



# The Living Church

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VOL. LXIV

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NO. 4

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## EDITORIALS AND COMMENTS

### Dr. Manning on the Concordat

LAST week we gave careful consideration to the review of the Lambeth Appeal to All Christian People written by the Bishop of Vermont. In the issue for the present week we are printing a similar review by the Rev. Dr. William T. Manning in the form of a sermon delivered at the opening of the Washington provincial synod last week. Dr. Manning treats of the subject particularly in the form of a comparison of the Lambeth Appeal with the Concordat of 1919, expressing the opinion that "the Lambeth Declaration countenances and supports every principle of the Concordat, and in some important points goes further in the direction of concession than the Concordat does." He points out also that the "Proposal by the Bishop of London for union with the Wesleyan Methodists", the "Proposal by the Bishop of Zanzibar for union with the Protestant communions in East Africa", and "our own proposed Concordat with the Congregationalists" "are the same in principle and are strikingly similar in their main provisions". Dr. Manning mentions the fact that "the Lambeth Conference had before it in a small carefully prepared volume all the recently proposed approaches towards Reunion." We think his reference is to the little pamphlet issued by the S. P. C. K. bearing the title *Documents bearing on the Problem of Christian Unity and Fellowship, 1916-1920*, which was recently noticed in the columns of THE LIVING CHURCH. As several of these negotiations toward unity in different parts of the world are unknown in this country, and as the S. P. C. K. publications are often difficult to obtain here without great delay, it is our purpose to reprint this series of documents serially in THE LIVING CHURCH, so that they may easily be available for reference and comparison.

We feel impelled rather to question Dr. Manning's belief that the Concordat has been practically endorsed by the Lambeth Conference. That that instrument was a considerable factor in moulding the thought of the bishops we do not question; but the chief issues in connection with the Concordat are generally not such as are treated in the Appeal.

Moreover the Concordat is so immeasurably superior to most of the proposals printed in the pamphlet mentioned and especially to the results of the Mansfield Conferences in England, that it would not be strange if many Anglican Churchmen should take it as a basis for further study. On the other hand we can think of nothing more deplorable than the assumption by the proponents of the Concordat of a "Take-it-or-leave-it" attitude. If they cling to the Concordat as drawn, with its defects uncorrected, there is nothing left for the Church but absolute rejection; which would be a disappointing outcome, indeed, to the very serious attempt made by men a generation ahead of their time, on both sides, to find an approach toward unity. They may safely ignore such criticisms as are simply un-

intelligent, but they cannot ignore such, for instance, as those that were contained in the series of papers by Professor Francis J. Hall which were published in THE LIVING CHURCH a year ago. Those papers raised issues that the proponents of the Concordat have not met. It was, in our judgment, a mistake for them to carry into General Convention a document containing defects for which no attempt at correction had been made. And particularly the resolutions in which General Convention declared most sympathetically what general form of alterations in the proposals must be made before favorable consideration could be hoped for cannot be ignored. If the Joint Commission should fail to secure the cooperation of the Congregational conferees in those suggestions it would be better that no proposals whatever should be reported into the next General Convention. Few, indeed, are those who would desire, by their vote, to commit the Church to an unqualifiedly *non possumus* attitude in response to the serious overtures of Dr. Smyth and his associates, but the alternative is to draw up a new agreement on the general lines of those resolutions, after the most careful study of the constructive criticism that has been given to the subject. It is by no means certain that relations such as were proposed could become a really workable system, even if the defects in the Concordat were cured. That is a subject for careful consideration by the conferees. If it be possible for the Congregationalist commission, in conference with our own, to work out details on those lines, a very long step toward unity will be taken. But everything depends upon the details.

WHEN WE CONSIDER the relation of the Concordat to the Lambeth papers, we shall naturally recognize at the outset the force of Resolution 11:

"The Conference recognizes that the task of effecting union with other Christian communions must be undertaken by the various national, regional, or provincial authorities of the Churches within the Anglican Communion, and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its appeal and resolutions."

Dr. Manning seems to us, in his sermon, to have overlooked the distinction between the function of the Lambeth Conference and that of our own General Convention in working out proposals of this nature. Lambeth does but enunciate principles; the working out of those principles into action is the work of the national Churches. When, therefore, Dr. Manning observes that "the Lambeth Declaration countenances and supports every principle of the Concordat," he confuses the two functions. There must be some further discussion of underlying principles but the

chief issue raised by the Concordat has to do with the manner of carrying principles into effect. Lambeth neither "countenances" nor "supports" the Concordat plan because it is not within the function of the Conference to deal with matters of legislation. Principles as well as their application are, indeed, involved in the Lambeth references to Confirmation, and here, perhaps, is one of those instances of loose phraseology to which we alluded last week. Dr. Manning quotes from Resolution 12:

"The bishops of the Anglican Communion will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme."

"It would be difficult," he observes, "to imagine any clearer reference to the Concordat, or any stronger support of it than this." On the contrary, if there is here a reference to the Concordat (which there may be) it is a condemnation rather than a "support" of it. The Concordat conspicuously failed to guard against the possibility of admitting to Holy Communion those who are unbaptized. "The irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned" is a question for discussion; but the Concordat did not secure us against the admission of the unbaptized. This was pointed out in the report of the committee on canons in the House of Bishops (*Journal*, p. 97), yet no attempt was made in that house to remedy so serious a defect, and the resolutions sent down to the House of Deputies made no pretence of stating this or other defects in the plan proposed.\* The proponents of the Concordat cannot take this Lambeth opinion as an endorsement of their work in detail.

As to the relation of Confirmation to unity, we grant that the question bristles with difficulties, some of which we enumerated last week. We are not surprised that so clear a thinker as the Bishop of London says of this issue, "I am unsettled in my own mind about it. It is one of those points about which I want to reserve my judgment." (*Documents*,

\* In view of much current misapprehension as to the course taken by the Concordat in General Convention, the following chronological table, with references to the pages in the *Journal*, will enable one to study the steps taken in the matter from the beginning to the close of the sessions (H. B.=House of Bishops. H. D.=House of Deputies):

Page 45. H. B. Fourth day. Proposed canon (attached to the Concordat) introduced by the Bishop of Southern Ohio. Referred to committee on canons.

Page 96. H. B. Eighth day. Extended report from committee on canons involving serious criticism of the proposals on their merits and doubts as to their constitutionality, presented by the Bishop of Vermont, chairman.

Page 107. H. B. Same day. Bishop of Southern Ohio introduces a resolution declaring the canon "in accord with both the spirit and the letter of Article VIII. of the Constitution". Bishop of Chicago introduces preambles and resolutions as substitute; resolutions ask "the signers of the 'Proposals'" to "continue conference" and also refer subject to Lambeth Conference for "serious consideration and advice." Whole subject referred to special committee consisting of Bishops of Chicago, Tennessee, California, Louisiana, South Carolina, Mississippi, Southern Ohio, Western New York, Colorado.

Page 122. H. B. Tenth day. Special committee reports a revised series of preambles and joint resolutions; latter provide for a Joint Commission of five bishops, five presbyters, and five laymen "to continue conference with the Congregational signatories" "for the purpose of securing a wider consideration of the proposed Concordat and to report to the next General Convention." [Reference to Lambeth omitted.] Adopted. Appointed on behalf of H. B. on such commission the Bishops of Southern Ohio, Fond du Lac, Newark, New York, and Pennsylvania.

Page 369. Eleventh day. H. D. Message No. 66 from H. B. read, conveying the preambles and resolutions above mentioned. Referred to committee on amendments to constitution.

Page 407. Twelfth day. H. D. Report from committee presented by Rev. Dr. Manning, chairman, with substitute resolutions enumerating matters to be considered in connection with any such instrument. Concurs in appointment of Joint Commission to confer with an official commission of Congregationalists and report to next General Convention. Made special order for Wednesday, 2:30 P. M.

Page 425. Thirteenth day. H. D. Substitute resolutions adopted. Vote by orders.

Page 187. Thirteenth day. H. B. Message No. 126 from H. D. communicates foregoing resolutions. Consideration postponed until to-morrow.

Page 192. Fourteenth day. H. B. Resolutions considered. One amendment made on motion of the Bishop of Colorado. Resolutions as amended adopted.

Page 445. Fifteenth day. H. D. Message No. 136 from H. B. communicates foregoing action. H. D. concurs. [Final action].

This chronology, showing the subject to have been under consideration from the fourth to the fifteenth (and final) day of the session, and to have had repeated scrutiny and amendment, is sufficient answer to the charge that the matter had been withheld until the close of the session and had then been the subject of hasty action.

etc., page 53.) Out of those difficulties we believe that at least this much must be generally accepted by Churchmen: there can be no unity with any group that *definitely rejects* Confirmation.

As applied to the issue with Congregationalists, this must mean that Confirmation must be accepted *in principle*, with some definite provision for its acceptance in practice, as a condition to any steps toward unity. As it concerns the ordination of their ministers this was accepted in the canon attached to the Concordat, to which the Congregationalist conferees gave their assent. But by what principle do either Churchmen or Congregationalists restrict the reception of Confirmation to the ministry? The restriction of the chalice to the clergy, withholding it from the laity, is absolutely trivial compared with this violation of the rights of the laity. Certainly the Church will never accept so preposterous a position, and since it involves the essence of "priestcraft" in the *nth* degree we should suppose Congregationalists would reject it. The restriction of Confirmation to the clergy is a denial of the priesthood of the laity.

Now if the principle of Confirmation for the people be accepted by Congregationalists, and if some definite step be taken to secure its adoption in practice, then the policy stated in Resolution 12 (quoted above) becomes applicable. That was the policy of the Church of England in 1662, when the (somewhat similar) necessity for terminating the Presbyterian usurpation compelled a transition period of laxity in which the people gradually conformed to the Church's requirement of Confirmation; and also the policy of the infant American Church after the first introduction of bishops and therefore the first general opportunity for Confirmation. The Church's rule being definitely accepted, the bishops informally and wisely tolerated "the irregularity of admitting to Communion the baptized but unconfirmed communicants". We cannot believe that the Lambeth resolution has any intention of sanctioning any irregularity beyond that. By the terms of that resolution the proposed laxity is definitely limited to "the few years between the initiation and completion of a definite scheme of union". But if Confirmation (as related to the laity) has no place in that "definite scheme of union", how can the laxity in practice be a temporary matter of "the few years" of transition? Surely Dr. Manning will see that a more careful comparison of the Concordat with the Lambeth papers will reveal not only a general endorsement of the principles chiefly underlying the Concordat, which few have questioned, but also several discrepancies as to the proposed application of those principles. It is this latter defect in the Concordat, which its proponents seem so loath to admit, that has aroused so large an amount of anxiety in the Church. But the fundamental defect in the Concordat, which can only be cured by drafting an entirely new instrument, is that it deals wholly with "ministers" and not also with people. We have been amazed from the first that the descendants of those whose fundamental tenet was based upon the rights of the laity have here treated those rights as simply negligible.

AND THIS BRINGS us to a conclusion that we would express with a grave sense of its delicacy. The course taken by the proponents of the Concordat—no doubt in perfect good faith and without the slightest desire to be tactless in dealing with their fellow Churchmen—is a very large factor in the misunderstanding and antagonism that have been created.

When the Concordat was first published to the Church, in March 1919, we were among those who accorded it very sympathetic attention. We viewed it then as a rough and incomplete draft of a plan for an approach toward unity that was made public for the express purpose of calling out the criticism both of Churchmen and of Congregationalists. We felt it a most excellent nucleus for consideration. We invited its fullest discussion. We urged the frank exposition of the plan by its proponents. We offered our columns for such treatment by them. We invited the frankest constructive criticism from the strongest thinkers in the Church. We contributed editorially our own criticisms. We made every effort to treat the Concordat sympathetically and intelligently, and to assist it in becoming, what it purported to be, a real "Approach Towards Unity". We assumed

that it would be entirely re-written in the light of the criticism thus drawn out.

As we look back upon the long discussions that ran through the months of 1919 prior to the opening of General Convention, we are compelled to see that the proponents resented, rather than welcomed, the criticism. They made no adequate attempt to explain the Concordat to the Church. They gave no indication that they were seriously weighing the criticisms that were made in good faith and through a desire to render assistance. We do not forget that there was unintelligent criticism, but there was also much that was thoroughly intelligent. Even the scholarly papers of Professor Hall elicited no sort of appreciation, brought forth no reply, led to no attempt to correct the defects which he so unerringly indicated.

Then there seemed to be a desire to force the Concordat through in spite of the constitutional limitation that stood in the way. A theory of our ecclesiastical constitution such as tended to tear down the protection of the Church against hasty legislation in General Convention was seriously propounded. A theory of the episcopate was broached which trampled upon that very principle of a *constitutional* episcopate upon which English conferees in the interest of unity were laying such stress. It was maintained that there was a sphere of action possible to a bishop in which, functioning solely as a "Catholic bishop", he was above and not subject to the authority of the constitution and canons, the discipline and worship, of the national Church, to which he had declared his allegiance at his consecration. The serious criticism which these theories drew out brought no response. The proponents of the Concordat met all the discussion with silence—and proceeded on their attempt in spite of it all.

So the Concordat was introduced into the House of Bishops without the change of a word, without the slightest attempt to coördinate it with the serious criticism that had been prevalent. The attempt to pass it in spite of constitutional objections was seriously made.

It signally failed. Until the official Journal lay before us, it was impossible to state accurately the extent of this failure. The contest was waged almost wholly in the House of Bishops, the doors of which, however, were open to the public. The unfavorable report of the committee on canons revealed the imperfections of the Concordat on its merits as well as its unconstitutionality. A proposed resolution declaring it to be constitutional was killed in the committee to which it was referred. The series of resolutions finally adopted (framed in the House of Deputies), most sympathetic in their treatment of a very difficult subject, and breathing an earnest desire that the movement for unity shall be crowned with success, are a clear indication that the only sort of instrument that will even be entertained by General Convention (if the view of the Convention of 1919 shall be also that of the Conventions that follow) is one that shall be drawn on quite different lines, such as are roughly outlined in those resolutions. The conditions are, indeed, not couched in the form of instructions, much less in that of an ultimatum, for whatever may proceed from the joint discussion must come as the result of a free and hearty coöperation between both parties, if it is to be successful at all.

Dr. Manning, reporting those resolutions from the committee, as its chairman, was understood to accept the new programme for himself and (so far as he could) for his associates. The Joint Commission is now conferring with the Congregational commission, presumably on the lines of the resolutions of General Convention. It is essential that this Commission take *all* the constructive criticism that has been made into most careful consideration. To what extent there is possibility of success we have no way of knowing; but the old Concordat cannot again be presented to General Convention without a direct defiance of the resolutions of 1919, and such defiance would mean certain, inevitable defeat for this current phase of the new unity movement.

We have said this frankly because Dr. Manning's sermon seems to us not quite to have recognized the facts we have enumerated. We yield to no one in appreciation of his service and the services of his associates in connection with the informal meetings with Congregationalists. They accomplished much that is of permanent value; but that which

they accomplished must be lost if they do not recognize, what the Church at large must generally recognize, that the Concordat as drawn was not nearly ready to be presented to General Convention. Its value is limited to that of a basis for discussion. To have framed an instrument suitable for such a basis is an honor to those concerned in it; but the honor would effectually be lost if they press it beyond that.

So also we do not find, as he understands, that the Concordat, as it was written, has received the endorsement of the Lambeth Conference. The defects that have been pointed out appear not to be reproduced in the Lambeth papers. And the resolution (No. 14) that "It is important to the cause of reunion that every branch of the Anglican Communion should develop the constitutional government of the Church" is a distinct reverse for one of the arguments that were speciously made for the alleged right of a bishop to act above and in spite of the constitutional limitations upon his action.

If Dr. Manning will help to free the movement, in this its second stage, from the embarrassing difficulties that attended it in the first, he will add one more to the long list of eminent services which he has been able to render to the Church.

WE have already given information of the plans to celebrate the twenty-fifth anniversary of the consecration of Bishop Rowe by the establishment of the "Bishop Rowe Foundation Fund" of \$100,000, the income of which is to be used annually for Alaskan work. Subscriptions have been invited from Churchmen everywhere. The actual anniversary is November 30th, St. Andrew's day. It is a pleasure to find the *Spirit of Missions* for November largely devoted to papers relating to Bishop Rowe and his work in Alaska, and the governor of the territory vies with the various missionaries who have worked with Bishop Rowe in paying tribute to their chief. Nowhere in modern missionary annals is there a more appealing, thrilling story than that of the heroic, self-denying life of our noble Bishop of Alaska.

It is scarcely necessary to add details of Bishop Rowe's work. He is known to everybody in Alaska as the friend of all. On the physical side, beside churches and schools at some thirty places, he has to his credit six hospitals, while medical attention is given at a number of other missions; the famous Red Dragon club house at Cordova, and the memorial library and club house at Fairbanks which supply tons of reading matter to mining camps and lonely cabins.

An invitation is extended to Church people everywhere to share in this anniversary fund. The treasurer is Mr. Stephen Baker, 40 Wall street, New York; and if it is more convenient for any of our friends to send checks to THE LIVING CHURCH Relief Fund for the purpose they will be promptly transmitted. We are hoping that the fund will be largely over-subscribed.

Many Churchmen will thank the members of the national committee, of which the Bishop of California is chairman and the Bishop of Oregon vice chairman, for giving them this opportunity.

THE daily papers of November 19th carried this dispatch:

"Philadelphia, Nov. 18th—Dr. de Landes Berghes, an Italian prince, who renounced his title to enter the monastery of St. Thomas at Villanova, died last night after an illness of three days. He was formerly the archbishop of the American branch of the old Jansenistic Catholic Church and renounced that body to enter the monastery."

Death of One Irregularly Consecrated

*De mortuis nil nisi bonum* is a proverb the general value of which must not be allowed to corrupt history, ecclesiastical or secular. The person whose decease is announced in the telegram above quoted had undoubtedly received episcopal consecration at the hands of "Archbishop" Mathew, in England; and by virtue of this he was invited by Bishop Greer to participate in the consecration of the present Bishop of Cuba—an event upon which we commented at the time. How far the recent declaration of the Dutch Old Catholic

bishops that Mathew's consecration was obtained under false pretences and is therefore to be regarded as void need not now concern us. But the Austrian Ambassador to Washington was said to have declared that the titles of "Prince de Landes Berghes et de Rache" had long been extinct and that no person had any right to bear them; the authorities of Cambridge University (and of Clare College in particular) were reported to have denied any knowledge of the "Prince-Bishop", who claimed to be a Clare man; "the old Jansenistic Catholic Church in America" is non-existent, so far as public records show; and whatever clandestine ordinations may be traced to this visiting Englishman using an Austro-Italian title and claiming a Dutch apostolate are of importance only to the consciences of the recipients.

A charming and intelligent man, well-informed on matters of ecclesiastical concern, and persistent in his endeavors to secure some permanent status among us, those who encountered him casually have only pleasant memories of him. His libel-suit against the *New York Tribune*, or one of its special writers, never came to trial, so far as we can learn. To what extent megalomania had rendered him irresponsible is a question for psychiatrists to determine. Meanwhile, may he rest in peace! We trust that Churchmen of every degree will continue to observe due caution about "wandering stars" unvouched for by the proper authorities; and the warning of the Lambeth Conference in its resolution 27 that orders conferred by Bishop Mathew be not accepted as valid is a sufficient summary of the status occupied by the gentleman now deceased.

**T**HE provincial synod of New York and New Jersey did something unusual in electing a layman as president of its House of Deputies, and we believe Senator Tully, who gracefully and satisfactorily wielded the gavel through the sessions, has the distinguished honor of being the first elected lay president of a body of that nature in the American Church. Why not? The presidency of our provincial and national houses of deputies seems to involve no pronounced sacerdotal functions, and a lay president need not be such an anomaly as to shock the sensibilities of the most conservative. Laymen have been known to possess discriminating ability at times; and this recognition of the sterling ability of one of the choicest laymen of the empire state is well deserved.

Senator Tully,  
Lay President

**ACKNOWLEDGMENTS**

**NEAR EAST RELIEF FUND**

A communicant of St. George's Church, Louisville, Ky. *..\$	5.00
Miss K. L. Price, Chesapeake City, Md.....	5.00
K. C. F., Marquette, Mich.....	10.00
Woman's Auxillary, St. Michael and All Angels' Church, Savannah, Ga. ....	18.00
St. Paul's Parish, Aquasco, Md.....	56.15
In memory of J. C. H. *.....	5.00
J. C. P.....	10.00
L. A. M.....	10.00
A communicant of the Church in Charlotte, N. C.....	6.00
Woman's Auxillary, St. Paul's Memorial Church, Oaks, Pa..	10.00
Miss Eliza M. Little, Pittsburgh, Pa.....	25.00
St. Paul's Sunday School, Kansas City, Mo.....	25.00
J. Bull, St. Paul, Minn. *.....	5.00

\* For relief of children. \$ 190.15

**FUND FOR THE AMERICAN CHURCH IN MUNICH**

A member of Christ Church, Woodlawn, Chicago, Ill.....\$	2.00
A communicant of St. Peter's Church, Springfield, Mass. *..	9.00
Mrs. P. M. Boyden, New Market, Md. *.....	1.00
Rev. P. M. Boyden, New Market, Md. *.....	1.00
Mrs. Robert Mathews, Rochester, N. Y.....	10.00

\* For Children's Christmas Fund. \$ 23.00

**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**

**ENQUIRER.**—(1) Theologians generally teach that though persons unbaptized are subject to the natural law of monogamy, those who are married and also divorced before baptism are at liberty to obtain *Christian* marriage with a baptized person after the beginning of the Christian life in Baptism. Yet under the American canon our clergy are forbidden to solemnize such a marriage if the divorce was "for any cause arising after marriage" except in the one contingency for which a limited exception is made. (2) Predicating husband and wife both unbaptized; the husband then receiving baptism; a

divorce afterward granted on the application of the wife; is the husband free to remarry? We think he is, if the divorce were not granted by reason of sin on his part; but again, our clergy could not solemnize the new marriage. (3) It is not lawful for a baptized person, being divorced, to re-marry during the lifetime of the other party, unless that exegesis, recognized by our canon, be accepted which admits of such re-marriage in the event that he was the innocent party in a divorce caused by the adultery of the other partner.

J. C. G.—Of course it is untrue that daily services in our churches are being given up. They would be very much more usual were not our churches generally so undermanned.

**ST. ANDREW**

We hear to-day, as did those fishermen  
By the calm of Galileean sea,  
The voice of Jesus, tenderly and low  
Saying to St. Andrew, "Follow Me."  
And straightway he, forsaking boat and nets,  
Leaving all friends and kindred, home, and sea,  
Answered, "Master, I hear Thy call;  
Behold! I gladly come, I follow Thee."  
Lord, grant that in this careless, hurried life,  
Ever like the blessed Andrew we may be,  
Content to leave its pleasures or its strife  
To hear Thy call, answer, and follow Thee!  
M. S. W.

**THE DREAMER**

He dreamed that every soul on earth  
Should worship God; that none should curse  
The life of toil; that each should see  
In every wayside flower and spreading tree,  
In every busy mart and furrowed field,  
God's care for him and every man revealed.

He dreamed that every earth-born child  
Should have its rights: a happy birth,  
Love's guiding care through youth's hard years  
To manhood's dawn. He dreamed that fears  
Should be no part of human fate,  
That love should cleanse all hearts of greed and hate.

He dreamed that village homes should be  
From gossip free; that city streets  
Should shine with cleanness; and that men  
Should strive no more, each citizen  
In sympathy with every brother-soul,  
Each helping each till all should reach their goal.

He dreamed his dream, and wrought as best he knew;  
He dreamed, and God will make his dream come true.  
THOMAS CURTIS CLARK.

**MISSIONARY BULLETIN**

**A** REPORT of receipts to November 1st on account of the Nation-wide Campaign was published last week, but was defective in that the figures lacked headings and could therefore to the average reader have no significance. Following is reprinted the set of tables, with headings showing the condition of the missionary treasury as of November 1st:

Province	Quota	Approximate Amount Pledged	Percentage of Pledges Due Nov. 1	Amount Paid in	
Province 1	\$1,302,846.00	\$ 282,000.00	\$ 211,500.00	\$ 225,127.53	
Province 2	2,513,979.00	723,000.00	534,166.00	454,665.05	
Province 3	1,688,548.00	786,199.00	589,652.00	565,071.98	
Province 4	516,409.00	412,796.00	309,595.00	201,135.20	
Province 5	1,098,651.00	413,790.00	303,637.00	202,251.18	
Province 6	363,153.00	210,071.00	157,552.00	64,399.34	
Province 7	337,824.00	216,674.00	162,505.00	110,416.51	
Province 8	358,005.00	135,454.00	103,087.00	65,324.40	
		\$8,179,415.00	\$3,179,984.00	\$2,371,694.00	\$1,883,391.19

THE GREATEST tribute to the necessity of religion is, that it survives its out-worn forms; the greatest proof of the essential truth of Christianity is, that in spite of the twaddle talked every Sunday in the name of Christ, Christianity is still alive.—*H. K. Hawaii.*

## NOTES ON THE NEW HYMNAL—XLVI

BY THE REV. WINFRED DOUGLAS

**H**YMN 356. "Fairest Lord Jesus".

This exquisitely beautiful addition to the Hymnal while suitable for the special use of children is one of the best general hymns in the book. It is appropriate for the Feast of the Transfiguration, for Epiphany-tide, for Easter-tide. The first stanza is an ideal hymn of adoration for the Blessed Sacrament.

The origin of this hymn has been needlessly shrouded in a mystery which is very easily cleared up. The popular belief may be stated in the words of a modern hymnal whose editors were overtrustful of hearsay. "Crusaders' hymn of the twelfth century. This air and hymn used to be sung by the German pilgrims on their way to Jerusalem." The origin of this belief is not stated in any of the reference books; but it is very evident, as will presently be seen. The actual facts are these. The *Münster Gesangbuch* of 1667 published a poem in five stanzas of which the first was the original of our present form. It was set to the heavenly beautiful melody given here as the first tune, and which was manifestly composed for the words. One hundred and sixty-five years later, in 1842, a little volume of Silesian folk-songs was printed in Leipzig, containing a much altered text of the poem, set in a wholly different air, a folk-song of march-like character. Both words and music had been taken down from the singing of a peasant in the neighborhood of Glatz on the Bohemian border. A copy of this book came into the hands of Franz Liszt, the great pianist and composer; and from it he chose the air in question as one of the themes to be used in his dramatic oratorio, *The Legend of St. Elizabeth*, which was completed in 1862.

For the third scene of this, he desired a brilliant picture of mediæval pageantry as a contrast for the more tender and idyllic section portraying the miracle of the roses. He achieved it by building up our folksong into a Crusaders' March: and here is the first and only connection of the second tune with the Crusaders; toward the end of the nineteenth century instead of at the beginning of the twelfth. It has seemed well to re-name the second tune *St. Elisabeth*, in order to indicate its real association. Both tunes are fine, but the first is incomparably greater, and is well adapted to congregational use. It should be sung slowly with great breadth of style. It may be rendered with fine effect by letting the women alone sing the first stanza, the men alone the second, and the whole congregation the third; the choir singing the harmonies in the last only. The second tune is too high for ordinary congregational use, but makes an effective processional for the choir.

The author of the translation is unknown. He drew his first and third stanzas from the 1677 version, the second from that of 1842. Mr. Richard Storrs Willis of Detroit first published the version in his *Church Chorals* in 1850.

**HYMN 357. "Faithful Shepherd, feed me".**

Thomas Benson Pollock, who was curate of St. Alban's, Birmingham, England, at the time of his death in 1896, was probably the most successful of all writers of metrical litanies. In the *New Hymnal*, we are indebted to him for the Litany of Penitence, No. 141; the Litany of the Words on the Cross, No. 164; the Litany for Children, No. 368; and the Litany of the Church, No. 473. The present hymn, new to our collection, is taken from a Litany of the Contrite, published in *The Gospeller* in 1870. It would be an excellent congregational hymn for use in Lent. The tune is adapted

from a six-line chorale by Filitz; and first appeared in *Hymns Ancient and Modern*.

**HYMN 358. "All things bright and beautiful".**

Mrs. Alexander's exceptional skill in writing for young children is well shown in this important accession. It was based on the Article in the Creed, "Maker of heaven and earth".

What was said in the comment on Hymn 352 as to the practical treatment of refrains may also be applied here. The narrow range of the second part of the tune, as well as the character of the words, suggest a group of very young children to sing the stanzas, while all join the spirited refrain.

## THE EMPTY PEW

**E**MPTY pews are the fault of the preacher." It is a common remark. The remark may be true, but it is certainly opposed to old-fashioned ideas of what a church is for. The notion that the church can attract only when the preacher is attractive—when all sorts of people are

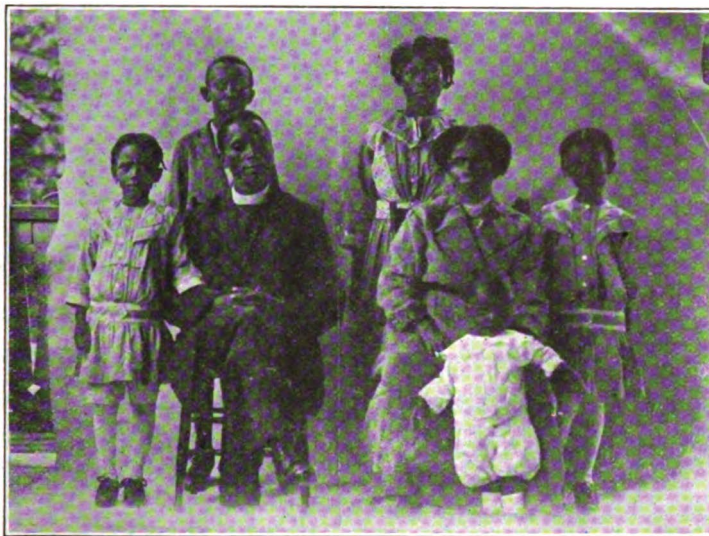
drawn irresistibly to hear him when he talks—signifies that the people who in that case fill the church are there not for worship but for entertainment. Under that interpretation the churches become very much like other places of entertainment. They require their "talent" and their manager. If these are inferior, the pews are empty. That is (under this theory of the reason and foundation of church attendance) all there is about it.

It is needless to say that this is not the doctrine in which our fathers, or even our elder brothers, were brought up. The good old New England idea was that one should

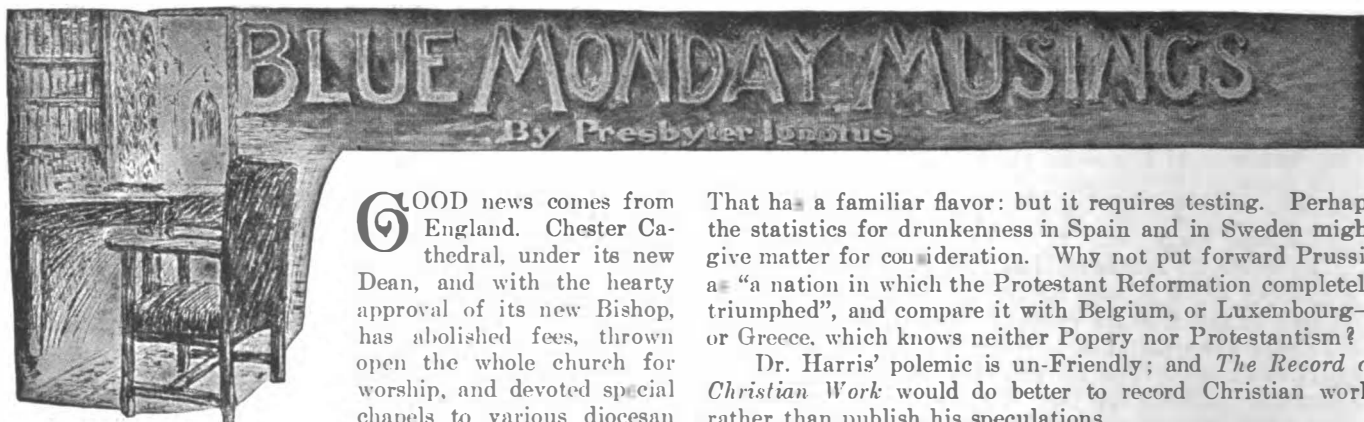
go to church "whether or no". In some sense, the more terrible the preaching the greater was the obligation. No preacher was bad enough to empty his pews. If to listen to his sermons was a mortification of the flesh, so much the better. Except in this possibly inverse relation, his attractions had nothing to do with the performance of sacred duty.

The churches at the present day might well wish the same motive, the same sense of duty, the same devotion to the sanctuary regardless of its penalties and its mortifications, could be made to prevail now. Can they be made to prevail? Not through compulsion, certainly. No doubt compulsion had something to do—not in principal part—with the large attendance in the Puritan days. At that time you no doubt had your choice between sitting in a church pew on Sunday and sitting in the stocks later on in the week, after the justice had heard the tithing-man's complaint against you for non-attendance. But, after all, most of the people wanted to go. They could not even imagine not wanting to go. It was in their blood. How did it get out of the blood of the present generation—and how, if it is not there, can it be put back again?

Since the greatest Church authorities seem to be unable to answer that question, it would be a presumption to seek to answer it here. But it does not seem to be altogether an incompetent suggestion to say that there really must be something else in the case than mere preaching ability in the pulpit. It would seem that there must be, if the Church is to be a real Church, the powerful lodestone of conviction, of emotion, of reverence, of awe, of the passion of worship, of all the things that join to make what we call religion. Increase the number of people who feel this vast and composite impulse toward the place of worship, and the dependence on preaching talent may not be so exclusive.—*Boston Transcript*.



REV. THEOPHILUS MOMOLU GARDINER (SUFFRAGAN BISHOP-ELECT OF LIBERIA) AND HIS FAMILY



**G**OOD news comes from England. Chester Cathedral, under its new Dean, and with the hearty approval of its new Bishop, has abolished fees, thrown open the whole church for worship, and devoted special chapels to various diocesan organizations. What a mercy

to get rid of barriers and demands for sixpence! The free-will offerings have much exceeded the receipts under the bad old system. The Bishop writes as follows to the Dean:

"I am indeed glad to see and to hear of the way in which the Cathedral is being made, more than ever, the home of our hearts. I greatly admire the way in which it is thrown open to us all, and the way in which various groups amongst us, men and women, girls and boys, are invited and helped and encouraged to make some place in it, some quiet altar, some beautiful chapel, their own. That is the way, Mr. Dean, to make them love the place more and more. It is, I feel sure, just what our Lord would desire for His House! The Bishop has nothing, fortunately for him, to do with the current expenses of the Cathedral, but he cannot but rejoice at the increased offerings. Whether by way of regular contribution or money cast daily 'into the treasury', our visitors and our regular worshippers are showing their affection for our beautiful, ever-open House of Prayer!"

When will the other English Cathedrals cleanse themselves from the plague of huckstering?

IN CERTAIN FIELDS of life and thought, we can really rejoice that things are better than they used to be. In Sir E. A. Wallis Budge's delightful two-volume work, *By Nile and Tigris*, just published by John Murray, he records his childish acquaintance with old-fashioned dissenting theology and hymnology, and quotes this choice stanza from a hymn of the end of the world, by one John Peat:

"The bishops will then lodge with devils and swine  
Instead of a silk gown to clothe the false rubbish,  
Or bottle of claret to please his proud heart,  
Or fine high-cocked mitre to make him look bobblish,  
The water of death will new torments impart."

I HAVE JUST DISCOVERED this little poem in an English book of travel, whose author attributes it to Miss Ellen F. Winthrop, dead thirty-odd years ago in Beverly, Massachusetts:

"Look upward, for the sky is not all cloud.  
Look forward, think not of the dismal shroud.  
No lane but has a turning, and no road  
That leads not somewhere to a warm abode.  
Take courage. If the day seems rather long,  
The cooling dew will fall at Evensong."

"Believe, and Doubt is sure to slink away.  
Doubt is a cur; and Fear is but a fool;  
Rely upon yourself, and let your stay  
Be the observance of the heavenly rule,  
Never say die; and do not be afraid;  
At eventide the wages will be paid."

A MAGAZINE CALLED (rather absurdly) *The Record of Christian Work* devotes three and one-half pages of a recent issue to extracts from a book by Dr. J. Rendel Harris, a Unitarian Quaker scholar, *The Cult of the Heavenly Twins*, proving that Catholic Christianity is "baptized paganism", and all the pairs of saints honored in the kalendar are really only Castor and Pollux transformed! "If you want proof," says the good Friend, "observe that 'ecclesiastics', when they give the benediction, do it with two fingers raised, which means either, 'May you all have twin children!' or 'May the Twins take care of you!'" What conclusive logic!

The editor, proving that Catholicism is "a real danger to civilization and to the Christian Faith", "has only to compare a nation in which the Protestant Reformation completely triumphed, as Sweden, with one in which Catholic uniformity has remained master, like Spain, to realize this."

That has a familiar flavor: but it requires testing. Perhaps the statistics for drunkenness in Spain and in Sweden might give matter for consideration. Why not put forward Prussia as "a nation in which the Protestant Reformation completely triumphed", and compare it with Belgium, or Luxembourg—or Greece, which knows neither Popery nor Protestantism?

Dr. Harris' polemic is un-Friendly; and *The Record of Christian Work* would do better to record Christian work, rather than publish his speculations.

A **POUGHKEEPSIE CORRESPONDENT** sends this list of feminine names collected by him, as a supplement to one published here some months ago.

Addinett	Elfterfania	Pinkie
Aletha	Emogene	Pruscenia
Alwilda	Eula	Ragnhild
Arrie	Euretta	Robbianna
Attie	Goldie	Rhuemma
Azelmail	Happy	Rootie
Backie	Iantha	Rubena
Berda	Jacksonia	Saraettie
Coralinn	Luthera	Tonning
Carmora	Marial	Verlina
Curlistia	Marita	Xlma
Delora	Mosalena	Yettie
Edrena	Orvie	Yvo

(pronounced (Wyvo))

ONE OF OUR CLERGY in Manila, reading an article recently published here as to Masonry, sends me a most extraordinary clipping from the *Manila Daily Bulletin*, which, in fairness, I reprint, adding that, if correct, the whole sacrilege is entirely without warrant in American Masonic tradition, and is utterly to be repudiated and denounced. Enquiries are making in high quarters as to the accuracy of the report, and the responsibility for the procedure.

#### "MASONS BAPTIZE 33 CHILDREN

##### "Attractive Ceremony is Held in Masonic Temple

"Thirty-three children of prominent people and officials in Manila were baptized at the Masonic temple yesterday evening in the impressive and formal ritual for baptism in masonry. Judge Charles S. Lobingier of the United States court at Shanghai presided as venerable master. More than 400 Masons and their friends witnessed the ceremony, the first full Masonic baptismal ceremony ever performed in the islands.

"M. J. Hazelton was senior warden; Manuel L. Quezon was junior warden; Teodoro M. Kalaw was orator; E. M. Masterson was almoner; F. H. Stevens was master of ceremonies; W. W. Weston was commander of the guard; Leo Fischer was tiler.

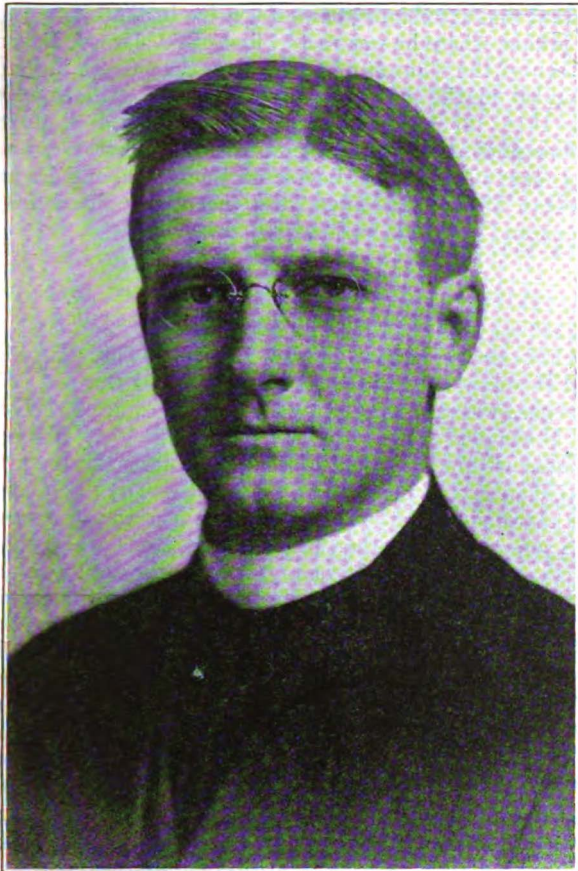
"John C. Howe presided at the organ and Mr. Fickes, Mr. Cushing, Mrs. Stroebe, and Mrs. Boomer were in the choir.

"Many guests remained at the temple to enjoy the dancing and the supper following the ceremony."

SOME READERS of this department write to inform me that the evident reason for designating Our Lady of Loretto as patron of aviators lies in the legend of the *Santa Casa*, which is declared to have flown through the air from Nazareth to Italy, and to have changed its site after arriving. The irony of my question was not discerned. Elijah might have been a more scriptural selection; and that would have pleased the Carmelites, besides.

"BISHOP" HARRIS, of "the Holy Christian Church of the Apostolic Faith", a negro, immersing negroes and whites in the Atlantic Ocean off Hyannis, Cape Cod, declared to his disciples that the only valid baptism was triune immersion, bowing forward in the water. "Those who are baptized by being lowered on their backs begin backsliding then and there. They come up out of the water cursing, fighting, stealing, and drinking 'jakey'. There is only one way; you must be planted in the water as Jesus died on the cross, with your head bowed in obedience."





RT. REV. GRANVILLE GAYLORD BENNETT  
Bishop Coadjutor of Duluth



RT. REV. HERBERT HENRY HEYWOOD FOX  
Suffragan Bishop of Montana

PSALM XXV. A Psalm of David

The Psalmist prays for deliverance from his enemies;

To Thee, Jehovah, do I lift my soul!  
O God, Thou art of all my trust the Goal!  
Oh! let me never then be put to shame;  
Let not my foes a triumph o'er me claim.  
Yea, none that wait for Thee shall humbled be;  
They shall be shamed that deal in treachery.

for guidance,

Show me, O God, Thy way;  
Thy paths unto me teach;  
Guide in Thy truth, I pray;  
Salvation's God, me reach!  
For Thee I wait all day.

mercy,

Remember, O Jehovah, Thy mercy and Thy grace,  
For they are everlasting; of old we can them trace.

and pardon.

Remember not my youthful sins; of them no record take;  
According to Thy kindness, Lord, remembrance of me make:  
O Lord my God Jehovah, for Thine own goodness' sake.

He meditates on God's goodness, justice,

Jehovah upright is, and good;  
Then sinners in the way He'll lead;  
The meek He will in justice guide;  
The meek He'll teach His way indeed.

and truth.

Truth and lovingkindness are all Jehovah's ways  
To him who in His covenant and testimony stays.

He again prays for forgiveness,

Jehovah, for Thine own Name's sake,  
My sins' great burden from me take.

and again meditates on God's mercy, love.

What man is he that feareth God?  
Him shall He lead with His own hand;  
His soul shall ever dwell at ease;  
His seed inherit all the land.

and favor.

The friendship of Jehovah is with them that Him fear;  
To them His Holy Covenant He will make plain and clear.

He declares his trust in God,

Toward my God Jehovah, mine eyes are ever set;  
For He will pluck my feet from out the secret net.

and again he prays for mercy,

Turn Thou Thy face toward me, and mercy to me show;  
For I am desolated, and sore afflicted so.

for deliverance from his troubles,

My heart's own secret troubles grow larger unto me;  
From out of my distresses, Oh, bring me speedily!

his sins,

Consider mine affliction, and all my travail sore,  
And all my sins and errors remember Thou no more.

his enemies;

Mine enemies consider; for they full many throng;  
With great and cruel hatred they do me grievous wrong.

and asks help for himself

Oh! keep my soul in safety! Do Thou deliver me!  
And let me not be humbled; I refuge take in Thee.

and his people.

O God, Thine Israel in might redeem  
From all his troubles by Thy power supreme.

DONALD A. FRASER.

## CONSECRATION OF TWO BISHOPS

THE BISHOP COADJUTOR OF DULUTH

**B**Y the consecration of the Rev. Granville Gaylord Bennett to be Bishop Coadjutor of Duluth, St. Paul's Church, Minneapolis, acquires the distinction of having given four of its rectors to the episcopate of the American Church. The first rector to be thus elevated was Bishop Millspaugh, late of Kansas. Then followed the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma, and the Rt. Rev. William P. Remington, D.D., Suffragan Bishop of South Dakota. Bishop Bennett's consecration establishes a parish record all the more notable in view of the fact that St. Paul's has had but forty years of parochial existence.

The consecration was preceded by a celebration of the Holy Communion in St. Paul's Church at 8:00 o'clock, with the Rev. E. R. Todd as celebrant.

The Rev. Stanley Kilbourne, rector of Gethsemane Church, read morning prayer at 9:30, and the service of consecration began at 10:30. Upwards of fifty of the clergy of the diocese of Minnesota and Duluth followed the large vested male choir in the procession, and a number of other clergy were scattered among the congregation, which comfortably filled the edifice.

The venerable Presiding Bishop of the American Church, the Rt. Rev. Daniel Sylvester Tuttle, D.D., was the celebrant and chief consecrator. The co-consecrators were Bishops Morrison of Duluth, McElwain of Minnesota, Tyler of North Dakota, and Remington, Suffragan of South Dakota. The Rev. Dr. Albert W. Ryan and the Very Rev. E. W. Couper of Duluth were the attending presbyters; Bishop Tyler was the epistoler; Bishop Morrison, the gospeller; and the Litany was said by the Rev. C. E. Tuke, D.D., rector of St. Clement's, St. Paul. The Rev. Dr. James E. Freeman of St. Mark's, Minneapolis, was master of ceremonies.

The sermon was preached by Bishop Morrison, who chose as his text Acts 1:8: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth". The preacher pointed out that the commission of the Apostles, which Mr. Bennett was about to receive, was to be perpetuated until the evangelization of all nations and the end of the world. The witness-bearing function of the episcopate was described as being, first, a witness to the Person and atoning work of Christ, and, secondly, a witness to the mind of Christ. The preacher illustrated from the life of St. Peter the effects of fellowship with Christ. The study of the Gospels makes possible such a fellowship to-day, and it is possible for us to know the mind of Christ even more intimately than did the associates of His earthly ministry.

The sermon, replete with Scriptural citations and glowing with evangelical fervor, closed with a striking and moving charge addressed to the Bishop-elect.

After the reading of certificates and testimonials, the Rev. Mr. Bennett was duly presented by Bishops McElwain and Remington, and, after making the promise of conformity, was consecrated. The Presiding Bishop then proceeded with the Holy Communion, the communicants being limited to the bishops and clergy, the members of the Standing Committee and lay visitors from the diocese of Duluth, the vestry of St. Paul's parish, and the family of Bishop Bennett.

Following the service luncheon was served by the ladies of St. Paul's parish to the visiting bishops, clergy, and laity. Mr. C. B. Lyon, senior warden of St. Paul's Church, presided gracefully and happily over an after-luncheon programme of music and speeches. Greetings and felicitations were extended to the newly consecrated Bishop by Bishop Tuttle, Dr. Freeman, Dr. John E. Bushnell, pastor of Westminster Presbyterian Church, Mr. Frederick Paine of St. Paul's, Duluth, Bishop Tyler, and Dean Couper. Bishop Bennett responded briefly.

In the evening a largely attended reception was given in the parish house by the wardens and vestry of St. Paul's Church in honor of Bishop and Mrs. Bennett and the visiting bishops.

Bishop Bennett is a Western man, having been born in Nebraska. He is a graduate of the University of Nebraska and of the Seabury Divinity School. He was ordained deacon in 1906 and priest in 1907 by Bishop A. R. Graves of

Kearney, and after four years of service in that district went to Montana, where he was rector, first of St. James', Bozeman, and then of the Church of the Incarnation, Great Falls. He was called to the rectorship of St. Paul's, Minneapolis, in July, 1918, to succeed Bishop Remington. A forceful preacher and an able and aggressive administrator, he had won a large place in the diocese of Minnesota, and is, in the judgment of all who know him, peculiarly fitted for the arduous and exacting work of his new field.

THE SUFFRAGAN BISHOP OF MONTANA

**T**HE Rev. Herbert Henry Heywood Fox, the eighth rector of historic St. John's Church, Detroit, Michigan, was consecrated bishop in that edifice on Wednesday, November 10th. He becomes Suffragan Bishop of Montana, with special jurisdiction in eastern Montana.

Bishop Fox is the fifth of the eight rectors of St. John's to be elevated to the episcopate. The consecration sermon, which appears on another page of this issue, was preached by Bishop Faber, who six years before, to the day, was consecrated in the same church. The Bishop of Kentucky, also a former rector of St. John's, and the Bishop of Michigan acted as presenters. The consecrators were Bishops Tuttle, Leonard, and Francis, the attending presbyters Dr. William D. Maxon of Detroit and the Rev. J. Phillip Anshutz of Montana.

Bishop Fox has been rector of St. John's for six years. For nine years he was rector of All Saints', Pontiac, and for four years before that was with Bishop Faber, then in Lockport, New York. He was born in Montclair, New Jersey, educated at Hobart College and the General Theological Seminary, ordained deacon at Trinity Church, Hoboken, New Jersey, and priest at the Church of the Saviour, Syracuse, New York.

Among the many gifts of remembrance the new Bishop received, one which attracted much attention because of its beauty of handiwork was the pectoral cross with amethyst setting, the work of Miss Ethel Spencer Lloyd, which was a gift of the vestry of St. John's. The clergy of Michigan presented the bishop's ring, and a substantial purse was presented also by the members of the Armitage Club of St. John's. Another cross, the gift of Mrs. W. J. Spicer, is made of old family plate. It is cut from a solid block of silver and, as there are no jewels, both sides are carved and chased alike. It is suspended from a hand-wrought chain.

Following the most impressive service with its splendid music, the clergy were entertained in the parish house at luncheon, and in the evening a testimonial dinner to the new Bishop was given jointly by the Armitage Club of St. John's and the Church Club of the diocese of Michigan.

Bishop Fox will probably leave Detroit this month and be settled to his new work at once. He will make his home at Billings.

### SONG

My song of joy and triumph must be born  
Not when I gain yon mountain height sublime,  
But on the steep ascent, where briar and thorn  
Obstruct the way, as toilsomely I climb.

HARRIET APPLETON SPRAGUE.

### FROM THE EASTERN ORTHODOX OFFICE FOR THE BURIAL OF A CHILD

O Lord, who guardest babes in the life that now is, and in the world to come preparent for them the amplitude of Abraham's bosom, and, for their purity, bright angelic places where the souls of the righteous are established; Do Thou Thyself, O Lord Christ, accept in peace the soul of Thy servant, the babe, (name). For Thou hast said, Suffer the little children to come unto Me, for of such is the kingdom of heaven. For to Thee is due all glory, honor, and worship, with the Father and with the Holy Ghost, now and ever, and to ages of ages. Amen.

## Lambeth and the Concordat

A Sermon Preached at the Opening of the Synod of the Province of Washington

By the Rev. William T. Manning, D. D.,

Rector of Trinity Church, New York

"There shall be one flock and one shepherd."—St. John 10:16.

THESE words express the mind of our Lord for His Church. The question of Christian Unity is not one to be decided on grounds of expediency or of preference or of practical advantage. For us the will of Christ is final and commanding. And in this matter His will is clearly made known to us.

No Christian, whether he call himself Catholic or Protestant, has the right to be indifferent upon this subject in the face of the prophecy that "there shall be one flock, and one shepherd", and of the prayer "that they all may be one".

The question "Is Unity desirable?" or "Is Unity possible?" is ruled out of Christian discussion by the voice of Jesus Christ. It is He who calls us to heal our difference and to come together in Him. And more than ever before the hearts of Christians are stirred in answer to that call. In recent years this feeling has been constantly increasing. All over the world it has been manifesting itself in efforts and movements of various sorts. And the need of Unity has been forced home upon us by an unparalleled experience of suffering and tragedy. The world war showed us with new clearness the impotence and failure of a divided Church.

This was the situation when the bishops of the Anglican Communion met in conference last August. There was eager interest and deep concern as to what they would say in regard to Reunion. It was recognized that this was the subject of importance beyond all comparison to be considered. It was felt widely that unless the conference should make some really great utterance on this question the loss would be incalculable. The moment was one of spiritual crisis. We know well how many factors the bishops have to consider, the wide differences of opinion and conviction among them, the many different influences brought to bear upon them. Bishops, like the rest of us, are human. What could be expected and hoped for? Was it possible for the Conference, constituted as it was, with its diversity of views, representing every type and shade of Churchmanship, to give forth a truly great message for the inspiration and guidance of the Church in this supreme matter?

The answer to these questionings came in a pronouncement which is by far the most notable ever made by a Lambeth Conference, which marks a new point of progress in the approach towards Unity, which has challenged the attention of the Christian world, and of which the full significance will only gradually be realized.

This Appeal to all Christian People issued at Lambeth will be recognized in time as one of the greatest utterances in the history of the Church, a guide and landmark on the way to Reunion.

There are two things which stand out at once in connection with this Declaration. The first of these is the extraordinary unanimity with which it was adopted; the second is the spirit in which it is conceived and expressed.

The practical unanimity in this matter must be regarded as no less than miraculous. Any one who knows the composition of the gathering must feel this. Only the presence of God the Holy Spirit in this Council can account for it. The assertion may safely be ventured that few of those who sat in the Conference would have believed it possible for this statement to be adopted, and not one would have believed that it could be agreed upon by the whole body of bishops present with only four dissenting votes.

Such a degree of unanimity as to such a statement as this one is in itself an answer, and a sufficient one, to those who would tell us that Unity is an ideal impossible of attainment.

But still more important and significant is the spirit in which this appeal is made. Here is the truest evidence that it was framed under the guidance of God the Spirit.

There is no trace here of the proverbial Anglican caution. There is in this Declaration a boldness of utterance, a humility of spirit, a real grappling with difficulties, a disregard of consequences, which has not always been seen in ecclesiastical pronouncements.

This statement is not in the least concerned to maintain the Anglican position or to guard the Reformation Settlement, or to save the face of anyone. It gives no evidence of desire to

prove ourselves in the right and others in the wrong. Its one unmistakable endeavor is to see the truth, to face the situation, and call others to face it, exactly as it exists for all of us, for the whole Christian Church to-day.

It is this which gives this utterance its singular significance and power. It is the message of those who feel that they are under the guidance of the Spirit and who are striving to speak only as the Spirit bids.

It has about it something which reminds us of the first days of the Church, when those who sat in council dared to say, "It seemed good to the Holy Ghost and to us". And the message is greater than the bishops or any of us yet fully apprehend.

What, then, is the practical effect of this Declaration? What change will it make in the existing situation? How will it affect the relation of our own communion to the rest of the Christian Church? It has already called forth remarkable response from some of the wisest leaders of other communions, but we must not expect to see its results immediately. It will take time for it to sink into the consciousness of Christians generally.

It was Dr. William R. Huntington who first suggested the Lambeth Quadrilateral, which prepared the way for this far greater Declaration.

When that pronouncement was under the fire of criticism which all serious proposals for Reunion must be prepared to undergo, Dr. Huntington wrote that it could be better judged after having been honestly lived up to in the house of its friends; and, he added, "fifty years will be a short time for the test". Only about twenty years have passed since those words were written, and the value of the Quadrilateral has abundantly been proved. Movements growing out of it and based upon it are at this moment in progress in almost every part of the world.

The Quadrilateral served its great purpose, but this Declaration creates a new situation. It does what was in the mind of Dr. Huntington and Dr. Muhlenburg and Bishop Hobart, and all who have prayed and striven in this great cause. It brings the matter before the Christian world in the true spirit, and from the true point of approach. It gives to our communion a leadership in the movement for Unity which our fellow Christians of other names will rejoice for us to exercise, a leadership which desires not its own but only that which is Christ's, a leadership not in desire to impose terms on others, but in desire to sacrifice whatever may be sacrificed for the sake of the fellowship of all in the one Body, a leadership in faithful maintenance not of anything which is ours but only of that which is God's and is therefore necessary for the full life of the United Church.

Our leaders and Fathers in God, those who have the right to speak for the Anglican Communion, have dared to take this position. Their action lays on all of us a new and solemn responsibility. It is for the Church now to follow where the bishops have led. The bishops have shown us the place to which we are to go and the way by which it is to be reached. They have set before us the true conception and ideal of the United Church. They have declared what is our present relation to other Christians. It is for us now to move forward in the path which is pointed out to us.

The bishops call on us first of all to recognize our present fellowship with all other Christians. They lay down the only foundation for Unity, and point out the only possible path of approach to it. They "acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the Name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body."

This Declaration looks up to Unity as it exists in God. It does not call on us to create Unity. This is where we have so often made our mistake and gone astray. We have talked as though the Church were a thing which we were to make, or as though we were in the Church and our fellow Christians were outside it. This Appeal recognizes that Unity now exists. It declares that all who are in Christ are one in the Church which is His Body. The task for us, and for others, is not to create Unity, but to cease obscuring and obstructing it, to realize it and give it visible expression, that Christ may be mani-

fested and men may believe in Him. And so this Appeal to all Christian people is made not to those who are strangers or aliens but to those who are already our brethren in the one Church. This is a truly great step forward. And yet there is nothing new in it. Theoretically we have always recognized this. But it is a new thing to have it put forward solemnly and deliberately as the bishops have declared it. We can never again talk, or think, of other Christians as "outsiders". Our fellow Christians can never again suspect us of "unchurching" them. The bishops have made our position clear to all. We and our fellow Christians are all one in Christ. But from this follows the unnaturalness, the loss, the sin, of our separations and divisions.

As to the question of the Ministry, this Appeal speaks with a clearness and in a spirit which should commend it to the careful consideration of all Christians. It makes great gain by taking this question in the order which belongs to it. We have fallen into much difficulty through taking this important matter out of its right place and relation. The first and supreme fact is our fellowship in the Church. This fact clearly recognized, as it is here, we can then go on more intelligently, and far more hopefully, to consider the question of the Ministry.

The Declaration acknowledges whole-heartedly the spiritual reality and efficacy of the non-episcopal ministries. It declares the necessity for the United Church of a "ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body"; a statement with which all should agree.

It then offers the episcopate as "the one means of providing such a ministry". This statement that the episcopate is "the one means of providing such a ministry" for the whole United Church is one to which many leading non-conformists to-day fully assent.

And then follows what so pronounced a Catholic and so able a theologian as Father Herbert Kelly describes as "the unique grandeur" of this Declaration, the statement that, although we cannot repudiate our ministry any more than we ask others to repudiate theirs, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from the authorities of other communions "a form of commission or recognition which would commend our ministry to their congregations as having its place in the one family life". This offer by the bishops has been interpreted by some as made only to the Roman Catholic and Eastern Churches. Such an interpretation however is quite incorrect. The offer is made especially to the non-episcopal communions and the language of the Declaration makes this clear. It is in fact based upon an offer made in almost identical words by the Bishop of Zanzibar to the representatives of the Protestant communions in East Africa. The chairman of the committee which drew up this Declaration, the Archbishop of York, has himself made the following comment on this offer:

"I was born, brought up, and baptized in the Presbyterian Church of Scotland. I was received into the Episcopal Church and am now an Archbishop. I should esteem it a privilege and an added consecration, and of course no repudiation of my orders, if our relations with the Presbyterian Church were such that I could now receive such ordination or commission from the Church of my fathers as would enable me to minister in the Presbyterian Church and to administer the Lord's Supper to its people; and I should feel that no Presbyterian minister would repudiate his ministry if he should receive ordination at my hands, and while still remaining a minister of the Presbyterian Church be able to administer the Lord's Supper in the Church of England."

One more matter before I close. How does this great Declaration by the bishops of the Anglican Communion bear upon that practical proposal for approach towards Unity now under consideration by our communion and known as the Concordat? I have seen some published statements which seemed to imply that the Concordat failed to receive support because the Lambeth Declaration does not mention it by name. Nothing however could be more unwarranted than such an inference.

Quite naturally and necessarily the Declaration does not mention the Concordat by name any more than it mentions the various other proposals of like character which are under consideration in different parts of the world. But the Lambeth Conference had before it in a small, carefully prepared volume all the recently proposed approaches towards Reunion, among them a Proposal by the Bishop of London for union with the Wesleyan Methodists, a Proposal by the Bishop of Zanzibar for union with the Protestant communions in East Africa, and our own proposed Concordat with the Congregationalists. These three Proposals

are the same in principle and are strikingly similar in their main provisions. Each of them provides that ministers after receiving episcopal ordination shall continue to minister in their own communions. Each is based on the very principles embodied in the Lambeth Declaration. And I think those of you who are familiar with both documents will feel that I do not overstate the case when I say that the Lambeth Declaration countenances and supports every principle of the Concordat, and in some important points goes further in the direction of concession than the Concordat does.

Compared with the Declaration of unity made by the bishops at Lambeth the Concordat is a rather conservative proposal. On the very lines laid down by this Declaration it is an experiment in the direction of Reunion, but a very carefully guarded one. And how shall we ever make any progress unless we are willing to make some experiments?

If the Bishop of London and the Bishop of Zanzibar are willing to recommend such an experiment, why should it throw any of us into panic?

As to the support which the Lambeth Declaration gives to the Concordat I will mention only a few specific points.

Both the Declaration and the Concordat hold that "the episcopate is the one means of providing" the commission for exercise of the ministry in the Universal Church.

The Concordat recognizes the spiritual reality and efficacy of the non-episcopal ministries. The Lambeth Declaration in emphatic terms takes the same position.

The Concordat declares that acceptance of episcopal ordination by those otherwise ordained involves no repudiation of their previous ministry. The Lambeth Declaration says the same thing in almost the same words.

The Concordat provides that ministers of other communions after receiving episcopal ordination may on certain stated conditions continue to minister in the communions to which they belong. The Lambeth Declaration is entirely in harmony with this provision. It contemplates the existence of different groups and communions in communion with each other within the one Church, and says that "Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service."

The Concordat proposes that while this approach towards Unity is in progress the people entering into the arrangement shall not be required to receive Confirmation before being admitted to the Holy Communion. This is the point which has been most seriously objected to in the Concordat. To make their position as to this point quite clear the bishops at Lambeth adopted the following resolution in connection with the Declaration on Unity: "The bishops of the Anglican Communion will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to Communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme". It would be difficult to imagine any clearer reference to the Concordat, or any stronger support of it than this.

The Lambeth Declaration not only stands for the principle of supplemental ordination, which is the essence of the Concordat, it goes further. It proposes as we have seen, that bishops and clergy of the Anglican Communion, without repudiating their ministry, shall receive from the authorities of the non-episcopal communions "a form of commission or recognition which would commend our ministry to their congregations." This very important suggestion was not contained in the Concordat as presented to our last General Convention.

In two other provisions the action taken at Lambeth goes further than the Concordat. It provides that in certain cases where a scheme of reunion is being carried out, but has not yet been brought to completion, ministers not episcopally ordained shall be allowed to preach and conduct services in our churches, but not to celebrate the Holy Communion, and also that during this transition period they shall be recognized as "of equal status in all synods and councils of the United Church" with those episcopally ordained. The Concordat contains no corresponding provisions.

One who is honored and beloved by all of us, and to whose words I personally always listen with the deepest respect, the Bishop of Vermont, has stated recently that there is a marked difference between the Lambeth Declaration on Reunion and the Concordat because the Concordat deals "with individual ministers who might seek ordination by an individual bishop while retaining their position in the body (Presbyterian, Congregational, Methodist, or other) to which they already belonged," whereas "the Lambeth

plan contemplates the action not of individuals but of religious bodies". This is, however, a misapprehension as to the nature of the Concordat, and one which has been strangely prevalent. The utmost care was taken by its framers to provide that the Concordat should not deal only with individual ministers who might seek ordination by an individual bishop, and two facts will, I think, show that this was accomplished.

1. The Concordat specifically requires that a minister applying for episcopal ordination shall do so with the consent of the ecclesiastical authorities of the communion to which he belongs. Without this formal consent of the authorities of his own communion, and their participation in the matter, the minister applying may not be ordained.

2. The Commission which is acting in this matter on behalf of the Congregationalists was officially appointed by the National Council of Congregational Churches just as our own Commission which is acting in this matter was appointed by our General Convention. It is evident therefore that the Concordat does not deal only with individual ministers.

The Concordat is now under consideration by the two Commissions appointed respectively by our own Church and the Congregational Church to continue the conferences in regard to it.

What will be its final form as a result of these conferences no one can now say. Whether it will be approved and accepted by the governing bodies of the two communions primarily moving in regard to it remains to be seen. But in any case its principles have received the all but unanimous support of the bishops assembled at Lambeth, very many of our American bishops among the number.

Particular efforts and proposals may succeed or fail. But if undertaken in the right spirit they all serve their purpose. And the movement towards Reunion is taking place. More than ever before, Christians have the vision of it before them. And the vision will be realized. It will be realized because it is from Christ Himself.

Fathers and brethren, let us do all that is in our power to hasten its coming. Let us pray that no act or word of ours may hinder or delay it even for an hour.

Let us thank God and take courage for the noble and worthy message sent forth by the bishops gathered in conference at Lambeth, the historic center of the Anglican Communion which is identified so sacredly and from its very beginnings with the whole life and history and development of the English-speaking peoples and their great mission in the Church and in the world.

## Revealed by Fire

Sermon at the Consecration of the Rev. Herbert Henry Heywood Fox to be Suffragan Bishop of Montana, delivered in St. John's Church, Detroit, Mich., on November 10th.

By the Rt. Rev. William Frederic Faber, D.D.,  
Bishop of Montana

*"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."—I Corinthians 3:11-13.*

**O**THER foundation can no man lay than Jesus Christ. And yet have men attempted to do so, and still attempt it: foundations of their fancied self-interest, of their own self-sufficiency, of their will to power; false foundations for their individual lives, false foundations for their institutions, for their social and political and economic structures. The attempt is folly; and the inevitable end, disaster. The storm is bound to come, sooner or later, and will beat upon that house, and it will fall. Whether it is personal character one thinks of, or civilization, or class or community or national welfare, business or politics, or what you will: under it for secure foundation must be the rock of truth and right and altruism, and not the mud of shifting opinion, unruly passion, petty selfishness. The thing is too plain to waste words upon. Going to pieces before our eyes, tumbling in heaps all about us, are these buildings on false foundations. The sorriest spectacle of all is when professed Christian men and so-called Christian nations make the absurd experiment of building their projects on these "other" foundations, under the delusion that business or industry or diplomacy is not subject to the fundamental moral law of gravity. The thing they erect is out of plumb from the start, and bound to come to grief; when it falls there will be casualties. The world to-day is suffering from these casualties, the innocent people, alas! with the guilty fools.

But St. Paul assumes the true and only Foundation, and passes on to what he would now particularly stress: "Let every man take heed how he buildeth thereupon." For "the fire shall try every man's work, of what sort it is."

The "builder" St. Paul has in mind now is, I take it, the Christian minister. His "work" is the building up of the Church. The warning is to all who are officially called to propagate religion. What sort of work, he asks us, are we making of the Spiritual Temple? What of the Church as you see it, to-day, as an institution? What is it, in the life of this human world, after many days and years of your work on it? Is the Church God's Church? Then is God first and foremost and uppermost in her concern, to be loved and served and worshipped?

Is the Church Christ's Church? Then is Christ's work of healing the hurts of humanity and saving the soul of humanity carried on by her, with sympathy, and unflagging diligence, never counting the cost?

Is the Church the habitation of the Spirit? Then is she holy? Is that Spirit of Truth and Love and Peace ruling within

her and radiating from her? Is the Church the teacher of truth? Teaching what, then? And what is her contribution to the sanity and wisdom and guidance and light and freedom of men? Is the Church a witness? What then does her existence make evident, what does her character, speaking louder than words, say to-day, in a world such as this? Is the Church an army? What then is the Church fighting, and with what weapons, and wherein is humanity delivered by her victories?

And so he might go on, asking us what sort of Church have we by now succeeded in building up, after these many centuries; and, what is more to the point, what sort of work are we ourselves, here and now, putting into it?

We are not forgetting that his own results often grieved him. The Church, where he was engaged in building it, was in the midst of the atmosphere of paganism, and it was small wonder it was disfigured by many a blemish. In our day the nominal adherents of religion are numbered by the millions. As to the Church where you know it and have to do with it—the Church where I know it and have to do with it—what answer can we make to such questions as I have fancied him putting to us?

And my brethren, these are the real questions we must answer, and answer honestly. On not a single count, no, not one, is the existing Church what it ought to be. I am not speaking of perfection; I am speaking simply of conformity to type. It is clear to the understanding of the plainest Christian man what the Church is for, and what it is intended to be; that it actually is not that; that it is somebody's business to try to make it that, at least somewhat more, day by day; naturally, the man's whose profession is "the Church". Many are the voices beginning to tell us so. They are not our enemies because they tell us the truth.

There are enemies—and that brings us to "the fire", which St. Paul says shall "try every man's work, of what sort it is". No doubt, he himself had in mind the fiery judgment at the Second Coming of the Lord. The principle is the same. It is that we must be ready for that severer test, for the extreme test, for that possibility of facing any day a deadly assault upon the fabric of our occupations and affections which, so long as things go on quietly, in routine fashion, we are always in our thought postponing, if not forgetting. "Be prepared for the cataclysm." The cry may strike us as in bad taste; "we do not propose to give way to panic." So at the very middle of the year 1914 we were saying there would never be another war between the great nations of the world.

Whether the Christian Church may expect actual, literal persecution in the twentieth century is to-day a foolish thing to ask, when you see before your eyes what has happened in Russia to bishops and priests, and congregations assembled in church. I

have no mind to go into the case of the Russian Church; it will suffice to say that there was a long development of hostility before the horrible atrocities were perpetrated.

The Church you and I know here is encountering even to-day the fire of increasingly merciless criticism. The failings of the Church are held up to scorn; they are dilated upon in hate, not in sorrow. Many a son of the Church is turning against her, seemingly more bitter than had he been suckled in paganism. There are symptoms enough of a growing malignant hostility.

The Apostle plainly avers that one may be building upon even the true foundation that which will not endure the fire. One may be putting into the fabric that which never belonged there. "Wood, hay, stubble", he makes his figure sufficiently grotesque, but it is not more grotesque than the incongruous things incorporated in the Church; the utterly inconsistent lives of so many of her members; the bigotry, the flippancy, the disloyalty, the class pride and race antagonisms, the hard-heartedness, the stinginess, the crooked business practices, the shady political deals, the frivolities, the indecencies—but why go on? Are not members of the Church to be found who are justly chargeable with these offences? Men and women who may be trying to serve God, but who are certainly serving Mammon? Is it not precisely against such—against the Church because including such—that the flames of the fire of a hostile criticism are licking?

I am not so foolish as to suggest that we ought, Puritan-wise, to try to purge the Church of all those whom our judgment (the judgment of a board of elders, or the parish priest, or even the bishop) would pronounce unworthy members. I am not so presumptuous as to advise the rooting out of tares, making myself a judge of what are tares and what is wheat. I am simply going to say that somehow—*somchow*—the presence of a genuine Church spirit, a genuine religious atmosphere, should make itself felt, so that, as in a friendly climate, the better instincts and better purposes of poor fallible human beings beset by temptations might have a chance to grow. Even Christ had one Judas among the Twelve, and the other eleven were far from perfect. But certainly their calling and fellowship made distinctly for their growing in grace and in the knowledge of their Lord Jesus Christ.

And I will make bold further to say that the very liberty which we rightly prize in our own Church is attended by a danger. We leave so much to the individual's "own conscience", when oftentimes his "conscience" is not his strong point. And we admit to Confirmation so many of whom afterward we must fear that the act on their part signified very little in the way of religious purpose. What they need is Conversion. Not some emotional experience, hysterical but not ethical, but an humble, honest, sincere turning to God. And more. They need such instruction and such training as will make their faith and their worship intelligent and real. And yet more. They should be given a vision of the reality of fellowship, of the bond between brothers in the Household.

I am pleading for the oldest thing in the world: Religion. I feel that one of the greatest dangers to-day—and one to which we seem singularly blind—is that we may come to think that in "drives" for more members and "drives" for more money we are to set forward the cause of Religion. At the time of the Inter-church campaign a "radical" newspaper made pungent comment on the utterances of some of its leaders who were presenting organized religion as the best safeguard of vested interests. The vulgar worldliness of such a plea was an opportunity too inviting to be missed. It is strange that the promoters of the cause should not have recalled St. Paul's own words about "men of corrupt minds supposing godliness to be a way of gain". Once more I say, not a bigger Church, or a richer Church, but a better Church, is the crying need of the time. Not "wood, hay, and stubble" in still increasing volume, to make the institution bulk larger; but more "gold, silver, precious stones" of intelligent, through-and-through loyalty—of power, of love, and of a sound mind.

Can I speak of "building the Church" and not stress the duty of building, at least striving to build, Christian Unity? Yes; for the moment, I can. Not that I am indifferent to "our unhappy divisions". Not that I am unaware how, in a world such as is left us after the war, these divisions increase immeasurably the difficulty of restoring peace and goodwill among men. But the good cause of unity, in my opinion, will more speedily be won by our devoting ourselves with singleness of heart to building up the religious life, the individual and the corporate, each in his own communion, in increasing loyalty to our common Lord; then shall we pray with true hearts, "Grace be with all them that love our Lord Jesus Christ in sincerity." Far better, this, in my judgment, than ambitious plans to realize "bigness" by "drives" or by schemes of diplomacy. Only when the spiritual tide has so

risen, with our separated brethren as well as with ourselves, that we realize our Church is not *for ourselves* but *for Christ and for the world*, and the logic of that great truth bears us inevitably to that conclusion, will outward Christian Unity be worth while.

In the consecration of a bishop, "Institutional Christianity" would seem to come to its climax. British ultra-Protestantism three centuries ago expressed its repudiation of the office and its prerogatives by stigmatizing it as "prelacy". "Prelacy" was what New England long refused to admit to its shores.

Much water has gone under the bridge since then. In this new land the bishop has long ceased to be a prelate. There has come to him more and more the opportunity to be a missionary pioneer and leader, a builder laying foundations, and a fellow builder with his brethren, helping to lay up walls. There is nothing he may not do which a priest or deacon may do, even to sweeping the church and ringing the bell. The Prayer Book still preserves for him that sweet form of address, "Father-in-God". Certain acts and certain functions are his alone, and the term "authority" may be applied to them by those who like it; the simple truth is that in the distribution of tasks those fall to him to perform.

One thing, as I see it, is very certainly his care; that is, the spiritual health of the whole family of which he is "Father-in-God". The care of many temporalities is forced upon him, unhappily. But this one thing he cannot without guilt evade: "the care of all the churches". Not that official care which sees to it that all their assessments are paid; but that personal care which is concerned with the spiritual tone of his whole diocese. He is not the immediate pastor of any congregation; yet he is none the less pastor of all.

That he may be freer to fulfil all that this implies is one of the things most urgently needed. And that all the clergy may be freer to pursue the spiritual and the intellectual occupations of their office worthily is quite as important. The Church is being built up, in too many places, in cheap ways: money constantly pursued by all manner of devices, often questionable; people hastily gathered before the Bishop's visitation, to make a big class for confirmation; a great show of "Church work", and imposing statistics for the annual report. "Wood, hay, stubble"! And who of us all is quite free from any share in the blame? It is high time we set our face against all this sort of religion. We are not building up the Church by these showy, worldly methods of "hustle", and "bigness". We are not making it strong and beautiful. We are not even making it attractive to those we ought to care most to win. Above all, we are not making it ready to meet the supreme and crucial tests.

A bishop may say these things, for no one knows quite so well as he, staying on while rectors come and go; he may say them to the clergy and the people—and then let him say them again to himself. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."

Brother beloved: It is nearly twenty-seven years since first we met; our hearts and minds set upon the sacred ministry of this Church: and a personal friendship then began which I have never ceased to count among the choice blessings of my life. Four years we labored together, later on, in happy service in a field unique in opportunity—I might say idyllic in conditions—building the "little churches" whose every stone was a joy; building "The Fellowship" with the help of men and women whose hearts God had touched.

Then I came here, to this venerable parish with its noble history, its cherished traditions, its tremendous responsibility in presence of which I felt as a little child; and you, a few months later, to be my neighbor, to a work more trying, with burdens heavier, with hopes perforce in God alone, for of material assets and of human promise there was very little. For those nine years you had at the close more to show than I; and during that time often was I heartened by your faith and gladdened by its steadily increasing fruitage.

It was not upon any suggestion from me that you were called to follow me here; for I refrained from all attempts to influence the choice of my successor. It was a joy to me when you were chosen and consented to come; what the loyal support would be which this loyal parish would give you, and the devoted love, no one knew better than I who had been so blest for nine happy years; and what the souls committed to your charge would receive from you as the years came and went, I also knew.

When the diocese of Montana came to the point of seeking one to help me, I again scrupulously refrained from making any suggestion, even when asked, as I repeatedly was. The choice of our convention fell upon you. The Church by her votes has confirmed the choice. And to-day, upon the sixth anniversary of my

own consecration, we are gathered here, where everything about us speaks of the faithful loving kindness of Him who called us to His Ministry; where you and I have stood often with an anxious and heavy heart and have also drunk in that peace of God which passeth all understanding:—here we are gathered to set you apart to a work in all outward circumstance so different from that which you now must leave. But, though the vast stretches of the plains and the mountains are so unlike the great city crowded within its few square miles; though instead of the throngs you will find before you only a small company here and a mere handful there; though instead of the splendid church with every equipment for majestic worship you will hold your services often in some school house or borrowed meeting place; and you would be less than human if you did not at times long for a Sunday again in glorious old St. John's:—yet, it is the same Church, and it will be a part of the same campaign of the same Church, and above all, the same Lord out there as here, who said, "Where two or three are gathered together in My Name, there am I in the midst." And

very dear to you will become the "two or three" in each of the scores of places, and very dear the brethren, whom you will esteem in love for their work's sake.

You are going into a field where you will be laying foundations; and no one who knows you will question your laying always the one and only true Foundation. With small beginnings, it will be yours to build up in the years before you, if God grant it, a diocese in Eastern Montana. It is for that we have called you, and as much as may lie in us, we are pledged to support you. Build it in faith and prayer, with wisdom and courage and skill, as you have builded before: build "gold, silver, and precious stones" into an edifice worthy to be offered to the Great King, one prepared for the testing, when it must be "revealed by fire". To the great State yet in its infancy eager for material development, contribute that which more than all else will make it strong and happy; and may you have great joy in your service and abundant reward.

**TO A MENDICANT**

This beggar in rags is a saint of the Lord;  
 What matter to him the sharp stones in the road  
 As he travels toward heaven with lessening load?  
 Ah, the weight of his sins is diminishing fast:  
 When the River, the River of Jordan is past,  
 He will sing with the chorus of angels at last:  
*Gloria Dei!*

We pity him now as we watch him go by,  
 And we say, "It is better to sin and to die,  
 For the Master still loves when we only half try."  
 But his eyes are transfixed by the blaze of the Goal,  
 He will suffer far rather than pay sin its toll,  
 He is poor in his purse, but how rich is his soul!  
*Gloria Dei!*

"But a worm, I!" he cries, as he marches along,  
 Fighting power of darkness, a black ugly throng,  
 "But a worm!"—yet his life is a triumphant song!  
 Pain, the devil, and death bow before his torn feet  
 As he strides onward, upward, his Master to meet  
 Where they burn up the tares, where they bind  
 up the wheat!  
*Gloria Dei!*

What is man that the Maker of worlds beyond sight  
 Should care if man chooses the darkness or light,  
 Or looses or wins in the struggle for right?  
 Man is only a speck on this satellite earth,  
 Still no tape-line can measure his spiritual girth,  
 For the souls of the saints have an infinite worth!  
*Gloria Dei!*

JOHN H. YATES.

**ASSISTANT BISHOP FOR BRITISH HONDURAS**

**B**ISHOP DUNN of British Honduras is to have an Assistant Bishop. The members of the Synod of the West Indies have confirmed the appointment of Archdeacon Vibert Jackson, who became Archdeacon of Central America a year ago last August. The Bishop-designate is an Oxford man who after his ordination served for two years in India. Most of his ministry has been spent in Newcastle-on-Tyne, and recently as rector of St. Michael and St. George, Fulwell, Tedington, London.

IN TRUE WORSHIP, the soul of man can have but one attitude toward material things, and that an unselfish and beneficent one growing out of a desire to gather up those material things in one grand, supreme oblation to God in worship.—*Rev. Henry Lowndes Drew.*

**LORDS AND LADIES IN WAITING**

BY THE REV. ALFRED W. BELL

**I**T is within the power of most people to plan out, and carry out to the full, their course in life, but there is a class of men and women who, while they have the same power, find their life's work already mapped out for them. These are they who find that their duty lies in waiting on a father, mother, brother, or sister, and to spend their lives in this noble service. It is of this class of men and women I write, and for a title call them "lords and ladies in waiting".

They are to be found in every part of the globe, and among high and low, rich and poor. Their worth is seen by far-seeing men and women, who, on bended knees, make great offers to them, and implore them to accept; but with tears in their eyes, and with thankfulness in their hearts, they say to the kind offerers: "We must remain at our post of duty." If the whole world were offered to them they would not change their place, nor their name, while there was one to wait on. Even when father, mother, brother, or sister plead with them to give up waiting on them, and accept an offer of some other place, they will say: "Entreat us not to leave thee; for where thou goest, we will go, and where thou lodgest, we will lodge." They see visions and dream beautiful dreams of what they should like to be and do, and, when they awake out of sleep, will tell their dream to intimate friends in the words:

"We slept, and dreamt our life was beauty,  
 But awoke to find that it was duty."

Love, devotion, and self-sacrifice lie beneath the surface of their lives, and, through all the changing scenes of life, they remain steadfast and unchangeable.

As each day dawns, these "lords and ladies" are found "in waiting" at their place. The years come and go, and they get older in years and service, but count not the number of their years, nor the years of service, because their hearts, heads, and hands are set upon the work to which they are called. It may seem foolish to spend so many years "in waiting" when some of them could be spent "in resting", but they cannot rest while loved ones at home need their presence and help. They have made a solemn vow before God and in their own hearts that they would from that day forward wait on father, mother, brother, or sister, for better or worse, for richer or poorer, in sickness or in health, till death them do part. Like other great men and women, the good they have done will live after them, and will be a memorial to them.

Whenever we come across these noble lords and ladies in waiting, we are encouraged to do our duty in that state of life to which we are called, and we are inspired to say to one another:

"Let us then be up and doing,  
 With a heart for any fate:  
 Still achieving, still pursuing,  
 Learn to labor and to wait."

THE BEST WAY to make sure of to-morrow's strength, is to put our whole strength into the task of to-day.—*H. R. Haveris.*



## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### PRIESTS WANTED IN THE PHILIPPINES

To the Editor of *The Living Church*:

**T**HE missionary district of the Philippine Islands is suffering sorely because of the long period that elapsed between the resignation of Bishop Brent and the arrival of his successor. There are many needs that are most urgent at the present time, but the greatest need of all is for more men and women to do the work. There is a really great opportunity before us here, a much greater one than the American Church has shown evidence of realizing, and already so much time has elapsed that a good many opportunities have been lost. We ought to stem the tide now and to make such a vigorous attack, resulting in such noticeable progress, that every one will realize that our effort is an earnest one.

Will you be so kind as to give me space in your correspondence columns for this first appeal to the Church? I want immediately to send two priests to Sagada. Both Father Staunton and Father Frost are due to go on furlough next spring, but the former has arranged to postpone his furlough until the latter's return at the end of 1921. To try to carry on such work as is being done in Sagada with two priests is ludicrous, and the extension of the work that should be made now, if we are to justify ourselves for the efficient center we have established, into both neighboring and distant *barrios*, is quite out of the question. To try to keep the work going with one priest is simply disastrous. We need two young men immediately who can study the language and the people, and render such incidental assistance as they are able, during Father Frost's absence, and make some advance beyond this after Father Frost has returned and Father Staunton gone, and then on the latter's return go out towards the North and open up new work where our present Christians can be more carefully nurtured and others brought into touch with Christ. Application should be made through the Department of Missions, and full particulars can be obtained by addressing the Executive Secretary, Dr. John W. Wood, 281 Fourth avenue, New York.

Thanking you in advance for the courtesy of your columns,  
Manila, October 2nd. GOUVERNEUR FRANK MOSHER,  
Bishop of the Philippine Islands.

### INVESTMENT OF CHURCH FUNDS

To the Editor of *The Living Church*:

**I** SHOULD like just to add a word of agreement and appreciation to the Rev. Mr. Walters' letter on Investment of Church Funds. Since reading a tract several years ago I have been inclined to disparage endowment funds, but this letter puts it so clearly: "Does not the Church believe in her own business?"

Would not the "Forward Movement" be accomplished if it were possible at once to free all endowment and interest bearing funds and devote them to expansion? If we do not expect work to be within a reasonable time self-supporting I believe we do not undertake it—except work like hospitals and orphanages. Does not the present demand for endowments seem like trying to beggar this generation for the sake of pauperizing posterity? And will posterity be interested in an endowed religion? One which does not need any healthy effort for its support?

If this were God's way, how easily He could have endowed His Church for all generations. But is not His direction rather "Be not anxious for the morrow, for the morrow will take thought for the things of itself"? If only we could have all these endowment funds—principal and all—just to build up the Church, to feed the starving, to heal the sick!

But at least we can stop collecting them and let the Church be self-supporting now and in future.

Also I want to ask if we can't have reports on Nation-wide Campaign on the financial side differentiate between what is given and what is merely promised?

As I have been a rector's wife, I know the wide difference between "subscribed" and "contributed" and that some pledges are not worth the paper written on. So the statement "the amount given and subscribed was \$X,000" is misleading. The idea is: "Get a man to subscribe money by the duplex envelope

system and he will come to see what you are doing with his money!" Not necessarily, friends. Maybe he will not either come or send his money. Would it not be *infinitely* better to try to get the man to church, to convert him? Then he'll give without being asked to—which is the only way some of us like to give.

Sincerely,

Hoboken, N. J., November 14th. MARY M. ERHARD.

[We must remind our correspondent that the Nation-wide pledges are for weekly offerings, extending over a three-year period, and not for lump sums. Consequently the pledge alone is in evidence until, after many months, it becomes possible to learn how fully the pledges are paid.—EDITOR L. C.]

### "WHO'S A-DOIN' OF IT?"

To the Editor of *The Living Church*:

**A** NEXT the sheet recently circulated in parish churches here, the *Church at Work*, the question to which no reply in that sheet seems to be given, "What's the work and who's a doin' of it?" came from an humble P. E. Christian. Large sums are being raised and sundry bishops sent to foreign lands, while the hordes of men who become a menace to all that is worth while in America are here at our door. The parish clergy do not reach them, the local bishops seem to feel no responsibility for them, certainly much less than they show for the same in foreign countries.

Rome has broken down and lacks moral fibre. Her politics forbade her standing for anything during the war. She tried, by doing a sort of Red Cross feeding and letter-writing stunt by the Knights of Columbus, to show an interest, but so did everyone else. As a Church making universal claims she was silent and inoperative. Now we have the spectacle of the Irish Church in America helping to foment murder and sedition and crimes of violence against people who have not only tolerated them but removed all disabilities and hardships which the Irish Papists had brought upon themselves in times past.

If Christianity is on trial at this time, and many think it is, there is little question of what's the work. That seems cut out so plainly that none can miss it, but to Who's a-doin' of it—the answer must be, Not Rome; she is playing politics. The sects up to their lights are doing more. The P. E. Church has the skeleton to clothe. She covers the land and has missionaries abroad to direct emigrants; but the parish organizations do not cover the ground here as they should. If instead of asking "Who's a-doin' of it?" and asking for more and more money, every city parish would create and instruct a mission circle to gather in all new or unattached residents in its bounds, not necessarily asking them to assist in morning prayer, among an overly dressed congregation who have arrived at a state of worldly comfort, the "Who's a-doin' of it" would be brought home to every member. Immigrants would write home: "Here in this town is a band of real Americans who will take you by the hand, show you the ropes, find you a place that's decent and a job. You won't have to stop with some foreign colony till you get acquainted, and they will find schools to teach your children and evening classes such as you never heard of at home. Come on, this town is real America and it's going to boom. Do not remain in New York and Chicago, which are just foreign cities in America."

Is that work worth while to American Churchmen? If so, who's a-doin' of it?  
W. C. HALL.

[If Mr. Hall will look in the second and third numbers of the *Church at Work*, he will find a great deal concerning "what's the work" and also "who's a-doin' of it."—EDITOR L. C.]

### "THREE BISHOPS"

To the Editor of *The Living Church*:

**T**HE reviewer of the article on "three Bishops", in your issue of November 13th, is not correct in thinking that "Bishop Moorhouse had the distinction of being the first colonial bishop to be translated to the bishopric of an English diocese".

Bishop Moorhouse was translated in 1886. Nineteen years previously, to-wit, in 1867, Bishop George Augustus Selwyn, under tremendous pressure, and against his dearest wishes,



consented to be translated from the Primacy of New Zealand into the English see of Lichfield. An exceptionally strong man was needed to deal with a perplexing phase of life in the "Black Country and Potteries" of Staffordshire, and Bishop Selwyn's remarkable success amongst the Maoris, and amongst the natives of the Solomon Islands, induced Mr. Gladstone to urge his life-long friend to accept the vacant see of Lichfield. But Selwyn's heart was elsewhere, and he resolutely declined the offer, until, at last, he yielded to the persuasions of Queen Victoria, in Windsor Castle, and only then under a sense of duty. A few years previously the vacant metropolitan see of Sydney was kept open for him for two years, but he finally declined it, not, as he said, "Because he loved Sydney less, but because he loved New Zealand more". This love would have made him reject Lichfield also, had he possessed less of that "unswerving obedience" which his several biographers extol, and which he himself illustrated when he told the men of the university of Cambridge: "Twenty-five years ago I was ordered to New Zealand and I went, and now I am ordered to Lichfield and I am going".

Beyond question the first translation of a colonial bishop to an English diocese was regrettable, inasmuch as it removed from the Southern hemisphere the Xavier of his generation.

HENRY MURRAY CALVERT.

Brooklyn, N. Y., November 18th.

### "PONTIFFS"

To the Editor of *The Living Church*:

**I**N your issue of the 30th of October I noticed an account of a "pontifical high mass" alleged to have been celebrated by an Anglican bishop.

I have never been able to discover any such service either in your or our Book of Common Prayer.

The Bishop of Rome calls himself, and is called, *Pontifex Maximus*, but what pontiffs have to do with the Christian religion I have never discovered. The *Pontifex Maximus* was originally the chief priest of the heathen religion of ancient Rome, and if the Roman bishop wishes to identify himself with the pagan religion of ancient Rome it can't be helped: but why should Anglican Churchmen pretend that our bishops have any connection with paganism, or that the Holy Communion where administered by them is accompanied by pagan rites?

Toronto, November 8th.

GEO. S. HOLMSTED.

[Our observation is that the term *pontiff* to designate a bishop is by no means unusual in Anglican literature, and that "pontifical high mass" is no unusual expression, designating, as it does, a Eucharist celebrated by a bishop acting officially in that capacity. It is difficult to say that a bishop "bishops" or "episcopates" and correspondingly easy to say that he "pontificates". So also we have supposed that the term *Pontifex Maximus* was applied to the Pope to distinguish him from other pontiffs or bishops.—EDITOR L. C.]

### ASKING DUPLICATION OF DESTROYED DATA

To the Editor of *The Living Church*:

**A** FIRE which completely destroyed our Service Club Hall Building on the night of November 10th consumed my office which was in the same building. In addition to losing considerable personal effects, all of the data, photos, etc., of the chaplains who served in the world war, which I had been gathering for the past twelve months for the purpose of compiling in book form, was lost.

Those interested, who had so generously aided me in my endeavor, will readily understand my inability further to prosecute the work without the duplicated assistance of those who responded to my original appeal.

Further attempt to preserve in book form the activities of the chaplains during the world war will be determined by the number of those indicating their willingness to aid me. Please let me hear from you. Aside from considerable financial loss in the enterprise I had spent most of my leisure hours for nearly twelve months working on the proposed book.

Ft. Thomas, Ky.

JAMES T. MOORE, *Post Chaplain*.

### SUGGESTING "THE SPIRIT OF MISSIONS"

To the Editor of *The Living Church*:

**A**FTER reading the article by the Rev. Wythe Leigh Kin-solving in your issue of November 6th, I can't help but say if men would spend fifteen minutes per day with the *Spirit of Missions* magazine no such questions would need to be asked. No man is so busy but that he can find that amount of time for what he is at all interested in. Sincerely,

Springfield, Vt., November 6th.

WM. L. WEYMOUTH.

### THE WOMAN

Back from the world, storm-tossed and wrecked,  
She crept her wounds to hide where few might see,  
Seeking that peace she careless threw aside,  
Who fled from Nazareth of Galilee.

Distaff in hand and spindle briskly twirled,  
Beneath the ancient olive Mary sat,  
And from the golden flax spun finest thread,  
And while she spun she sang "Magnificat".

The Child with shining hair played at her feet.  
He made a little mound of pebbles bright  
And on it laid a spray of piercing thorns,  
And then with ruddy flowers hid it quite.

And she who had returned to Nazareth  
Passed veiled upon her way, with lagging feet,  
But Mary called and bid her come and rest,  
And took her hand and led her to the seat,

Where she unbound the heavy, shrouding veil,  
And brought the stranger wine to drink and food,  
And gently asked of her necessities,  
As one who'd succor yet would not intrude.

The Little One arose and left His play,  
And looked upon the piteous, sin-stained face,  
And raised His little arms and leaned to her  
That she might take Him up in her embrace.

He laid His hand upon her troubled heart,  
His beauteous head upon her weary breast;  
The past receded like an evil dream,  
And all her ills were soothed to peace and rest.

But ere the wondrous Child turned to His play  
She kissed the tiny Hand that set her free:  
The Hand that later many multitudes should heal,  
And on the Cross at last should nailed be.

KATE A. MAXWELL.

### SUCCESS IN INDIAN MISSIONS

BY THE REV. D. A. SANFORD

**T**HERE are twelve thousand baptized persons and more than five thousand communicants in our churches among Sioux Indians, in South Dakota, North Dakota, and Nebraska. There are thirty ordained Indian clergy among them, in addition to the bishops and white clergymen. Two thousand people attended their annual convocation in September, when they brought over \$8,000 as their annual offering.

Sixty years ago there was a mission among the Santee Sioux, then in Minnesota, but now removed to Nebraska. In 1870, just fifty years ago, the work was begun among the Yanktons. In 1875, work was begun among the Brule Sioux, now at Rosebud, South Dakota. Many Sioux Indians were then in a wild and uncivilized condition. A great change has been wrought. Missionary effort has been crowned with success. Churches are established. Indian people live in houses. Civilized dress and habits are in use. Farms are under cultivation. Out of a total population of about 25,000, one in every five is a communicant of the Church. Some are attached to other Christian bodies, but the larger numbers are with us.

Among the Oneidas in Wisconsin, a much smaller tribe, where we have 700 communicants, one in every four is a communicant of the Church. A good and successful work has been done among Chippewa Indians in the diocese of Duluth. Then also a dozen other tribes, some quite small in numbers, have been reached with success.

Candidates for the ministry are not lacking. Last September, five Sioux Indians were ordained as deacons by Bishop Burleson. These facts show how once heathen people can be won to the Gospel of Christ. And other heathen people in our own land, and in other lands, can be reached, if we put forth a like worthy effort.



## FICTION

*Sir Harry: A Love Story.* By Archibald Marshall. New York: Dodd, Mead & Co., 1919. Pp. 375. Price \$1.75.

The obliging publishers inform us that "Mr. Marshall considers this the best novel he has written"; and beyond a doubt it is entirely characteristic of that temper which endears this novelist to the perfect Marshallian. "For the people who like this sort of thing, it is just the sort of thing they like." One reads Mr. Howells' comment with an appreciative smile: "Mr. Marshall is never dull, only tranquil". To call him the Trollope of our days is to flatter him outrageously; but he has a gift of smooth description, a slight sense of humor, and now and then a touch of extraordinary skill in painting details. Some of us like more action and better conversation; so we find Mr. Marshall soothing, almost soporific. Here is the background of a great English country-house, overshadowed by its master's *mésalliance*—he has done the unpardonable thing, married an actress! (One supposes that is rather frequently done, judging by the society notes of *The Sketch* and *Truth*.) The stern old grandmother shelters the son of that union so strictly that for sixteen years he never sleeps away from his enchanted castle. Then fate brings to him Viola, the altogether charming daughter of an artist—entirely outside the limits of the possible, according to the novelist's rather out-of-date social philosophy—and they rush into idyllic love, very well portrayed. The inevitable tragedy of the world war follows. One is cloyed with serious talk about rank, station, aristocracy, until even bolshevism seems not without palliation. But otherwise the story is harmless—nay, rather, beneficial, if it sets one blowing the dust off the Waverly Novels, or Fenimore Cooper, or buying Talbot Mundy's newest volume. P. I.

*That Affair of St. Peter's.* By Edna A. Brown. Boston: Lothrop, Lee & Shepard Co., 1920. 8vo, blue cloth, pp. 243. Price \$1.75.

Here is an unusual detective story, with an ecclesiastical background, and a "love-interest", all coming to the necessary happy ending. The communion silver disappears from the safe during "morning service"; everybody is suspected, from the junior warden, who tells the tale, to the organist. At last an unexpected solution is found, leaving the professional expert hopelessly stranded. A harmless and rather amusing book; but the endeavor to create a "Churchly" atmosphere is far from successful. As witness:

The Junior Warden "was a rather faithful attendant at services, and so felt justified in staying home one fine June Sunday". The "Early Communion service" was over by 10:15! St. Peter's is "a rectangle with a semi-circular apse". "A paten dish" was part of the missing silver, together with "a box for the consecrated wafers". One altar vase serves for the flowers. The church offices have been closed and locked all through the week, and the altar swathed in linen; while the communion silver is never needed except on Sunday. A lady of the Altar Society puts the wine in the chalice, and there are no cruets at all, though wafers are explicitly mentioned. One doubts whether within easy motoring distance of New York such a "dark-age" church can be found. But perhaps the author is more familiar with things secular than with things sacred.

P. I.

*The Story of Opal: The Journal of an Understanding Heart.* By Opal Whiteley. The Atlantic Monthly Press. Price \$2.00.

Out of the heart of a child, a lonely little creature bereft of parents, has come this strangest and most wonderful of diaries. Denied the affection which surrounds most children Opal sought the companionship of pets and the friendly things of field and forest, whom she named after characters in books. The tallest of all the trees is Charlemagne and "the one around where the little flowers talk most is William Wordsworth". Fanciful, wholly original, through it runs the scarlet thread of faith that after all the world is good and God loves His children. The book is also a study in an unusual psychology.

*Wang, the Ninth.* By B. L. Putnam Weale. Dodd, Mead & Co. Price \$1.75.

The story of a Chinese boy, Wang, who passes through some very thrilling adventures during the Boxer uprising. A vivid picture of Chinese peasant boyhood.

*Swiss Fairy Tales.* By William Elliot Griffis. Thomas Y. Crowell Co., New York.

Fairy lore of that wonderful land of waterfalls and snowy mountain crests is here retold in a way distinctly new. Dr. Griffis has the rare gift of story telling which makes the impossible seem real. The goblins and frost giants whom one meets in these pages are the most delightful fairy folk in the realm of fancy. A series of illustrations in color adds to the charm of a book through which blows the breath of the mountains. It is a delightful holiday book for an imaginative child.

*Bobby and the Big Road.* By Maud Lindsay. Lothrop, Lee & Shepard Co. Price \$1.50.

What a small boy of five years who lived in a little house beside a highway leading to town saw and did is charmingly told in this story for young children. Bobby made many friends. Some of them lived in nests and some of them in homes like his own, and they all add interest to the tale.

*The Story of the English Towns: Peterborough.* By K. E. and R. E. Roberts. Society for Promoting Christian Knowledge.

The authors have told the story of Peterborough from the dim days when it was just a hamlet, almost surrounded by a waste of waters and marsh, down to the present time. Interwoven with it is the story of the Cathedral, which is one of the loveliest in England. Not many people know that it is the resting place of the unhappy Queen Katharine, wife of Henry VIII.

*"Pussyfoot" Johnson.* By F. A. McKenzie. Fleming H. Revell Co.

This is an interesting account of one of the leaders in the most remarkable crusade of modern times, that against alcoholic liquors. It is the story of a hero who could face death with quiet courage as he enforced the law on the Indian reservations, and who won the admiration of England by the sportsmanlike way in which he took the loss of his eye.

*Fifty-two Talks to Young Folk.* By the Rev. James Learmount. London: H. R. Allenson, Ltd.

A series of brief addresses to young people, full of good advice and illustrated with lively anecdotes. The book will prove useful to Sunday school teachers and others who are called upon to talk to children.

*Cooking Without Mother's Help.* By Clara Ingram Judson. New York: The Nourse Co., Inc. Price \$1.25.

Small maidens who delight to putter about the kitchen will welcome this book with its simple, easy directions. The recipes given in the twelve chapters are practical and appetizing.

THERE HAS BEEN privately printed a little book by the Rev. Mother Eva Mary, of the Community of the Transfiguration, entitled *Spiritual Studies in the Book of Job*. The studies are chiefly devotional and have to do with such difficult questions as the problems of temptation and sin, the question of pain, and the mystery of death, all of which are carefully treated from the perspective of the book mentioned. Copies may be obtained from Bethany House, Glendale, Ohio. Price 80 cents.

*Your Neighbor and You* is a helpful Roman Catholic publication by the Rev. Edward F. Garesche, S.J., designed to help Roman Catholic men and women to rise to nobler and better ways of living, to make more of their lives for both their neighbors and themselves. In brief it is a manual for the laity for every-day use and will be found quite as helpful to those of our own communion as to those of the Roman Church. It is published by Benziger Brothers, of New York.

A NEW EDITION, the ninth, of Col. W. H. Turton's *The Truth of Christianity* has been published in England by Messrs. Wells Gardner, Darton & Co. We have heretofore commended earlier editions of this book very highly and are hoping that the publishers will make arrangement for supplying copies of the new edition in this country. We learn that the book has been translated into Japanese, Italian, Chinese, and Arabic. It has been of great service.

# Church Calendar



- Nov. 28—First Sunday in Advent.
- " 30—Tuesday. S. Andrew.
- Dec. 1—Wednesday.
- " 5—Second Sunday in Advent.
- " 12—Third Sunday in Advent.
- " 15, 17, 18. Ember Days.
- " 19—Fourth Sunday in Advent.
- " 21—Tuesday. S. Thomas.
- " 25—Saturday. Christmas Day.
- " 26—Sunday. S. Stephen.
- " 27—Monday. S. John Evangelist.
- " 28—Tuesday. Holy Innocents.
- " 31—Friday. New Year's Eve.

# Personal Mention

THE REV. WILLIAM BRAYSHAW of Elkins, W. Va., has accepted a call to St. Matthew's Church, Darlington, South Carolina, and will begin his new duties on December 1st.

THE REV. HENRY LOWNDES DREW, rector of the Church of the Good Shepherd, Pittsburgh, Pa., has received a unanimous call to the rectorship of St. John's Church, Lancaster, Pa., and will take charge on or about the first of December.

THE REV. DR. PERCY T. FENN, who is leaving St. John's Church, Wichita, Kansas, after nearly sixteen years to accept a call to St. Mark's Church, Syracuse, New York, was given a reception by his parish on the night of November 17th, and was presented with a purse of \$600 as a mark of the love his people bear him. He was also presented with a leather vestment case, hand-made.

THE REV. ROBERT B. GALT has resigned the rectorship of Trinity Church, Chambersburg, Pa., and accepted a call to the diocese of Louisiana.

THE address of the Rev. H. J. JOHNSON of Bridgeport, Neb., is changed to Ogalalla, Neb.

THE REV. ROBERT B. KIMBER, formerly of New Brighton, S. I., N. Y., is now associate rector of St. Chrysostom's Church, Chicago, and should be addressed at 1424 North Dearborn street.

THE REV. R. L. LEWIS has entered upon his work as rector of St. Thomas', Windsor, Neb., and the two missions connected with it. Mr. Lewis comes from South Carolina.

ON November 7th the Rev. STEPHEN GARDNER was instituted rector of St. Peter's Church, Washington, N. C., by Bishop Darst.

THE REV. GEORGE T. GRUMAN, rector of All Saints' Church, Fulton, N. Y., whose resignation was recently announced, has reconsidered and will remain, at the request of vestry and congregation.

ALL communications for the secretary of the diocese of Sacramento should be addressed to the Rev. CLARENCE H. LAKE, rector since November 14th of St. Peter's Church, Red Bluff, California.

THE REV. ROY W. MASON has resigned charge of St. Peter's Church, Fort Atkinson, Wis., and accepted an appointment as curate at the Church of the Atonement, Chicago.

THE REV. THOMAS F. OPIE, of Wytheville, Va., has accepted the invitation of Bishop Darst to become rector of the churches in Red Springs and Maxton, N. C.

BISHOP OSBORNE is spending the winter in Southern California. Address for letters, General Delivery, San Diego.

THE REV. CHARLES GREGORY PROUT has resigned as rector of St. Paul's Church, Wadsworth, N. Y., and will on December 1st become rector of Grace Church, Canton, N. Y.

THE REV. CLAUD READER is in temporary charge of St. Paul's Church, Marinette, Wis.

THE REV. W. A. RIMER has resigned the rectorship of St. Mary's Church, Napa, and accepted charge of St. Paul's Mission, Benicia, and Grace Mission, Sulsun, Calif. He began his work November 14th.

THE REV. WM. C. SEITZ, formerly rector of the Church of the Holy Trinity, Bellefontaine, Ohio, has become rector of St. John's Church, Negaunee, Mich.

THE REV. ARTHUR W. SHAW, assistant at St. Anne's Church, Lowell, has accepted a call to become rector of St. Mark's Church, Dorchester, Mass., beginning with the Fourth Sunday in Advent. Mr. Shaw is a graduate of Yale University and the General Theological seminary in New York City. He also studied in Edinburgh and Berlin.

THE REV. EVERETT P. SMITH of St. Mary's Church, Newport, R. I., has accepted charge of Emmanuel Church, Geneva, Switzerland. His preliminary address will be care of the Union Bank, Geneva.

THE REV. EDWARD R. TODD, assistant at St. Mark's Church, Minneapolis, has accepted a call to St. Mark's Church, Lake City, Minnesota, and will enter upon his duties there January 1st, when all mail should be addressed, care of St. Mark's Rectory, Lake City, Minnesota.

THE REV. WILLIAM H. VAN ALLEN, D.D., rector of the Church of the Advent, Boston, conducted on St. Illida's Day, November 17th, a day of devotion at Christ Church, New Haven.

THE REV. WILLIAM WAY, rector of Grace Church, Charleston, S. C., delivered the oration at the memorial service at the Charleston Navy Yard on November 14th.

THE REV. JOSEPH D. C. WILSON has resigned as rector of St. Paul's parish, Wilkesboro, N. C., to accept care of work at Coolemeec and adjacent points in the diocese of North Carolina. He will live at Coolemeec, and in addition have the care of congregations at Woodleaf; Christ Church, Rowan county; and Ascension Church, Davie county.

THE VEN. WM. H. WOLFE has been appointed Archdeacon of Milwaukee convocation in the diocese of Milwaukee and may be addressed at Kilbourn, Wisconsin.

## DEGREES CONFERRED

COLUMBIA UNIVERSITY (New York).—The degree of doctor of Philosophy upon the Rev. SAMUEL HENRY PRICE, assistant rector at St. Stephen's Church, New York City.

TRINITY COLLEGE.—The degree of Doctor in Divinity upon the Rt. Rev. CHARLES HENRY BRENT, D.D., Bishop of Western New York, on November 17th.

## ORDINATION

### PRIEST

WYOMING.—At St. Mark's Church, Cheyenne, on November 14th, the Twenty-fourth Sunday after Trinity, the Rev. FREDERICK CARL WISSENBACH was advanced to the priesthood by Bishop Thomas. He was presented by the Rev. Paul Boynton James. The Rev. Rowland F. Philbrook preached, and the Rev. Howard Rasmus Brinker said the Litany. The Very Rev. D. W. Thornberry was the epistoler and the Rev. George C. Rafter gospeler. Morning prayer was said by the Rev. Charles A. Bennett. During his diaconate Mr. Wissenbach has had charge of work in Rock River and Medicine Bow, but on the First Sunday in Advent will assume charge of the missions at Dixon, Savery, and Baggs, in the Little Snake River Valley.

## BOOKS RECEIVED

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

A. & C. Black, Ltd. London, England.  
A Primer of Socialism. By Kirkup & Pease.

Bibliotheca Sacra Company. Oberlin, Ohio.  
The Problem of the Pentateuch. A new solution by Archaeological Methods. By Melvin Grove Kyle, D.D., LL.D., Newburg Professor of Biblical Theology and Biblical Archaeology, Xenia Theological Seminary, University City, at St. Louis, Missouri. Price \$2.15 postpaid.

Henry Holt & Co. New York City.  
Crime and Criminals. By Charles Berce, M.D., F.R.C.P., F.R.C.S. Price \$2.50 net.

Holy Cross Press. West Park, N. Y.  
The Infant King. The Mysteries of Christ-mas in Meditation. By Shirley C. Hughson, O.H.C.

P. J. Kenedy & Sons. New York City.  
Evolution and Social Progress. By Joseph Husslein, S.J., Ph.D. \$1.75 net.

Longmans, Green & Co. New York City.  
The Ship "Tyre". A Study in Commerce of the Bible. By Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia. Price \$2.00 net.

The Macmillan Company. New York City.  
American Political Ideas. By Charles Edward Merriam, Ph.D.  
Democracy and Assimilation. By Julius Drachler. Price \$3.00 net.

Great Leaders of Hebrew History. From Manasseh to John the Baptist. By Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University.

A Living Wage. By John A. Ryan, D.D., LL.D. Price \$2.00 net.

C. P. Putnam's Sons. New York City.  
On the Art of Reading. By Sir Arthur Quiller-Couch, M.A. Fellow of Jesus College, King Edward VII, Professor of English Literature in the University of Cambridge. Price \$3.00 net.

A Study for the Times. An Inquiry into Thought and Motive. By W. Duncan McKim, M.D., Ph.D. Price \$2.50 net.

The Control of Parenthood. By Prof. J. Arthur Thomson, M.A., LL.D., Prof. Leonard Hill, M.D., F.R.S., The Very Rev. Dean Inge, V.V.O., D.D., Mr. Harold Cox (Editor Edinburgh Review), Dr. Mary Scharlieb, M.D., C.B.E., M.S., Sir Rlder Haggard, K.B.E., Rev. Principal A. E. Garvie, M.A., D.D., Rev. F. B. Meyer, B.A., D.D., Rev. Marle Stopes, D.Sc., Ph.D., F.L.S. Introduction by The Bishop of Birmingham. Edited by James Marchant, LL.D., C.B.E., F.R.S., Ed. Secretary of the National Birth-Rate commission. Price \$2.50 net.

Charles Scribner's Sons. New York City.  
The International Critical Commentary. A Critical and Exegetical Commentary on The Revelation of St. John. By R. H. Charles, D.Litt., D.D. (In two volumes). \$9.00 each.

The International Critical Commentary. A Critical and Exegetical Commentary on the Epistle to the Galatians. By Ernest De Witt Burton, Professor of New Testament Interpretation in the University of Chicago. Price \$4.50 net.

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

The Words of the Crucified. By W. J. L. Sheppard, M.A.  
Prophets in Israel and Judah. By E. B. Trist (Mrs. Wm. C. Percy).

## PAPER COVERED BOOKS

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

The Children's Jesus. By E. B. Trist (Mrs. Wm. C. Percy). With Colored Frontispiece and Fifteen Illustrations by Arthur A. Dixon.

The Southern Churchman Co. Richmond, Va.  
The Gospel of Life. A practical interpretation of self-expressed power and purpose of the Son of God with reference to Health, Happiness, and Holiness. By Phillips Standis Gilman. Author of The Church and the Individual, etc. With an Introduction by the Right Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

## PAMPHLETS

Church Missions House. New York City.  
The Awaiting World. A United Thank Offering Pageant. By the Rev. Carroll Lund Bates.

How WONDERFULLY beautiful is the delineation of the characters of the three Patriarchs in Genesis! To be sure, if ever man could, without impropriety, be called, or supposed to be, "the friend of God", Abraham was that man. We are not surprised that Abimelech and Ephron seem to reverence him so profoundly. He was peaceful, because of his conscious relation to God.—S. T. Coleridge.

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

### DIED

**BRECK.**—Entered into rest on Sunday evening, October 17th, in the chapel of St. Helen's Hall, Portland, Oregon, the Rev. WILLIAM AUGUSTUS MUEHLEBERG BRECK, son of the late Rev. James Lloyd Breck.

"O all ye holy and humble men of heart, bless ye the Lord."

**COLEMAN.**—In London, England, the Rev. JOHN COLEMAN, late of the diocese of Connecticut. Funeral from St. Giles' Church, London, on April 19, 1920.

**COTTERELL.**—Mrs. EMMA L., at the age of 74 years, former resident of Milwaukee, at the home of her daughter, Mrs. Arthur Pinkerton, Evanston, Ill., on November 13th. Funeral services from Evanston, on November 16th. Burial at Forest Home, Milwaukee. She is survived by four daughters, Mrs. Arthur H. Pinkerton, Evanston, Ill.; Mrs. George B. Bowen and Mrs. Carleton C. Virgil, both of Mason City, Iowa, and Mrs. Harry N. Wilson of Milwaukee.

**COLES.**—On October 27th, at her late residence in Philadelphia, in the eighty-sixth year of her age, MARY COLES. The funeral services were held at St. James' Church on October 29th.

**MALLETTE.**—EMALINE ANNE (Manney), wife of C. D. MALLETTE, warden of St. John's Church, Garden Grove, Iowa, entered into rest on November 10th, aged 65.

"They that turn many to righteousness shall shine as the stars for ever and ever."

**MASSIE.**—At Washington, D. C., on November 12th, FANNY A. MASSIE.

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

**PATERSON.**—At her residence, Princeton, N. J., on Wednesday, November 3rd, FRANCES CONVERSE, widow of the Rev. Andrew Bell PATERSON, D.D., sometime rector of St. John's Church, Salem, N. J., Trinity Church, Princeton, N. J., and St. Paul's Church, St. Paul, Minn., and daughter of the late Walter W. Webb, formerly of Troy, N. Y. Funeral services at Trinity Church, Princeton, and interment in Princeton cemetery.

"Blessed are the dead who die in the Lord."

**PAYZANT.**—Entered into the larger life on November 18th, JOHN YOUNG PAYZANT, in his 84th year, after a short illness in Los Angeles, Calif. Formerly a prominent Churchman of the diocese of Nova Scotia, and a leading attorney of Halifax. His wife's death preceded his by fourteen months. Their eight children survive, the youngest son being rector of St. Paul's parish, East Cleveland, Ohio. Burial in Halifax, N. S.

**VAN INGEN.**—Entered into rest, at Rahway, N. J., on November 11th, after a long illness, ANNA M. VAN INGEN, beloved wife of the Rev. J. W. Van Ingen. The burial was in St. Stephen's cemetery, Millburn, N. J.

"Her children arise up and call her blessed; her husband also, and he praiseth her."

**WHITEHEAD.**—At rest, on November 19th, after a long illness, MARY, eldest daughter of Bishop and Mrs. WHITEHEAD of Pittsburgh.

"Without spot before the throne of God."

### MEMORIALS

JULIA LUDLOW YOUNG, A.B., M.A.

JULIA ELEKTRA LIVINGSTON LUDLOW YOUNG, scholar, archaeologist, teacher, and missionary, died of pneumonia at St. Luke's Hospital, Manila, Philippine Islands, Saturday, August 21, 1920. The interment took place at Sagada, on Monday, August 30th.

Mrs. Young was the oldest child of the late Thomas William and Harriet Frances Putnam (Carnochan) Ludlow, of Cottage Lawn, Yonkers-on-Hudson, New York. She was born at Athens, Greece, October 29, 1879, where her father, who was one of the founders and secretary of the American School of Classical Studies (later merged with the American Archaeological Institute), had been sent to establish the American branch of that Society. Realizing that she was intellectually gifted, he trained her mind to follow his chosen bent, and with characteristic patience he taught her, when a small child, the rudiments of Greek and Latin, thus paving the way to Archaeology and Art; he furnished her mind with love and knowledge of his beloved Greece and Italy. Percept of his guidance and encouragement in 1894, she continued, nevertheless, the studies of which her scholarly father had laid the foundation.

About the year 1897, Mrs. Young graduated with honor from St. Gabriel's (now St. Mary's) School, Peekskill, New York. Shortly afterward she entered the field of teaching as instructor of Greek and Latin at St. Mary's School, New York City. Continuing her teaching, she went through Barnard College, graduating with the class of 1906 with the degree of A.B. During the following three years, Mrs. Young filled the position of Registrar of the National Cathedral School for Girls, at Washington, D. C., and was instructor of Greek and Latin at that institution, at the same time taking a private course at the Washington University; and in June 1909 attained the degree of Master of Arts. After this honor had been conferred upon her, Johns Hopkins University of Baltimore, Md., offered her a special fellowship to continue her particular branch of investigation, the first time such a distinction had been made to a woman by this institution. The offer was declined, and from 1910 to 1912, Mrs. Young taught in schools at Fontainebleau, France, and at Rome, Italy. Returning to the United States, she rejoined the staff of the National Cathedral School, from where she was selected as one of a group of five women who were sent in August 1913 to the Philippines at the request of Bishop Brent, to open a school for American girls at Manila.

The Rev. John A. Staunton, Jr., priest in charge of the Mission of St. Mary the Virgin, Sagada, and Mrs. Staunton, were life-long friends of Mrs. Young, and after a visit to the Mission in the Mountain Province she was so impressed with the work which they and their small band of followers are accomplishing in up-building and forming a people, that she asked for an appointment from the Board of Missions of the Protestant Episcopal Church, and had for the past five years filled the position of secretary to Father Staunton so ably that he called her his "right-hand man".

A letter recently received from Manila states: "She is a great loss to the Mission. It 'numbers no one more gifted than she, or 'more truly generous. She was always willing 'to spend and be spent in the service she 'chose, and she literally laid down her life for 'it, as truly as she lived for it. . . ." Another friend writes: "Her loyal, faithful service in the Philippines needs no elaborate 'tribute; she would have asked none. But 'she was a true missionary. May light perpetual shine upon her!"

Her accurate and profound knowledge, her trained mind and memory, made themselves felt. No work was too intricate or too difficult for her fervent spirit and bright intellect to cope with, no field too wide or too dense for her to throw light upon it. Detail and difficulties whetted her unwearied patience, and her achievement in the way of compiling and marshalling information was extraordinary.

She had mastered the difficult language of the Igorots; in fact, as she passed through a country, she seemed to absorb the flower of its language, literature, and art; and to put this knowledge apart, as it were, to be called out when needed. Thus she had eight languages at her command.

As though to complete the cycle of her homeward way, during her happy furlough, after five years of devoted service at the Mission of St. Mary the Virgin, she had skirted the globe. Landing at Vancouver, she went directly to St. Mary's Convent, Kemper Hall, Kenosha, Wisconsin, to report to the Mother Superior. At this time she was made an Associate of the Community, Western Province; then, proceeding eastward, she visited among

different members of her family and friends in Chicago, Utica, New York, Boston, Philadelphia, Newcastle, and Washington.

Sailing from New York, December 26, 1919, she visited Paris, remaining there three months. Leaving France for the Orient, by sea, she took in many places of interest on the way, and reached the distant Mountain Province the middle of May of the present year.

She was a devout Churchwoman, a member of the parish of St. Mary the Virgin, New York City, an alumna of St. Mary's Convent, and, as mentioned above, an Associate of the Community, Western Province. She was connected with numerous literary and archaeological societies.

Mrs. Young was a representative American, in that she was descended from Lewis Morris, the first Lord of the Manor of Morrisania, and was through her father the sixth generation in direct descent from Richard Morris, a younger brother of Lewis ("the Signer") who was one of the first judges of the Supreme Court of the Colony of New York and also the last judge of the Royal Court of Vice-Admiralty, New York; later, the second Chief Justice of the Supreme Court of the State of New York; while through her mother she bore the same relationship to Lewis Morris, one of the signers of the Declaration of Independence. Her maternal grandfather was the celebrated surgeon of his day, John Murray Carnochan, M.D. He in turn was a grandson of Captain Henry Putnam of Revolutionary fame. Through both parents the Morrisises, Grahams, Gouverneurs, Waltons, Murrays, and Putnams were represented. One could also trace from her Ludlow lineage the stern resolution and conservative bearing of the Lords of Stokesay Castle, Salop, and of Malden Bradley, Wilts, England; Mrs. Young being a direct descendant of Gabriel Ludlow, who came to New York in 1694, he being the nephew of Lieutenant General Sir Edmund Ludlow, who during Cromwell's administration was Commander-in-Chief of the Forces in Ireland.

Before her remains were taken to her chosen resting-place, two requiem services were held at the Church of St. Luke, Manila; the first on Sunday, August 22nd, the day after her decease; the second, on Tuesday, the 24th, at dawn, immediately before the cortege started on the long journey to the Mountain Province. These services were attended by all her friends, even from distances beyond the city. A third mass was held at the Chapel of St. Mary the Virgin, Sagada, on Monday, August 30th, at the time of the interment, while simultaneously a requiem was held for her at the Chapel of the Convent of St. Mary, Kenosha, Wisconsin; on the same day and hour a fifth service was held in her memory at the Church of St. Mary the Virgin, New York, and another took place at the same church on Friday, September 17th. A seventh requiem mass was held in loving memory of her at the same hour in St. Mary's Chapel, Peekskill. Beside the Mother Superior and the Sisters, two school-girls of St. Mary's and an associate were in attendance.

"Father, in Thy gracious keeping  
Leave us now Thy servant sleeping."  
All Saints' Day, 1920. A. L. W.

### POSITIONS OFFERED

#### CLERICAL

**UNMARRIED PRIEST TO ACT AS** assistant and choirmaster in parish in large city in the midwest where Catholic Faith is taught and practised in its entirety. Must also have musical ability to take complete charge of the training of a boy choir and the direction of an organist who will be furnished. Attractive salary. Reply to S-275, the LIVING CHURCH, Milwaukee, Wis.

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

Replies made only to prospective applicants.

**UNMARRIED ASSISTANT PRIEST IN A** poor parish in a large Eastern city. Thoroughly good Churchman willing to go slowly. Intensive pastoral work needed. Stipend, board and rooms. Apply, stating all particulars, to Q-70, care LIVING CHURCH, Milwaukee, Wis.

**IN A GROWING MIDWEST FIELD EIGHT** active ministers. Address EPISCOPAS-127, care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

**CHURCHWOMAN AS FIELD SECRETARY** in the diocese of Chicago for Girls' Friendly Society. Must be good speaker and willing to go out evenings. Write stating experience, Mrs. R. GREGORY, 1638 Prairie avenue, Chicago.

**CHURCH OF THE GOOD SHEPHERD**, Lake Charles, La., wants experienced Organist-Choirmaster for mixed choir. Good salary, fine teaching opportunity. Address with references. Rev. E. N. BULLOCK, rector.

**ORGANIST AND CHOIR MASTER.** Salary \$1,600. Must be able to train boys. Apply MILTON R. WORSHAM, 1831 Barrs Terrace, Jacksonville, Fla.

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life opportunity of trying out their vocation and of caring for the sick poor. Address BROTHER SUPERIOR, Gibsonia, Pa.

**WILLING, REFINED, UNTRAINED** woman wanted as mother's helper and parish worker. Monthly, \$50, and room. Box 42, Alpine, N. J.

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

**POSITIONS WANTED**

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**PRIEST DESIRES WORK IN CITY PARISH** in the East as curate or temporary assistant. Good Churchman, energetic, unmarried. Best of reference. Work among the middle class and the young, especially boys, desired. Address R-322, care LIVING CHURCH, Milwaukee, Wis.

**MISCELLANEOUS**

**MIDDLE AGED CHURCHWOMAN** desires to accompany some one going South, for her expenses, or would act as companion to elderly lady or semi-invalid. Could tutor in English or French. Address W-274, care LIVING CHURCH, Milwaukee, Wis.

**CHOIRBOY TRAINER—ORGANIST**, (English Cathedral, four years as assistant) wants post. Twenty years experience as choir-trainer, organist, pianist, recitallist, conductor, lecturer. Address N-260, care LIVING CHURCH, Milwaukee, Wis.

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

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**SERVICE**—"What it does for one, it can do for all." \$65,000 in 16 months in a parish in New Jersey; \$20,000 in another parish in New Jersey; \$12,000 in New York parish; \$40,000 in a parish in Middle West; \$10,000 in Delaware parish. Write for particulars, Certificate Plan. P. O. Box 336, Maplewood, New Jersey.

**AUSTIN ORGANS.**—The firm's output now presses the 900 mark with a prospect of 100 four manuals likely to be reached in the near future. Austin organs require less expense and care in maintenance than any others, is the testimony of repairers of long years experience. AUSTIN ORGAN Co., Hartford, Conn.

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

**ALTAR AND PROCESSIONAL CROSSES;** Alms basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Port Washington, N. Y.

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

**UNLEAVENED BREAD—INCENSE**

**ALTAR AND COMMUNION WAFERS**, either plain or stamped. Priest's Hosts, either plain or stamped. Wafer Breads, plain sheet bread, unscored or scored. See Pricelist in LIVING CHURCH, November 6th, page 18, column 3. CARL STOHLMANN, 3001 Liberty street, Erie, Pennsylvania.

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

**SAIN'T MARY'S CONVENT, PEEKSKILL,** New York. Altar Bread. Samples and prices on application.

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

**BOARDING—ATLANTIC CITY**

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

**BOARDING—CONNECTICUT**

**S. T. JAMES' CONVALESCENT AND REST** Home, Norwalk, Conn., for working women. Young children admitted with mothers. Board \$6.00 per week. Apply to ST. JAMES' CHURCH, 31 East Seventy-first street, New York.

**BOARDING—NEW YORK**

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# ENGLISH NATIONAL ASSEMBLY WILL FACE PRACTICAL ISSUES

## *A Reform of Convocations, Parochial Church Councils, and Finance—A. and E. Association Considers Results of Lambeth—Bishop of Durham Enthroned*

The Living Church News Bureau  
London, November 5, 1920

THE coming session of the National Assembly (states Lord Wolmer) will be of the very greatest importance, for it will be faced with three great practical problems.

The first of these is to reform convocations. The committee that was appointed to report on this matter will be ready with its report, and it is likely to be of a terse and practical nature. A one-clause bill is all that is needed, and it is hoped that the Assembly will proceed to pass this through all its stages in its first session. Until this bill has been passed, and has received the assent of Parliament, convocations cannot be reformed, and therefore the House of Clergy in the Assembly itself will continue to be unrepresentative. It is therefore of the utmost importance that the measure should be agreed upon at once and sent to Parliament, so that, if possible, it should become law before Christmas. The convocations would then promulgate by canon their schemes of reform, which, after receiving the royal assent, would become effective. The convocations would then have to be dissolved and new elections made. It is hoped that this can be accomplished in time for the Spring Session of the National Assembly.

The second great question to be considered will be that of parochial church councils. The bill dealing with this subject will necessarily be of a far more complicated and debatable nature. Urgent as is the need for parochial church councils this is essentially a matter which cannot be hurried, and good work is more important than hasty work. It is, however, hoped that the bill will pass through Parliament, amended according to the Assembly's decisions, before next Easter.

The third important question that will come before the Assembly is the finance of the Church. Lord Selborne will lay before them the whole problem of the Central Board of Finance, and this should of itself open up a great vista of possibilities. Other matters will probably also come under discussion. For instance, Canon Temple will raise, in a practical form, the matter of the division of dioceses; and the subject of the constitution of diocesan conferences, which at the present moment is purely indefinite, will also receive attention.

### ANGLICAN AND EASTERN ASSOCIATION CONSIDERS LAMBETH

The Archbishop of Melbourne (Dr. Lowther Clarke) presided last week at a meeting in London of the Anglican and Eastern Association, and some of his remarks with reference to the attitude of the Lambeth Conference towards the Eastern Churches are of such importance that they demand consideration. Dr. Clarke, while admitting that he considered the Lambeth Conference had given too much prominence to the question of reunion as a whole, and too little to reunion with the Eastern Churches, pleaded for the exercise of patience.

The feature that had made this year's proceedings different from previous conferences on this important matter was, he said, the presence of an accredited deputation which had come to Lambeth from the Eastern Churches to discuss the points at issue. The powers of such a deputation were necessarily limited, and its members could not act apart from the synods of the Greek Church. So far as the deputation was concerned, no objections had been raised as to the validity of Anglican orders, but they had safeguarded themselves by saying that official recognition could not come from them, but must come from their synods.

The Archbishop then gave some interesting details regarding the personal views of members of the deputation. To their minds, the Anglican Church had seemed halting and limited in its recognition of holy orders as a sacrament. Of course they had been given the opportunity of seeing for themselves our Ordinal and our Articles, and the meaning of the words had been explained to them. That meaning had given to the deputation a new point of view: they had learned hitherto about the Anglican Church chiefly through Roman Catholics, and it was not to be supposed that Roman Catholics would go out of their way to acknowledge the validity of Anglican orders. There was another alleged defect—that in our Holy Communion service there was no direct and unmistakable invocation of the Holy Spirit, as there was in the Greek Liturgy. Dr. Clarke said he mentioned these things to show that the question of reunion was not one that could have been settled by the Lambeth Conference this year.

An animated discussion followed the Archbishop's address, in which such stalwarts as the Rev. J. A. Douglas and the Rev. R. W. Burnie took part. Eventually, resolutions were carried to the effect that the Association desired:

"1. To urge that the Anglican Churches, basing their faith upon the Creed and traditions of the Oecumenical Church, and being possessed of Apostolic Orders and Sacraments, are bound to seek inter-communion and visible unity with the Holy Orthodox Churches of the East; and, at peril of forfeiting their inherited place in the Holy Catholic Church, must repudiate any scheme of reunion, or compromise in doctrine, which would destroy the possibility of such reunion in the Catholic Church.

"2. To express their disappointment and regret that the bishops assembled in the Lambeth Conference failed to make fuller use of the great opportunity that was open this year, and to take definite steps towards co-operation and inter-communion with the Eastern Orthodox Churches."

These resolutions were forwarded to the Archbishop of Canterbury and the several Metropolitans of the Anglican Churches, as well as to the heads of the Churches of the East.

### NEW BISHOP OF DURHAM ENTHRONED

On Saturday last, with due solemnity, Dr. Hensley Henson was enthroned at the Cathedral as Bishop of Durham, in succession to the late Dr. Moule. By his translation from Hereford, Dr. Henson returns to a diocese with which he is already thoroughly familiar, and which held him in the highest esteem when he filled the office of Dean of Durham. In the circumstances, it was not surprising to find the Cathedral

crowded with a congregation representative of all sections of the civil and religious life of the county.

Dr. Henson, in the eloquent style of which he is a master, took the opportunity in his sermon of paying a high tribute to his predecessor. He said that nearly six months had passed since the death of Bishop Moule, but it was not necessary to remind Durham folk of his many claims to their respectful and affectionate remembrance. No one could be brought into personal contact with Dr. Moule without perceiving the dominance of purely religious influences in his character, speech, and manner. He was naturally gentle and gracious, but those good gifts of natural temperament had been hallowed and disciplined by personal piety. His scholarly mind was subordinated to the master purpose and business of his spiritual ministry. As he (Dr. Henson) took up the great office which his predecessor had invested with the unearthly charm of personal sanctity, he could not escape a sense of inadequacy and forlornness which not even the generous warmth of the welcome he had received could exorcise from his mind.

Reverting to the present-day outlook, Dr. Henson went on to say that people were dazed and bewildered by the repeated magnitude and violence of the changes which were befalling society. A sense of insecurity haunted our minds; everything was becoming unstable. Closely connected with this pervading insecurity was the universal suspicion and mutual distrust which now shadowed public life. There was no confidence in statesmen, in party leaders, or in journalists. The duty of every patriotic Englishman and every true Christian was to work for the restoration of confidence where it had been lost, and for the creation of confidence where it had never yet existed.

#### BISHOPS' PALACES EXPENSIVE NOW-A-DAYS

Dr. Henson has but recently returned from his holiday and a visit (made in conjunction with the Bishop of Peterborough) to Sweden, during which he took part in a consecration of bishops, and gave lectures at Upsala University. He will reside at Bishop Auckland Castle as soon as the necessary alterations are completed, but has been telling his people that this is only by way of experiment. For, as he says, like so many other bishops to-day, saddled with the incubus of a great house and enormous taxation, the income of the see might not suffice for its upkeep. He is going to try to manage, but he wants his people to understand how he is placed, and not to ascribe to meanness what is after all only an obstinate desire to be honest!

#### WOULD RESTORE RHEIMS CATHEDRAL

The presence of the Archbishop of Canterbury and Cardinal Bourne on the platform at the Mansion House meeting on Wednesday, in aid of the fund for restoration of Rheims Cathedral, is indicative of the spirit which animates British people, and the traditions which bind the ancient French city to our own country. As the Primate remarked, it is desired to restore the beautiful Cathedral of Rheims, both as a memorial to the fallen and as a tribute of fraternal affection for France. A sympathetic letter was read from Queen Alexandra, and many promises of support were received from those present, while others wrote expressing a cordial desire to cooperate. The fund promises to be a great success.

#### ARCHDEACON OF OXFORD RESIGNS

The Ven. T. H. Archer-Houblon, who resigns on account of his advanced age the

archdeaconry of Oxford, belongs to an ancient family of French Huguenot descent, long settled in Essex and Hertfordshire. He was formerly vicar of Wantage, where he succeeded the celebrated Canon Butler. In his younger days Dr. Houblon was a mighty oarsman, and about fifty years ago he "stroked" the Oxford boat against Cam-

bridge. The Archdeacon of Oxford is the best-paid Archdeacon in the Anglican Church—he holds *ex-officio* one of the rich Christ Church canonries—but in future the present ample stipend will be reduced to provide an endowment for the newly-founded archdeaconry of Buckingham.

GEORGE PARSONS.

## CANON SCOTT PREACHES IN CONVOCAATION HALL, TORONTO

### On Welcome to the Prodigal—Anniversary of Bishop of Toronto—Presbyterians Endorse Lambeth Unity Proposals

The Living Church News Bureau }  
November 20, 1920 }

CONVOCAATION HALL, Toronto University, was filled to capacity last Sunday morning when Canon F. G. Scott, D.S.O., late senior chaplain of the First Canadian Division, preached an inspiring optimistic sermon on the lessons taught by the Parable of the Prodigal Son.

Choosing as his text the words, "There is joy among the angels of heaven over one sinner that repenteth" (St. Luke 15: 15), the speaker made a stirring evangelistic appeal for confidence in the principles of Christianity.

"The statement that Christianity is on the wane is utter nonsense," the speaker declared. "It is made by those that have an appallingly childish view of the true purpose of religion. The greatest need of the world to-day is not a League of Nations, as we are so often told; it is the need of Christ and the application of His teachings."

As shown by the parable of the Prodigal Son, the paramount essential to redemption was genuine repentance. Repentance implied three distinct phases: Sorrow for past wrongdoing, confession of guilt, and amendment for sins committed. The preacher had been doubly convinced during his overseas service that once a man had renounced his past it should never again be held against him. Another great truth was taught by the parable: That the heritage of every man was the liberty of his individuality. Well-intentioned fathers should never stifle the God-given personalities of their sons—the call of the wild, though it left many broken homes in its wake, had led to the present heights of human achievement.

The speaker urged his hearers to refrain from condemning the prodigal. It was not the way a man fell but rather the way he arose that mattered with God. Sympathy, not reproach, was the most effective stimulant to regeneration.

"Love is the greatest power in the world," the preacher maintained. "Combined with mutual trust and respect, it will solve our social and industrial problems."

#### The Bishop of Toronto Celebrates Anniversary

On Tuesday the Bishop of Toronto celebrated the fortieth anniversary of his ordination to the diaconate. He celebrated at 8 A. M. at St. Alban's Cathedral, conducted quiet hours for the clergy of the diocese at the Church of the Redeemer, and in the evening installed six new Canons, three of whom are at present in charge of parishes in Toronto. The Rev. Major W. L. Baynes-Reed, D.S.O., rector of St. John's,

Norway, was made Canon of Clarke; the Rev. J. S. Broughall, rector of Grace Church, was made Canon of St. Stephen's; the Rev. Anthony Hart, rector of St. Mary the Virgin's, Canon of Markham; the Rev. T. G. McGonigle, D.D., was installed Canon of Newmarket; the Rev. F. J. Sawers, D.D., Canon of Cobourg. The lay Canon, Sir Frederick Stupart, was elected to succeed the late J. R. Cartwright, K. C. The sermon was preached by the Rural Dean, Canon James, of the Church of the Redeemer, and Canon Plumtre read the lesson. The *Te Deum* was sung and special prayers of thanksgiving were offered by the Bishop.

Earlier in the day, following a luncheon at the Church of the Redeemer, a chesterfield was presented to the Bishop by the clergy of the diocese.

#### Success of Church Attendance Campaign

As a result of the campaign now being conducted attendance at Anglican churches throughout Toronto last Sunday increased all the way from 10 to 50 per cent. The great increase in the proportion of men was particularly noticeable. In some parishes more than 600 calls were made to bring this result about. At St. Barnabas' Church, Danforth avenue, chairs had to be brought in for the first time in many months. At St. Luke's the congregations were practically twice as large as those of the same day a year ago. Similar good results are reported from many other centres.

#### Brotherhood Work at the Universities

The Brotherhood of St. Andrew is endeavoring to insure that every Anglican student who attends our universities will receive a welcome on behalf of the Church.

This work is being carried out in Toronto by Trinity College Chapter, which has secured a complete list of Anglican freshmen registered at the University, has found out where each of the men is living, and has sent a letter to the rector of that parish informing him of the student's presence and asking him to provide a welcome. This coupled with a visit from the Brotherhood men in the parish will mean a great deal to a young man going to a strange city.

#### Montreal Presbyterians Endorse Union Movement

A special committee of the presbytery of Montreal recently reported its unanimous opinion that the Presbyterian Church ought to make some consideration and kindly response to "the appeal to all Christian people" recently promulgated by the Lambeth Conference; this not only as a matter of courtesy, but as a call of duty.

The Montreal presytery, after hearing the report, adopted it unanimously and declared "its hearty sympathy with common efforts to secure a better understanding by exchange of mind between the Churches concerned, and would welcome a conference in formal order on the subject."

The resolution will be transmitted to the next meeting of the General Assembly.

*Miscellaneous Items of Church News*

It is expected that the General Synod will meet next year at Hamilton. J. C. Farthing, son of the Bishop of Montreal, has been selected as Rhodes scholar for the Province of Quebec.

The Rev. A. C. S. Trivett, and Mrs. Trivett leave Toronto in two weeks for Hankow, China, where Mr. Trivett is to take charge for five years of St. John's Church, which serves the English and American residents. Mr. Trivett was overseas with the Cycle Corps and Y. M. C. A., and since returning home has been secretary for student association work in the Western Universities.

Percy Ellwood Corbett, a Rhodes scholar from Quebec in 1913, has been elected to a fellowship at All Souls' College, Oxford. He is the first Canadian to be elected to a college fellowship at Oxford.

Last Sunday morning, the Rev. Cuthbert Cooper Robinson, who is leaving for Nagoya, Japan, as a missionary, was ordained by the Bishop of Toronto, at St. Alban's Cathedral. The ordination sermon was preached by Canon Morley. The Rev. Mr. Robinson is the son of one of Canada's first missionaries to the foreign field. Following in their

father's footsteps, the entire family, one son and two daughters, have taken up missionary work, Miss Hilda Robinson in Japan, Mrs. George Bryce (formerly Miss Lucy Robinson) in India, and the Rev. Cuthbert Robinson also going to Japan.

Principal Miss Cartwright of St. Hilda's College, Toronto, addressed the Brant Clericus at Grace Church, Brantford on November 8th.

Members of the Preceptory of the Black Knights of Ireland paraded in a body to St. Jude's Anglican Church, Woodstock, which was crowded for the occasion. The Rev. Canon Woodcock preached on Patriotism and Religion.

The Bishop of Huron held an ordination of deacons at All Saints', Windsor, last Sunday, the candidates being Messrs. W. Gordon Craig, of Windsor; C. N. Hallowell of Walkerville, A. N. Winnington-Ingram, of Aylmer, a nephew of Bishop Winnington-Ingram, of London, England, and Henry John Pearson of Paris.

Last Sunday at St. Anne's, Toronto, a memorial window and a tablet in honor of the eighty-three men who fell in the great war was unveiled.



REV. A. E. RIBOURG, D.D.  
Rector-elect of St. Andrew's Church, Harlem  
(See LIVING CHURCH of November 13th, p. 53.)

## BISHOP BURCH DEDICATES THE CHURCH OF ST. SIMEON

### *On Ground Secularly Notable—Lay Readers of New York Diocese Organize to Develop Work—Anniversary—League for Industrial Democracy*

New York Office of The Living Church:  
11 West 45th Street  
New York, November 22, 1920

THE Bishop has recently dedicated St. Simeon's Church, built on the site of the famous Fleetwood race track. Through the present main entrance of the church was once the entrance to the track on which prominent New Yorkers drove their fleet horses.

The parish is about twelve years old. A lot of ground was given to it by the late A. Newbold Morris, owner of the Morris mansion.

St. Simeon's parish has 275 communicants, and its rector is the Rev. Ralph J. Walker.

#### LAY READERS ORGANIZE

Thirty-two lay readers from New Jersey, Newark, New York, and Long Island met in New York on November 16th and voted to form a Lay Readers' League, affiliated with the national organization and with sections in each of the four dioceses. N. R. Mersereau of Brooklyn was chosen temporary chairman and R. P. Hollister of Newark secretary. An executive committee of thirty will arrange sectional meetings.

The invitation sent out to the dinner and conference in St. Paul's parish house stated that the business proposals set forth "are definite. They mean doing things. We can do them now as we may not have been able to before because we are offered unusual facilities of New York office, Greenwood Lake outfit, course of instruction for schools, and backing of the American Board of Applied Christianity."

It was voted unanimously to try to increase the number of Lay Readers, and other trained volunteer workers; to do what they can to lay the call for the ministry before young men; to collect sermons, put them in

shape, and distribute them free to lay readers; to hold a conference on Greenwood Lake for Church people, and especially for laymen, from July 7th to 17th, next; and to establish a laymen's training school.

It was determined to make it possible for a president of the League to be also head master of a training school, giving all his time to enlisting and training at least fifty volunteer instructors, who in turn shall carry on the school in the four dioceses, and provide volunteer workers where needed. A committee was named to report to the four Bishops, and to confer with Nation-wide Campaign organizers, and other existing organizations. The work proposed is distinctly on the economic side. Women are to have a larger place in the work of the Church, and facilities must be passed on to them.

#### TWENTIETH ANNIVERSARY OF RECTOR

On November 18th, the wardens and vestrymen of St. Matthew's Church, 84th street, gave a reception to celebrate the twentieth anniversary of the rectorship of the Rev. Dr. Arthur H. Judge. Dr. Judge received a gift of \$1,000 from the men, and Mrs. Judge \$500 in gold from the women, while the Deaf-Mute congregation of St. Ann's Chapel gave a travelling dress suit case.

#### CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

The Eastern Conference of the Church League for Industrial Democracy will be held at the Church of the Ascension, New York City, on December 6th and 7th.

The executive committee will meet at 2:30 on Monday, the Executive Secretary's report will be made at 3:30, and this will be followed by special addresses by invited speakers. From 8 to 10 P. M. other addresses will be given on vital topics. On Tuesday morning the League will take up important matters on its programme, and Tuesday afternoon and evening will be given over to public addresses. The general public is invited and a large attendance is expected to hear discussion on such matters as Industrial Democracy, The Unemployment Crisis and How to Meet it, Free Speech in America. The Industrial Report of Lambeth Confer-

ence, The Steel Report of the InterChurch World Movement, The New Education, Labor and the Church, The Press, The Open Shop Movement, The Industrial Programme of the Federal Council of Churches, The Outlook for Church Colleges and Theological Seminaries.

Among those invited to speak are the Very Rev. Howard C. Robbins, D.D., the Rev. Bernard Iddings Bell, the Rev. Norman B. Nash, the Rev. Percy S. Grant, D.D., Mr. F. Ernest Johnson, head of the research department of the Social Service Commission of the Federal Council of Churches, Miss Charlotte Adams, of the National Y. W. C. A., the Rev. J. Howard Melish, D.D., the Rt. Rev. Chauncey Brewster, D.D., the Rt. Rev. Paul Jones, Professor Harry F. Ward, of the Union Theological Seminary, Mr. James Myers, secretary of board of operatives, Duchess Bleachery Co., Wappingers Falls, N. Y., Mr. Wm. Hard, writer, Mr. Paul Kellogg, editor of the *Survey*, Miss Vida D. Scudder, Mr. Sidney Hillman, president of the Amalgamated Clothing Workers. Nearly all of these have accepted.

#### NEW PRESIDENT OF CHINESE EPISCOPAL CLUB

An interesting item of Church news is found in the announcement that Consul General C. I. Suez has been elected President of the Chinese Episcopal Club of New York City. This organization is a unit of the National Student Council.

Mr. Suez is said to be the first Christian consul sent to America by the Chinese government. He is an alumnus of St. John's University, Shanghai, and belongs to a family that has been in the Church for more than one generation.

Consul Suez had a large part in the making of preparations for the recently observed anniversary service in the Cathedral of St. John the Divine, commemorating the establishment of the Chinese Republic.

#### ANNIVERSARY AT GARRISON

The celebration of the one-hundredth anniversary of the Church of St. Philip-in-the-Highlands at Garrison, was successfully carried on through the month of October by the rector, the Rev. Dr. Edward Clowes Chorley, and his people. Sermons were preached by Bishop Burch, Bishop Gailor, and Bishop Nelson of Albany.

The Bishop of New York also dedicated stained glass windows erected in memory of four men of the parish who were killed in the war; and memorial to two former rectors of the parish—the Rev. Dr. Walter Thompson and the Rev. Carroll Perry. A gold chalice and paten were given by Mrs. H. Fairfield Osborn. The parish also received an offering of \$5,000.



# BISHOP LAWRENCE WRITES LETTER ON THE CAMPAIGN

*Its Aims and Last Year's Results—  
Another Class in Personal Religion — Missions — Meeting of  
Federal Council*

The Living Church News Bureau  
Boston, November 22, 1920

BISHOP LAWRENCE has sent a letter to the clergy to be read in their parish churches relative to the Nationwide Campaign on the Sunday of the every-member canvass. After noting that the large quota of last year amounted after all to only three cents per day per communicant, the Bishop says:

"The Church cannot stand still; no living thing can stop growing and live. Hence the Bishop and Council, believing that the diocese will support them, have set as a minimum for the coming campaign for the 1921 budget \$450,000, to be divided between the General Church and the diocese in the ratio of sixty to forty; and everything above \$450,000 to the General Church.

"I wish that I could tell you of the courage and strength which our contributions of this year are giving to the Church; through them the missionary and educational work of the whole Church has been set forward, and in this diocese one item alone has been the increase of the salaries of seventy-five of our Massachusetts clergy."

A splendid report is given as to how the money given for work in the diocese is being spent.

Diocesan missions have been maintained with the same completeness as heretofore. More money even has been available for the work, thus permitting expansion and giving a new determination to missions struggling against odds. Substantial assistance has been given both to missions and to missionaries.

Hospital work is now carried on by two chaplains, whose ministrations are appreciated by Christians and non-Christians alike.

In his work, the prison chaplain is laying a firm foundation for the moral reform of prisoners. Religion is now coming to be recognized as necessary by prison officials. The prison chaplain is preacher, reformer, and friend.

If the matter of Christian nurture for boys and girls in the diocese is to be effectively carried through there must be at the disposal of the Diocesan Board of Education larger resources. Fortunately the Church's call is providing \$10,000 for this purpose.

Upon the diocese rests a special responsibility in behalf of college students. Where is the money coming from? The Church's call is the answer. Already the proper authorities have received for the promotion of this work an appropriation of \$3,150. At Harvard alone there are seven hundred students and hundreds of students in other colleges and schools in Boston.

#### ANOTHER CLASS IN PERSONAL RELIGION

Dean Rousmaniere of the Cathedral has established an evening class in personal religion, to meet in the Cathedral Thursdays at 8 P. M., during the winter, beginning December 9th, and conducted by Rev. Charles Morris Addison, D.D.

The leaflets of the Dean's own class are regularly mailed to 1,600 persons each week. They go to 41 States, also to Canada, Panama, England, France, China, Alaska, the

Hawaiian and Philippine Islands. Among the weekly recipients are 240 clergymen.

#### HEALING MISSIONS

The Christian Healing Missions begun on July 17, 1919, by James Moore Hickson, in St. James' Church, West Somerville, have been continued by the rector, the Rev. William Henry Pettus. There has been such a manifested desire for these missions that they will be held more frequently.

On the second and fourth Thursdays at 10 A. M., when the Holy Communion will be celebrated, intercessions will be made for the sick and afflicted in mind, body, and soul, and ministrations (the laying on of hands in prayer) will be held, and the first and third Sunday evenings at 7:30 o'clock will be the regular times for missions in healing. There will then be a brief service, instructions, intercessions, and healing missions. The Prayer Circle also will meet at these four times. These missions are for all who desire to attend them and requests for intercessions may be given to the rector.

#### MISSION AT THE ADVENT

On Advent Sunday, a mission conducted by the Rev. Fathers Shirley C. Hughson and Allen C. Whittemore, O.H.C., will be opened at the Church of the Advent. Two mission services will be held daily, except Sundays, at 4 P. M. and 8 P. M., the former specially for children. The mission will last two weeks.

Next Sunday is the 76th anniversary of the foundation of the parish of the Advent, the 26th of the consecration of the present building, and the 18th anniversary of Dr. van Allen's rectorship.

#### FEDERAL COUNCIL OF CHURCHES

The significance of the meeting of the Federal Council, opening on December 1st, becomes more apparent as the time approaches. Its business sessions will be most interesting, and the programme of public meetings is one of remarkable strength.

It is as follows:

Wednesday evening, in Old South Meeting House: Welcome by the Governor and the Presidents of the State and City Federations. Addresses by the retiring and newly-elected Moderators.

Thursday evening, in St. Paul's Cathedral: American Ideals; a Heritage from the Pilgrims. President H. P. Faunce of Brown University, and Robert Speer, D.D., of New York.

Friday evening, in Trinity Church: Christian Internationalism, Frank A. Vanderlip of New York; Rev. R. I. Gillic, President of the Free Church Council of England and General Nivelle of France.

Sunday afternoon, in Faneuil Hall, Christian Industrialism. Bishop Francis J. McConnell of Pittsburgh, and others.

Monday Evening, at the City Club: Banquet, under the auspices of the Denominational Social Clubs, with members of the Federal Council as guests. Speakers: Rev. Henry VanDyke, Rev. Alexander Ramsey of England, and His Excellency, Governor Coolidge.

#### PREPARING BOSTON'S CHRISTMAS CELEBRATION

The Department of Fine Arts in Religion, Boston University, invites pastors, superintendents, teachers, choristers, and committees on Christmas celebration of Greater Boston to three free Saturday afternoon discussions and demonstrations along the lines of hymns, carols, and anthems for adult

and children's choirs, pageantry, and stereopticon pictures for Christmas tide. The three Saturdays are November 27th and December 4th and 11th. The place, 607 Boylston street; the hours, 2 to 3 P. M.

#### CHURCHLY PUBLICITY

One of the most prominent rectors in metropolitan Boston told me of a unique method of publicity for his parish. Recently someone gave him \$25 to use as he wished. He said that he thought and thought how best to invest the money for the Church. His final decision was to send THE LIVING CHURCH six months to twenty of the most prominent leaders in his parish. From the warm approval with which his experiment has been received by the leaders of his parish, this rector feels that twenty permanent subscribers have been added to the list of LIVING CHURCH readers.

I wonder if this rector has not started something for other parishes? I wonder if this is not the sanest and best form of publicity? Why should not the leaders of a parish receive one of the Church weeklies? Why should not rectors and vestries invest twenty-five of fifty dollars a year in a Church weekly for each leader of the parish? Gradually the leaders would find the Church weekly indispensable, and would subscribe for it themselves. And in the case of new leaders each year the investment could be made by the parish. I personally think that most of the publicity issued by the dioceses and the General Church is something between a hindrance and a help. It's too evangelical; it tries to convert us! I do not object to publicity revivals, but my point is that they are not Churchly. If the leaders in each parish were readers of our Church weeklies, they would not be compelled to say Amen so loudly, or some unprintable word of disapproval!

Churchly publicity, like Churchly religion, is most effective each week in the home and in the parish church.

RALPH M. HARPER.

#### DIVORCE IN NEVADA

BISHOP HUNTING is making an effort to help the divorce situation in Nevada by circulating a petition under the initiative law to put into the statute an interlocutory judgment where divorces are granted. This will mean that persons divorced cannot remarry for one year after the interlocutory judgment is entered. This will make a period of eighteen months before the final judgment is rendered instead of six months as at present. Scandal is mainly caused by those people who come to Nevada for divorce, bringing their affinities, with whom they sometimes live while here and whom they marry as soon as the divorce is granted. Seventeen minutes after in one case seems to be the record time.

A law passed under the initiative cannot be touched by the legislature for four years, in which time the people will probably see the value of it and not desire a change.

If the legislature does not pass the law presented in the petition the whole matter will go before the people on the ballot at next election. If the legislature passes a substitute for the law presented then both the law presented and the substitute go before the people on the ballot and choice is made by them.

The law to be presented is based on the existing law in the state of California.

Bishop Hunting put out the initiative petition and law on the subject of prohibition, which made Nevada dry by a substantial majority of the people's vote eighteen months before the nation went dry.

## GOV. SPROUL CALLS CHRIST CHURCH "MOST DISTINGUISHED"

*In Great Anniversary Celebration—  
Bishop Bury Pleads for Broken  
Nations—Thanksgiving Offer  
for Hospital*

The Living Church News Bureau }  
Philadelphia, November 22, 1920 }

THE outstanding event of the Church world in Philadelphia during the past week has been the 225th anniversary of Old Christ Church. References have been made to the programme in previous letters but an event of such magnitude warrants some extended treatment.

The celebration at Old Christ Church began with the services of Sunday, November 14th and culminates on Sunday the 21st. The preacher last Sunday was the Bishop of Erie. The special anniversary preacher next Sunday is the Rt. Rev. Herbert Bury, D.D., Bishop of North and Central Europe.

Monday was the big day. There was Holy Communion in Christ Church at 10 o'clock, followed by several addresses. The Rev. Dr. George A. Barton spoke on Churchman and Friend, and the Rev. Dr. Joseph C. Ayer, of the Divinity School, told of Pennsylvania's Contribution to the Organization of the Episcopal Church. The Rev. John M. Gilbert read a poem.

At 3 o'clock, the Rev. Dr. John Mockridge presided at a conference of historical and patriotic societies. Herbert Welsh, Miss Anne Hollingsworth, and James W. Thomas, contributed to the pleasure of the conference.

Henry Budd presided at a reception in the Neighborhood House in the evening. Austin Baxter Keep read a paper on Thomas Bray and His Work, and the Rev. Robert Norwood read a poem.

One of the principal features of the day was the luncheon in the Neighborhood House. The Bishop of Pennsylvania was toastmaster, the Governor of Pennsylvania and the Mayor of Philadelphia were among the speakers.

Governor Sproul said that he considered "Christ Church the most distinguished church in America". He spoke of the prominent part played by members of Christ Church in Revolutionary days, but somewhat deprecated the emphasis laid upon New England's role in the early life of the nation, and hinted that its prominence may have been partly due to clever press-agents.

"We are planning, as part of our educational system, to publish a real Pennsylvania history of Pennsylvania. We plan to teach our school children and Pennsylvanians generally, something more about the large part played in the early life of the nation by Philadelphia and Pennsylvania. We are going to make them familiar with the shrines of the state, and Christ Church, which, in my opinion, is second in importance only to Independence Hall, is going to be one of the high lights in this new history of Pennsylvania."

In an appreciative editorial the *Public Ledger* dwelt upon the significance of Old Christ Church, saying:

"In the varied aspects of its appeal Christ Church is unique. It has already become a symbol not only of our touch with the great historic past of Europe through its founding as an outpost of the Church of England in this commonwealth, then the woods of Penn in all that those sylvan phrases connote, but of the taste of educated men who were not a whit behind their fel-

lows in Europe in the appreciation of art and the seemly things of life.

"Naturally, the current celebration deals largely with the religious and spiritual side of the long history of this pro-cathedral, of the Church which played well its part in our day of small things and about which the early official life of the new nation centered when Washington worshipped there. It was the meeting place of the distinguished in this country when Philadelphia was the Federal capital, and the point of interest for celebrated visitors from abroad. Such being the case, its very walls and spire are eloquent of what is the best in us. And, judging from what the Governor said, Christ Church has again triumphed, since it is through the inspiration that comes from our plenitude of great shrines that the Governor has decided to support a Pennsylvania History of Pennsylvania, which will make such historic bodies and buildings new beacon lights in the story of the commonwealth."

### HISTORICAL POEM

The Rev. John Mills Gilbert of West Chester read a poem (which follows) during the observance of the anniversary.

"CHRIST CHURCH, PHILADELPHIA, PA.  
NOVEMBER 15, 1695—NOVEMBER 15, 1920

"Through the ceaseless march of the years  
The faith thou hast kept—and given—  
Has stirred in the heart of the town  
The hope of the Kingdom of Heaven.

"Now speak from Thy stored past  
Of what to that past we owe;  
Of the Mother Church, and her care  
For her sons who a-roving go.

"Speak of her steadfast will  
Daring the perilous sea,  
True steward of unpriced gifts  
In her Christ-filled treasury.

"Aye, tell of the years of old,  
When noble minds and great  
Here counselled with God, and man,  
Upholders of Church and State.

"Not the heart of the town alone,  
But the nation's burdened heart  
Has found 'neath Thy quiet walls  
The courage to play its part.

"Stand, while new centuries shape  
God's infinite, ultimate plan;  
Hold high, that all man may see,  
The torch of God's love for man!

"Blazon the march of the years  
With the faith to the Saints once given,  
And plant in the heart of the world  
The joy of the Kingdom of Heaven!"

### BISHOP BURY MAKES PLEA FOR GERMANY

In keeping with the position taken by the Bishops of Lambeth, Bishop Bury of Central and Northern Europe, who is in Philadelphia to preach the 225th anniversary sermon at Old Christ Church, advocates Germany's immediate admission to the League of Nations.

Bishop Bury spoke at a luncheon of the Chamber of Commerce in the Bellevue-Stratford last Thursday.

The peace terms imposed upon Germany the Bishop called "impossible, un-Christian, and unsportsmanlike". He urged "the most liberal interpretation" of those terms.

"Militarism," he said, "has been discredited. In other words, it is an evil which we have cast out. But that is not sufficient. We must put something good in its place. We must give Germany an opportunity to concentrate its efforts upon reviving its industry and commerce.

"A better Germany means a better France

and a better world. It will not do to try to choke off the life of an entire nation."

Bishop Bury said close unity between the United States and Great Britain "in itself would constitute a league of nations—a greater safeguard for world peace." One of the main objects of such unity, he asserted, should be to put Russia on her feet.

"Trade relations with Russia should be resumed by both our countries as soon as any kind of stable government has been set up in Russia," he said. "And Germany, Russia's closest neighbor, should not be left out of this."

### THANKSGIVING OFFERING FOR EPISCOPAL HOSPITAL

It is the annual custom in the diocese to take an offering in the several churches for the Episcopal Hospital of Philadelphia. The Bishop and Executive Council have this year issued an urgent appeal for generous support.

Pennsylvania Churchmen are justly proud of this magnificent hospital located at Front street and Lehigh avenue. It includes two entire city blocks, more than half of which is occupied by buildings.

It can accommodate five hundred patients when all beds are filled. From January 1st to November 1st, it has treated 4,780 patients on its beds. They have been treated for 99,826 patient days. In the same period it has treated in its dispensaries 18,935 patients. At a cost of operation in this period of \$2.97 per patient per day.

On November 1st, there was an income deficit of \$71,000. As estimated by the budget of the Campaign, experience shows that it takes \$80,000 in excess of the ordinary income of the Hospital to pay its expenses. Our churches have been contributing towards this only \$20,000 a year. They are now urged by the Bishop and Council of the diocese to quadruple their contributions for this purpose. The Hospital has been able to continue its work in the past only by borrowing from its endowment.

### MISCELLANEOUS ITEMS

A rally of Church school teachers, officers, and pupils under the auspices of the Church School Service League in the diocesan Church of St. Mary, was held on November 20th. The Rev. Charles E. Betticher, editor of the *Spirit of Missions*, was the speaker.

Christmas gifts for the Indians of the Rosebud Agency were on exhibition.

The Rev. Dr. George Woolsey Hodge, rector emeritus, preaches on November 21st at the diocesan Church of St. Mary, celebrating the fortieth anniversary of his connection with the work of the parish—formerly known as the Church of the Ascension.

The date proposed for the presentation of the Campaign pageant, *Advance the Line*, in Pennsylvania churches is Sunday, November 28th, the Sunday before the annual roll call.

Sunday, December 5th, is the date for the Nation-wide canvass in the diocese.

THOMAS S. CLINE.

### CLERGYMEN'S RETIRING FUND SOCIETY

AT THE annual meeting of the Clergymen's Retiring Fund Society, held at the Church Missions House on November 12th, the treasurer, the Rev. Dr. Anstice, reported donations in excess of those of last year and the income from investments materially increased. There is now on hand \$26,845.50 for distribution among annuitants, and invested funds amount to \$430,338.84. The present membership, which includes 48 bishops, is 638, and there are 304 annuitants. The officers of last year were re-elected.

## A NOTABLE WAR MEMORIAL UNVEILED AT EVANSTON, ILL.

*Commemorates Over a Hundred Men and Women—Northwestern Deanery—Dr. Hopkins' Anniversary—Plans for Religious Education*

The Living Church News Bureau }  
Chicago, November 22, 1920 }

THE Battle Cloister connecting St. Luke's Church, Evanston, with its new parish house is attracting much attention, especially since the stone figure of the typical American soldier has been placed in the niche over the portal.

Designed by the architect, Mr. Thomas Tallmadge of Evanston, in consultation with the rector, Dr. George Craig Stewart, the cloister is a notable example of a dignified, reverent, beautiful treatment of a war memorial. The five arches bear the names of the five great battles in which our American men were engaged—Cantigny, Belleau, Chateau-Thierry, St. Mihiel, and Argonne; the columns bear the names of the gold-star men and women of St. Luke's.

Within the cloister itself the corbels supporting the roof are carved to represent the various arms of the service: there one finds in clear and significant relief the private, the officer, the yeoman, the chaplain, the machinist, the aviator, the courier, the artillery-horse, the carrier-pigeon, and the faithful dog. The gargoyles spouting into the garth represent Apollyon and Beelzebub, the evil spirits of war; but above all in a niche overhead stands the youthful figure of an American soldier, strong, steady, clear-eyed, alert, helmeted, and armed with gas-mask, gazing with unswerving faith across the cloister to the Church as the symbol of that coming Kingdom for which he fought and for which American youth will fight forevermore.

The cloister and parish building will be blessed by Bishop Anderson on Sunday afternoon, November 28th, at four o'clock, and the general public is invited. The cost of the building, \$110,000, has been provided by the subscription of members of the parish, in amounts ranging from one dollar to \$10,000, and the whole is offered as a solemn act of thanksgiving for the victorious issue of the war and as a permanent memorial to the men and women of the parish—more than a hundred of them—who served with the colors.

### NORTHEASTERN DEANERY

About sixty of the clergy attended the 187th chapter meeting of the Northeastern Deanery at St. Simon's Church, Chicago, on November 15th. The Rev. Theodore B. Foster presided in the absence of Dean Edwards. At the afternoon session the Rev. H. N. Hyde, rector of St. Paul's by the Lake, Rogers Park, made an interesting address on the Ministry of the Vestry of the Episcopal Church in America. At the annual business meeting the Rev. Gardner A. MacWhorter was elected secretary and the Rev. Thomas Marshall Baxter treasurer.

### NOTABLE RECTORATE OF DR. HOPKINS

On Sunday, November 14th, the congregation of the Church of the Redeemer, Hyde Park, celebrated the tenth anniversary of the rectorship of their beloved and able priest, Dr. John Henry Hopkins, with a series of notable services. On the following day Dr. and Mrs. Hopkins held an informal

reception in the rectory. Some of the statistics of these ten years are of unusual interest. There have been 429 baptisms (of which 136 were of those of riper years); 359 confirmations; 197 marriages; 228 burials. The total amount of money received has been \$215,000 of which \$40,000 has been for missions; \$9,500 for the church debt; and \$30,000 for the building of the new rectory and the purchase of lots for the parish house.

The parish is now free from debt. The number of communicants has increased from 500 to 925; parish organizations and activities from 25 to 41. During these ten busy years the rector has made and received 16,541 calls; has mailed 26,145 letters; has conducted 8,712 services; has given 3,274 sermons, lectures, instructions, etc; and attended 2,176 meetings, of which 929 were extra-parochial. At the outset of his ministry there were 3,179 communions in a year; during the past year the number was 4,864.

One of the special incidents of the mid-day service on November 14th was the unveiling of a bronze memorial tablet made by Spaulding & Co., and erected in memory of the nine gold-star names of the parish. The tablet was placed on the outside of the chancel wall fronting on Blackstone avenue. Hyde Park Post of the American Legion sent a color guard and a bugler.

### RELIGIOUS EDUCATION

On November 15th a letter from the diocesan Department of Religious Education announced that a board of control would be organized on the 22nd, and a committee selected from that board to choose a teaching faculty and decide on a course of teacher training for seven or fourteen weeks after Epiphany. A plan was briefly outlined by which this teaching should be brought to the local schools.

An immediate result of the sending out of this letter has been the holding of meet-

ings of several of the institutes in and around Chicago. The South West Suburban Institute met at Grace Church, Hinsdale, on November 17th, the rector, the Rev. L. C. Ferguson, presiding. Mr. Ferguson was elected president and Mr. W. G. Lane secretary. The Rev. S. R. S. Gray of Berwyn was elected delegate to the meeting of the Board of Control on November 22nd. It was decided to have the boundaries of the "Q" from Cicero to Downer's Grove. Meetings will be held monthly at Grace Church, Hinsdale, beginning on December 14th.

A meeting for organization of the South Side Institute was held on the same evening at the Church of the Redeemer, Hyde Park. The following were elected officers: The Rev. W. S. Pond, president; the Rev. Arnold Lutton, vice-president; Miss Lulu Johnston, Christ Church, secretary-treasurer. Miss Palmer of Christ Church school was appointed delegate to the Board of Control. The Rev. C. M. Andrews outlined the plans of the Bishop and Council for religious education.

### AT NORTH EVANSTON

St. Matthew's, North Evanston, now under the leadership of the Rev. J. J. Steffens, was begun as a mission in 1876 by the Rev. Stewart White, who initiated several other missions along the north shore; and it became a parish under the Rev. Charles K. Thomson in 1916. The new church and parish house have been built during the present rectorship, at a cost, exclusive of furnishings and memorials, of nearly \$35,000. The altar and reredos were given by Mrs. William M. Gale in memory of her mother; the communion rail by the Guild of St. Cecilia in memory of Mrs. Alma Evens, president of the guild at the time of her death. The lectern was given by the woman's guild, and the font by the children of the Church school, but these are not memorials. A new organ to be installed this year will also be a gift. St. Matthew's has a publicity committee, and this organization is sending out a series of weekly letters to the men of the community to impress upon them their religious responsibility.

H. B. GWYN.

## THE NATION-WIDE CAMPAIGN

DEFINITE statements in regard to the Campaign will be much more easily possible after the preaching mission and every-member canvass of early December. Meanwhile, however, reports continue to come in of earnest activity, and many dioceses promise a greater success than in the first year of the Campaign.

ALBANY.—The clergy of Albany met in St. Paul's Church on November 12th to plan for the preaching mission. On November 17th Bishop Nelson met the clergy of Troy and Schenectady in St. Paul's Church, Troy, to discuss the same work.

ASHEVILLE.—St. Paul's parish, Wilkesboro, has trebled its quota, making the largest per capita contribution in the district.

CENTRAL NEW YORK.—Arrangements are being pushed rapidly for the preaching mission. The Rev. George Gunnell is general missionary and will conduct missions in Rome and Syracuse. President Bell of St. Stephen's College will conduct missions at Ithaca and Bishop Fiske will have charge of conferences on religion in Watertown and Utica. Emmanuel Church, Adams, has oversubscribed its parochial budget of \$1,500, also promises to meet its diocesan and general quotas.

EAST CAROLINA.—Grace Church, Woodville, which paid its full quota in advance last year, will do the same again. Its quota is \$620 and its communicant list 31.

EASTON.—At a conference in St. Paul's Church, Centreville, on November 9th, a large delegation attended from all parts of the middle convocation. Bishop Davenport celebrated Holy Communion and the Rev. R. Bland Mitchell gave an address upon the Campaign.

GEORGIA.—Mr. O. T. Waring, of Waycross, was chief speaker at a parish conference in St. Mark's Church, Brunswick. As a result of the meeting a men's club was organized with twenty-three men anxious to learn about the Church. Group meetings are held regularly in preparation for the every-member canvass. A three-hour meeting was held on November 7th in Grace Church, Waycross, for leaders of the nine parish groups. Cottage prayer meetings have been held for the two weeks preceding the every-member canvass.

HARRISBURG.—A conference in St. John's Church, York (Rev. Paul S. Atkins, rector), was attended by representatives from parishes in six communities. The Rev. Mr. Atkins spoke of the growing heartiness of co-

operation among the larger centers. The Rev. A. M. Judd, executive secretary of the diocese, reported a remarkable and steadily growing response to the Church's call, especially among the smaller parishes and missions. At an evening service addresses were made by visiting clergymen.

**MASSACHUSETTS.**—The diocesan apportionment has been published by the diocesan committee. The total minimum is slightly increased over last year, and the diocesan percentage is changed from 50-50 to 50 per cent. for the diocese and 60 per cent. for general work. The minimum apportionment is \$450,000. All received above that amount will be sent to the Presiding Bishop and Council for national work.

**NEWARK.**—A day of devotion for the clergy in preparation for the preaching Mission was conducted by the Rev. J. Wilson Sutton in Grace Church, Newark, on November 3rd. Between Holy Communion in the morning and a four o'clock evensong four addresses were made, with intercessions.

**PENNSYLVANIA.**—Clergy and laity of 130 parishes and missions have accepted the quota laid upon the diocese. The sum asked for general work outside the diocese this year is \$677,000. Inside the diocese \$650,000 is required, making a total of \$1,327,000. Under this quota each parish and mission will pay two and one half times its 1919 payment. The vestry of each parish in the diocese is asked to hold a special meeting to discuss parish gifts for missionary purposes and to raise those gifts to a satisfactory amount if they have hitherto been inadequate. Church treasurers are earnestly asked to remit to the diocesan treasurer on or near the first of each month.

**SOUTHERN OHIO.**—The Campaign programme was presented by Archdeacon Reade to the women of the Columbus convocation at two meetings of the Auxiliary, at Zanesville on November 10th and at Chillicothe on November 12th. The executive secretary of the Campaign, the Rev. B. H. Reinheimer, has published an analysis of gifts during the current year, when \$69,676 was raised for the diocese and \$46,450 for the general Church. This exceeded by six times the amount given for the diocese the preceding year and three times that given to the general Church. The clergy of twenty-nine parishes and missions have had their stipends increased to the standard minimum of \$1,500. About \$20,000 has been expended in permanent investment for lots and buildings and about \$7,000 in improvements. The preaching mission during the first week in Advent has been successfully arranged for by a committee under Dean Purves.

**SPRINGFIELD.**—The diocesan committee appointed to arrange for Advent missions between November 28th and December 12th has arranged an extended series of parish missions. Among the conductors will be the Rev. Messrs. John Lloyd, Peter Langenworff, J. A. Schaad, H. H. Firth, F. D. Butler, Wm. Baker, B. R. T. Anderson, O.H.C., Archdeacon White, the Rev. H. P. Hames, the Rev. D. R. Clarke, the Rev. Arthur Wilson.

**VIRGINIA.**—On November 3rd, a conference of the diocesan clergy in St. James' Church, Richmond, in preparation for the preaching mission, was conducted by the Rev. Floyd W. Tomkins, D.D., of Philadelphia. Morning sessions after Holy Communion were used by Dr. Tomkins in a series of addresses on preparation of the missionary. The afternoon was devoted to discussion of the best methods of conducting the mission. A special committee under the executive committee of the Campaign in the diocese has charge of the preaching mission. The

Rev. W. D. Smith, D.D., is chairman of this special committee.

### NEW CHURCH AT SAGADA

THE ACCOMPANYING ILLUSTRATION shows the new Church of St. Mary the Virgin at Sagada, Philippine Islands, which is nearing completion. The church is of stone with a timber roof. Length, outside, 160 feet; width 60 feet; height of nave 40 feet. The building is practically a reproduction on a larger scale, in more permanent material and more solid construction, of the little old Church of St. Mary the Virgin, which may be seen on the left in the illustration. The new church will accommodate 1,000 worshippers. The foundations were laid in 1912, and the work of construction has continued with but one serious break ever since.



MISSION OF ST. MARY THE VIRGIN, SAGADA, PHILIPPINE ISLANDS

All stones used are from our own mission quarries, and all timber is from our mills. All work of dressing stone and lumber, and of erecting the church, has been done by our own workmen trained in the mission; there has been no outside contracting. Practically all of the workmen and all of the boys are communicants of the Church. The residence of the priest in charge is shown at the head of the flight of stone steps; so are the cross in our Campo Santo and the lych-gate at its entrance, on the mountain-side above the roof of the new church; and the great cross on the summit, which is 5,000 feet above sea level. In our Campo Santo, with many others, now lies the body of our loyal worker, Julia Ludlow Young, who was buried there by her own wish on August 30, 1920, among those whom she loved and who loved her.

This is the mission of which the Rev. John A. Staunton, Jr., is priest in charge and for which Bishop Mosher is making appeal that two priests will offer themselves to take the place of the two priests now in residence who are entitled to a furlough but who cannot depart until other priests can temporarily take their places. Bishop Mosher hopes that the work may afterward be extended by the permanent addition of these two new priests in extension work after the furloughs are over.

### VESTRY COMMEMORATES "OWN" MISSIONARY, HUDSON STUCK

FOR MANY YEARS, St. Peter's parish, Morristown, N. J., designated part of its missionary offering for support of the late Archdeacon Stuck, who was known as the "own" missionary of St. Peter's, and was considered a member of the parish staff. At a recent meeting of the vestry, resolutions were adopted placing on record, "Our

lasting remembrance of Hudson Stuck, presbyter, missionary, and faithful servant of Jesus Christ.

"Although endowed with talents that might well have brought him distinction in the realm of science and of geographical exploration, his ears heard but the one command: 'Go ye into all the world and preach the Gospel to every creature'; and in that ministry of love and service he found his rich and enduring reward.

"For many years this parish had claimed the honor of assuming the burden of his financial support; his name appeared on the roster of our clerical staff; and so often as occasion served he re-visited St. Peter's to minister at our altar and to tell us of the progress of the work to which his life was consecrated. For these great privileges we now return hearty and humble thanks."

### FIRE DAMAGES OMAHA CHURCH

ST. BARNABAS' CHURCH, Omaha (Rev. Lloyd B. Holsapple, rector), was damaged by fire early on November 12th. The fire originated in the furnace room, and the organ, which was in this part, is a total loss. Fortunately, the altar and richly furnished sanctuary were damaged only by smoke. The loss is a little under \$10,000. Energetic work sufficiently repaired the damage so that there was no suspension of the Sunday services.

### PROVINCIAL CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE

THE FIRST annual conference of Church workers among colored people in the Province of Washington met in the Chapel of St. Simon the Cyrenian, Philadelphia, from November 2nd to 5th. The opening service was held in the Church of the Holy Apostles, with the Rev. Emmet E. Miller as preacher. An address of welcome by Bishop Garland was followed by an eloquent response by Archdeacon Phillips. On the following day the Chapel of St. Simon the Cyrenian was consecrated by Bishop Rhinelander, in the presence of a large congregation.

There was a celebration of the Holy Communion each morning, and splendid papers were read during afternoon and night sessions. The Conference was largely attended, a number of clergy coming from other provinces.

The committee on the State of the Church stressed the need of temporary financial assistance for the Bishop Payne Divinity School, and the fact that it is absolutely necessary that clergy salaries be increased, and that at once, if the men are to continue in the work. The meeting of the Woman's Auxiliary was most inspiring, and

the closing service, consisting of procession of the clergy and solemn *Te Deum*, on Friday night, will long be remembered. At the close of this service the Archdeacon gave those who had attended the conference his special blessing.

**CORNERSTONE LAID AT DELAFIELD**

WITH SERVICES of simple dignity, and in the presence of a distinguished assembly, the headmaster of St. John's Military Academy, Delafield, Wis., laid the foundation-stone of the Victory Memorial Chapel, on November 14th, Armistice Sunday.

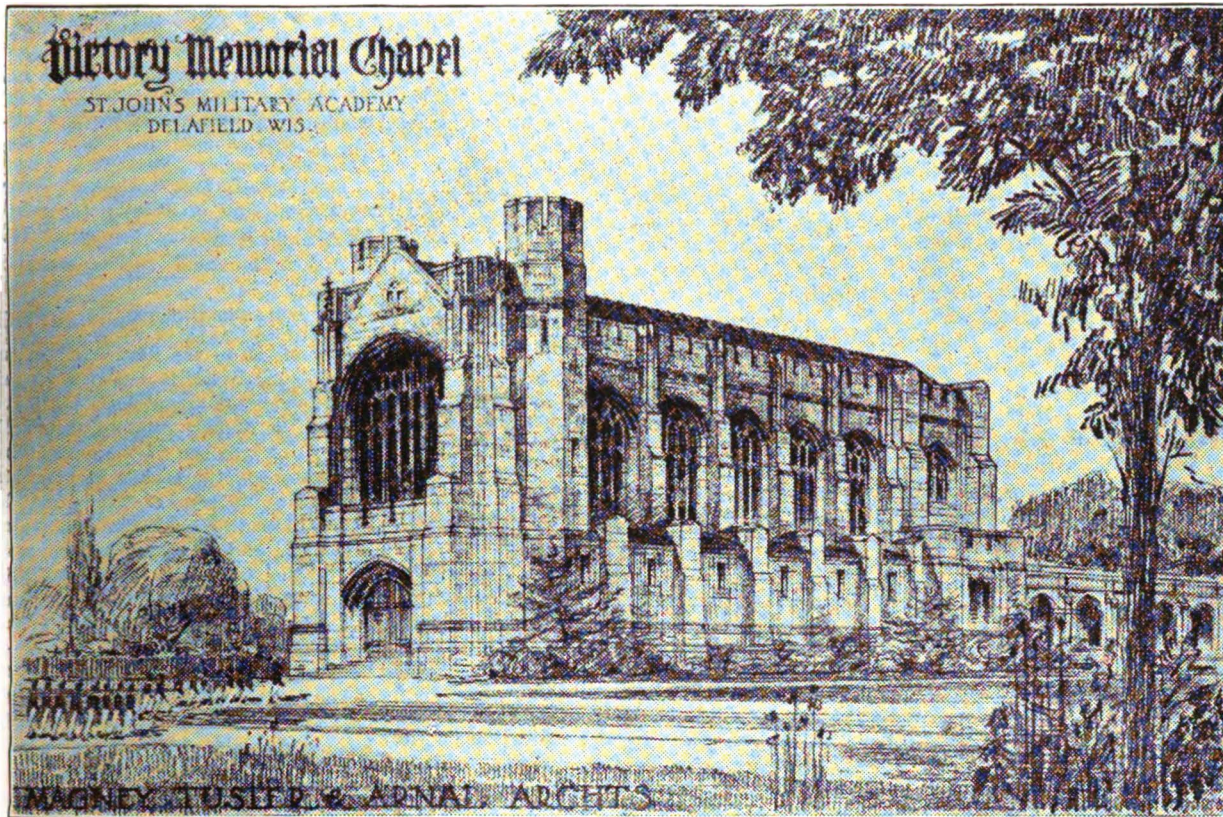
At 1:00 P. M., the booming of guns announced the arrival of General Leonard Wood and his staff. After a review of the

John's men during the war. The tenor of his address was general preparedness, and the end thereto some form of universal military training. At the conclusion of the General's address, the headmaster introduced Lieut. Rossignol of the French army, representing the French Republic, who spoke briefly on reconstruction. Letters of regret were read from the British ambassador and from Governor Lowden, who was represented by the Hon. Andrew Russel, auditor of the state of Illinois.

Other distinguished visitors were General McCoy, Captain Lang, Captain Wood, Major Best, Colonel Watrous, the Rev. Holmes Whitmore, the Rev. Father Deglman of Marquette University, the Rev. E. E. Williams of Watertown, Mr. Andrew

York City, and is reproduced elsewhere in this issue. At the business session following this service the Bishop of Delaware moved that a large edition of this sermon be printed by the Synod for general distribution. This motion was enthusiastically and unanimously carried.

The Bishop of Maryland, in his usual felicitous way, called the first business session to order at noon in St. Paul's parish hall, where all similar sessions were held. The Bishop of Southern Virginia, in a brief address replete with interesting historic references, welcomed the synod to the see city of his diocese and to that section of the Old Dominion which is the birthplace of the American nation and of the American Church.



battalion, the distinguished visitors lunched with the headmaster and Mrs. Smythe at the manse.

At 2:30 P. M., the party left the manse for the ceremonies, and at the same instant the military band of the corps of cadets began the march. It was a beautiful scene, as the five hundred cadets in full winter uniform swung into the enclosure reserved for them. General Wood and General McCoy both expressed their admiration of the faultless marching. The band began "Onward Christian Soldiers", and the choir of sixty-eight cadets took up the strain as they moved to their places. The order of the procession was as follows: Crucifer, choir, memorial association committee, faculty, crucifer, guild of acolytes, headmaster.

Arriving at the stone, the usual service proceeded, General Charles King of Milwaukee placing the stone in position with these words:

"In the faith of Jesus Christ, to the memory of the sacred dead, in honor of the valorous living, we place this foundation-stone. Here let truth, faith, the fear of God, love of country, and loyalty to the flag, ever remain; this place is consecrated to prayer, to praise, to devotion to our country, and to the glory of the most Holy Name of our Lord, Jesus Christ. Amen.

General Wood then addressed the assembly, paying a compliment to the work of St.

Frame, Mr. Chauncey Fraser, Mr. William Currie, Judge Agnew, and Judge Dersey.

The memorial chapel will be erected at an expenditure of about \$100,000. It is expected that it will be ready for occupancy a year from this Thanksgiving, and will be dedicated the following June. All furniture is to be memorial in character.

**SYNOD OF WASHINGTON**

THE FIFTH yearly meeting of the Synod of Washington was held in the city of Norfolk, Va., on November 16th, 17th, and 18th. At the opening service on Tuesday morning in the historic old St. Paul's Church, which was erected in 1739, Holy Communion was celebrated by the Bishop of Maryland, assisted by the Bishops of Bethlehem, Erie, and Southern Virginia. The Bishops of Virginia, West Virginia, Southwest Virginia, Delaware, Easton, and the Coadjutors of Pennsylvania and Southern Virginia were also in the chancel.

The attendance of clerical and lay delegates was large, and these with the large number of ladies representing the Woman's Auxiliary, the Girls' Friendly Society, Daughters of the King, and other like organizations, filled the church to its capacity. The sermon, a masterly effort, was preached by the Rev. Dr. William T. Manning, rector of Old Trinity Church, New

Roll call showed few absentees among either clerical or lay deputies, and the meetings of the synod from beginning to end were full of interest and enthusiasm. Routine business was rapidly dispatched, and many reports by the different committees and commissions of the synod showed thoughtful study and consideration of the subjects with which they dealt, and evoked many interesting and enlightening discussions. This was notably true of the report on the Commission on Religious Education read by the Rev. H. W. Diller. An edifying and at times highly amusing debate followed this report on the merits and demerits of the Christian Nurture Series, and eventuated in the passage of a resolution recommending the adoption of a uniform course of study for all Church Sunday schools, and naming the Christian Nurture Series as best adapted at present to meet these needs.

The urgent need for Christian leadership in the fulfilment of China's destiny as the first Christian republic of Asia was emphasized on Tuesday evening by the Rev. Francis L. Hawks Pott, D.D., president of St. John's University, Shanghai, in an address at St. Luke's Church. Following Dr. Pott's address Bishop Overs gave an interesting account of his work in Liberia.

Dr. Pott sees in the student movement in China the salvation of that nation. While

there is still strife between the leaders of the old reactionary forces and the republican leaders, the prevailing tendency is toward progress.

The Chinese Christian students are a potent factor, imbued with the aggressive ideals of a western civilization, they are shaking the ancient nation out of the torpor of ages.

The people, Dr. Pott says, look to the United States more than to any other nation. This country has gained the confidence of China, and the Chinese are looking to America for help. America should make it her aim to see that the League of Nations into which this country eventually enters deals fairly with China.

In the course of his address Dr. Pott told of the wonderful work being accomplished for the enlightenment of China by St. John's and similar Christian colleges and universities. Three of China's representatives at the Versailles Peace Conference were graduates of St. John's, he said.

Bishop Overs made a strong appeal for aid to carry Christian education into the interior of Liberia. In simple, straightforward language he gave a vivid account of conditions prevailing in the West African republic—the only place in Africa where the black man rules.

Twenty-five years ago, Bishop Overs said, all the big tribes of the interior were closed to missionaries; to-day from all parts of the Dark Continent come appeals for Christian teachers. Liberia, the base of missionary work in Africa of the Church, has, according to Bishop Overs, been sadly neglected during the past fifteen years.

There is not a single road in the entire country—only paths through the forests. The back country is teeming with cannibals, although rather a decent sort, eating their dead, to be sure, but rarely killing one another for festive purposes.

Slavery and polygamy also exist in the back country, he says. Polygamy, however, is not so pronounced as in Nigeria. "There," the Bishop says, "I shook hands with a man who had 850 wives, 500 of whom he had bought for himself, and 350 of whom had been left him in his father's will."

In one section of the back country, Bishop Overs says, a cannibalistic society serves as the chief dish on festive occasions human flesh. Fathers and mothers, who are members, frequently donate one of their own offspring for the banquet board, and participate in the festive orgies with as much relish as any of the other members.

If the Church is to convince the people of Liberia that it is sincere, it is imperative that missionary activities be extended at once to reach the two and a half million inhabitants of the interior.

A startling revelation of the decline of religious education in the Church was made on Wednesday night by the Rev. William G. Thayer. Dr. Thayer said, that the Church, as a corporate body, has never subscribed one cent for a school except through its board of missions. The new educational programme of the Church, however, provides for the establishment of boarding schools where children of the Church may procure their educational and religious training. Heretofore, such training has been provided only through a limited number of private boarding schools supported by individual members of the Church.

Between 1916 and 1919, there was a falling off of more than 25,000 in the attendance at Sunday schools throughout the country, and, Dr. Thayer said, religious training at mother's knee has become almost only a tradition.

There are ten thousand boys and girls in

Church boarding schools throughout the country, Dr. Thayer stated, and there are twenty thousand boys and girls of the Church in schools of other churches. This condition cannot but be a potent factor in leading the rising generation away from the Church of its fathers.

The Church, the speaker declared, has always stood for religious education. It has always taught that a child at baptism enters into the Father's family, and until the last word has been said over the body, remains in its care. Up in old Puritan New England, he said, they have almost forgotten the custom of family prayers. He made a strong plea for restoration of the family altar, with the father as priest of his household.

Public schools cannot give adequate religious denominational education, Dr. Thayer said. Through the Department of Education religious training has been introduced into the school systems of three American cities—Grand Rapids, Toledo, and Rochester. All denominations have united in this effort, and one hour each week is set aside for religious study. Such training may result in the dissemination of religious knowledge, but it cannot give the deeper comprehension that love, affection, and direction into the real meaning of religion can instill into the child by home teaching.

There are only nine Church boys' schools in New England, and they are turning away hundreds of students yearly. These are, with one or two exceptions, high priced institutions, and the boy of moderate means cannot attend unless, as Dr. Thayer said, he comes to Virginia, where our schools are more plentiful and not so expensive. Other institutions are glad enough to receive the children of the Church, he added.

The reason for the scarcity of schools, Dr. Thayer said, lies in the fact that up until recently the Church never had a central functioning board. The Department of Education has now been made one of the most important branches of the Church, and there is every reason that the Church take its proper place in the education of its children.

Early in the session Bishop Darlington offered the following resolution, which was carried, and sent by telegram to the President of the United States:

*Resolved*, That the fifth synod of the Province of Washington, assembled in Norfolk, hereby urges the President of the United States to heed the cry of the suffering Armenian Republic, this week forced to surrender to the Turks, and immediately send United States warships, now near at hand at Constantinople, that this ancient Christian people, and American citizens there, be not exterminated by Mohammedan fanatics."

The election of officers for the synod for the ensuing term resulted as follows:

President: The Rt. Rev. Wm. C. Brown, D.D., Bishop of Virginia.

Treasurer: Mr. W. W. Frazier, Jr., of Philadelphia.

Secretary: The Rev. Thomas J. Bigham, of Pittsburgh, Pa.

President of the Court of Review: The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

Wilmington, Del., was selected as the meeting place for the sixth synod to be held next November.

#### PAROCHIAL MISSIONS

THE THIRD PARISH in the diocese to hold a healing mission at the hands of Mr. Henry C. Blandford is St. Michael and All Angels', Anniston, Ala. (Rev. Dwight F. Cameron,

rector). The Rev. Edmonds Bennett, chiefly instrumental in initiating the movement in the diocese, was the preacher for the first two days—October 25th and 26th. Among the supplicants were some who whispered: "I present my body, but my chief concern is for my spirit." One woman said: "I have already received unmistakable physical restoration after years of suffering. Now I want to present myself for the greater gift." The Rev. E. C. Seaman took the place of the Rev. Mr. Bennett on Wednesday.

THE REV. PAUL H. BARBOUR held a three days' mission in St. Peter's Church, Essex Fells, N. J., beginning November 3rd. Two celebrations of the Holy Communion were held each day.

THE REV. BERNARD IDINGS BELL, president of St. Stephen's College, Annandale-on-Hudson, has just completed a mission at Christ Church, Hudson, N. Y.

BISHOP SHAYLER held a week's mission in St. Luke's Church, Wymore, Neb. (Rev. Gowan C. Williams, vicar), from November 8th to 15th.

THE REV. DAVID N. KIRKBY, conducted a week's mission in Trinity Church, Arlington, N. J., beginning November 14th.

#### DEATH OF REV. W. A. M. BRECK

THE DEATH of the Rev. William Augustus Muhlenberg Breck is reported as occurring in the chapel of St. Helen's Hall, Portland, Oregon, on Sunday evening, October 17th.

Mr. Breck, a son of the early missionary well known in the Middle West and in California for his constructive work, the Rev. James Lloyd Breck, was a graduate of Nashotah, and was made deacon and priest by Bishop Welles in 1880 and 1881. He served in Milwaukee for three or four years and then went to California, where he worked in several Church centers—Suisun, Ventura, San Francisco—until at the end of the century he went to Portland, Oregon. He held parishes in the city, and in 1909 became chaplain of St. Helen's Hall, a position which he held until the time of his death.

#### FOR OBSERVANCE OF JANUARY 2ND

THE RESOLUTION of the House of Bishops calling for observance of Sunday, January 2nd, on behalf of the Russo-Greek Church and especially for intercession for the restoration of Sancta Sophia has already been printed in THE LIVING CHURCH. The Presiding Bishop has set forth the following special collect for use on that occasion:

"O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church. Look with Thy most gracious favor upon the Holy Eastern Orthodox Church. And, if it be Thy blessed will, incline the hearts of the statesmen who, in Thy name, have the governance of the nations of the earth, to restore the Sanctuary of St. Sophia at Constantinople to the Church of Hellas, its rightful custodian. And Thine be the thanks and praise and glory forevermore, through Jesus Christ our Lord. Amen."

In New York, Bishop Darlington, of Harrisburg, will be the preacher at the Russian Cathedral of St. Nicholas at the ten o'clock Eucharist on that day, delivering the first sermon after the Gospel. The second sermon will be preached by the Greek Archbishop, Alexander Rodostolou. In the afternoon, at the Cathedral of St. John the Divine, there will be a service at four o'clock at which Bishop Burch will preside. Addresses will be given by Bishop Darlington, by the Syrian Archbishop, Aftimios,

then by the Greek Archbishop, Alexander Rodostolou, and last by the Russian Archbishop, Alexander Nemolovsky. At 6:00 P. M. it is expected to have vespers at the Greek Cathedral in East Seventy-second street, New York, and later at 8:00 in the Syrian Cathedral, State and Bond streets, in Brooklyn. The three Archbishops and the Bishop of Harrisburg are to speak at all these services.

It is hoped that similar observance of the day will be made throughout the American Church.

**TRINITY COLLEGE INDUCTS TWELFTH PRESIDENT**

TRINITY COLLEGE, Hartford, Conn., inducted the Rev. Remsen B. Ogilby as its twelfth president on November 17th, the first element in the programme being a celebration of Holy Communion in the chapel by the Rev. Mr. Ogilby. A procession was then formed to march across the campus to Alumni Hall, where the inauguration took place. Bishop Lawrence pronounced the invocation, Professor Henry A. Perkins, on behalf of the trustees, offered the keys, and congratulatory addresses were made by members of the trustees, faculty, alumni, undergraduates, and other institutions.

The address of the day was by Bishop Brent, and was followed by President Ogilby's address.

President Ogilby is an alumnus of Harvard and of the Episcopal Theological School in Cambridge. He has served as master both at Groton School and at St. Paul's school, Concord. In 1908 he organized an American school for boys in the Philippines, earning high praise from Bishop Brent. He has also served as a captain at West Point, and was with the American Expeditionary Forces in France.

**"SCHOOL WEEK"**

THE BUREAU OF EDUCATION at Washington calls for the coöperation of the Churches in the observance of "School Week", December 4th to 11th. The Council of Church Boards of Education desires to emphasize this effort to call favorable attention to our schools and teachers.

Ideals of education in America were originally conceived and developed not by government, but by private individuals, as a rule directly or indirectly representatives of the Churches. The rapidly increasing attention of government to education is an indication that the action of the Churches has leavened the nation. During the proposed "School Week" the people cannot think too much about questions concerning education.

**AMERICAN LEGION AT NASHOTAH SEMINARY**

TWO-THIRDS of the student body of Nashotah House are ex-service men. They have therefore organized at the mission a post of the American Legion and made application for a charter. Out of respect for the services rendered by the men to their country, Armistice Day was kept as a holiday. The entire school was entertained by the Dean and the Misses Larrabee on the evening of the 10th, at an Armistice party. At 6:15 A. M., on the 11th, the Rev. Father Neely celebrated a requiem for the repose of the souls of those who had died for their country. The Legion members were present in uniform and made a corporate communion. This service was followed immediately by a solemn high mass of thanksgiving for vic-

tory. The Dean, Father Larrabee, was celebrant, Father Stoskopf, of the Church of the Ascension, Chicago, was deacon, and Mr. Herbert Stanton, an ex-service man, was sub-deacon. During the evening of the 11th, the Rev. Canon St. George entertained the members of the preparatory department.

**DEATH OF MARQUETTE CHURCHMAN**

THOMAS BAILEY, for many years a warden and vestryman of St. James' Church, Sault Ste. Marie, Mich., died in Laurium, on November 9th, at the home of his son, the Rev. Percival C. Bailey.

Mr. Bailey, born in Canada, was an active worker at the Church of St. John the Evangelist, Montreal, and Holy Trinity and St. Mathias' in Toronto, being at one time junior warden of the latter. He afterwards removed to a small town near Sault Ste. Marie, where he was for years lay reader. Moving to Sault Ste. Marie, he became a communicant of St. James' parish. After becoming paralyzed in 1918 he lived with his son, who is rector of Christ Church, Calumet. He leaves a wife, sister, daughter, and six sons, all of whom are Church workers. One of his sons is a lay reader, and his daughter is the wife of Dean Burt of Marquette. He was frequently a delegate at diocesan conventions, and in 1910 was elected deputy to the General Convention. He was a member of the Confraternity of the Blessed Sacrament, and in 1918 was elected warden emeritus of St. James' Church, in appreciation of his years of faithful service.

**BEQUESTS**

THE WILL of W. H. Roddis of Marshfield leaves \$10,000 to Grafton Hall, Fond du Lac, Wis.; a similar amount for Church work at Madison; \$1,000 to All Saints' Cathedral, Milwaukee; \$1,000 to Nashotah House; and \$5,000 to St. Alban's Church, Marshfield, Wis.

GRACE CHURCH, Carthage, N. Y., will receive a legacy of \$100 under the will of Hattie M. Herrick, and a similar legacy has been made to Trinity Church, Watertown, for the parish house, under the will of Mrs. Ella B. Gates.

**MEMORIALS AND GIFTS**

SIX BRASS vesper lights have been presented to St. Andrew's Church, Durhamville, N. Y., by Mr. John L. Plank.

TRINITY CHURCH, Rock Island, Ill. (Rev. W. L. Essex, rector), has recently added to its endowment fund memorial gifts amounting to \$475. The fund now totals \$11,750.

A PULPIT has been given to Christ Church, Stevensville, Md., in memory of the Rev. P. D. Thompson and Mrs. Thompson. Mr. Thompson was rector of this parish, the oldest in Maryland, for eighteen years.

THE ALTAR of the collegiate church of St. Mary's School, Knoxville, Ill. (Rev. Francis L. Carrington, rector), has been furnished with new office lights, a tabernacle, and riddel curtains, and a sanctuary lamp.

A REREDOS and altar cross were consecrated at Grace Church, Everett, Mass., on Sunday, October 31st, in memory of Mr. and Mrs. Albert Gleason, who died this year, but were for many years faithful communicants. The gifts are from their children.

A MARBLE FONT was dedicated in the Church of the Ascension, Montgomery, Ala. (Rev. Peerce N. McDonald, rector), on No-

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ember 7th. It is the gift of Mrs. W. C. Holt in memory of her grandson, William Holt Gayle, who died on March 22nd at the age of eight months.

ON NOVEMBER 14th at Grace Church, Buffalo, N. Y., a tablet was dedicated in memory of parishioners who served in the war. It contains a tribute to the one hundred and thirty-seven who entered the service and five who gave up their lives. The rector, the Rev. John C. Ward, was chaplain of the 129th Regiment.

AT ST. MARY'S CHURCH, Manhattanville, N. Y., on Sunday, November 14th, was dedicated a bronze and oak honor roll tablet, carrying the names of sixty-two parishioners who served in the great war, with four gold stars. The inscription shown in relief is framed by a decorative background in rich color and gold, the central feature being the shield carrying the years of the war, 1917-1919.

THE BISHOP of Quincy visited St. John's Church, Kewanee, Ill., on October 24th, and at the early Eucharist blessed the following gifts from the people: A red silk altar frontal, a silver paten, lavabo bowl, baptismal shell, a full set of Eucharistic vestments, with stoles and maniples in three colors, cassock and surplice. Mr. Charles A. Parmiter, a candidate for orders, is in charge of the parish.

A MEMORIAL brass altar cross and Eucharistic candlesticks in memory of W. B. Poyseor were dedicated by the Rev. William Poyseor, general missionary of the diocese of Marquette, at St. Mark's Church, Crystal Falls, Mich., at the early celebration on All Saints' Day. W. B. Poyseor was killed in 1913 at his home near Crystal Falls while blasting stumps. The cross is the gift of his father, who was the celebrant, and the candlesticks were given by his mother, Mrs. William Poyseor.

BRONZE TABLETS commemorative of nine members of the parish who gave their lives, and 176 who served actively with the colors during the war, were placed at the west end of the nave of Trinity Church, Hartford, Conn., and unveiled on November 14th. After the prayer for the President and a hymn, the choir preceded the clergy to the rear of the church, where the rector, the Rev. Ernest deF. Miel, D.D., read the opening sentences and the Rev. Francis Goodwin read the special psalm. The rector then read a prayer, during which the service flag was slowly raised by boy scouts in the gallery and carefully laid away. The rector gave a dedication for the two tablets as the scouts in turn slowly raised the stars and stripes and the state flag of Connecticut, after which the choir sang in the vestibule Tennyson's *Crossing the Bar*. After prayers read by the Rev. Samuel H. Edsall, the assistant, the benediction was given by the rector, and the service was closed by singing the *Supreme Sacrifice* as the choir and clergy returned to the chancel. The rector then gave an inspiring address to the large congregation.

#### ALBANY

RICHARD H. NELSON, D.D., Bishop

Brotherhood Assembly Officers—Material Enrichments

THE ANNUAL meeting of the diocesan assembly of the Brotherhood took place in the guild house of the Cathedral, on November 16th. After a short business session supper was served to eighty delegates. At 8 p. m. the junior session was opened by Paul E. Quirin, president, and an address of welcome was made by the Rev. H. A. S. Merri-ck. The officers reported the success of

the new assembly and delegates from Trinity, All Saints' Cathedral, and St. Paul's of Albany, Messiah of Rensselaer, and St. John's, Cohoes, reported in person, the new chapter of St. John's, Ogdensburg, reporting by letter. Election of officers resulted in the choice as president of Mr. Paul E. Quirin of Trinity, Albany, and Mr. Rolland Pollack of the Cathedral as secretary. Mr. H. M. Rodgers, lately field secretary for the Brotherhood, gave a short report of the junior National Convention at St. Louis. The next junior assembly will be held in Trinity Church, Albany. At 9 p. m. the senior session was opened by president Charles C. Gould, of Schenectady. Bishop Nelson gave an address which was followed by officers' and chapter reports. Mr. F. S. Harder reported the nominations, which after some discussion were adopted, Mr. B. A. Chambers of St. John's being chosen president and Mr. G. A. Williams of St. John's, Cohoes, secretary and treasurer. The Rev. Ernest Hopper is chaplain. The meeting closed with benediction by the Ven. A. C. Larned, Dean of the Cathedral.

BEGINNING JANUARY 9th, the Mercer-Hadley mission will be held for one week in the parish of St. George's, Schenectady (Rev. B. W. R. Tayler, D.D., rector).

CHRIST CHURCH, Morristown (Rev. Robert C. Joudry, priest in charge), has paid the last of the debt incurred when the church was rebuilt four years ago.

ST. JOHN'S CHURCH, Massena (Rev. George C. Graham, rector), has purchased the house next door to the church and after some alterations will use it for a parish house.

ST. PHILIP'S CHURCH, Norwood (Rev. John A. Atkins, rector), has expended \$900 in improvements on the church and \$1,400 on the rectory.

ST. JOHN'S CHURCH, Ogdensburg (Rev. D. C. White, rector), held its every-member canvass on November 7th. The amount pledged was \$900 more than asked.

ST. AGNES' SOCIETY of St. John's Church, Ogdensburg, has bought a car to be used by the Rev. R. C. Joudry in his mission work.

#### CALIFORNIA

WILLIAM F. NICHOLS, D.D., Bishop  
EDWARD L. PARSONS, D.D., Bp. Coadj.

#### Convocation of San José

THE CONVOCATION of San Jose, Dean William A. Brewer presiding, met on November 9th and 10th in the Church of St. Mary's-by-the-Sea, Pacific Grove (Rev. W. H. G. Battershill, rector), for an inspiring session. Bishop Nichols, Bishop Parsons, the Archdeacon of Vancouver, the Rev. Dr. Robert W. Patton, Mrs. Lydia P. Montegale, Mr. H. C. Wyckoff, and the Rev. C. P. Deems delivered dynamic addresses on the Nation-wide Campaign. Valuable papers were likewise presented by the Rev. H. E. Montgomery on Parochial Use of Moving Pictures; by the Rev. Bayard H. Jones on the Lambeth Position Toward Reunion, and by Mr. E. S. Freeman on the Young People's Fellowship Movement in the diocese.

#### CENTRAL NEW YORK

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

Clericus Discusses Lambeth—Syracuse Conferences

THE LAMBETH CONFERENCE was the subject of discussion at the Syracuse Clericus on November 9th and at the Binghamton

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Clericus on November 16th. The Rev. Geo. M. Brewin dwelt principally on the resolutions concerning Church Unity. The Syracuse clericus met at the University Club, the Binghamton clericus with the Rev. J. deL. Scovill, in Bainbridge.

THE REV. GEORGE GUNNELL, L.H.D., of Toledo, Ohio, general missioner for the diocese, will conduct conferences on Religion and Service for the parishes of Syracuse in St. Paul's Church, beginning on November 28th and concluding on December 2nd. He will also have charge of the mission at Rome.

BISHOP FISKE was the principal speaker at a banquet given by the vestry and attended by about 350 persons, at St. Stephen's Church, Olean (Rev. C. C. Bentley, rector).

THE INTERIOR of St. Ambrose' Church, Groton (Rev. T. J. Collar, rector), has been decorated recently through the generosity of a member of the vestry.

A COMMITTEE of one man and woman from each parish of Syracuse is being formed to assist the Bishop Coadjutor and the special committee in developing St. Philip's Mission for colored people.

BECAUSE A considerable part of the congregation at St. Paul's, Aurora (Rev. E. G. White, rector), is composed of college girls who come from parishes where the Holy Eucharist is not the chief service on Sundays, the rector has decided, in response to requests, to have matins alternate with the Holy Eucharist at the late Sunday service.

THE REV. DR. BEAUCHAMP, learned in Iroquois lore, attended the meeting of the Indian Welfare Society held in Rochester recently, as chairman of the advisory committee. The chief question at this meeting, which is four fifths Indian in membership, was as to the advisability of citizenship for the Indians.

**CONNECTICUT**

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

Knights of Washington—Working Toward Uniform Remarriage Laws

A NEW COMPANY of the Knights of Washington will soon be installed in the Church of the Ascension, New Haven.

NOTEWORTHY in New Haven musical circles was a concert given on November 15th by the choir of St. Paul's Church assisted by the Alpha male chorus, a local organization, many of whose members belong to the choir.

THE NEW HAVEN Pastors' Union in the hope of securing uniform procedure in the matter of re-marriage have sent to every non-Roman clergyman in that city a set of rules asking for signature. The rules are as follows: "No minister ought to marry (1) a divorced person who has been morally responsible for the divorce; (2) any divorced person till preferably six months shall have elapsed from the time of granting the divorce; (3) any divorced person who could not be married under the law of his own state."

**EAST CAROLINA**

THOMAS C. DARST, D.D., Bishop

Convocations—A City Chaplain

THE TWO CONVOCATIONS of the diocese both met during the week beginning November 8th, the convocation of Edenton with St. James' Church, Belhaven (Rev. J. N. Bynum, rector), the convocation of Wilmington with the Church of the Good Shepherd



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(Rev. F. D. Dean, rector). Discussion at both meetings centered around the Nationwide Campaign, its present diocesan status, and the programme. As a large percentage of the pledges of last year remain unpaid, clergy and laity promised to go back home and arouse the churches. At the Wilmington convocation the opening sermon by the Rev. George W. Lay, D.C.L., Dean, struck the keynote, analyzing manners and customs, and speaking in plain terms of the apparent decadence of modern society. The fault lay in a real lack of home and family life. He scored parental laxity, and the lack of religious devotion in the home. The convocation endorsed his statements, and this important topic was much discussed throughout the two-day session. The Rev. J. N. Bynum, chairman of the Department of Social Service, led a discussion on some social evils which resulted in resolutions indicative of the determined attitude of Church people. Two helpful addresses at Wilmington, by Mrs. John T. Loman, of Philadelphia, presented the Christian Nurture Series and the Church Service League. At both Belhaven and Wilmington the women held separate business meetings. Bishop Darst, in an inspiring address on the last evening in Wilmington, summed up the result of the week. He said that while some pessimistic notes were struck it was but a manifestation of a new vision.

THE REV. F. D. DEAN, M.D., has resigned the rectorship of the Church of the Good Shepherd, Wilmington, to take effect January 1st, when he will become chaplain of the city, a rather unusual spiritual office for which Dr. Dean is unusually well qualified. His work among the poor, the prisoners, and the sick has been city-wide. During the influenza epidemic Dr. Dean practically took charge of the situation, greatly endearing himself to all of the people. While he will remain ecclesiastically responsible to Bishop Darst, he will be largely supported by a layman's association of all denominations. Commenting on the nature of his duties Dr. Dean says that he will not be doing what is called "social service"; his work will be purely religious. This experiment will be watched with great interest, although Dr. Dean's personality is such that its success is practically assured.

#### EASTON

WILLIAM FORBES ADAMS, D.D., Bishop

Woman's Auxiliary—Bishop's Receptions—Northern Convocation

THE ANNUAL meeting of the Woman's Auxiliary, at which the Bishop was present, took place at St. Paul's Church, Berlin (Rev. S. A. Potter, rector), on October 20th and 21st. Reports indicated progress, and the old officers were reelected.

UNDER THE leadership of Dr. Sutton, president of the Standing Committee, a reception was recently given to Bishop and Mrs. Davenport at Oxford. Congratulatory speeches were made by the clergy and laity, to which the Bishop responded.

A PARISH reception was given to Bishop Davenport on November 4th under the auspices of the vestry and women's societies of St. Paul's Church, Centreville, where he also preached on Sunday, November 7th, and confirmed perhaps the largest class in the history of the parish. He also confirmed a class and preached at Christ Church, Stevensville, on the same day, congratulating the people on a new addition to the church. Mr. Dudley Roe of Sudlersville has recently presented a new sedan to the Bishop, which is of great use. The Bishop is filling va-

cant rectorships, and there seems a definite prospect of having every parish properly manned in the near future.

AT TRINITY CHURCH, Elkton (Rev. Sidney H. Dixon, rector), on November 11th, there was a meeting of the northern convocation. After early celebration and sermon by Bishop Davenport there was a conference with addresses by the Bishop, by the Rev. Dr. Collins on the Rural Parish, and by Mr. Dudley G. Roe on the Sunday school. About one hundred delegates were entertained. In the afternoon a conference on the Nationwide Campaign was led by Mr. Lewis B. Franklin, treasurer of the Council.

#### GEORGIA

FREDERICK F. REESE, D.D., Bishop

First Service at Guyton—Bishop Delany in Charleston

THE REV. F. NORTH-TUMMON, Archdeacon of Savannah, held a service for the first time in Guyton, Effingham county, on October 31st, at which sixty were present. A few Church families succeeded in making arrangements for the Archdeacon to hold the service in one of the other churches.

SUFFRAGAN BISHOP DELANY visited the colored parishes of Savannah after the conference of negro Church workers of the province, held in Charleston, S. C., last month. St. Augustine's (colored) Church, Savannah, celebrated the fifth anniversary of the ordination to the priesthood of its vicar, the Rev. J. Henry Brown, on October 31st, with special services. At morning prayer the Rev. J. R. Lewis was the special preacher. At evening prayer, over nine hundred people heard the Bishop speak of the newly elected negro Bishop of Liberia. A large class was confirmed and the thank offering amounted to \$300. The following evening the parish tendered a reception to the vicar and his wife.

#### HARRISBURG

JAMES H. DARLINGTON, D.D., Bishop

Auxiliaries Meet in Lancaster—Armistice Sunday at Manheim

THE VARIOUS Auxiliaries of the city and county met in St. John's parish house, Lancaster, on November 12th. Miss Boyer, of the Church Missions House, New York, addressed the assembly on The Church Service League and Reconstruction Work.

ON THE 19th, "Armistice Sunday", the local post of the American Legion attended a special service in St. Paul's, Manheim, when the Rev. W. M. Gamble, rector, preached on Lessons from the World War. Patriotic hymns were sung by a choir of young men.

#### IOWA

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

Brotherhood Visits Cathedral Parishioners—Bishop Weller at Davenport—Church Preference at the University

THE BROTHERHOOD of St. Andrew at Trinity Cathedral, Davenport, went out by twos recently to make a social friendly call on every member of the parish.

THE CATHEDRAL parish greatly enjoyed a visit from Bishop Weller, on October 24th. The Bishop preached and at night addressed a community meeting on Syria and Near East Relief Work.

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or express preference for, the Protestant Episcopal Church. One hundred and twelve of these are from Iowa. The remaining twenty-two represent twelve states and one foreign country. A group of these students are conducting services in four missions near Iowa City.

ON ST. LUKE'S DAY, the Rev. E. H. Rudd, D.D., rector emeritus of St. Luke's parish, Fort Madison, preached twice and remained for four days. The Knights Templar, the Rotarians, the Lions, and the parish each publically welcomed Dr. Rudd, who for seven years was rector of St. Luke's, but now lives in Iowa Falls.

THE REV. A. H. BROOK, rector of St. James' Church, Independence, and priest in charge of St. George's Church, Farley, conducted a mission at Farley recently, when nine persons were baptized and several families returned to their Church duties.

AT COUNCIL BLUFFS the rector now has an assistant and daily services are offered, those on Friday morning being for the healing mission of the Church.

**LONG ISLAND**

**FREDERICK BURGESS, D.D., Bishop**

Normal Training School in Brooklyn—Parish Anniversaries

THE BOARD of Religious Education of the diocese has entered upon an aggressive campaign, engaging a full time educational secretary to visit every parish to secure accurate information and so assist in any way possible. Miss Eveleen Harrison, selected for this position, has already initiated a great deal of new work in the form of teachers' institutes and training classes. A most significant thing is the widespread desire on the part of teachers for training. At a mass meeting in St. Ann's Church in October some four hundred teachers and officers after the subject had been presented made a unanimous and enthusiastic request for a branch of the Normal Training school of New York. As a result Brooklyn now has the school with a faculty of ten, which meets on Tuesday nights in the parish house of St. Ann's. Plans are under way to extend the work throughout the diocese. A conference has already been held at Jamaica and several others are planned.

THE TWENTY-FIRST anniversary of the laying of the cornerstone of the Church of the Holy Nativity, Mineola, was observed on November 4th. The preacher at evening was the Rev. H. B. Bryan, who began the work; and on Friday morning Canon Bryan celebrated a memorial Eucharist, reading the names of those who had worked with him but have since passed away. The Rev. G. Wharton McMullin is in charge.

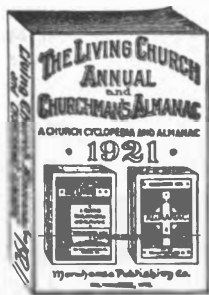
THE TENTH anniversary of the founding of St. Elizabeth's Church, Floral Park, was observed during the week of November 7th. Four services were held on Sunday, the preacher at the evening service being the Rev. H. R. Bennett, former priest in charge. On the week days a play was given, moving pictures were shown, a bazaar and carnival held, and the festival ended with a barn dance on Friday evening. The money earned during the week will be applied on a mortgage. The Rev. Mr. McMullin is in charge of this work also, as part of the associate mission which he heads.

**MARYLAND**

**JOHN G. MURRAY, D.D., Bishop**

Cornerstone of Synod Hall Laid on Armistice Day

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preliminary to the Churchly observance of Armistice Day at the Cathedral grounds. It officially inaugurated construction of the great Cathedral group that will eventually stand among the most magnificent architectural achievements of this country, and was attended by a distinguished gathering, chief among them being the world-famed General Nivelle, the hero of Verdun, and Alphonzo Pezet, the Peruvian Ambassador to the United States. General Nivelle made a brief speech.

A detachment of soldiers, sailors, and marines, all men of the A. E. F., headed the line, in which marched Bishop Murray, Bishop Cook of Delaware, other well known clergymen, Governor Ritchie, Signor Pezet, General Nivelle, the trustees of the Cathedral, and the lay council.

The service, simple but impressive, was given a decided picturesque effect by the setting. Autumn colors, broken by the rich emerald of evergreens, blazed from nearby clumps of trees, and here and there vivid touches were contributed by the uniforms of the soldiers, the insignia of Church and State, and the vestments of the clergy.

Bishop Murray presided, and before the cornerstone was sealed a box was placed in it containing documents and a memorial list of men who sacrificed their lives in the war.

Starting immediately at the hour of the signing of the armistice the service was given additional solemnity by the slow striking of a bell and a brief ceremony of devotional memory. Bishop Cook made the principal address at the Synod Hall, and urged that we should not forget the sacrifices of the war. Above all we should not forget that Christ had offered to men the Kingdom of God, a Kingdom of peace and righteousness. The only way to avoid a repetition of the calamity that shook the world was for humanity to keep its faith in Christ and to rely upon Him and His saving power.

At the conclusion of this part of the service, the processions proceeded to the open air service platform where the Armistice Day exercises were held. In addition to speeches by the Mayor of Baltimore and the Governor of Maryland an address was made by the Ambassador from Peru. The assemblage then gathered around the Victory Cross and the band played an arrangement of Chopin's Funeral March, during which a wreath was placed on the pedestal of the cross by a group of young women. Bishop Murray offered prayer and a squad from Camp Meade fired volleys to the dead. A bugler then took his place in front of the cross to sound taps: the *Star-Spangled Banner* was sung and the Bishop's benediction concluded the ceremony.

Bishop Murray, the Rev. E. T. Helfenstein, D.D., Archdeacon of Maryland, and the Rev. Romilly F. Humphries, D.D., Archdeacon of Baltimore, were guests of the city at the Civic celebration in the afternoon.

#### NEBRASKA

ERNEST V. SEAYLER, D.D., Bishop  
Church Reopened

ONE OF the many "silent churches" in the diocese recently opened, St. Mark's, Florence, is receiving the ministrations of the Rev. Marcus J. Brown, vicar of St. John's, Omaha.

#### NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Junior Auxiliary Gift—A Desert Mission

THE JUNIOR AUXILIARY of St. Joseph's Church, Detroit, has given a brass altar

cross to St. Luke's Church, Clover Valley.

THE MINER'S UNION HALL purchased at Pioche is being remodelled and will make a very neat church. Archdeacon Smith in his difficult work in Southern Nevada has to travel over about 20,000 square miles of desert.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

National Cathedral Association—Brotherhood of St. Andrew—U. T. O. Pageant

THE REV. H. R. TALBOT on November 6th began a ten days' visit to Pittsburgh to organize a group of the National Cathedral Association. At the Pittsburgh Church Club he gave an illustrated address on Saturday, the 6th, and on Sunday he spoke at the Church of the Ascension, Pittsburgh, and at St. Stephen's Church, Sewickley. He also spoke at smaller meetings. A committee has been appointed, and matters are well under way. On October 16th Canon Talbot was at St. Andrew's Church, and at the same place, on Monday he attended a meeting of the Clerical Union in the parish house, and later gave a picture display open to all Church people.

THE PITTSBURGH assembly of the Brotherhood of St. Andrew held a supper and conference at St. Stephen's Church and parish house, Wilkesburg, on November 11th.

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Afterwards, at a service in the church, the speakers were: Mr. Charles S. Shoemaker, of All Saints' Church, Pittsburgh, and the Rev. Malcom DuP. Maynard. An item of interest to this assembly was the appointment at the St. Louis convention of Mr. Frank L. Barth as a field secretary.

A *Waiting World*, a United Thank Offering pageant, was presented on November 14th at the Church of the Ascension, Pittsburgh, under the auspices of the Woman's Auxiliary, the characters being taken by members of the Auxiliary, Girls' Friendly Society, and Daughters of the King. The music was supplied by the vested girls' choir of Calvary, and young women acted as ushers. The offering amounted to \$1,300. Bishop Whitehead presided, and the church was completely filled.

ON NOVEMBER 12th, there was a conference of clergy and Sunday school superintendents at the Church of the Ascension, Pittsburgh. The principal topics were the Church School Service League and Teacher Training, Miss Frances Withers being the leading speaker.

**SOUTHERN OHIO**

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

**Anniversary at Walnut Hills Parish**

THE FORTIETH anniversary of the Church of the Epiphany, Walnut Hills, Cincinnati, was celebrated on November 14th, the preacher being the Rev. J. D. Stanley, founder of the parish. On Monday evening at a parish dinner the Rev. Robert M. Hogarth, rector, and toastmaster, read letters from the Rev. Carl E. Grammar, D.D., the Rev. H. M. Ladd, the Rev. J. D. Herron, the Rev. Guy Emery Shieler, and the Rev. James Cosbey, former rectors. Bishop Vincent spoke of the history of the parish, and Bishop Reese predicted a bright future. The Rev. J. D. Stanley told of incidents in beginning the work; the Rev. George N. Eastman, strong in the love of all, received a tremendous ovation; Archdeacon Reade spoke of the missionary zeal of the parish and the Rev. J. Howard Gibbons brought greetings from the Cincinnati clericus.

**SOUTHWESTERN VIRGINIA**

ROBERT CARTER JETT, D.D., Bishop.

**Woman's Auxiliary**

THE FIRST annual meeting of the Woman's Auxiliary of the diocese took place in Emmanuel Church, Staunton, on October 20th to 21st, with Mrs. T. D. Hobart as president. The Rev. J. Lewis Gibbs made an address of welcome. Bishop Jett, present during the two days' meeting, assisted in solving many problems. In his address he urged the establishment of the family altar and more definite Christian service. A competent leader for the young people must be found. The Bishop held a devotional service on November 20th. Miss Julia Emery of New York, Miss Etta Ambler of Japan, and Miss Louisa Davis, president of the Virginia branch, were visitors. At the business meeting encouraging financial reports were made. The diocesan box goes to Farmington, N. H. The president having visited practically every branch and mission in the diocese had travelled nineteen hundred miles, had found forty branches, and had established six new branches since January 1st. Interesting talks were given by mission workers, and on Thursday morning the Rev. Churchill Gibson made a stir-

ring address on the Nation-wide Campaign. Resolutions were adopted in appreciation of Mrs. John T. Letcher's consecrated work in the cause of the Auxiliary, of which she was president for nearly thirty years. The Auxiliary during next year will pay as much as possible on the salary of the Rev. John H. Lloyd, and keep him as missionary; educate a girl at a Church school; educate at the Virginia Episcopal School for Boys a boy desirous of entering the ministry; and support a boy at Covington. Miss Ambler and Miss Emery made the closing addresses on Thursday, and after the benediction by the Bishop, the meeting

was adjourned to meet in Bristol in October 1921.

**TEXAS**

GEORGE H. KINGSOLVING, D.D., Bishop  
CLINTON S. QUIN, D.D., Bp. Coadj.

**St. Paul's Parish, Waco**

IN OCTOBER St. Paul's parish, Waco (Rev. W. P. Witsell, rector), was strengthened by the coming of the Rev. LeRoy Eltringham as assistant, and much uplifted by the Synod of the Southwest, pronounced the best meeting ever held in Waco—the bishops said the best ever held by the Church in this province. Not even the General Con-

# CHRISTMAS CARDS

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The great success attained by the series of Easter Cards made by this Company has led us to publish a series, in the same general style, for Christmas. The impossibility of obtaining satisfactory imported cards that are NEW from the customary sources upon which we relied for cards of Christian culture before the war is an additional factor in the production of these cards.

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- 602. Outline drawing, The Star. "Christmas Greeting."
- 603. "Glory to God in the highest." Outline drawing. "A Joyful Christmas."
- 604. "For unto you is born", etc. Outline drawing. "A Merry Christmas."
- 605. "And suddenly there was with the angel." Outline drawing. "A Joyful Christmas."
- 606. "And this shall be a sign unto you." Outline drawing. "A Happy Christmas."
- 607. "Glory to God in the Highest." Nativity scene.
- 608. "Silent Night! Holy Night!"  
*Set of 8 cards, no duplicates, 2 1/2 cents.*

*Five-cent Cards—Continued.*

- 705. "Christmas Greeting." Raphael's Adoration of the Christ-child. Verse, "We three kings of Orient are."
- 706. "A Happy Christmas." Sistine Madonna. Verse, "Christ by highest heaven adored."
- 707. "Christmas Greetings." Nativity scene. Verses, "In a manger lowly."
- 708. "A Joyful Christmas." Nativity scene with adoring angels. Verse, "When Christ was born of Mary free."
- 709. "A Merry Christmas." Correggio's Holy Night. Verses, "'Twas Mary, Virgin pure of holy life."
- 710. "A Happy Christmas." Van Dyck's Nativity. Verse, "Shepherds have found Him, sages have crowned Him."
- 711. "Christmas Greetings." Lerolle's Arrival of the Shepherds. Verse, "Away in a manger, no crib for His bed."
- 712. "Christmas Greeting." Merson's Arrival at Bethlehem. Verse, "The foxes found rest, and the birds had their nest."  
*Set of 12 cards, as above, no duplicates, 60 cents.*

### FIVE-CENT CARDS

*Printed in four colors*

Each a folder 4 x 3 inches, with envelope. Reproduction of a Christmas picture in soft brown. Text and Christmas greeting, gold border. Inside, an appropriate Christmas verse.

- 701. "A Blessed Christmas." Correggio's "Holy Night." Verses, "Angels from the realms of glory."
- 702. "Christmas Greeting." Adoration of the Kings. Verses, "Eastern sages at His cradle."
- 703. "A Happy Christmas." Adoring Shepherds. Verses, "The first Nowell."
- 704. "A Joyful Christmas." Wise Men on Camels. Verses, "As with gladness."

### TEN-CENT CARDS

*Printed in four colors*

Each a folder, 6 1/4 x 3 1/2. Same general style as the foregoing series but of double size.

- 801. "A Merry Christmas." Wise Men following Star. Verses, "From the eastern mountains."
- 802. "A Merry Christmas." Outline drawing, angels adoring the Christ-child. Verses, "Good Christian men, rejoice."
- 803. "A Joyful Christmas." Nativity scene. Verses, "Lo, within a manger lies."
- 804. "A Peaceful Christmas." Correggio's Holy Night. Verses, "All my heart this night rejoices."  
*Set of 4 cards, no duplicates, 35 cents.*

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vention can get together the two oldest bishops of the Church, which happened when the pictures of Bishops Tuttle and Garrett were taken together.

Within October also were dedicated a beautiful pulpit in memory of Mr. Wm. W. Seley, presented by his widow, and a prayer desk presented by the congregation as a memorial of three young men who gave their lives during the late war. The parish has also received a Pathoscope, presented by Mrs. Flora Cameron, Mr. and Mrs. E. R. Bolton, and their son, Edward, a valuable means of instructing the young and furnishing healthy entertainment both in the parish and at St. Paul's House, a settlement in the mill district.

**VIRGINIA**

WILLIAM C. BROWN, D.D., Bishop

**A Campaign Pageant**

A NATION-WIDE Campaign pageant, *The Modern Magi and the Modern Challenge*, was presented in the Richmond city auditorium on November 12th. The actors numbering nearly five hundred, were taken from the Sunday schools in Henrico parish, and the combined choirs of the city were grouped in the center of the stage to the number of 250, forming a living cross which held together throughout the performance. Between the two parts of the pageant Bishop Brown spoke briefly on the Nation-wide Campaign and Dr. Bowie with equal brevity on The Gift of Life. This pageant was produced first a year ago, and was written by Mrs. Maude E. Osgood and Miss Lucy F. Gibson, to assist the Nation-wide Campaign. The auditorium seats about five thousand, but many hundreds could not secure admission.

**WESTERN NEW YORK**

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

Simultaneous Meetings—Bishop Brent at Presbyterian Church

DURING THE provincial synod in Buffalo, November 9th, 10th, and 11th, the diocesan Woman's Auxiliary and the Girls' Friendly Society held their annual meetings, one at St. Paul's and the other at St. Mary's. Mrs. David L. Ferris, wife of Bishop Ferris, was made first vice-president, and Miss Brent, sister of Bishop Brent, third vice-president of the Auxiliary. The G. F. S. announced that a permanent Holiday House has been purchased by them.

BISHOP BRENT made an address on Conference as a Means to Christian Unity at the vesper service on November 14th at the First Presbyterian Church, Buffalo.

**WYOMING**

NATHANIEL S. THOMAS, D.D., Miss. Bp.

Masons Honor Aged Priest—Opening of Cathedral Home for Children

ON NOVEMBER 5th the masonic fraternity of Cheyenne held a luncheon, attended by over five hundred in honor of the Rev. George C. Rafter on his eighty-second birthday. Mr. Rafter was born in Canada where he received his early education, afterwards being graduated from Kenyon (1863) and Nashotah (1866). He became priest in 1867. His first charges were in the State of Pennsylvania, but in 1880 he went west to Colorado. In October 1882, he arrived at Cheyenne. He was rector of St. Mark's until 1904, when he resigned and became rector emeritus. The cornerstone of the

present church was laid under his administration in 1886. He has served on the various boards and commissions and is now a member of the Council of Advice. He has been the chaplain of the Wyoming State Senate practically continuously since 1883, and holds a position of great influence in the masonic bodies.

ON NOVEMBER 9th the Cathedral Home for Children in Laramie was formally opened in the presence of many distinguished guests. The Home was inaugurated in 1910, when Bishop Thomas turned over his official residence at Laramie for that purpose. This proving inadequate, the former Roman Catholic hospital was purchased in 1915. Much money was expended on this to transform it into the attractive institution of to-day. At luncheon, Dean Thornberry as toastmaster introduced the speakers: Mr. E. W. Burke, the Ven. Ernest Dray, Mrs. D. W. Thornberry, Mrs. George E. Brimmer, the Hon. Edward Iverson, and Bishop Thomas. At the reception that followed, the Bishop made a short address, thanking the people of Laramie for their practical interest and outlining plans. The Rev. Morten Joslin pledged \$2,000 from Rock Springs for the Home. Brief addresses were made by Mrs. F. G. Eggeston and Mr. Joseph Lane. The clergy of the state were in attendance, the date being just previous to the opening of the Wyoming clerical.

**Educational**

AT KENYON COLLEGE, Gambier, Ohio, an alumni organization to raise an endowment fund of \$500,000 is making progress, and a number of group meetings have been arranged, some of which President Peirce has arranged to attend: December 2nd; Philadelphia, December 9th; Washington, December 13th; Chicago, December 18th.

ON NOVEMBER 22nd a meeting of the joint committee of the dioceses of Ohio and Southern Ohio will be held at Gambier when definite plans will be formulated for the next summer conference for Church workers, which will begin as soon as possible after the College commencement on June 20th.

From the Kenyon family in England the College has received several valuable gifts. The portrait of George, second Lord Kenyon, for whom the college was named, worthily reproduces an original painting by Sir Thomas Lawrence. Beside this portrait will be hung a colored engraving of the portrait of his wife, Lady Emma Kenyon, made from the original painting by Hoppner.

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

## Morehouse Publishing Company

MILWAUKEE, WIS.

## “But Jonah rose up to flee”

### Jonah's Call and Flight

**N**OW the word of the Lord came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord.

4 But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

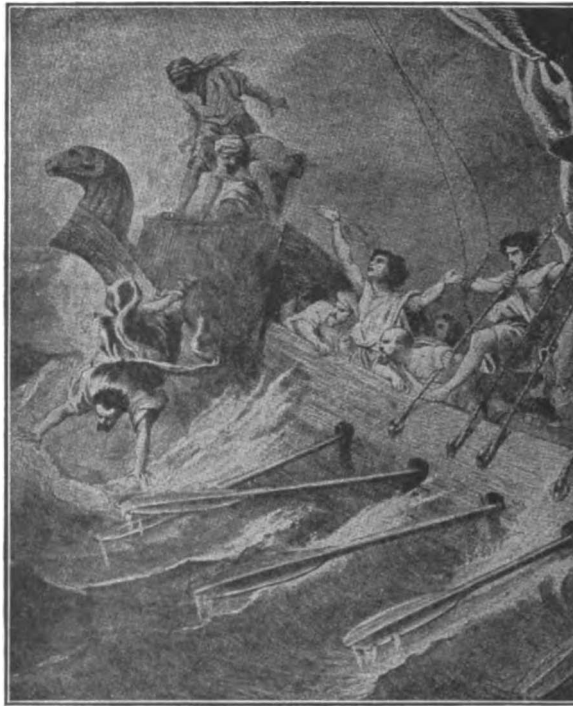
11 They said then unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them. Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. *Jonah 1: 1-15.*



## “Am I a Jonah?”

One reason why Christianity is conquering the world so slowly is that there are so many Jonahs. For not all whom God calls to serve Him respond and obey. Many make excuses and flee.

Perhaps they try to propitiate God by offering some lesser service while they flee, but sooner or later they discover that they cannot flee from the presence of the Lord. For He pursues them.

A Jonah is a bit of the universe out of place, like a splinter in the flesh. He maddens the elements. Eventually he confesses or betrays himself, and is thrown overboard—being a liability, not an asset.

The most pitiable creature in the world is a man or woman who is called to the privilege of aiding God but who counts the cost and spurns the glory.

Jonah came to realize that he was a fool and he repented, and when God called him the second time he obeyed.

What is a call? When we become convinced that it is our duty to enter the holy ministry or to give our lives to some other form of service, we are called. So we are when the Church lays upon us specific duties and responsibilities.

God does not call all of us to the highest service, but He does call all of us to some service.

This great spiritual movement in the Church is stirring many consciences. On our knees let us ask of God, “Am I a Jonah?”

*Presiding Bishop and Council of the Protestant Episcopal Church  
Publicity Department, 281 Fourth Avenue, New York City.*