Latin, presented the Commission with several books, and received from them the proposition of the American Commission, which he promised to study carefully and to which he would reply at an early date.

There were also cordial visits with the Bishops of Haarlem and Derventer.

Thus was concluded the official visit of the members of the Commission, which was largely instrumental in awakening interest in the Eastern and Old Catholic Churches in the proposition, which is likely to form a basis for serious consideration in the hope of eventual, cordial inter-communion.

NASHOTAH HOUSE OPENING

THE OPENING of the school year at Nashotah House on the Feast of St. Michael and All Angels was the occasion of a spontaneous rally of the alumni. Without prearrangement as many as thirty-five old students were present to add to the joy of the day, and to swell the volume of sound in the *Missa de Angelis*, and the hymns associated with the festival at Nashotah. Among the alumni was the Bishop of Tokyo, who with the Bishop of Milwaukee and the Suffragan Bishop of Chicago in full canonicals took part in the procession, and occupied a place in the sanctuary. The preacher was Bishop Griswold, who appropriately for the day and the occasion took for his theme the ministry of angels and men, dwelling especially upon vocation. With the unusual number of alumni and visitors the day was like commencement. A meeting of the trustees was held in the afternoon. The Dean reported eight new students, the total number in the two departments being twenty-six. The results of the war are seen in these smaller numbers, the last four years supplying only a modicum of new students. There are enough still to keep up the life and spirit of the House, and the term opens with every prospect of a profitable and successful year.



ST. JAMES' CHURCH, MANITOWOC, WIS.



REV. FRANCIS P. KEICHER

CONSECRATION OF ST. JAMES' CHURCH, MANITOWOC, WIS.

ST. JAMES' CHURCH, Manitowoc, Wis. (Rev. Francis P. Keicher, rector), was duly consecrated on Sunday, September 26th, by the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac. The Bishop's chaplain, the Rev. Johannes Rockstroh, read the sentence of consecration. This was followed by a solemn high celebration with the Bishop as officiant and preacher. The rector was deacon, and the Rev. S. R. S. Gray, former rector and builder of the church, was sub-deacon. The Rev. William B. Thorn was also present. A choir of fifty assisted by an orchestra sang Stainer's Mass. The large congregation present included the pupils of the Church school, who attended in a body.

The history of St. James' parish dates back to the early '30's of the last century, when the Rev. Richard T. Cadle, a missionary to the Oneida Indians, made his first missionary journey to Manitowoc Rapids and held the first service there. In his report to the Missionary Society of the Church in 1842, he reports having preached to a congregation of about sixty persons in a private house at the Rapids about three miles up the Manitowoc river. This was the beginning of St. James' parish, and from that time on missionaries occasionally visited the place and held services.

On February 28, 1848, a parish was organized under the name of St. James, and the Rev. Gustavus Unonius, a native of Sweden, and the first graduate of Nashotah Mission, became the first rector, assuming his duties on April 20, 1848. At that time there were twenty-seven communicants.

The first regular services were held on Easter Day, 1848. The Rev. Mr. Unonius, who resigned after a year, records that because the majority of his people were Norwegians, many services were conducted in that language.

On March 15, 1851, a call was extended to Mr. George P. Schetky, who was pursuing his studies at Nashotah and who was ordained deacon on the following Trinity Sunday. On June 25th, at a special meeting of the vestry and new rector, held in the school house, it was resolved to build a church, and the rector was sent East to raise necessary funds. The cornerstone of the church was laid by Bishop Kemper on November 24, 1851, and the church was also consecrated by him on St. James' Day, 1852. On the day following the consecration the Rev. Mr. Schetky was ordained priest.

During the rectorship of the Rev. S. R. S. Gray, the cornerstone of the present edifice was laid by Bishop Weller on August 14, 1901, and the Church was dedicated on St. James' Day, 1902.

Among former rectors of the parish are numbered the Rev. George W. Thompson, who died while nursing cholera patients in 1854, the Rev. G. B. Engel, who resigned to become chaplain of the fourteenth Wisconsin Infantry during the civil war, the Ven. B. T. Rogers, D.D., who was ordained to the priesthood in St. James' Church, the Rev. S. R. S. Gray, who built the present church, and the Rev. L. B. Hastings, now rector of St. Alban's School, Sycamore, Ill. The present rector took charge about six years ago.

THE BROTHERHOOD IN ST. LOUIS

THE MESSAGE of the Brotherhood of St. Andrew, at its annual convention in St. Louis, from October 6th to 10th, will be brought to every part of that city through thirty simultaneous mass meetings, held in all parishes of the city on Thursday evening, with laymen of note as speakers. This is the first time such a plan has been followed, and a notable feature will be sending the most prominent speakers to the small parishes and missions to arouse enthusiasm in quarters heretofore indifferent. The subject will be The Positive Christian Life.

Bishop Tuttle will give the opening address at the dinner at the Hotel Statler, as he did at the Brotherhood Convention in St. Louis thirty years ago, and Dr. John W. Wood, and the Rev. James M. Maxon will sound the keynote of the convention, Meeting the Challenge of the New Day.

Great interest is shown in the Junior Convention, the only assembly of boys St. Louis has had this year, an interesting break in the stream of widely varied conventions centering there.

NOTES FROM THE DEPARTMENT OF RELIGIOUS EDUCATION

THE COMMISSION on Teacher Training of the Department of Religious Education has invited representatives of the summer schools to meet for conference on November 4th and 5th in New York. The summer school is doing more than any other single agency to increase the number of trained teachers. This conference will discuss types of summer school, programmes, convenient dates, courses, etc.

The "student inquirers" investigating the question of the Church and the student will attend the various provincial synods: in Province I, the Rev. John Dallas of Dartmouth College; in Province II, the Rev. Cyril Harris of Cornell; in Province IV, the Rev. William G. McDowell, Jr., Auburn Polytechnic Institute; in Province VI, the



INTERIOR, ST. JAMES' CHURCH, MANITOWOC, WIS.

Rev. Le Roy S. Burroughs, Iowa State College; in Province VII, the Rev. Harris Masterson, Rice Institute.

The Commission on the Ministry will hold its regular autumn meeting at the General Seminary, on October 12th and 13th.

The executive committee of the National Student Council met in Columbus, Ohio, on September 23rd.

The chief items of business were the recognition of units and preparation of the budget for 1921. The St. Paul's Society of South Dakota State College was recognized as a unit and the application of the Chaplain's committee of Kenyon College was referred back for certain necessary changes, a vote to be taken by mail on resubmission of the application.

The Commission on Student Work held its first meeting in Columbus Ohio, on September 24th. A budget for college student work for 1921 was discussed and recommended to the department. The "student inquiry men" reported through Mr. Micou that they were willing to act in each province as registrars of students volunteering for the ministry or lay work. There are now six "student inquirers" at the following institutions: Alabama Polytechnic Institute, Cornell, Dartmouth, Iowa State College, Maryland University, and Rice Institute. Two more should be added in 1921, making one for each province. It was decided to urge the Presiding Bishop and Council to appoint a woman student secretary for the Department, and the commission voted to request the Department, to add women to its number.

AMERICAN LOYALTY CLUB

THERE HAS been formed at St. Mark's Church, Minneapolis, a unique organization described as "American Loyalty Club, Chapter No. 1". The purpose is to take on behalf of the Church its "proper relation to the life of the republic". This will be done by the attempt to "correlate and harmonize all efforts undertaken by the religious forces of America in the interest of true patriotism", to "promote and maintain national ideals", etc. There is a dignified ritual to be observed at each meeting, including the rendering of a religious and patriotic "creed". It is hoped that this may be the first of a chain of chapters throughout the country.

PROMISE OF SUCCESSFUL FALL CAMPAIGN

REPORTS TO Nation-wide Campaign Headquarters from diocesan conferences throughout the country tend to create a decidedly optimistic feeling. Evidences are accumulating of a general disposition to achieve all the fall objectives. Typical is a telegram from the Milwaukee conference:

"Nation-wide Committee Diocese Milwaukee in session to-day with largest attendance any committee history of diocese sends greetings to Presiding Bishop and Council. We pledge our loyalty and prayers in coming Campaign and hope to be able to wire you in November that Milwaukee is over the top. Henry Willman, secretary."

The Rev. H. Adye Prichard, executive secretary of the Campaign in New York, states that the diocese is "prepared to mobilize in full force to take its legitimate place."

To this should be added the words of Bishop Burch in a letter recently addressed to the clergy of the diocese of New York: "The Church in the nation looks to this great diocese for leadership—and the Church in the nation will not be disappointed."

Bishop Johnson of Colorado writes: "I trust that you realize we will do the best

we can, irrespective of results, to put the Campaign over in every parish and mission."

Mr. Reynolds D. Brown, Executive Secretary of the diocese of Pennsylvania: "We favor and are planning a thorough and vigorous Campaign. We will do our very best to make a real success of it."

The same spirit is shown by dioceses all over the country. In not one of the diocesan conferences thus far held has there been a hint of failure.

SERVICE OF CONSECRATION

THE CONSECRATION of the Rev. David L. Ferris as Suffragan Bishop of Western New York occurs next Wednesday and is the topic of greatest interest in the diocese. Strange to say, no bishop has ever been consecrated Bishop of Western New York. Bishop Cox was already Coadjutor to Bishop De Lancey, in whose time the diocese was set off while he was Bishop of New York, so he succeeded in office. Bishop Walker was already a bishop of a missionary field, as was also Bishop Brent.

So far the programme is as follows:

Place: Christ Church, Rochester, N. Y.

Time: 10:30 A. M., Wednesday, October 13th.

Bishop Brent will act for the Presiding Bishop, assisted by Bishop Whitehead and Bishop Olmsted. Bishop Hall will be the preacher and it is probable that Bishop Israel and Bishop Burleson will act as presenters.

The Rev. Mr. Ferris has been presented with a pectoral cross, of Celtic design, set with nine amethysts, by the members of the "Country Parsons", a number of the diocesan clergy. The presentation was made by the Rev. Benjamin S. Sanderson at a luncheon at St. James' rectory, Batavia.

DEATH OF REV. E. M. REILLY

THE REV. EDWARD MAXWELL REILLY died on September 18th at Haddonfield, N. J., having attained to the age of 75 years.

The Rev. Mr. Reilly was graduated from Racine College under Dr. deKoven, was a student at the Philadelphia Divinity School, and was ordered deacon by Bishop Odenheimer in 1874. For forty-six years he was an active priest in the diocese of New Jersey. For an extended period he was rector of Trinity Church, Cranford. Afterward, and until the last ten years, he was engaged in educational work as rector of Burlington College, and later still was head of St. John's Academy, Haddonfield.

He leaves a widow and two daughters to remember his good works.

MEMORIALS AND GIFTS

ON SUNDAY, September 26th, at the morning service at Trinity Church, Rutland, Vermont, the rector, the Rev. Morgan Ashley, dedicated six brass candlesticks, five of which are memorials to Grant Hill Cutler, Kenneth Charles Nourse, Manley Stark Smith, John Prout West, and William Francis Rice. All these lost their lives in the war. The sixth candlestick is a thank offering from those who went and returned home from the war. Each candlestick is appropriately engraved. The memorials were presented by the families of the boys.

ON SUNDAY, September 12th, Bishop Olmsted dedicated in Grace Church, Utica, N. Y., a recumbent statue of Rachel Munson Williams Proctor, executed in marble by George T. Broughton and furnished by the Gorham Co., presented by Mrs. F. T. Proctor. The figure is of a woman sleeping, hands clasp-

ing a cross. The inscription contains the name, date of birth and death, and the verses: "I was glad when they said unto me, Let us go into the house of the Lord. I will sing with the best member that I have."

ASHEVILLE

JUNIUS M. HORNER, D.D., Miss. Bp.

In the Colored Field—Campaign Conferences—Vacancies

BISHOP DELANY has recently spent several weeks visiting seven of the nine chapels, mission stations, and school properties in the district, confirming fifteen. With Archdeacon Kennedy, he visited St. Cyprian's, Franklin, where there is a chapel, a rectory, but no priest, and a partially equipped machine shop in a building erected several years ago as a manual training school; St. Stephen's, Morganton, with its chapel and school house, in great need of new roofing; the parochial school building at Tryon, where there are some prospects of a church; and St. Peter's, Roosevelt, with an unfinished chapel, for which about \$250 is needed. At St. Cyprian's, Lincolnton, there is urgent need of a teacher for the school. The Archdeacon has the salary for two months. He feels the special need of parochial mission schools, so that the people may be trained in the ways of the Church.

FOLLOWING the Nation-wide Campaign conference held in Asheville, under the leadership of the Rev. Dr. Milton, a group conference is being held at Hendersonville on October 5th, and another will be held later at Waynesville. The conference at Asheville unanimously requested the executive missionary committee to consider the appointment of a field secretary for the diocese.

PRIESTS ARE needed at Morganton, Flat Rock, Valle Crucis, and many other points.

ALBANY

RICHARD H. NELSON, D.D., Bishop

First Service in Rensselaer Falls

SUNDAY AFTERNOON, September 19th, the first service of the Church in Rensselaer Falls was held by the Rev. D. Charles White, rector of St. John's Church, Ogdensburg, who was accompanied by two of his vestrymen, the organist, and several choir-masters. Ten Church families have been found in and near this village.

BETHLEHEM

ETHELBERT TALBOT, D.D., Bishop

Church Service League in Conference

A CONFERENCE on the Church School Service League was held at St. Luke's Church, Scranton (Rev. Robert P. Kreidler, rector), on September 29th. Delegates were present from nearly all the parishes of the archdeaconry of Scranton, Mrs. A. H. Glick of Frackville conducting the conference. Considerable regret was manifested over the passing of the Junior Auxiliary, and the Rev. Lawrence Ware reported against using the Boy Scouts in the Church School Service League. The formation of parochial boards of religious education was strongly advocated, in order to have a well-rounded programme. A resolution was passed recommending that the Bishop and Council appoint a representative of the Church School Service League on the Department of Stewardship and Service.

THE ARCHDEACONRY of Reading will meet at St. Luke's Church, Scranton, on October 18th and 19th, the Bishop having an ordination on St. Luke's Day.

CENTRAL NEW YORK
CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

Organization for Religious Education—Joint Meeting—Parish Construction

THE DEPARTMENT of Religious Education of the diocesan council, fully organized, recently held its first meeting after the vacation period to plan for the winter. The department has named nine commissions to take charge of various aspects of its work.

THE THIRD district convocation met jointly with the archdeaconry of the Susquehanna diocese of Albany, in St. Matthew's Church, Unadilla (Ven. Yale Lyon, rector), on September 21st and 22nd, with large attendance by the clergy of both dioceses. Bishop Fiske was the preacher at the opening service on the evening of St. Matthew's Day and the village church was crowded to the doors. On Wednesday morning at the 7:30 celebration the Rev. Miles L. Yates gave a mediation on "Why eateth your Master with publicans and sinners?" At 9:30 there were separate meetings for business, the principal subject of discussion among the men of Central New York being the fall Nation-wide Campaign. At 11 o'clock the Rev. R. Augustus Forde read a paper before the Binghamton Clericus, which dealt with the training of children in Christian worship, and made a plea for early Confirmation and children's Eucharists. After dinner the clergy repaired for recreation to the "bowling green", and there were motor trips through the hills and valleys of the Susquehanna.

AT ST. MARK'S CHURCH, Millport (Rev. L. E. Ward, priest in charge), electric lights are being installed and other improvements made.

ON SUNDAY, September 19th, the Rev. Johnson A. Springsted was formally instituted as rector of St. Luke's Church, Utica, by the Rev. F. C. Smith, executive secretary of the diocese and former rector of the parish, acting for and by the authority of Bishop Olmsted. The new rector is temporarily located at 1511 Whitesboro street, pending purchase of a rectory.

THE UNITED OFFERING of \$1,326.55 from eighteen of the twenty-five parishes of the first district was turned in at a meeting of the Woman's Auxiliary in Trinity Church, Watertown, on September 21st.

THE SYRACUSE MINISTERIAL ASSOCIATION, an interdenominational body, will be addressed by the Rev. Dr. Henry Harrison Hadley, of St. Paul's Church, Syracuse, at its first meeting this fall, on the Lambeth Conference.

PLANS FOR the new parish buildings of All Saints' parish, Johnson City (Rev. T. Raymond Jones, rector), were recently exhibited at a parish meeting. The expenditure of \$200,000 is contemplated and it is expected that work will be completed within a year. This building will be a memorial to the late Archdeacon Hegeman, and has the endorsement of the diocesan convention and the diocesan council. The council has voted \$2,500 out of Nation-wide Campaign funds, to be paid before January 1st, and promises \$1,000 for 1921 and a similar sum for 1922. This was the first appropriation made by the council. It is expected that the balance will be subscribed largely by citizens of Binghamton and members of the diocese generally, and the provision that there should be no special appeals for money after the Nation-wide Campaign has been cheerfully abrogated, because of regard for the memory of the late Archdeacon.

CHRIST CHURCH, Guilford (Rev. N. S. Boardman, rector), has been repainted and

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repaired during the summer, and the interior of St. Anne's Church, Afton (Rev. J. deL. Scovil, rector), has been redecorated.

THE CHURCH of the Redeemer, Watertown (Rev. D. D. Waugh, rector), is to receive \$2,000 from Nation-wide Campaign funds, being half of its indebtedness—\$500 this year, \$1,000 next year, and \$500 in 1922. The approaching celebration of the twenty-fifth anniversary of the parish will be accompanied by a drive for the balance.

THE DIOCESAN COUNCIL has promised \$1,000 to St. Philip's Church (colored), Syracuse, toward a new building, and the Rev. Drs. Coddington and Hadley have been appointed to advise with the Rev. W. S. McKay, priest in charge, in the selection of plans. St. Andrew's Church, Onondaga Valley (Rev. Ray Wootton, priest in charge), in one of the most rapidly growing suburbs of Syracuse, will also receive help, as the council at its September meeting voted \$1,000 toward necessary enlargement. The only other project of aid, at present, is Emmanuel Church, East Syracuse (Rev. J. F. Root, deacon in charge), which has been promised \$1,000 toward a parish house.

KANSAS

JAMES WISE, D.D., Bishop

Return of Bishop Wise

BISHOP AND Mrs. Wise sailed from Southampton on October 2nd on the *New York*. After the Lambeth Conference they traveled in England and Scotland and on the Continent, and will return to Topeka about the middle of the month.

THE DIOCESAN CONFERENCE set for September 29th at Topeka has been postponed indefinitely.

MARQUETTE

ROBERT L. HARRIS, D.D., Bishop

Woman's Auxiliary

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in Grace Church, Ishpeming, on September 21st, opening with a celebration of the Holy Communion by Bishop Harris, assisted by the Rev. Messrs. William Poyseor and Carl Ziegler. The convention sermon was preached by the Bishop. Following the opening service Dean Burt gave a forceful talk on the Nation-wide Campaign plan for the coming year, as brought out at the conference of clergy and laymen in Escanaba, on September 16th. The business session was called to order after luncheon, twelve delegates from seven parishes reporting. Mrs. Stevens of Detroit was the principal speaker, with a talk on women's work as planned at the last General Convention. The next meeting is to be held at Escanaba on the third Tuesday in September 1921.

MILWAUKEE

WILLIAM W. WEBB, D.D., Bishop

George C. Thomas in Milwaukee

THE NATION-WIDE CAMPAIGN, supplementary to the work of last year, received a great impetus from a visit of Mr. George C. Thomas of Baltimore this week, whose presence in the diocese was utilized to good effect. On Sunday night, October 3rd, he told the story of the Campaign to a congregation made up from all the city parishes at St. Paul's Church, Milwaukee, and on the two following days he spoke on the same subject to gatherings at Eau Claire, Chippewa Falls, Racine, and Kenosha. Mr. Thomas, who is largely responsible for the

great success of the campaign in Maryland, has been of great assistance in this diocese.

NEWARK

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

Parochial Missions

BEGINNING ON Sunday, October 10th, and ending on Sunday, October 24th, a mission will be held in All Saints' Church, Orange (Rev. Clarence N. Dunham, rector). The missionaries will be the Rev. Harvey Officer, O.H.C., and the Rev. Joseph H. Smyth, O.H.C. There will be a mission for boys and girls every afternoon except Saturday at 4:15. Every night except Saturday there will be a preaching service and mission sermon at eight o'clock.

RHODE ISLAND

JAMES DEWOLF PERRY, JR., D.D., Bishop

Redecorated Church Opens with Mission

ST. LUKE'S CHURCH, East Greenwich (Rev. J. M. Hunter, rector), has been redecorated and was reopened last month. Almost \$2,500 was expended in glazing and painting. Ceilings, columns, walls, organ pipes, and floors have taken on new color. And one of the first uses of the restored building was for the mission conducted during the week ending October 3rd by the two lay missionaries whose work is so widely known, Messrs. Ted Mercer and Henry H. Hadley.

SOUTH CAROLINA


WILLIAM A. GUERRY, D.D., Bishop

Organizing Secretary—Important Gatherings—Isolated Church People

THE EXECUTIVE COMMITTEE of the Church Service League recently appointed Mrs. Lewis W. Parker of Christ Church, Greenville, as its organizing secretary, and she is now at work, serving also in the same capacity for the Woman's Auxiliary and

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the Church School Service League. In her visits to the parishes Mrs. Parker will assist rectors and parish leaders in coördinating parish work with the diocesan reorganization already effected.

ON OCTOBER 11th important meetings will be held of the Commission on Missions and of the Bishop and Executive Council, followed by a diocesan conference on the Nation-wide Campaign, led by the Rev. L. G. Wood. A missionary convention is planned for the afternoon of October 12th, if the work of the special council, called for the morning of that day, is concluded in time. At the evening session Bishop Guerry will speak on the Lambeth Conference and its relation to present-day progress.

A LETTER is being sent by the President of the Woman's Auxiliary to all isolated Churchwomen in the diocese whose names are on the Bishop's list at the diocesan headquarters, inviting them to become associate members of the Woman's Auxiliary, and suggesting three ways in which they can share in the Auxiliary's work, i. e., (1) by following the national programme of prayer and study, material for which will be supplied; (2) by sharing in the box or supply work, directions for which are enclosed; and (3) by contributing as associate members to the annual Auxiliary budget. Miss Marie Heyward, of Oakley Depot, is chairman of the associate members and is ready to correspond with all scattered Churchwomen.

SOUTHERN OHIO

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

St. John's Church, Cincinnati—All Saints' Mission—Reopening at Carthage

THE CHURCH school at St. John's, Cincinnati, has increased 100 per cent. Christian Nurture, partially introduced, has solved a great part of the school problem. The Sunday services have been well attended, the two Eucharists together averaging 55 to 60 per cent. of the communicant strength. During the past year two new furnaces have been entirely paid for; some badly needed painting and decorating of the chapel and parish house has been done; and a new pipe organ, modern in every respect, has been installed.

ST. PETER'S CHURCH, Carthage, Cincinnati, was reopened in September, with a service and sermon by Archdeacon Reade. The exterior of the church has been painted and a new furnace is being installed.

THE HOUSE in Pleasant Ridge, Cincinnati, secured by the congregation of All Saints' Mission, was recently dedicated by Archdeacon Reade, acting for the Bishop. It presents a Churchly appearance inside, has a chapel seating about eighty persons, and rooms for Church school and social work. The altar, reredos, and pews came from Emmanuel Church, abandoned to make room for a public park. The Rev. Canon William C. Otte, who is in charge of All Saints', was for many years rector of Emmanuel Church.

SOUTHERN VIRGINIA

BEVERLEY D. TUCKER, D.D., Bishop
ARTHUR C. THOMSON, D.D., Bp. Coadj.

Dedication of Emmanuel Church, Chatham

ON THE Fourteenth Sunday after Trinity, the first service was held in Emmanuel Church, Chatham, Va., since its enlargement and renovation. The church is practically all new, as only the shell of the tower and a portion of the original nave remain. In the absence of Bishop Tucker,

the pulpit was occupied by the rector, the Rev. Arthur L. Kenyon, who prefaced his address with a short history of the local Church. Emmanuel congregation has had three buildings since the Church was first organized by the late Dr. George W. Dame in 1840. The first church was erected in 1844. In 1880 this building was moved to Piggs Mill, renamed Christ Church, and used by the congregation there. In the same year the frame building used by Emmanuel congregation until a few months ago was erected, this in turn being replaced by the present structure.

The new church, of light grey pressed brick, has twice the seating capacity of the old. It is of simple Gothic design. The arched interior of the roof is especially graceful, particularly at the crossing of the transepts, where the arches come from four directions to a common center. The nave is cruciform and seats approximately four hundred. To this are added the organ chamber, rooms for choir and clergy, and a boys' club room in the basement. The two large transept windows are gifts, one from the pupils of the Chatham Episcopal Institute and the other from the Sunday school. The figure windows in the chancel are memorials, "The Ascension" in memory of Mrs. Chiswell Dabney, and "The Good Shepherd" in memory of Dr. Chesley Lanier Carter. The new altar, a memorial to Lillian Maude Merchant, is the gift of her parents. The rector was assisted in the service by the Rev. C. O. Pruden, D.D., who ministered to this congregation for thirty-two years.

TENNESSEE

THOMAS F. GAILOR, D.D., Bishop
TROY BEATTY, D.D., Bp. Coadj.

St. Luke's Community House, Nashville—Campaign Conference—Church School Institute

ON AUGUST 29th the cornerstone was laid for St. Luke's Community House, Nashville, the Bishop Coadjutor being the principal speaker, and all the city clergy taking part in the service. The new building, now almost completed, is in West Nashville and very much needed. The Rev. E. T. Clarke has spiritual oversight over this work, which is maintained mainly through the local assembly of the Daughters of the King. The building will cost \$15,000 and the monthly expense is about \$200. There are rooms for clinic, sewing, recreation, and Sunday school. Dr. W. E. Hibbett, city health officer, was present and in his address commended the work very highly.

ON SEPTEMBER 24th, at Christ Church, Nashville, the diocesan conference of the Nation-wide Campaign was held. Clerical

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and lay delegates came from all over the state and interest at all sessions was greater than ever before. Bishop Beatty presided, and the Rev. L. G. Wood, the leader, followed the regular programme. Addresses were made by the Rev. Prentice A. Pugh, state director, Douglas M. Wright, state treasurer, Dr. Loaring Clark, the Rev. C. F. Blaisdell, and others. Each delegate reported on conditions and prospects, and all were encouraging.

A CHURCH school institute was held at St. Paul's Church, Chattanooga, from September 20th to the 23rd. At the afternoon and evening sessions teachers and officers came from our Church schools in the city as well as a number from other Christian Churches. The Rev. W. A. Jonnard directed the study and other instructors included Miss Mabel Lee Cooper of Memphis, lecturer in child psychology at the West Tennessee State Normal School; Miss Elizabeth Slocumb, manual and industrial instructor at the East Tennessee State Normal, Johnson City; and Mrs. Katharin Omborg of Memphis, a member of the diocesan board. Similar institutes are to be held at Memphis, Nashville, and Knoxville. The Christian Nurture Series of lessons and the Church School Service League were dealt with very fully, and lessons in the practical week-day activities were given each afternoon.

VIRGINIA

WILLIAM C. BROWN, D.D., Bishop

Counties Overpay Quota—Diocesan Conference
—Ground Broken for New Parish House—
Community Church

IN THREE COUNTIES in the diocese every church has already paid or overpaid its full quota for 1920 for the Nation-wide Campaign. King and Queen county, its two churches having a total quota of \$268, has paid in \$277.67; Madison county, with one church, and a quota of \$126, has paid \$135; and Goochland county, with three churches and an aggregate quota of \$678, has paid \$1,298.22. A number of other churches in other parts of the diocese have already paid or overpaid their quota, but these three counties are the only ones in which every church has paid in full.

IN ACCORDANCE with plans prepared by the central office of the Campaign, the St. Paul's Church, Richmond, on September 28th, conducted by the Rev. Louis G. Wood. After Holy Communion, the day was spent in conferences conducted by Mr. Wood. In the evening a mass meeting was held at Holy Trinity Church, Bishop Brown making an impressive address on what has already been accomplished. The general attendance of delegates and the tremendous crowd at the mass meeting attest the great interest in every part of the diocese in making the Campaign a greater success in every way than last year.

The next step in this diocese will be a Nation-wide Campaign Day set apart at the fall meeting in October of each of the five convocations, when large delegations will be present from all parishes and leaders in each parish campaign will be trained. The present executive committee of the Campaign in the diocese will have charge this fall and a special committee has been appointed to special charge of plans and arrangements for the preaching mission which will be the culmination. General approval has been given of the Preaching Mission as, in its emphasis upon consecration to the Master's service, the chief goal of the Campaign.

AN IMPRESSIVE service was held on September 30th, at the Church of the Holy

Comforter, Richmond, on the site of the proposed new parish building, the services being conducted by the Rev. W. E. Cox, the rector, who made the address. The ceremony of breaking the ground was performed by the rector, the senior warden, and the head of every organization. The contractor has already started excavation, and the congregation hopes to see the work completed before Easter. This house is the first of the beautiful group of parish buildings for which plans have been prepared by Mr. Ralph Adams Cram. Remarkable growth under the present rector has rendered the church building totally inadequate for the Sunday morning congregation, which will worship in the parish house until the new church can be built.

AN EXPERIMENT in forming a community church in a small rural center is being tried in Walker's parish, Albemarle county (Rev. F. Leslie Robinson, rector). At Stoney Point, one of the seven preaching stations in the parish, where there are a few Church families, and a number of families belonging to other religious bodies, with no Church building except a little chapel used by several denominations for occasional services, a mission was held in September by the Rev. D. Campbell Mayers, which has resulted in the formation of a congregation of thirty-two members of the Church, and an associate membership of more than that number. These associate members are members of other Churches, who, without changing their relationship to the denominations to which they at present belong, become affiliated with this community congregation "for the purpose of mutual help and benefit, and to set forward the cause of religion in the community". The Rev. Mr. Robinson will be pastor of this congregation. A Sunday school and a Woman's Auxiliary are just being organized, and a lot has been offered for erection of a building.

ST. CYPRIAN'S MISSION, among the colored people in Richmond, for the past two years in a little rented three-room cottage on Claiborne street, has secured the lease of a building on the same street already fitted up for chapel purposes, and will move into its larger quarters at once. The parish school established last year for colored children crowded out of the public schools, will be continued. The work is under the charge of Edward Ellis, Jr., a candidate for orders.

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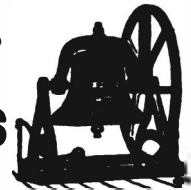
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WASHINGTON

ALFRED HARDING, D.D., Bishop

At St. Mary's City—Christian Healing—Miss Boardman Chosen District Commissioner

DR. MCKIM, though gone from our midst, "yet speaketh" as the spiritual life of Epiphany has been notably increased by the Christian Healing services held by him and others. A mid-week night service has been attended by from fifty to seventy people through the entire summer, and the vacation Sunday school has continued, not ending in August as has been usual.

ALTHOUGH with the reorganization of the army the number of chaplains has increased it is not probable that at present any of the new ones will be appointed from our communion, as we already exceed our quota by five.

FEW CHURCHWOMEN have been more prominent in good works than Miss Mabel Boardman of St. John's parish, who followed Miss Clara Barton in work of the American Red Cross. President Wilson has just appointed her one of the Commissioners of the District of Columbia—the first woman to occupy this office, which gives such a chance to develop the national capital and make it a model for other cities.

SEVERAL YEARS ago the rectory at St. Mary's parish, at St. Mary's City, Maryland, was burned. Shortly after the rector left, but faithful parishioners rebuilt the rectory and called a new rector. Now a debt of \$1,400 on the rectory has been wiped out. The Church Building Fund Commission promised \$1,000 if the congregation could raise the other \$400. Within a short time it was raised, and now the parishioners contemplate building a parish hall, to cost about \$15,000, in the churchyard, near the spot where the first settlers from England landed in 1634. A plea has been made to the Social Service Commission of the Church to help to commemorate this historic incident.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Clerical Changes—Anniversary

NEW CLERGY who have recently taken up work in the diocese are the Rev. M. L. Tate at Grace Church, Holland; The Rev. Harry M. Laws at the Church of the Epiphany, South Haven, and the Rev. R. F. Keicher at Trinity Church, Marshall. The Rev. G. S. A. Moore has resigned St. Mark's, Coldwater, and the Rev. J. K. Coolidge Grace Church, Traverse City. Traverse City, Mount Pleasant, Big Rapids, Greenville, and Grand Ledge are vacant.

EXTENSIVE REPAIRS and decoration have been given the rectory at Holland and the church and rectory at Petoskey have been painted.

AT ST. PAUL'S Church, St. Joseph, the seventh anniversary of the present rectorship was marked by an increase of twenty-five per cent. in the rector's salary and by a reception at which he was presented with \$100. His rectorship is the longest but one in the diocese.

WEST TEXAS

WILLIAM T. CAPERS, D.D., Bishop

Service for Students and Teachers—Campaign Conferences—Standing Committee

AT THE early service on Sunday, September 12th, the Rev. Philip Kemp, curate of St. Mark's Church, San Antonio, was celebrant at the annual corporate Communion of teachers and students leaving for college. About 130 received, after which breakfast

was served in the parish house by members of St. Margaret's Guild.

A CONFERENCE conducted by the Rev. Joseph H. Ten Broeck for the Nation-wide Campaign was held in St. Mark's parish house, San Antonio, on September 14th. On the following day at a meeting of clergy and representatives from various parishes plans were adopted for "follow up" work with especial reference to the spiritual side and personal service.

THE STANDING COMMITTEE of the diocese on September 14th elected the Ven. B. S. McKenzie to succeed the Rev. Dr. Stevens. The Rev. L. B. Richards, rector of Christ Church, San Antonio, was elected president.

Educational

TRINITY COLLEGE, Hartford, Conn., began its 97th year on September 23rd, with an enrollment estimated at from 250 to 300. The opening was marked by the first appearance of the new head of the college, the Rev. Remsen B. Ogilby, who succeeds Dr. Flavel S. Luther. President Ogilby spoke at the chapel service which formally opened the College activities.

HOW LITTLE we think that our heart was actually created that God might live there, that He might show forth His life and love there, and that our love and joy might be in Him alone. How little we know that just as naturally as we have the love of parents or of children filling our hearts and making us happy, we can have the living God, for whom the heart was made, dwelling there and filling it with His own blessedness and goodness.—*Rev. Andrew Murray.*

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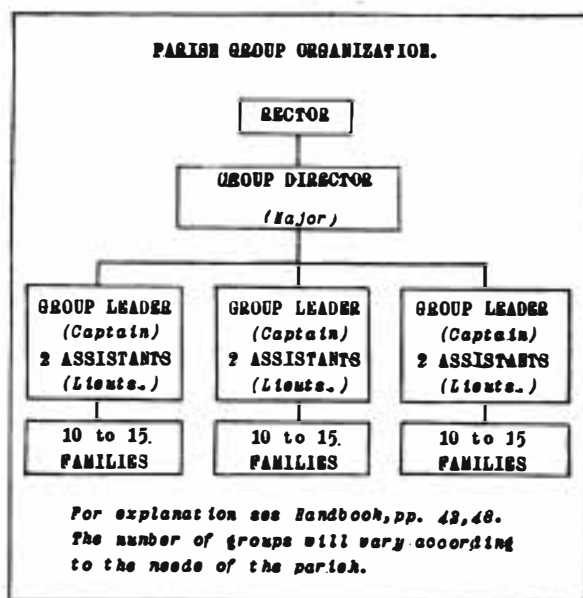
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Jethro's Advice to Moses

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to enquire of God;

16 When they have a matter, they come unto me: and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 **Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.**

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God;

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. *Ex. 18: 13-22.*

9 And I spake unto you at that time, saying, I am not able to bear you myself alone: *Deut. 1: 9.*

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