

# The Living Church

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## EDITORIALS AND COMMENTS

### "United Churches of Christ in America"

 Christian man can fail to be impressed with the seriousness with which representatives of most of the "evangelical" denominations in this country made the attempt, last week, to find the way out of denominationalism into organic unity. The "United Churches of Christ in America" and the "Interchurch Council on Organic Union", which were created by representatives of some twenty denominations meeting in Philadelphia, indicate, undoubtedly, an honest attempt to attain such unity. So heartily do we sympathize with their desire, so thoroughly do we appreciate the spirit of magnanimity that seems so generally to have prevailed, that it is with real reluctance that we find ourselves bound, at the conclusion of the event, to express the conviction that the Church called Protestant Episcopal cannot ratify the position taken by several of its own members at that meeting. Notwithstanding that, we believe that if the evangelical bodies, without our own Church, can ratify and hold to the covenant there made, it will be the longest single stride toward the end so earnestly desired that has been taken since disunion began. On the other hand we deem that the approach toward such unity would be actually weakened, not alone for us but for all the other bodies, if participation by the Episcopal Church should not be refused.

In stating what transpired, we recognize the danger of complete misunderstanding to which one who must write without having been present is undoubtedly liable. We shall not forget how easy it is to jump at conclusions from faulty premises and so find oneself landed in the wrong camp, as has recently been demonstrated. We have made every effort carefully to digest the reports that have come to us, including not only that from our own Philadelphia correspondent which is printed in this issue, but other information, both private and official, as well. We understand the facts to be as follows.

Subject to ratification by the official bodies of some twenty denominations, agreement upon the following has been reached:

"The churches hereto assenting . . . do hereby agree to associate ourselves in a visible body, to be known as the United Churches of Christ in America, for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches the functions delegated to it by this instrument, or by subsequent action of the constituent churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

"In the interest of the freedom of each and of the coöperation of all, each constituent church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship.

"In taking this step we look forward with confident hope to that complete unity toward which we believe the Spirit of God

is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the church, we are persuaded that our differences will be minimized and our union become more vital and effectual."

The new union is to function through a Council, consisting of equal numbers of ministers and of laymen from the constituent denominations upon a proportionate basis. The Council "shall harmonize and unify the work of the United Churches", shall *direct* such consolidation of their missionary activities "and of particular churches" "as is consonant with the law of the land or of the particular denomination affected"; shall arbitrate between Churches; and shall undertake "leadership" in religious activities. The plan comes into effect when it has been formally adopted by at least six denominations. The expenses will be apportioned among the "constituent churches".

OUR OBJECTION rests primarily upon the fact that a unity based upon a united Protestantism is not such a unity as an organic branch of the Catholic Church can promote. Our aims in life differ from the aims of these brethren. We seek to bring men into sacramental union with God in a way that seems to us, without judging them, impossible apart from the communion of the Catholic Church.

We recognize the carefulness of the language framed. We do not question that we should still retain organically the right to order our own belief and worship and activity. Yet in real fact we should have for ourselves, and should give to others, constant embarrassment in this new relationship. Jointly responsible with them for all the Pan-Protestant propaganda for which, in entire good faith, they would promote, there would be a glaring discrepancy between the positions that are taken in our own standards and those that would be taken in the standards of the "United Churches". Jointly responsible with these for a great mass of missionary effort leading up to a nebulous, non-sacramental Christianity, we should be in the position of refusing to communicate at our altars the very converts that we had helped to make, and would, for ourselves, be bound not to communicate at the hands of the very missionaries we were assisting to send forth. Calling the world to become regenerate by Baptism, we should at one and the same time be responsible for receiving people into Christianity without baptism. In all the multiplied controversies between the Church and Protestantism which have accumulated during four centuries, we should be on both sides. The conditional agreement as to consolidation of missionary activity would be a dead letter for us because we certainly would never surrender our missionary work to a Pan-Protestant board. We should be assessed for the maintenance of a great mass of activity which we could

not support and which, in great part, would run counter to our own "denominational" work. We should be in the organization but not of it, continually refusing assent to what our much stronger partners would wish to do, while our own legislative and executive departments would be embarrassed by a continuous succession of delicate questions, upon most of which our principles would compel us to run counter to those of our associates.

We have laid stress upon these practical difficulties because we recognize that the Bishop of Bethlehem and his associates who appeared on behalf of the Episcopal Church at the conference undoubtedly believe that the cautious language chosen enables us to participate without doing violence to our Churchly principles. Not for a moment do we charge them with intentionally jeopardizing those principles. Yet to us the whole scheme of unity based on a common Protestantism is, *for us*, permanently and in principle, impossible. Neither are we able to enter into the limitations which the proponents of this movement have fixed. Why, for instance, do they fail to invite the Russo-American and other oriental communions into their "United Churches"? For our part we do not feel complimented that alone of the Catholic communions the Episcopal Church is invited to participate. We are clearly invited as *mere* Protestants and nothing else. And this we resent.

Yet even if we believed, as our own men who participated in the movement evidently do, that we could accept the position without violence to principles which, we are confident, they would as sturdily maintain as would we, we should still hold the plan to be, *for us*, absolutely unworkable. It would involve us in nothing but trouble, and our associates in nothing but perplexed embarrassment.

NEITHER DO WE FEEL that we can drop the matter with this.

By what right did members of the Episcopal Church participate in last week's conferences, which appear to have been arranged as official, and not as voluntary in character?

The Presbyterian General Assembly, in May 1918, "extended an invitation to the national bodies of evangelical communions of America to meet for the purpose of formulating a plan of organic union." In accordance with that invitation, an "Interchurch Conference on Organic Unity" was held in Philadelphia in December of the same year, which the Bishop of Bethlehem, as chairman of our Joint Commission on Christian Unity, attended, with others apparently on his invitation. One of the resolutions of that conference provided for the appointment of "an *ad interim* committee" "to carry forward the movement toward organic union initiated by said conference." We question the wisdom whereby the chairman of our commission should have deemed it proper for him to accept membership on this committee as, with two of his Church associates, he did; and especially do we regret that he should have accepted the chairmanship of its sub-committee on Plan. The authority vested by General Convention in this commission was stretched to or beyond its utmost limits in such acceptance; nor does the Bishop appear to have consulted his own commission as to the matter.

However, he undoubtedly acted in good faith. But the same resolutions provided that the matter should be presented "by personal delegations, or otherwise, to the national bodies of all the evangelical communions in the United States, [with] urgent invitations to participate in an Interdenominational Council on Organic Union", and "to lay before the bodies thus approached the steps necessary for the holding of such Council."

That resolution was adopted in December 1918. Our own General Convention met in October 1919. The official Journal not yet being published, it is difficult to speak with absolute certainty, but if any such presentation of this matter was made to our late General Convention it entirely escaped the knowledge of every one connected with THE LIVING CHURCH. We are as confident as one can well be of a negative, that the consent of General Convention to proceed with this matter was neither asked nor given, but we shall of course be corrected if we are wrong.

Notwithstanding that failure (if such it was) to solicit or obtain the consent of General Convention to proceed with

so vital a matter as incorporation of this Church in the organic unity of Pan-Protestantism, the Bishop of Bethlehem appears to have supposed himself to be at liberty to select a committee on his own sole initiative to act officially on behalf of this Church in this most serious venture. Two or four names of bishops, clergy, and laymen as thus representing the Protestant Episcopal Church, in addition to the three who had served on the *ad interim* committee, appear in the official publications, notwithstanding that, to our personal knowledge, some of these had declined to serve. In our understanding that eight or ten of these actually did attend—without, we are bound to add, the faintest color of authority from the Church so to act.

Of course we have only to point out these facts to show that they are all based on a wholly unintended mistake, made in quite good faith.

When General Convention appoints a commission for a particular purpose, neither the commission nor its chairman is thereby clothed with any authority that is not expressly conferred. The Commission on Christian Unity has not that authority—as some commissions have—to add to its own numbers. It would have been much beyond its prerogative for the commission itself to participate in this important venture otherwise than as a distinct body acting for the purpose of conference alone. The commission could not lawfully merge itself into the general body and so lose its own autonomy. It would have been still more improper for the commission to appoint a group of men, partly outside its own membership, thus to act. And when, finally, its chairman, acting alone, not calling his commission into session (though here again, asserting a negative, we may be mistaken), ventures, without consent of his fellow members not only himself to participate but also to appoint this special group to do the same, it is evident that zeal and enthusiasm for the end so close to his heart have carried the good Bishop of Bethlehem quite beyond any limit of constitutional authority. He had no more authority to appoint that committee on behalf of the Protestant Episcopal Church, than had the editor of THE LIVING CHURCH!

Of course all this puts us, as Churchmen, in an awkward position, and it puts the members of the Interchurch Council in one still more embarrassing. They supposed the Protestant Episcopal Church, by an officially appointed body, was participating in this movement. They are mistaken. The personal guests of the Bishop of Bethlehem represented by their own splendid enthusiasm—nothing more.

And as, under the action taken by the Interchurch Council, the new step does not become effective on the part of any "church" until it has been formally accepted and adopted by the legislative body of such "church", we feel it to be a friendly act to say that, in our judgment, the Protestant Episcopal Church will not indorse this position taken by its voluntary representatives. It commissioned no body and no individuals to act on its behalf at this formative meeting—always assuming that the reporters for THE LIVING CHURCH did not sleep through any part of the late Convention and so permit such important action to escape their attention.


And we deem it next to impossible that the next General Convention will so far recede from the time-honored position of the Church as to make of an organic section of the Catholic Church simply a junior member of a Pan-Protestant union.

AS FOR OUR Joint Commission on Christian Unity, of which the Bishop of Bethlehem is chairman, it appears from the record to have presented no report to General Convention since 1913, and to have received no new instructions since then, though its existence has been continued. We are of the impression that it has had no meeting since that year, unless possibly those members who were also members of the late General Convention may have met at some time during its session, but without formulating or presenting a report and without notice to other members. We feel that no commission of General Convention can function through its chairman alone. We are confident that no chairman is at liberty to act in the name of a commission without the voted authority of that commission, and that no commission can proceed



with any matter except as General Convention has instructed to do so. If our Joint Commission, by its own vote, had it with representatives of other Christian bodies in conference concerning any steps toward organic unity, it would have been quite in line with its duty. Beyond that it had no function. Neither it nor its chairman could divide its responsibility with other Churchmen, neither could all or any of them assume to give the consent of the Church even tentatively to any plan that might be proposed.

It seems necessary to say all this with the utmost frankness, not only for the protection of the Church itself, but also that no misconception as to any official character of those Churchmen who attended the conferences may rest with the members of those other bodies, which appear to have taken official cognizance of the conference and to have appointed specific delegates as their representatives.

HE purple cross on the cover of this pre-Lenten issue is taken from the design of the window cards that are being issued to those who participate in the Nation-wide Campaign in Massachusetts. "Action, Worship, Personal Religion, Education, Service, Expansion, Living" are the words there used to summarize the purpose of the Campaign, and the intensive period covered, January 4th to March 28th (Palm Sunday), is being utilized to make the Campaign a real spiritual force.

In few dioceses, if any other, is the Church so well organized for diocese-wide work as in Massachusetts, and nowhere is there stronger leadership. Massachusetts is certain to be the better and the stronger for this thorough work.

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

54. Miss M. C., Park Ridge, Ill.	\$ 36.50
01. M. B., Washington, D. C.	36.50
07. A. A. P., Rochester, N. Y.	36.50
03. Christ Episcopal Sunday School, New Brighton, Pa.	73.00
21. Mrs. August C. Frank, Racine, Wis.	36.50
23. Friends, St. Albans, Vt.	36.50
Total for the week	\$ 255.50
Previously acknowledged	58,597.63
	\$58,853.18

NEAR EAST RELIEF FUND

W. S. Claiborne, Melbourne, Fla., for February	\$ 5.00
W. Hare, Atlantic City, N. J.	5.00
tenographer, Milwaukee, Wis.	3.00
nant, Laura, Nathaniel, and John	2.11
Thankoffering	2.00
M. G., for January	2.00
Agnes' Guild, St. Luke's Church, Milwaukee, Wis.	2.25
Mary's Guild, St. John's Church, Mt. Washington, Md.	10.00
unday School of the Church of the Ascension, Pittsburgh, Pa.	20.00
Communicant of the Church in Charlotte, N. C.	5.00
phany Chapel, Odenton, Md.	55.00
arguerite M. Sherman, Rutherford, N. J.	10.00
R.	3.00
R. W., the Advent, Boston, Mass.	2.50
W. S., Shreveport, La.	10.00
L. S., Shreveport, La.	5.00
L. P., Shreveport, La.	1.00
Stephen's Sunday School, Indianola, Miss.	25.50
Member of Trinity Church, New York City	10.00
Mes. Whittier, Calif.	2.00
Friend	10.00
	\$ 190.42

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

W. Hare, Atlantic City, N. J.	\$ 5.00
Communicant of the Church in Charlotte, N. C.	5.00
	\$ 10.00

BELGIAN RELIEF FUND

Virginia Osborne Smith, Elmhurst, L. I.	\$ 5.00
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SERBIAN RELIEF FUND

Ionica	\$ 1.00
James Pender, Tarboro, N. C.	25.00
Rev. Geo. McClellan Fiske, Providence, R. I.	2.00
R. W., the Advent, Boston, Mass.	2.50
Member of the Church of the Advent, Louisville, Ky.	2.00
	\$ 32.50

FUND FOR THE CHILDREN'S HOSPITAL AT LILLE, FRANCE

Marguerite M. Sherman, Rutherford, N. J.	\$ 25.00
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ANSWERS TO CORRESPONDENTS

N. W. T.—A priest engaged in parochial work for a term of years, then out of such work for a time, and afterward returning to parochial work is eligible to a pension at the retiring age, but there would be a *pro rata* reduction in the amount corresponding to the period in which he was out of priestly work unless he voluntarily kept up his assessments during that period.

X. Y. Z.—(1) The American Church does not require observance of the vigils as shown in the English Prayer Book.—(2) There has been great variation in the Church in regard to the length and degree of abstinence on vigils and it cannot be said that any particular manner of observance is general in the Church of England.

H. L. F.—The work of Racine College is suspended at present. Various plans for the future must await knowledge of the outcome of the Nation-wide Campaign, from which assistance has been hoped.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

[For the week of Ash Wednesday and the First Sunday in Lent]

THE DISCIPLINE OF THE SOUL

*The Lenten Call*

Sunday: Joel 2: 12-7.



NOTHING avails man from the outside, all is from within. Thank God for "the unspeakable gift". We can be as much of God as we are prepared to manifest. We may have within ourselves the accumulated good of all the ages. Man rises to divine consciousness as Christ dwells in his heart. The vital experiences of Christ, seven in number, belong to us instead of only to the past: the Birth, the Consciousness of His Mission in the Temple at twelve, the Anointing at His Baptism, the Temptation, the Passion, the Resurrection, and the Ascension. These become ours through the extension of the Incarnation.

*The Battle-Ground of the Soul*

Monday: Philippians 4: 1-9.

The spiritual life cannot advance in a vacuum. The forces of good and of evil are engaged in a constant struggle for possession of the soul. The colored preacher's definition of "election" applies. "God He wants you to be good; the devil he wants you to be bad. Whichever way you vote carries the election." As one cannot help thinking, St. Paul gives a list of subjects for thought which will crowd out the evil: "Think on these things." The Psalmist's prayer included not only the words of his mouth but the meditation of his heart as he strove for a good conscience before God.

*The Inner Shrine of Discipline*

Tuesday: St. Matthew 6: 16-34.

As the bloom of the peach is destroyed by much handling, so the power of discipline is vitiated by the display before men. As the purpose of Lent is discipline, its reward is won as it is carried on secretly and alone in the presence of God. What made the saints of old? They were cheerful when it was difficult; they were patient when it was hard; they pushed on when they would have liked to stand still; they spoke when it was easier to be silent; they were silent when they wanted to speak; and they were courteous when they felt like being cross. The struggle went on inside! "That thou appear not unto men to fast, but unto thy Father which is in secret."

*The Purpose of Temptation*

Wednesday: St. Matthew 4: 1-11.

All life is a discipline. Strength comes through struggle, courage by standing firm, spiritual freedom as we yield ourselves to the Master's service. In our Lord's Temptation is concentrated the moral struggle of the race. The manner in which He won the victory is our supreme example. "He was tempted in all points like as we are." And in His victory we can win.

*The Victory over Temptation*

Thursday: St. James 1.

In the economy of the spiritual life, as in the mental and physical, there must be discipline, there must be incidents and events to try our faith, there must be the possibility of sin that we "may learn to choose the good." The sin is not in the temptation, but in the yielding. The noblest of Christian souls have withstood the stress and strain of the tempter, and in the power of the Master they have won.

*The Believer's Sword*

Friday: Ephesians 6: 10-20.

In every instance recorded of our Blessed Lord's temptations He met and foiled the tempter by a quotation from the Bible. His mind was filled with the sacred Word, and in His use of the Scriptures He has placed before us the supreme method of safety in the presence of our enemy. "The sword of the Spirit is the Word of God." His sword had a longer

reach than that of His adversary. Our appropriation of the promises and examples of the Bible gives us the ability to change the current of our thoughts and so to escape from the encircling folds of temptation.

*Repentance Results in Right Relation with God*  
Saturday: Jonah 3.

The benefits that we are to derive from Lent will depend upon our willingness to lay bare our hearts before God. While He sees it all, our conscientious effort to "arise and to go to our Father" brings the Father's welcome. The law of repression is conflict, the law of expression is peace.

## NOTES ON THE NEW HYMNAL—X

BY THE REV. WINFRED DOUGLAS



HYMN 119. "O thou to whose all-searching sight." The stanzas (except the fourth) of this, and of Hymn 449, "Jesus, still lead on", constitute the famous *Seelenbräutigam* of Count von Zinzendorf, the noted hymn-writer and Bishop of the *Unitas Fratrum*, otherwise known as the Bohemian Brethren, or Moravians. The original was in the metre of Hymn 449, where it has in consequence been possible to retain the lovely melody associated with the words from the first.

Now that the might of American ideals backed by American arms has helped to give Poland and Czecho-Slovakia that freedom and independence in the political world so persistently striven for in those lands by the *Unitas Fratrum* in the sphere of religion, we may well record our gratitude to that remarkable body for its notable influence on American Hymnody. This came about in part through the voyage of a number of the Brethren to Georgia in company with John and Charles Wesley, whose religious ideals, as is well known, were profoundly modified by the contact. We have in the present number one of John Wesley's vigorous translations of Moravian hymns. The Moravian influence is readily discernible in the poems of Charles Wesley, in some ways the greatest hymn-writer who ever lived. And the Wesleyan hymns have been one of the leading formative forces of our Church Hymnal. But, apart from this indirect influence, we owe a debt of deep gratitude to the *Unitas Fratrum* for immediately raising the highest ideals of Church music in their American missions, and never lowering them. The Moravian mission among the Indians of Pennsylvania was founded in 1740; on February 11, 1742, the first convert was baptized; and the same year the first hymnal, *Shepherd Songs from Bethlehem*, was published in Germantown. Bethlehem, Pennsylvania, became a center of sound musical influence almost at once, and so continues to the present day. The annual Bach Festival at Bethlehem is the highest achievement of American religious music; and hymns congregationally sung are in the very heart of it. If any priest or organist wishes a lasting inspiration in this field, let him go without a new suit of clothes (they are not worth the prices asked) and attend this year's festival, where he will take part in the performance of the wonderful cantatas based upon Hymns 62 and 98.

HYMN 120. "Dear Lord and Father of mankind." This and the following hymn are specially appropriate to Quinquagesima. Could any spiritual message to our country and our time be more fitting than this prayer for "Calmness in God" breathed by the beloved Quaker poet, and now first included in our hymnal? It should become one of the most widely used of general hymns. No doubt the members of the Brotherhood of St. Andrew will note its particular suitability for their purposes. The first tune will be mentioned in the comment on Hymn 241. The second, if sung slowly, softly, and without sentimentality, is not only exquisitely beautiful, but does verily

"Breathe through the heats of our desire  
The coolness and the balm"

of God's peace.

Students of the Hymnal will note the lists of suggested additional hymns from other parts of the book at the close of each section. In a future edition these will be somewhat enlarged. Among those recommended for use between Septuagesima and Lent, attention is particularly called to No. 496, "O Lord, and Master of us all". This is also by Whit-

tier, and is of his best. It wonderfully expresses the thought which ought to fill our minds and hearts during the season which has been poetically described as "the penumbra of Lent". With all the urgency of the work to be accomplished, the race to be run, the combat to be fought, so rightly stressed in the Septuagesima hymns, we may well remember that

"Apart from thee all gain is loss,  
All labor vainly done;  
The solemn shadow of the cross  
Is better than the sun."

## THIS LENT

BY THE REV. CARROLL LUND BATES



I AM sure that there have never been two Lenten histories of the Christian Church that have put exactly the same demands upon the Church's constituency. The world moves like a vast procession onward continually, and the result is that no two Lenten histories put us upon exactly the same ground. So the Christian obligation of every Lent differs somewhat from any other. He is a very sleepy Christian who keeps every Lent in precisely the same way; who supposes that Lent calls him only to a monotonous repetition of practices, such as giving up items of food, for the forcible humiliation of his flesh. On the other hand, each Lent sweeps in upon one's life; finds it amid an entirely new set of circumstances; and commands it to find out, under God, what the right attitude towards the new set of circumstances is, and then to take that attitude and keep it, come what may.

Of course, these circumstances may have to do with a change in the lot of the individual; they may mean that bereavement, new doubts, or temptations have befallen him. I am not dealing with those now. I am only at pains to say that this Lent comes to us laden with a stupendous number of corporate problems. Other Lenten have done that in the past, but never to the extent of this Lent.

Now do not misunderstand me. I do not say that we should try to find, during this Lent, the right solution for them all. That would be appallingly audacious and bad counsel. They are the biggest kind of problems, and can none of them be solved like sums in arithmetic. Perhaps to some of them the world will never find the exactly right answer.

What I do say is this:

Just now all the classes and conditions of mankind are like a bevy of folk who have come, in the course of a walk through a forest, to some forty or more diverging paths, with queer reading signboards pointing to each of them. Capital looks and reads: "This way leads to profits." Labor looks up and reads: "This way to the land of plenty." Treaty supporters look and read: "This way to Utopia." Treaty opponents look and read: "This way to American prestige and prosperity." Religion, too, has out its certain queer reading signs. One reads: "The ouija board this way." One reads: "This way if you have the influenza."

Now all these confused people, reading this lot of bewildering signs, can be trusted to get along pretty well in the choices that are imperative, provided they have the right mood. The danger now is that the sordid mood shall displace and eliminate the Christian mood towards everything.

If you want to get discouraged, look at the very undesirable mood that our city streets, too many of our homes to some extent our schools, and notably our moving picture houses, cultivate. I'm not talking of impurity; but of something more subtle, and therefore more hard to detect, but equally dangerous with impurity. I mean the mood that, masking under the guise of a commendable ambition, would turn the world, if we would let it, into a *place to eat and gain in*, and life into a *battle for hard cash*.

This Lent we need to resolve that that mood shall be changed, at least, a little, by our influence. It is the mood that we know we need to fight in ourselves.

In this period following the war there is an almost unprecedented danger, and an almost unprecedented hope. The danger is lest the *pagan* mood prevail. The great hope is that the *Christian* mood grow stronger than ever. It is our duty in this Lent to help the right mood to prevail.

THE CONVENTION AT LOS ANGELES

Elects Dean Fosbroke as Bishop Coadjutor

ALSO CREATES AN EXECUTIVE COUNCIL

MAILED by Bishop Johnson as most important since the primary convention of 1895, the twenty-fifth annual convention of the diocese of Los Angeles was held at St. Paul's Pro-Cathedral, Los Angeles, January 28th and 29th. About 90 clergy were in attendance, over 150 lay delegates, and a large number of visitors. The convention proper opened with the Holy Eucharist Wednesday, January 28th. Greatly to the joy of all, Bishop Johnson was able to be present, it being the first large gathering he had been able to attend in ten weeks. At his request the Rev. Milton C. Dotten, Ph.D., president of the Standing Committee, acted as celebrant. The Very Rev. William MacCormack, D.D., Dean of the Pro-Cathedral, acted as epistoler, and the Rev. Leslie E. Learned, D.D., as spellier. The Rev. L. Windsor acted as bishop's chaplain. In his convention address Bishop Johnson contrasted the situation of the diocese at present with that at the time of the primary convention, pointing out that it is now, in number of communicants, in number of clergy, and in financial contributions, the sixth, if not the fifth, diocese west of the Lehighy Mountains. The first quarter century of the existence of the diocese has of necessity been devoted to the laying of foundations. It has not been an era of handsome church building for this reason. He pointed out, however, evidence of the change in emphasis, the new and elaborate building projects of St. Paul's Pro-Cathedral, St. John's Church and St. James' Church, Los Angeles, and of St. Paul's Church, San Diego.

In closing, the Bishop made an eloquent plea for selection of a Coadjutor of caliber to match the possibilities of the expanding diocese. He stressed especially the elements of rituality, intellectual strength, and intimacy with the masses. "As things move in this world, the future of this diocese lies largely in the hands of this convention. It will select a man who shall be my Coadjutor until such time as I shall call me hence. The responsibility rests with you. Help me to rise to it!"

The sessions of Thursday, January 29th, opened with a celebration of the Holy Eucharist. The Bishop chose the Rev. John D. H. Browne, senior priest of the diocese, to act as celebrant. He was assisted by the Rev. W. L. B. Benton. Because of the balloting for Bishop Coadjutor the sessions of the day were held in the Pro-Cathedral itself.

Bishop Johnson had offered to relinquish \$3,000 out of his salary toward that of the Bishop Coadjutor, but on the recommendation of the finance committee only \$2,000 was accepted, and the salary of the Bishop Coadjutor was set at \$6,000.

On recommendation of the committee on the despatch of business, nominations for the coadjutorship were made without speeches, a later opportunity being offered for the giving of information. The names of the Rev. David L. Ferris before balloting commenced, and of Dr. Manning and Dr. Schwartz after the first ballot, were withdrawn.

After the saying of the *Veni Creator Spiritus* the first ballot was taken for Bishop Coadjutor, and balloting continued during the day. The canons of the diocese require that in such an election a majority is sufficient to elect if two-thirds of the clergy and lay delegations entitled to vote are present; otherwise a two-thirds vote is demanded. Hence it was necessary to have a complete roll-call before each ballot. In each case well over two-thirds were present.

The balloting was as follows:

Table with 6 columns (1-5) and 13 rows of names and vote counts. Includes names like Rev. W. T. Manning, D.D., Rev. George Craig Stewart, D.D., etc.

Dean Fosbroke was elected by the laity on the third ballot, and by the clergy on the fifth.

Immediately after the announcement of the election the Rev. J. Arthur Evans moved that it be made unanimous. On the second of the Rev. George Davidson, D.D., this motion was carried. The Gloria in Excelsis was called for, and was sung to the tune of the old chant with a vigor that almost shook the church. The canonical testimonials were then signed by all the electors present.

The Bishop appointed as the committee of notification the Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego, who had nominated Dean Fosbroke, the Rev. Charles E. Deuel, D.D., and Dr. J. E. Cowles. The committee at once telegraphed Dean Fosbroke the news of his election.

During the intervals in balloting during the afternoon reports of the various diocesan organizations and institutions were rendered. Especially interesting was the report of Harvard School, the Bishop's School for Boys, now the leading boys' school of the Pacific Coast. After years of advance despite difficulties, the Neighborhood Settlement in Los Angeles is now completely out of debt. Recent large gifts to it have totalled \$13,500. It is the largest settlement of its kind in the West.

To preclude undue length of convention, an evening session was held at which diocesan officers were elected, as follows:

Secretary: The Rev. Alfred Fletcher, who appointed as his assistant the Rev. Robert L. Windsor.

Historiographer: The Rev. Percival H. Hickman.

Registrar: The Rev. Robert L. Windsor.

The Standing Committee was reelected.

Delegates to the Provincial Synod: The Rev. Messrs. Arnold G. H. Bode, C. Rankin Barnes, Ray O. Miller, George F. Weld; Messrs. Colin M. Gair, C. H. Tucker, A. W. Morgan, and C. N. Burton.

During the evening the privileges of the house were extended to the Rev. Charles L. Miel of the diocese of California, at present a field agent of the United States Treasury Department. Despite the lateness of the hour he held the strictest attention by his plea for sane spending and greater saving.

The convention decided on creation of an executive council to handle funds collected through the Nation-wide Campaign, such to be appointed by the Bishop, and to consist of the Bishop, the Bishop Coadjutor, the four deans of convocation, and two each from the finance committee, the Board of Missions, the Board of Religious Education, the Social Service Commission, and the executive board of the City and County Mission Society.

A new angle was introduced into the possibilities of the Nation-wide Campaign by a resolution introduced by the Rev. Harwood Huntington, Ph.D., the diocesan chairman, and unanimously adopted. This resolution offered "to the United States Government the diocesan Nation-wide Campaign Committee as four-minute men, to speak, teach, and lead in the doctrines of honesty, fair dealing, and mutual good will which the people of the United States have inherited from their forefathers."

The felicitations of the diocese on the completion of twenty-five years' work as its head were extended to Bishop Johnson, and a suitably engrossed resolution will be presented to him.

Thanks to the well-planned programme of the committee on the despatch of business, the business of convention was completed before 6 P. M., and the session closed with the benediction pronounced by Bishop Johnson.

The two days before the convention proper were devoted to conferences and meetings of various diocesan organizations. The morning and afternoon of Monday, January 28th, were taken up with conferences on forward movements in Church school work under the auspices of the diocesan Board of Religious Education. Speakers included the Rev. Messrs. Wallace N. Pierson, Arnold G. H. Bode, Herbert V. Harris, Franklin U. Bugbee, Stephen C. Clark, Jr., Ray O. Miller, and Robert B. Gooden.

During the afternoon there were sectional conferences arranged by the Woman's Auxiliary for their presidents and vice-presidents, secretaries, United Offering treasurers, mission study leaders, and junior leaders. The quarterly diocesan assembly of the Brotherhood of St. Andrew was held in the evening. It was featured by a model junior meeting arranged by the junior chapter of St. Luke's, Long Beach, and a model senior meeting arranged by the senior chapter of St. Paul's, Los Angeles.

Tuesday, January 27th, was the occasion of the twenty-fourth annual meeting of the Woman's Auxiliary of the diocese. Following the Holy Eucharist at 9 o'clock the convention assembled in the parish hall. Reports and the making of pledges occupied the morning, the afternoon being devoted to a discussion of how the Auxiliary was to help the carry-on programme of the Nation-wide Campaign. The Bishop reappointed all the diocesan officers, headed by Mrs. Philip G. Hubert, with the exception of one change caused by resignation.

In the evening the Girls' Friendly Society presented *A Pageant of Girlhood*, arranged by Antoinette C. Burgess. Then followed a reception to the convention given by G. F. S. and Auxiliary.

## CONSECRATION OF MISSIONARY BISHOP OF THE CANAL ZONE



At a most impressive and inspiring service the Rev. James Craik Morris, D.D., was consecrated to the episcopate at Grace Church, Madison, Wis., on Thursday, February 5th. Holy Communion was said at seven o'clock by the Rev. Henry Willmann, rector of Trinity Church, Janesville, and morning prayer at nine by the Rev. Norman C. Kimball, rector of St. Andrew's, Madison, and the service of consecration began at 10:30.

The consecrator was the Presiding Bishop of the Church, the Rt. Rev. Daniel Sylvester Tuttle, Bishop of Missouri, and the co-consecrators were the Rt. Rev. Thomas Frank Gailor, Bishop of Tennessee, and the Rt. Rev. Albion Williamson Knight, former Bishop of Cuba. The presenters were the Rt. Rev. William Walter Webb, Bishop of Milwaukee, and the Rt. Rev. Sheldon M. Griswold, Suffragan Bishop of Chicago, the latter taking the place of the Rt. Rev. Troy Beatty, Bishop Coadjutor of Tennessee, who was unable to be present. As attending presbyters the uncle of the Bishop-elect, the Rev. Charles Ewell Craik, D.D., and the Rev. William Haskell DuBose were originally chosen, but Dr. DuBose was prevented at the last moment from coming on account of illness, and his place was taken by the Rev. Norman C. Kimball. The Rev. Arthur Romeyn Gray was registrar, and the Rev. Arthur Howard Noll filled the roll of master of ceremonies.

Promptly at 10:30 the procession started to the inspiring "Ancient of Days" (Hymn 311) in this order: The Cross, choir, St. Vincent's Guild, the vestry of Grace Church, the Flag, the clergy, the master of ceremonies, deputy registrar, bishops, the Bishop-elect preceded by the attending presbyters, presenters of the Bishop-elect, the Consecrator. Immediately following the singing of Hymn 196 (Hutchins) as introtit, Bishop Tuttle as celebrant began the service of Holy Eucharist.

The preacher was Bishop Gailor, an old personal friend of long standing of the Bishop-elect. In his final exhortation the Bishop referred in affectionate terms to this intimacy and all its personal associations. The sermon appears elsewhere in this issue.

The Communion Service by Eyre was the one used at the time of Bishop Morris' ordination to the priesthood.

After the service luncheon was served by the ladies of the parish to the out-of-town guests and to all those taking part in the procession. Bishop Morris confirmed his own class on the afternoon of his consecration and left the following day for New York, whence he will sail on February 19th for the Panama Canal Zone, his episcopal jurisdiction.

## ELTON CARLOS HEALY, PRIEST

AN APPRECIATION

BY THE REV. HOWARD B. ST. GEORGE, D.D.



"Your work is done," were the words with which he greeted his Bishop who had gone to the hospital as soon as he learned of his illness. Father Healy had come in with others of the Nashotah faculty to attend the diocesan council in Milwaukee. On the afternoon of the second day, Wednesday, January 21st, he was taken with influenza which developed into pneumonia by Saturday. On the afternoon of Sunday, the Feast of the Conversion of St. Paul, Bishop Webb administered the Last Sacraments, and he passed away, at half past eight that evening, from the scene of his earthly work.

Elton Healy was born and brought up on a farm in Racine county, Wisconsin. At the age of nineteen he came into the Church, being baptized by immersion in the Fox river, by the Rev. L. P. Holmes. Determining to study for the priesthood, he entered the preparatory department at Nashotah on St. Michael's Day 1892. On June 11, 1898, he was ordered deacon by Bishop Nicholson, who advanced him to the priesthood on St. Thomas' Day of the same year. In the meanwhile he had been married to Miss Nellie Waller of Rochester, Wis., and been appointed curator at Nashotah House and rector of the parish of St. John Chrysostom, Delaware, and in charge of the mission of St. Mary, Waterville.

His service in these positions constituted all his life work.

Father Healy was admirably equipped for the position which he held at Nashotah House. As such he had supervision of the large farm and the care of the Seminary buildings and grounds. In addition to his practical experience as a farmer, he was an adept mechanic. He could turn his hand to anything; and, isolated as Nashotah is from any city where expert help could readily be procured, his ability along these lines was an invaluable asset to the institution. It was not simply that he was a genius with his hands, and devoted to the interests of Nashotah House, which calls for recognition, but his genial and willing helpfulness to all on the grounds, faculty and students alike, has won for him an appreciation which no tribute to his memory could repay. Kindness, thoughtfulness, unselfish service, these were the acts so often repeated in every direction that they came to be taken as a matter of course. He gave his life to Nashotah House. Of that there is no manner of doubt.

But what of his work as priest and pastor? This was partially eclipsed by his work as curator. The trustees of Nashotah House, the faculty, the student body, the alumni rarely thought of him as a parish priest. Yet it is fair to say that no priest in Waukesha county was so widely sought and was so readily available as Father Healy. He was the adviser to those in difficulty, the minister to the sick and the dying, the pastor in a very real sense to families on farms within a radius of from ten to fifteen miles of the mission. Everyone knew him, he was held in the highest respect everywhere, not only because he thoroughly understood the needs of the people to whom he ministered, but also because of that Christlike charity which made him ready to sacrifice himself for others.

His was a lovable disposition, genial, kindly, hardly ever ruffled, bearing no malice. To the writer he was a true and dear friend and one that it seems impossible to replace. For eighteen years we worked together and when opportunity afforded we played together. The alumni of Nashotah House when they return to subsequent commencements will miss his genial presence and his personal interest in their coming. One more tie which bound the Nashotah of to-day to the Nashotah of History and Romance is suddenly snapped.

"Unto the hands of the merciful God, we commend the soul of our dear brother, Elton Carlos Healy, Priest." His body we commit to rest in the cemetery of his Alma Mater in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ.

## GREEK METROPOLITAN ON UNITY



The Most Reverend Chrysanthos, Metropolitan of Trebizond, contributes to the *Church Herald* of Athens on November 6, 1919, a report of his conversations in London with the Archbishop of Canterbury, Mr. Athelstan Riley, and other Anglicans. In reference to the relations between the Anglican and the Greek Churches. His report, from which the following extract is translated, was originally addressed to the Ecumenical Patriarchate.

"The representative of the Most Reverend Archbishop of Canterbury said that the Bishops of the American Episcopal Church who had just visited the East had stated upon their homeward trip that they had found soil ready for a union of the two Churches, and that they believed that if an official proposal were made by the Anglican Church to that end, it would meet with success.

"The Archbishop's representative asked me what I thought of that. I replied that it would be well first to prepare the ground still further, so that neither Church might find itself in the painful necessity of asking questions on points which separate the two Churches before replying to the official proposal; for such hesitations might bring about a coldness between the two Churches. It would help in preparing the ground if the exchange of visits and of views were continued.

"I said it would be well if summaries of the long official discussions on the union of the Churches, which took place during the stay in London of the Most Reverend Metropolitan of Athens were published so that the Committee of the several Patriarchates which is considering the question of the union of the two Churches, might have them in view.

"What I said was approved, and I added that I spoke as one authorized, but as expressing my individual opinion."



## Faith Healing in the Church

By the Rev. H. P. Almon Abbott, D.D.

**T**HE term "Faith Healing" is a misnomer. Such a term would lead one to believe that the healing is altogether subjective, a matter exclusively of the patient's attitude of mind. The attitude of the patient's mind, his possession of indomitable faith, enters, of course, into the transaction; but the healing, if healing there in any particular instance, is the Healing of Christ. The captivity of the individual is the *sine qua non* of the stowal of the gift; but the Giver of the Gift is God. It well to recognize this fact at the outset, and so to substitute for "faith healing" the term "Christ healing".

Christ healing presupposes several convictions. It presupposes a belief in "God the Father Almighty, Maker of heaven and Earth"; in "Jesus Christ, His only Son, our Lord"; in "The Holy Ghost", the Life Bestower; and in the Holy Catholic Church, founded by "God's only Son", and dwelt by "God's Holy Spirit". It presupposes a belief in the Immanence of God, a belief in the reality of our unseen environment, and a repudiation of the *quasi* scientific spirit of the age that refuses to arise above the secondary cause. It presupposes a belief in the authenticity of the New Testament scriptures, especially the Gospel story and the Book of the Acts of the Apostles. It also presupposes a knowledge of, and a confidence in, the writings of the early fathers of the Church.

In a word, Christ Healing presupposes the truth of Christianity. The cleavage, then, of acceptance or rejection of Christ Healing is the cleavage of acceptance or rejection of Jesus Christ.

That is our first point. Christ Healing is Christian, and non-Christians are not necessarily committed to belief in the premises.

In the Gospel story we see that Jesus Christ spent much of His time in "healing all manner of sickness and disease among the people". "He went about doing good", and His "doing good" was largely confined to the mitigation of man suffering and the alleviation of physical ills. Moreover, it is apparent that Christ was not anxious to make Himself "the center of a healing mission". He deliberately taught His methods of healing to His personal followers, and they all, so far as we know without exception, practised His methods. On one occasion He sent out twelve of His disciples to carry on His work. "And He called unto Himself twelve, and began to send them forth by two and two; and gave them power over unclean spirits." "And they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them." (St. Mark 6:7, 12-13.) "And as ye go, teach, saying, The Kingdom of Heaven is at hand. Heal the sick." (St. Matthew 10:7-8.) On another occasion, or—perhaps the discrepancies of the Synoptists are their greatest impediment to authenticity—on the same occasion, He sent out seventy of His disciples on the self-same errand. "After these things the Lord appointed other seventy also, and sent them two and two before His face into every place and city, whither He Himself would come." "And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein." (St. Luke 10:1, 8-9.)

His commission to the eleven apostles after His Resurrection was: "Go ye into all the world and preach the Gospel to every creature." "And these signs shall follow them that believe: in My name shall they cast out devils." "They shall lay hands on the sick, and they shall recover." (St. Mark 16:15, 17, 18.) The validity of this latter portion of the last chapter of St. Mark, from the 14th to the 20th verses, is sometimes questioned. But, surely, the same fullness of commission is implied in St. Matthew 28:19-20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

It is apparent in the Book of the Acts of the Apostles, which is the history of the Church in the years succeeding Christ's reëntury into heaven, that the early disciples faithfully practised the precepts of their ascended Lord. The sick were ministered unto, both of body and mind, and many cures were effected. The Apostolic Church was, undoubtedly, a healing Church as well as a preaching Church. Then, after the last of the apostles had "fought a good fight, and kept the Faith" and received the crown of his labors, the following generations of Christians walked in the steps of their apostolic predecessors, and continued the healing ministry inaugurated by Jesus Christ. The writings of the early Church fathers are abundant testimony to this effect, and "he who runs may read". Then, in the early part of the fourth century, the Church conquered the Roman Empire, and the Emperor, Constantine the Great himself, became a Christian. Christianity became fashionable; the ages of persecution were succeeded by the ages of dry rot; dignity usurped the place of unction, respectability the seat of fervor; and, encrusted with worldliness, vitiated with organization, the Church lost her spirituality. There was much preaching, of favorite doctrines and favored shibboleths; but there was little, if any, healing. "The gifts of healing" were permitted to lie dormant within the atrophied soul of the body which Christ had come on earth to found.

As we read scripture, then, and as we read the history of the early Church, the healing of Christ, through Himself, and through His disciples from Himself, is a fact and not a fancy. And, in the twentieth century, the fact presents itself to us with all the force of a divine command. We realize, through the enlightenment of our consciences brought about by a world calamity, that it is "not ours to question why. It is ours to do, and die"—that this question of the revival of healing within the Church is a matter of obedience to Christ, not a matter of our own opinions, prejudices, and preferences. As a part of "the deposit of faith", we are in duty bound to magnify the healing ministry—to bring forth out of the divine storehouse treasures both old and new.

And, now, let us get down to the concrete, and deal with matters in connection with Christ healing which are perturbing the minds of many honest, rational, and, in some instances, consecrated people:

(1) *Does Christ healing preclude in any degree the necessity of the physician?* Unqualifiedly, no. "The physician is of God. The Most High hath created him." God, as the source and inspirer of all life, is behind all medicine and surgery. The healing properties in medicine come from God, who is the originator and guardian of all vitality. The skill of the surgeon is the skill of the divine working through the human. The faithfulness and efficiency of the nurse is the efficiency and faithfulness of God working through human instrumentality. "Luke was the beloved physician," and "his praise is in the gospel". God, however, is not limited in the means which He employs for physical recovery, any more than He is limited in the means which He employs for spiritual recovery. He is "the Illimitable One", even as He is "the Omnipotent One". "All power in heaven and on earth" is given unto Him, given unto Him of Himself, and He exercises that power in unnumbered ways. The Healing Christ and the healing physician walk hand in hand, whether the individual physician is conscious of that fact or no. Of the physician, as of others, it may be said, "What hast thou that thou didst not receive?" It is disloyalty to Christ, however, to say or to believe that He is confined in His curative agencies to the doctor and the surgeon. Cases which are incurable on the apparently human plane are not incurable on the obviously spiritual plane, and Christ awaits the untrammelled faith of His people in order that He may bestow His uttermost healing gifts. Faith in the physician must be met with faith in God, and the Church and the hospital should be linked in an indissoluble unity. When

my child is sick I call the doctor, and, at the same time, I call upon my God. I pray with my child that God would heal him, even as the physician "sounds" my child, and prescribes the regimen to be followed. It is right that the sick person should visit, or be visited by, the physician, but it is also right that the sick person should visit God's house, or be visited by God's accredited ambassadors. What a day it will be, what a day of days for suffering humanity, when the physician will be as careful to see that all spiritual means are being employed for his patient's recovery as the minister of Christ is careful to see that all material means are being used for the recovery of the sick person who comes to him for help!

(2) *Does Christ healing heal?* Since the healing missions in Boston and elsewhere, there has been, on the part of many people, and naturally so, a demand for results. Christ healing does heal when the subject who presents himself, or herself, for healing is surcharged, and without any equivocation and mental reservation, with faith in God. It is recorded of Jesus in His own home town of Nazareth that "He could do there no mighty work, save that He laid His hands upon a few sick folk, and healed them." "And He marvelled because of their unbelief." (St. Mark 6:5-6.) If the seeker of the blessing takes, as it were, "both feet out of the boat", and trusts himself in faith upon the waters, Christ will stretch forth His Hand and save him. This has been proved time and time again both in the case of functional and organic diseases. The record of cures, for instance, possessed by Dean Rousmaniere of the Cathedral in Boston as the result of Mr. Hickson's mission in that city is, from the human and unbelieving standpoint, an astounding record, and the cases are fully authenticated in

every instance. In Baltimore up to date—and the cumulative evidence will increase as the months go on, for most cures are gradual, not instantaneous—a number of people—surprising from the human and unbelieving standpoint—have been benefited physically through the reception of Christ's healing, and all those who presented themselves before God's servant have professed a spiritual blessing.

(3) *Is Christ healing Christian Science?* Emphatically and unqualifiedly, no. Christian Science denies the reality of sin and disease. The Church of God, even as Christ Himself, for He spent His life largely in healing the sick, and He died to save mankind from sin, admits the reality, the appalling reality, of sin, disease, and death. Sickness is not illusion, disease is not "an error of mortal mind". On the contrary, sickness and disease are strong enough, and real enough, to compel the Incarnation, the Crucifixion, and the Resurrection of the Son of God.

Christian Science has lived through the Church's neglect. It has survived upon a distortion of the Truth which the Church has failed to emphasize, and it will continue to survive until the Church obeys the twofold injunction: "preach the gospel" and "heal the sick".

May we not, then, expect the sympathy, and look for the cooperation, of all orthodox and spiritually-minded Christians in the effort to revive the Church's healing ministry? And may we not anticipate a tremendous revival of life and faith within the Church herself as the consequence of implicit obedience to our Lord's command? Here is opportunity for the Church in this reconstruction period to be a real factor in the satisfaction of the needs, material and spiritual, of our day and generation.

## What Is the Near East Relief?

By Mary Belle McKellar



**N** prosaic facts, the Near East Relief is a body incorporated by act of Congress "to provide relief and to assist in the repatriation, rehabilitation, and reestablishment of suffering and dependent people of the Near East and adjacent areas: to provide for the care of orphans and widows and to promote the social, economic, and industrial welfare of those who have been rendered destitute, or dependent directly or indirectly, by the vicissitudes of war, the cruelties of men, or other causes beyond their control."

The aim is one hundred per cent. relief, putting those aided on a self-supporting basis which instills confidence for the future, places in their hands the means to begin life anew, and in their hearts the courage to go on.

The Armenians are universally recognized in normal times as the most thrifty, industrious, and prosperous people of the Near East, but they have now been for four years exiled or fugitive from their ancestral homes, their last vestige of negotiable property has been sacrificed for food and protection; and they are hopeless, destitute, and utterly forlorn as they enter the doors held open by the Near East Relief.

For these people, escaped from almost unreal horrors, ragged, starving, shaken with disease, naturally the first thought is food, clothing, and medical care. In nearly all of the homes run by the Near East Relief, there is either a hospital in connection with the institution, or a clinic, or a visiting physician.

There are one hundred and sixty orphanages at present in those districts to which the little children have fled from the Turk, while aid is also given native institutions at Constantinople, Caesarea, and Trebizond. Forty-one thousand homeless, wandering, helpless little creatures have been gathered in, and still they come, for there are 250,000 orphaned and sometimes even nameless children in Armenia to-day.

The orphanages are one of the greatest and most promising activities. Always looking toward the future, the girls are trained in housework, taught to sew, knit, weave, and

make the laces for which their country is famous, while the boys, wherever it is possible, are being taught the trades of their fathers, carpentry, shoemaking, tailoring, iron work, pottery, printing, and the tilling of the soil. In this work unconsciously, pride in race and ability is stimulated anew, while the organization, with fine understanding, is replanting the seed of family instinct, torn from its native soil by the ruthless deportations.

And yet the children are a small portion of the destitute in Armenia. Thousands of refugees are continually enroute to their former homes. American soup kitchens all along the route—there are fifty-four relief stations—cater to this refugee population of above a million Armenians alone.

There are 82,291 workers in the industrial establishments where wool is furnished for the women and all girls strong enough are washing wool, sewing beds, grinding and sifting wheat, tailoring, and learning to make lace. The problem is to make these women independent.

Fourteen rescue homes at present shelter the girls who have escaped from the harems of the Turks, Kurds, and Arabs. Over a thousand of these cruelly fated young women are in the kind hands of Near East Relief workers, but one hundred thousand more are still held by the Turks, because their release cannot be demanded until there are places for them.

This is the work of the Near East Relief in a country from which word comes that the "situation is the worst in the world," where "suffering is unbelievable, whose 1,200,000 adults and 250,000 little children are dependent on help from America; who will starve if that assistance is withdrawn." Nowhere in history is there a record of suffering on such an extensive scale.

About five hundred workers are now in the field, including 36 eminent physicians and surgeons, 76 nurses, 15 mechanics, 15 industrial experts, 16 agriculturists, 14 bacteriologists, 197 relief workers, 25 supplies and transport workers, 19 teachers, 20 administrators, 34 secretaries, engineers, and 45 army officers.

## Consecration Sermon

By the Rt. Rev. Thomas F. Gailor, D.D.,

Bishop of Tennessee, President of the Council of the Church

At the Consecration of the Rev. James Craik Morris, D.D., to be Missionary Bishop of the Canal Zone

"Ye shall receive power after that the Holy Ghost is come upon u: and ye shall be witnesses unto me both in Jerusalem and in all Iudea, and in Samaria, and unto the uttermost part of the earth."—*Acts 1: 8.*

**THAT** was a startling promise and a stupendous demand upon the faith of the eleven men whom He had chosen to be His Apostles that they should be witnesses unto Him "unto the uttermost parts of the earth"; and the same paradox is contained in our Lord's first words, as reported by St. Matthew: "Go ye and teach all nations: and lo, I am with you always, *even unto the end of the world.*" There again was the promise and command prevailing all time and all peoples everywhere. But St. Paul explains and interprets it in the Epistle to the Ephesians: "unto the intent," he says, "that now through the Church might be known the manifold wisdom of God," and "unto Him be glory in the Church throughout all ages"; even as the Lord Himself has said: "Upon this rock I will build *My Church*, and the gates of hell shall not prevail against it."

The consecration of a Bishop, safeguarded by scrupulous observance of ancient law and custom, and conducted with solemn pomp and ceremony, not only suggests, it demands, an explanation in a matter-of-fact age like ours: "What can ye by this service?" And my contention is, that this solemnity for the old order and form of service, this investiture of the Bishop's office with extraordinary dignity and reverence, bears witness to the unity, the solidarity, of humanity in the present time and through all past ages; and that these are quite modern, scientific dogmas. As Carlyle said: "Man looks both before and after. The coming Time awaits unseen, inevitable, in the Time come; and only by the combination of both is the meaning of either completed."

And so we say, first: that mankind to-day is one. As never before, we realize the unity of the race. The war brought us the names of peoples and nations of whom we had hardly ever heard or dreamed before, and now all races are mingling into a unity of sympathy and mutual knowledge, and their varied and multiplied interests touch and interplay and mingle with one another. The world, in a sense, is a smaller world; and no part of it can afford to ignore the conditions and movements and changes in any other part of it. We are members one of another.

We see this truth manifesting itself here at home and abroad upon the larger stage of the world. The Americans are developing a deeper sense of national self-consciousness. We are bound together by cords of blood and birth as well as by mutual hopes and fears, and every individual American is becoming, and must more and more become, an object of solicitude and sympathy to every other American. The whole is dependent upon the parts and the strength of the whole depends upon the strength of the weakest part. The body cannot permit any of its members to be starved or ill-nourished or diseased. Therefore we are seeking for the causes of poverty and disease and crime, that they may be removed. We are looking after the well-being of the children and studying the prevention of vice and other social and industrial disorders. In other words, the individual must yield to the needs of the community, and even individual liberty must be curbed and limited in order that the safety of the whole may be secured. The Christian Church has been preaching this for ages as an appeal for voluntary sacrifice, and now the State is insisting upon it as a necessary surrender to the common weal.

Now the appropriateness of these reflections at the consecration of a bishop lies in this fact, viz.: that our Lord Jesus Christ came into the world to teach and bear witness of God's Fatherhood and the Brotherhood of Man, and, instead of leaving them as interesting and important and divine truths to take their chance in the conflict of human

opinions and philosophies, He gave them a definite and concrete expression in a brotherhood, in a divine-human family, in His Church; and although the Church has failed *adequately* to fulfil the Lord's design and purpose, yet the Church has always proclaimed it in Creed and Sacrament; and, even at the nadir of her spiritual fortunes in the Middle Ages, she was the only avenue through which a poor man could rise to eminence and power.

And as the Church was founded for the purpose of declaring the unity of humanity and the brotherhood of man, the episcopate in the earliest records was regarded as the symbol and guarantee of the unity of the Church itself. In a singular way, after the lapse of nineteen centuries, the episcopate stands for the non-sectional, non-partisan spirit of religion, and the very word "bishop" is a distinctively Christian appellation, a title unknown to any other religion.

The consecration of a bishop, therefore, is the proclamation of the corporateness, the organic wholeness, of the Church as against the divisive, disruptive force of individualism. It means law and order as against unregulated impulse. It means that Christianity is not primarily a set of opinions, but an institution; a life spent at the feet of a living Master, which is justified as it is lived.

But besides this sense of the unity and solidarity of humanity, which is growing among us to-day, there is another manifestation of what we call the scientific method. And when we speak of scientific method we mean the historical or actual as distinguished from all that is conjectural, fictional, or merely ideal. The scientific method is the study of facts, of realities, as contrasted with speculation and superstitions. Astronomy has displaced astrology, and chemistry has supplanted alchemy. Facts and inductions from them—this is the business of science. But more than this: Science is not only the study of reality, but the study of reality in the process of its development. In fact we may say that all modern science has become, in one form or another, the study of history. Astronomy is the history of the stellar universe, its present and past changes. Geology is the history of the formation of the earth. Biology is the history of the forms of life. Political and social science is really the study of the gradual evolution of existing modes of government and social and industrial conditions. The historical method is the intellectual habit of the age. While individualism studies the self, working with present experiences, the historical method, looking out beyond the present and reading the lessons of the past, rises to a study of man. And thus again we are led to a recognition of the wholeness of human life; that man is not only one body to-day throughout all the world, but that he is one body, one race, through all the centuries. Try as we may, we cannot get rid of the past, and he is a fool who will attempt to ignore it. The hopes and fears, and loves and hates, and triumphs and failures, of past generations toss and roll and mingle in our blood and affect our judgments. As the Epistle to the Hebrews says, the work of God's saints in past ages is inextricably linked with the work we are doing to-day, "God having provided some better thing for us, that they without us should not be made perfect."

The consecration of a bishop, according to the ancient order and ritual, is a witness to the continuity of human life; that the Christian Kingdom is an historical institution.

Our Lord left no written word, no relic of His Person, but He gave Himself to those whom He had trained and prepared to receive the gift, and sent them forth to transmit to others that which they themselves had received. "Ye shall be witnesses unto Me," He said. "I appoint unto you a Kingdom." "Go ye therefore and make disciples." He sent them forth, not one by one, individually, separately, but all

together, compacted, organized into a society, a Church, to be a living, growing witness to Him.

For individuals die and are forgotten; individual experience ebbs and flows. Beliefs of one age are the curiosities of the next. But the institution never dies. It unfolds itself in the historical process of human life. Its laws and customs, its sacraments and ritual, its creed and order, enter into and become part of the inheritance of the race itself, as St. Paul said, "to the intent that now through the Church might be known the manifold wisdom of God and the Church which is His body, the fulness of Him who filleth all in all."

There is one more lesson we may learn from this. The Church is an historical institution. It is an organism, a live thing, not a mechanism, and it grows. It has a body and a soul and a mind. The mind expresses itself in doctrines and the soul in devotion, and the body is that visible and lawfully constituted instrument through which the mind and soul are manifested.

The Church, as a visible body, extending back to the first century, had had a definite organization, and the different organs have had their functions prescribed by law. The Church, as a teaching body, has proclaimed unwaveringly certain truths revealed by God as necessary foundations of the Christian hope and the Christian life, and the collection of these truths she has called a Creed—*credenda*—that which must be believed; but there have been many human opinions that, from time to time, have had vogue and acceptance in the Church, for which the Church herself should not be held responsible.

Our Lord, in the fifteenth and sixteenth chapters of St. John's Gospel, very clearly sounds two distinct notes; one of finality, of absolute truth, of which the Church is a witness and recorder, and another of progress and advance and change, of expansion and wider interpretation of the truth and the application of it to new and unanticipated conditions. This balance must be held to-day with faith and courage. We must stick to real principles—principles which the acid test of historical scholarship has proved to be principles and not mere prejudiced opinions. And on the other hand we must keep an open mind for the acceptance and acknowledgment of new aspects of the truth which the Holy Spirit may reveal. Manifestly, it is a treason to the Church, just as harmful, to take the intellectual expression of some past age and make it an iron-clad mechanical system of dogma, as it is to ignore or forget all real principles in order to adapt one's opinions to the demands of the present time.

Christians may differ among themselves as to what are the principles that are vital and necessary, but as to one principle all will agree. The whole meaning and power of Christianity depends upon the truth of Christ's Resurrection. That fact is written all over the pages of the New Testament. "If Christ be not risen our faith is vain." And the proof of the fact of the Lord's Resurrection is not merely in the written record, nor in the general witness of Christian history, but it is in the continuous, uninterrupted celebration of that singular, unique, characteristically Christian Rite, which we call the Holy Communion or the Holy Eucharist. Wherever Christianity has gone, that memorial ceremony has gone with it: and the celebration of the Holy Eucharist week by week and year by year, through nearly nineteen centuries, safe-guarded and ensured by the service of men who have been specially ordained and set apart under the public law of the Church for that ministration, is a more cogent evidence of the Resurrection than any written record or verbal testimony. As the Lord said, "Ye shall be witnesses unto Me." And as we consecrate this Bishop to-day, with all the stately ceremony and all the legal carefulness of the ancient order, which has come down to us without break through more than fifty generations of living men, we know that the witness has not failed.

These, then, are some of the answers we would give to the question: "What mean ye by this service?"

It carries us back across the centuries to the upper room, the night before the Passion, to the presence of Him who said "Do this in remembrance of Me", and to the hill in Galilee, whence He sent them forth as witnesses to Him to the uttermost bounds of the earth. It reminds us of the long descended life of the Christian Kingdom, the story of the Church, the smallness of her beginnings, the wonder of her

triumphs, her sufferings and conflicts, her defeats and her victories, her unbroken line of noble lives and still nobler sacrifices, the practical reality and yet unintelligible mystery of her progress, full of surprises, of ebbs and flows, and lights and shadows, but still, through all, the Holy Catholic Church, the witness to Jesus Christ.

And on the other hand, this service is a challenge to us to remember that humanity is one; that we are one people, brethren redeemed in Christ, members one of another, and therefore responsible for one another; and that means that the only justification of life is unselfish service, and that no man has lost the half of life and all of honor, whose service has not contributed something to the well-being of the community and the wider, happier outlook of his fellow-men.

"This is the destiny that makes us brothers.  
None walks his way alone:  
And whatever we give into the lives of others  
Comes back into our own."

And now, my dear brother, how can I begin to say the half of what is in my heart this morning? I have known you from your childhood. Our friendship for nearly forty years has grown and deepened until it is an intimate and sacred part of my life. What memories crowd upon me! What mutual hopes and faiths and loves stir in our hearts to make us strong! All that I have said this morning is familiar to you. We have shared these convictions for many years, and they have carried us through many experiences together. We have had the encouragement of brave and loyal hearts. Your dear father and mother, faithful children of the Church, your grandfather, a noble hero in his time—we may be sure that they rejoice with us this morning. I need no exhortation from me. Long ago you gave yourself to the service of Christ and His Church, and the experience of the years has not weakened, but only enlarged and glorified that surrender. You and your wife, like two soldiers, are going under orders to a distant field; our hearts go with you. May the same Lord, to whom you have always given your brave and happy devotion, may He bless you and keep you. May He make His face to shine upon you and be gracious unto you. May He lift up the light of His countenance upon you and give you peace, both now and forevermore. Amen.

## BISHOPS PROTEST FOR ARMENIA



ROUSED by a report that the Peace Conference had reached a tentative decision to cut off Armenia from the sea, contrary to assurances received from the President, seventy-five bishops of the Church have telegraphed a protest to President Wilson, urging him to take necessary steps to prevent carrying out such an act of injustice.

The message, signed by Bishop Burch and Bishop Reinlander, and given out by James W. Gerard, chairman of the American Committee for the Independence of Armenia, declares:

"Seventy-five bishops of the American Episcopal Church join us in the following message: We learn with deep concern and contrary to assurances given by you and also on behalf of the American Peace Mission, the Peace Conference has tentatively decided on depriving Armenia of her rightful and essential outlet on the Mediterranean. The proposed arrangement robs Armenia of what historically, politically, and economically is hers and makes of her a petty Asiatic state, surrounded on all sides by Moslem races. To live, we believe Armenia must have means of direct contact with the Western world. We therefore respectfully urge that the United States Government take the necessary steps to prevent the carrying out of the proposed act of injustice against Armenia."

IN THE saintly lore there is much about cultivating "detachment" from the things of the world. We get unduly attached to comforts and pleasures, and to the exercise of our own sweet will, as we proceed on the journey. Some of us acquire riches and honor and other successes which belong to "the pride of life." Soon these grow in our estimation to be the chief affairs of our career, the things really worth while. But wise men tell us that to get attached to the comforts of life is a mistake, leading to carking cares and bitter disappointments; and that pleasure which results in the deification of the carnal man, is death to the soul.—*Humphrey J. Desmond.*



## The Social Service Work of the Roman Catholic Church in America

By Clinton Rogers Woodruff

**S** bearing on our own problems of administration it is interesting to see how our Roman Catholic brethren are solving theirs. Although entering the Social Service field (at least in an organized way) much later than we did, they have made, as usual, much more rapid progress.

The present organization of the various social and educational activities of the Roman Catholic Church in this country is the outgrowth of the war work conducted under the auspices of the National Catholic War Council. The value of the work accomplished in that connection was so manifest and the need of its continuation during the reconstruction period now upon us was so compelling that the hierarchy at its recent meeting decided to appoint an administrative committee of seven archbishops and bishops, whose duty it should be to organize a National Welfare Council for the promotion of every form of social and educational activity within the Roman communion.

There is really no particular canon or resolution under which this organization is working except the general mandate given it by the hierarchy to which it is responsible and must answer, and the general laws of the Church.

The Rt. Rev. P. J. Muldoon, Bishop of Rockford, Ill., heads the committee on Social Service work. The Most Rev. Archbishop Dowling, St. Paul, Minn., is in charge of the Educational Bureau. The Most Rev. Henry Moeller, Archbishop of Cincinnati, is in charge of the Mission Bureau. The Rt. Rev. W. T. Russell, Bishop of Charleston, S. C., is in charge of the Press Bureau and General Publicity. The Rt. Rev. Joseph Schrembs, Bishop of Toledo, has been given charge of the rather extensive work of the societies and lay activities.

His Eminence James Cardinal Gibbons in a letter on the general activities of the Roman Catholic Church declared that the War Council and the National Catholic Charities Conference had done most valuable pioneer work in the field of social and charitable work. Incidentally it may be remarked that our own War Council did much of its instinctively social work through the then existing Joint Commission on Social Service. We have no Charities Conference unless we may regard the recently formed and still embryonic Conference of City Mission Superintendents as constituting a *quasi* charity conference. Personally I am inclined to believe that their work should form a sub-division of the new Social Service Department of the Church, so that it could be properly coordinated with the rest of the work done in the Church's name or under her auspices.

Reverting to the Cardinal's letter: He said that he was deeply indebted to the administrative committee for its timely guidance in the problems of the reconstruction period. Three things, in his opinion, are needed. First the presentation, definite, clear, and forceful, of Catholic social principles. Second, more knowledge as to the best methods of Catholic social and charitable work. Third, a more general impulse to put these social principles and methods into operation. Society never had greater need for guidance. "It is turning a new light to the Catholic Church," he declares. "Too often we must admit, our principles, the principles of the Gospel, have lain hidden in our theologies, so much so that the recent pamphlet on 'Social Reconstruction' appeared to many a complete novelty. The Church has a great work of social education and social welfare lying before it. Here, again, the hierarchy must take the lead."

Hardly anything in recent years, in his opinion, has effected greater glory on the Church than the care of the moral welfare of the soldiers and sailors during the war—a work begun, so far as the Roman Catholics were concerned, by the Knights of Columbus and perfected by the hierarchy through its committees of the National Catholic War Council. An observation that may be made with equal appropriateness

concerning our own War Council's activities! Buildings with their equipment were to be found in nearly all the Government forts and stations here and abroad. "No one, I presume," the Cardinal writes, "would think that we should abandon this field of apostolic work. After the record we have made, it would be impossible for us to say to our men in the service: We leave you now to the care of the Y. M. C. A., the Jewish Welfare Board, and the Salvation Army. That these organizations purpose to keep up the work begun during the war, there can be no doubt. Naturally, too, the Knights of Columbus do not wish to give up this work or to abandon the valuable property erected in Government stations and forts. This work can be best done by the Knights with the support of the hierarchy, as a truly Catholic work. For the sake of our men in the service, for the spiritual welfare of the Knights of Columbus, and for the honor of the Church itself, this work then should continue to be under the direction of the hierarchy."

The time will soon come, too, he believes, when Roman Catholics will have to consider the best means of utilizing the zeal and good will of other Catholic societies, both men and women, and of the laity in general. His people, he declares, long to be helpful and only need to have the way shown to them.

As a part of their programme the labor problem comes in for a large share of attention, the Cardinal's references being undoubtedly suggested by the now famous "Social Reconstruction Programme of the British Labor Party", to which such frequent reference was made in the former Social Service Department of THE LIVING CHURCH.

In a strong article setting forth why Roman Catholic Societies should study the Social Reconstruction Programme, the *Bulletin of the Catholic Federation of the United States* quotes from the encyclical of Pope Leo XIII to the effect that "Society can be healed in no other way than by a return to Christian life and Christian institutions." The truth of these words is more widely perceived to-day, the Bulletin believes, than when they were written, more than twenty-seven years ago. Changes in our economic and political systems, it points out, will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. "Neither the moderate reforms advocated in this article," it says, "nor any other programme of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new view-point. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest, and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to a reasonable living out of his business, but he has no right to interest on his investment until his employes have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry."

This quotation gives a fair idea of the modern view of the leading Roman Catholic authorities in this country and reflects their scope and breadth. I might add that the headquarters of the Welfare Council are at 1312 Massachusetts avenue N. W., Washington, D. C.



## CORRESPONDENCE

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

### THE INTERCHURCH MOVEMENT

To the Editor of *The Living Church*:



BECAUSE these months past I have been meeting, in a score or more of states, Churchmen of all types, I have tried to understand the attitude of Churchmen toward the Interchurch Movement.

There seem to me to be three classes of us:

1. Churchmen who are drawn instinctively to the Movement because it appears to them American and democratic. My impression is that this class is the largest and that it is made up of those who believe in the sincerity of the Interchurch leadership and are gravely concerned that our Church has not yet found some way to cooperate with proper safeguards against compromise of Churchly convictions. As one Churchman of national reputation said to me at the close of an important public meeting: "If the Interchurch people continue friendly and considerate and do not crowd us, I think the way will open for all Churchmen to cooperate."

2. The Churchmen who are puzzled by reports of the ultra-Protestant character of the Movement. Everyone who knows the Movement from the inside has no such apprehension. The Movement is not ultra in any sense. It is comprehensive. It would, have—to quote John Wesley, an avowed Churchman—"a league, offensive and defensive, with every soldier of Christ". It wages no warfare even against Romanism.

Most of its representatives appear to believe in the Smith-Towner Bill to create a department of education in our national government with a Secretary of Education in the President's Cabinet. This bill seems to be unwelcome to many Roman Catholics. But that in no way concerns the Interchurch men. The central idea of the bill was first unanimously adopted two years ago in Chicago at the annual meeting of the Association of American Colleges. I think I may in modesty speak with some authority as to the circumstances in which the idea was born since I happened to be chairman of the committee which brought in the report recommending the adoption of the idea. Other big educational organizations have "carried on" until the National Educational Association put upon the idea the *imprimatur* of American democracy. It is therefore as Americans and not as ecclesiastics that the Interchurch representatives I know generally seem to approve the bill.

Other Churchmen see in the terminology and shibboleths of the Movement anti-Churchly evidences. There is perhaps some reason for this; but no occasion for anxiety. Men like S. Earl Taylor and John R. Mott, Robert E. Speer and Sherwood Eddy, have brought to the Movement their own points of view, their own methods of expression. But they do not impose them on others. Every man is free to speak "in his own tongue". Not one suggestion made by Churchmen in or out of the Movement has failed to receive honest consideration. The word "Evangelical", as perhaps more inclusive than "Protestant", appears with increasing frequency in the literature of the Movement. Churchly ways, like the observance of Lent, are making rapid headway.

Without sacrifice of their own convictions, Presbyterians, Methodists, Baptists, Congregationalists are showing a desire not to misunderstand the Churchly point of view. No word of impatience or of criticism is ever heard of those who do not fully comprehend this fact. Interchurch spokesmen seem to be so profoundly concerned for the bigger things at stake that they have no thought or time for disputation. No one even wants the Movement to succeed as a medium of communication and action among Christians of all sorts unless it succeeds in prayer to God and real Brotherhood to man.

And, after all, it goes without saying that the leaders of the Movement are high-minded Americans who as individuals enjoy the confidence of Churchmen as well as others. They have a right to be believed—they will be believed—when they indicate by word and deed, as they are ever doing, that they have no ulterior motive and no secrets to conceal, that they are under bonds neither to Capital nor Labor, and that like Churchmen they pray God to "grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord."

When men like Mott and Taylor, Speer and Foulkes, Herring and Sherwood Eddy affirm that they seek no ecclesiastical unity

but only Christian cooperation, Churchmen can scarcely in business give ear to rumor, form piecemeal judgment, or challenge the purpose of men who have the confidence in full of the religious and the civic world. Perhaps, too, Churchmen will agree with Bishop Brent who seems unconsciously to state the attitude of the Interchurch Movement toward unity when he intimates that unity can be trusted to flow in God's time out of loyalty to a common ideal. Our business meanwhile is to learn to work together.

When America and the Allies, without sacrifice of national divisions, learned to fight together under the common command of Foch, they beat the Kaiser. When Christians of all types learn to fight together, without sacrifice of their respective distinctions, under the common command of Jesus Christ, they will beat the devil. Just now with the world worried and distressed as never before and the devil specially busy, trying to divide the right-minded, the task is colossal. It calls for united effort.

3. There are Churchmen who fear the Church's position may be misunderstood. That is the point of view one of our most respected bishops has placed before me in all frankness and appreciation of the Interchurch men with whom I have discussed it. One has only to read the last chapter of R. J. Campbell's *Spiritual Pilgrimage* to understand the point of view of Churchmen to whom the episcopate, the sacramental system, the Catholic unity of the Church, seem too important to jeopardize. But it is a fact that any one can verify by frank discussion with representative Interchurch workers, that no one in the Movement wants any Churchman to sacrifice anything he holds dear. Everybody wants to learn what wise men have to teach. At some of the inner conferences I have seen actual agony of soul. At least the Interchurch may not be able to learn from every source how best to serve the present age. Our Church needs the Interchurch. The Interchurch needs our Church. The world is afire. Only religion can put out the fire. Can we not find some way to work together while there is still time to put out the fire?

LYMAN P. POWELL

New York, January 25th.

### WHICH COMES FIRST

To the Editor of *The Living Church*:



ANON GOUDGE has discovered or created an antithesis which, if it be real, must prove an insurmountable obstacle in Christian reunion. In his article, on The Catholic Party and the Nonconformists, part of which appears in your issue of January 24th, one reads: "To English Nonconformists, as to Evangelicals in the Church of England, individual religion is the primary thing, while corporate religion is secondary; to Catholics, corporate religion is the primary thing, while individual religion is secondary and normally dependent upon corporate religion." In spite of some qualifications and minor inconsistencies in the course of his discussion, it is evident that Dr. Goudge believes this to be a correct statement of the fundamental division. And, in what he says of the Nonconformists and Evangelicals, he is not mistaken: the question of importance is whether he is right about the Catholics. This is a matter which affects the whole problem of Christian unity. Is it true that Catholicism requires corporate religion before personal, or individual, religion? It is, let us remind ourselves, not a question of *emphasis* but of *priority*.

One might legitimately inquire whether it is at all possible to secure corporate religion before individual religion. But perhaps this is playing with words. Nevertheless, it is certainly true that in the earlier stages of tribal religions, where cultus is everything and individual reaction is negligible, the relation between the individual and his god or totem is simply an official relation, and intercourse between man and God is confined to tribal ceremonies transacted through official channels. When the religion remains at this level it sinks into decay and becomes either a morbid superstition or a holiday custom; when it lives and grows it does so by attaching to itself the devotion of the people and by affecting an increasingly large portion of their lives, and this means that individual religion is emerging and that the cultus is undergoing modification to accommodate it. If the religious history of Israel reveals anything—and this Canon Goudge seems to overlook—it reveals this process of growth

wards a living, personal faith operating in the sphere of social morality. If the corporate life developed, if the belief in Israel's election came more and more to control the conscience of the people, it was because, through the teaching of the prophetic order, the level of individual religion was being more and more elevated. And what shall we say of the life and teaching of our Lord except that in His words the prophetic doctrine reached its culmination and in His Blessed Life its ideal fulfilment?

Is this the negation of Catholicism? Yet it must be so if it is strictly true that Catholics make corporate religion the primary thing and individual religion the secondary thing. That was so before the Reformation is undeniable. The suspicion which highly placed ecclesiastics regarded the monastic orders, and especially the mystics, is a matter of common knowledge. But it was in the hands of men like Eckhart that the torch of spiritual religion was born through the Middle Ages—and you cannot count those men on your fingers. To make of the Reformation a pious sideline of the banking business, as some distinguished modern scholars have attempted to do, or yet to make of it the sudden outburst of Teutonic fanaticism, is to shut one's eyes to vast, inarticulate strivings of the western consciousness tending through three centuries before the Reformation. What written on the wall? What does one see in the frescoes of Italian churches? Here a Byzantine Christ—resplendent, majestic, remote, the object of official veneration; there a crucifixion of the later Umbrians, a Saviour, human, bleeding, on a Cross for your sins and mine. Is there not a history here, a record of the human spirit's struggle for liberty and personal salvation? Is not all this Catholic; and out of it came the Reformation; and out of the Catholic Church came the Reformation—Catholics making new life, new energy, through the infusion of life that comes from those most Catholic documents, the Books of the New Testament!

The Reformation was a protest against what men felt as a scarring of corporate religion. That the Reformation itself is gone awry, that it is incomplete, that in many particulars its distortion of truth has been considerable, no Anglican can deny and few enlightened Protestants will deny. It is being more and more felt among the Protestant bodies that sectarianism has destroyed for them not only the Church, but the very ideal of a Church. Protestants admit that individuality in religion may be by excess; they are seeking its corrective. Will Catholics admit that corporate religion may err by excess? It is a crucial question?

If pre-Reformation Christianity is an ideal development of Catholicism, in the view of the Catholic party, then it must follow that, upon their requirements, the reunion of Christendom can only be successfully accomplished by a return to the sixteenth century and the taking-up of religious development where it broke off, at the Reformation. That means, to put it frankly, that Protestants without the Church, and Liberals and Evangelists within, must enjoy the unenviable position of the lamb after the lion's dinner. In that case Christian unity is probably reserved "to the Greek kalends".

If, on the other hand, Canon Goudge has unwittingly made a grave misstatement of the Catholic position; if the Catholic position, even more strongly than the Protestant, upon the mystical position that binds each faithful soul to Christ; if the Catholic position maintains that the normal religious individual finds his fullest and greatest freedom in the corporate life of the Christian family, if, in short, it is the Catholic position that the corporate life of the Church is the sphere in which the Christian consciousness functions, then, no doubt, the Kingdom of God is not far off. There is at hand a new and loftier Catholicism, if we have the faith to reach out for it—a Catholicism that means a living, organic connection with the past, full and living continuity with the One, Holy, Catholic, and Apostolic Church, and which at the same time seeks progress as the condition of its life and holds to the precious promise of our Saviour Christ, "I have many things to say unto you, but ye cannot bear them now."  
Theological Seminary, Virginia. WILLIAM H. NES.

**A FOLLOW-UP CAMPAIGN FOR MEMBERSHIP**

To the Editor of The Living Church:

IT seems to me that the Nation-wide Campaign, which is certainly one of the best and most successful efforts that the Church ever made, cannot be complete unless it is followed by a membership campaign, to be made between the first of October and the Third Sunday in next Advent. The need for active domestic missionary effort is evidenced by the fact that carefully prepared statistics show that more than 50 per cent. of the people of these United States do not claim membership in, or connection with, any form of organized Christianity. Our latest statistics show we have not been at all active in domestic missionary efforts, when we make a net gain in our

communicant strength of only one-half of one per cent. though we had about one hundred and twenty-five bishops, over five thousand clergymen, over a million communicants, the advantage of those who come in through accident of birth, or marriage, and contributions of over twenty-one million dollars.

Who would care to invest in the stock of a corporation which paid only one-half of one per cent. annual dividends? And I wonder how long the stockholders of a corporation would retain in office a board of directors and other officers, if they could only produce dividends of one-half of one per cent annually, with limitless opportunities before them for new business.

A membership campaign should consist of the systematic preparation for, and the carrying through, of real teaching missions, in which the fundamentals of the Christian faith would be expounded and explained.

A membership campaign can not fail, if the preparation is carefully made, and the teaching thoroughly done. The training of personal workers in preparation for the teaching mission will more than pay for all of the efforts, even if nothing else should be done. The increased interest and enthusiasm for the Church which would be aroused in those we now have would more than pay for all the effort. And a net gain of from fifteen to thirty per cent. in new communicants will be made, if the preparation is carefully and thoroughly made, and the teaching is carefully and thoroughly done.

The above statements as to the numerical gains that can be made by membership campaigns are not estimates, or theory. I can point out many actual experiences extending over many years, in other religious bodies which have been more active in trying to increase their membership than we have been, which have netted the results that I claim can be made. And I am sure we can do as well as they did, if we only will make the trial.

Faithfully yours,

St. Louis, Mo., January 21st. IRA C. YOUNG.

**RELIGIOUS STATISTICS OF IRELAND**

To the Editor of the Living Church:

IN your Answers to Correspondents, January 10th, you say you do not know the respective strength of the Anglicans and Presbyterians in Ireland. According to the census of 1911, the religions in Ireland were as follows:

Romanists .....	3,232,208
Anglicans .....	581,763
Presbyterians .....	442,516
All others .....	63,119
No religion .....	3,214
	4,385,951

These figures were taken from the *Irish Times* shortly after the census was taken.

I may mention that in Ulster the Presbyterians exceed the Church of Ireland, the figures being:

Church of Ireland .....	363,773
Presbyterians .....	424,410

I would like to know who your "Sinn Feiner" is.  
Seattle, Wash., January 30th. W. ST. GEORGE.

**AN AUSTRALIAN MISSIONER**

To the Editor of The Living Church:

THE Rev. J. Jones, Chairman of the Australian Board of Missions, writes me that their Commissioner for the Thank Offering of the Australian Church, the Rev. W. J. B. Scott, is going home to England via the United States about Whitsuntide of 1920. Mr. Scott's forte I understand is taking missions and retreats. May I take this means of letting the Church in the United States know of Mr. Scott's advent? And to say that those desirous of using his services could address him in care of the Rev. J. Jones, 242 Pitt street, Sidney, N. S. W., Australia?

New York, February 3rd. F. S. WHITE,  
Domestic Secretary.

**FARM WORKERS**

To the Editor of the Living Church:

OUR correspondent who writes about wages on farms, seems not to know that in the country a man can turn his hand at different seasons to different kinds of work. For example I own a farm in Dutchess county, New York. A man who works on the farm proper for six months gets work at cutting and harvesting ice for two or three months, and in cutting wood for the rest of the year. He can hire a good house with a garden for eight dollars a month; in which garden he raises his vegetables and has a poultry yard. The usual statistics do not show that this man works twelve months in the year, but put him down as a seasonal worker, for a part of it only.  
New York, February 1st. EVERETT P. WHEELER.

# WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

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



As we try to read and assimilate all the stirring literature on our desk about the new ideals, ambitions, and hopes of the Churchwomen of America, we feel that the task is splendidly hopeless. Will our single-track Auxiliary minds grasp the fulness, the richness, of the vision which the Church Service League presents to us? Like those maddening glimpses of the movies which we miss if we turn our eyes away for a moment, we have got to centralize and concentrate our gray matter, study, think, and pay attention until the great conception is finally mastered.

To take seven big societies, representing thousands of Churchwomen, and create a league whereby each one of them shall benefit by the other six and the world benefit by the blending—this was a big thought and a big undertaking. We might go on and write reams about their individual societies, most of which are pretty well-known, each of which has its specialty, each of which is consecrated, each of which has its enthusiastic adherents. The seven stand for the greatest things of life. But it remains for one of our newer societies, the Churchwoman's League for Patriotic Service, to devise such a beautiful bit of symbolism by which to describe this seven-fold league, that we are letting them do it for us. This society has sent out a beautiful and attractive folder explaining its own work. It is called "Shining Lights" and on the outer cover is a large seven-branched candlestick with the words "This candlestick was lighted by the women of the Church.—Keep it burning." Opening the folder then, one comes upon these shining lights which tell the whole story of what the Churchwoman's League of Service is.

Seven candles! It sounds apocalyptic—each burning in its own way and to its own purpose but the whole making a continent, yes, even a world, irradiant. You will note that some of these candles are less ancient than others and the designers have modestly put their own candle at the end of the row because it is so new and has just been set burning. In a later letter we shall have more to say about this new League for Patriotic Service over which we find we still have the war-time thrill. There is something about that word "Patriotic" that has a wonderful effect upon the spinal nerve.

But just now we know that there is a wide desire and curiosity to know more about the seven-fold Church Service League and how its plans are to be met in diocese and in parish. Only yesterday in our own Auxiliary there was shown a great desire to accomplish this federation of societies and a committee was named; but, inasmuch as the diocesan board should take the lead, our committee will wait until after the board's first meeting of the new fiscal year, to learn the advised method of going about it. Unfortunately we cannot all have the advantage of splendid meetings such as that recently held in St. Paul's Cathedral, Boston, at a mass meeting for the Church Service League. Four-minute speeches were made by representatives of the Council, the Woman's Auxiliary, the Guild of St. Barnabas, the Girls'

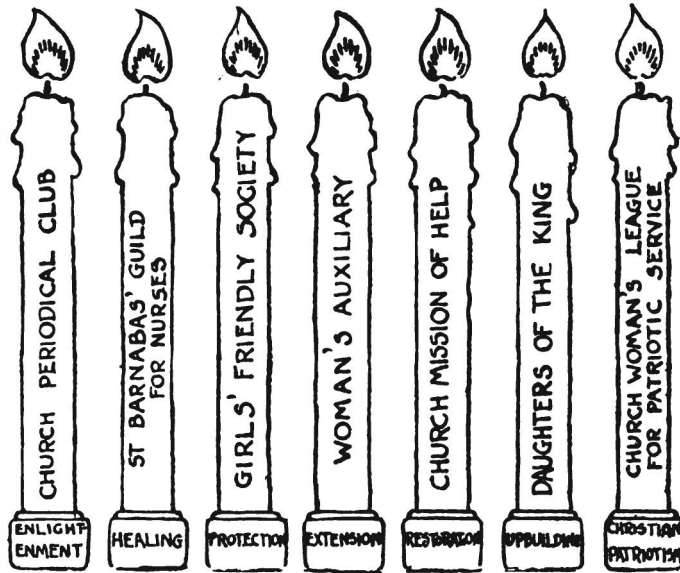
Friendly Society, the Church Women at Large, the Massachusetts Altar Society, the Church Periodical Club, the Committee for Young Women, the Church Home Society, and the Association for the Work of Mercy. These societies form the diocesan Church Service League of Massachusetts and probably no diocesan League will embrace a larger number of individual societies. If every diocese could have such a meeting as a prelude to its organization of a League, it would be very educational. I am particularly impressed with two of these speeches. One for Church Women at Large is a wise provision that permits no Churchwoman to escape. She may not take refuge in the excuse that she is not a member of any organization and therefore not a member of the League. And the Committee for Young Women is also a sort of vantage netting from which the most artful submarine cannot get free.

All women! Arise and again is this emphasized. Unless a woman actually repudiates her Church obligations, she is bound to be a member of this League, which is to our Church organizations exactly what the Federation of Women's Clubs is to the Women's Clubs of America.

We have received the chart used by Miss Tilson showing the five-fold plan of service designed for the parish unit—the small circles representing individual societies, all inclosed within the large circle.

These charts should be placed in parish houses—they tell the whole plan at a glance. With this chart there also came two bulletins issued by the Massachusetts Council of the Church Service League. One of these suggests how to form a parish unit. The purpose of the League is to give every woman in the parish an opportunity to serve in each of the five fields—1, Parish; 2, Community; 3, Diocese; 4, Nation; 5, World. To organize a unit the rector should first form a parish council, which is the executive committee of the League. This should include the heads of all parish societies for women and several women from the Church at large. The head of each society should give an account of its work in order that all the activities of the women and older girls may be understood and that it may be known what and how much is being done in each of the five fields of service. In case it is found that all five fields are not covered, a plan should be made which will include the whole. A nominating committee should be appointed for the selection of officers and a committee named to draw up simple by-laws for the League and Council.

WE NOTED LATELY the forming of a branch of the Auxiliary among the negro women of Savannah. The new organization is proceeding in a systematic way which promises good results. This is called the Woman's Auxiliary of the Colored Council of the diocese of Georgia, so doubtless corresponds to our regular diocesan branches. It has the usual official staff with an educational secretary. Mrs. Rosa Davis, president, has sent out an official message from St. Augustine's parish house, Savannah, in which she informs the members of the immediate plans for the new society. "First, the



CANDLESTICKS OF THE LEAGUE OF SERVICE



ding of a big meeting of our Churchwomen at the time the next council which meets in Augusta during the month of May. The object of this is that we may become better acquainted and plan to do a more constructive work in the diocese. In the matter of delegates I hope that you will give your part to have a representative present from every department of your church in which the women work. Second: I believe that people are interested in that thing for which we are called to sacrifice the most, hence I am requesting our women to make a large initial offering for the Church work. Think of it. This is the first time in the history of the Church that we are organized to do real work for the extension of the Kingdom. Shall we fail? With God as our Leader and the Macedonian cry of our brethren the world over, we are determined to march to victory."

THE NORTHERN INDIANA BRANCH of the Woman's Auxiliary devotes two days to its annual meeting. It has just had its twenty-second meeting. A feature of the opening service, January 13th, was a quiet hour conducted by the Rev. Chester C. Lewis of the Western Theological Seminary, Chicago. The morning of the second day was taken up with corporate Communion, followed by breakfast, a business session, noon-day prayers, and luncheon. Mrs. Robert B. Gregory of Chicago spoke in the afternoon on *The G. F. S. of America*, and a business session concluded the meeting. The officers elected were: President, Mrs. Ferdinand J. Sdefeld; first vice-president, Mrs. Walter Crandall; second vice-president, Miss Mary May White; secretary, Mrs. E. D. Lecher; box secretary, Mrs. C. J. Grant; educational secretary, Miss Alice Goldthwaite; treasurer, Mrs. W. J. Cordick; O. treasurer, Miss Edna Johnson; treasurer, General Sessions, Mrs. Charles True. District chairmen: Michigan, Mrs. Charles H. True; South Bend, Mrs. Walter Messel; Fort Wayne, Mrs. Edward W. Averill; Delphi, Mrs. N. Brackenridge.

REFERENCE HAS several times been made on this page to the late Rev. Thomas Jefferson Taylor, who, years ago in a beautiful little Indiana town, presented the writer for Consecration by the Rt. Rev. Joseph C. Talbot. His son, the Rev. Charles E. Taylor, has written a short biography, *A Brief Biographical Sketch of Jeremiah Taylor, His Ancestors and Descendants*. In these few pages are summed up the records of consecrated and contented lives. The Rev. Thomas J. Taylor lived to the goodly age of 93 years, his last ministerial service being a short time before his last birthday, when in the chapel of St. John's Church, Lansdowne, Pa., he recited from memory some of the prayers, as for months he had been too old to read. On the Twenty-second Sunday after Trinity, October 27, 1918, when Mr. Taylor was almost totally blind, he wrote this little verse:

"Lord of all power and might,  
Who art the Author and Giver of all needed light,  
If it be Thy Blessed Will,  
Into my dim orbs instill a measure of Thy precious light,  
That I may see and read and teach Thy Blessed Word aright,  
Leading meek souls to see in Christ, both Life and Light."

MRS. ISABELLE CANDEE of Cairo, Ill., has sent a detailed description of an Epiphany celebration which will be printed in this department. This department will be glad to receive descriptions of Epiphany meetings which are of unusual interest, not to be printed on this page, but to collect into pamphlet form.

### THE STRENGTH OF PEACE

IN A STATE of peace the soul lives as in a watered garden. It grows, under the watchful eye of the Divine Source, the plants weeds and strengthens. All religious habits and duties—prayer, charity, and mercy—are formed and matured when the man is in a state of peace with others—with all men; when he is not troubled by small selfish excitements and interests which divert him from himself and his own path of duty, but can think of himself, what he ought to do, and where he is going. He can live seriously, calmly, and wisely; but there is an end to all religious progress when a man's whole mind is taken up in the petty excitement of small enmities.—*J. B. Mozley.*

### THE CHURCH TRIUMPHANT

A thousand years ago  
'Neath a sky o'ercast with woe  
This fair ship first her gleaming sails unfurled:  
Long must the voyage be,  
To sail from sea to sea  
And spread glad tidings thro' the waiting world.  
She hath a gallant crew,  
A brave Commander, too,  
While all who will may be her passengers;  
Within her hold she bears  
A precious freight of pray'rs;  
And the guiding star of Bethlehem is hers.  
Thro' weary, weary ages  
The storm of evil rages,  
Dark Powers ever seek her course to stay;  
Demons of doubt assail her,  
But God doth never fail her,  
Still sails the Church Triumphant on her way.

While onward she doth speed  
She succors pain and need,  
And picks up many a lost and shipwrecked soul;  
Undeviating still,  
O'ercoming every ill,  
While storm-tost centuries beneath her roll.  
What need she fear from those  
Who vaunt themselves her foes,  
Crews mutinous against authority?  
She knows them, at the most,  
An undirected host  
That faint and fail on that tempestuous sea.  
Among themselves divided,  
The ship they have derided  
They shall let pass unscathed by fleet or fort,  
When on earth's latest morning,  
Past cavil and past scorning,  
The Church Triumphant rideth into port.

MABEL VOLLINTINE M'GILL.

### THE NEW UNITED OFFERING

BY MRS. J. N. TALLEY

*U. T. O. Custodian, Diocese of Atlanta*



THE great United Offering has undergone a change. From being the "United Offering of the Woman's Auxiliary", it has become the "United Thank-Offering of the Women of the Church".

It has been bidden to "come out of the kitchen" wherein the Auxiliary labored at the cooking of many good works, and to enter into the whole wide mansion of every Churchwoman's sphere of activity.

As a practical result the parish custodian or treasurer is no longer limited to pleading the cause of the Offering at Auxiliary meetings only. She can—and should—attend for this purpose every gathering of women, aid society, guild, or choir guild, and there present the beautiful claim of the Offering and distribute the blue boxes.

She should even speak briefly at parish social meetings, and there perhaps reach women not affiliated with any organized work.

Let us hope that in all parishes custodians will be quick to avail themselves of these new and amazing opportunities. If this is indeed done everywhere, who knows how noble an Offering we may with thankful hearts present in Portland in 1922!

God grant that our women may universally learn to know and love the mighty Offering, both for the good that it brings to others and for the joy and the privilege that it is to them—to feel that it belongs to each by right and that every Churchwoman is losing something of her divine birthright unless she has an active part in this wonderful gift of unselfish sympathy and pure devotion.

## Church Kalendar



- Feb. 1—Septuagesima Sunday.  
 " 2—Monday. Purification B. V. M.  
 " 8—Sexagesima Sunday.  
 " 15—Quinquagesima Sunday.  
 " 18—Ash Wednesday.  
 " 22—First Sunday in Lent.  
 " 24—Tuesday. S. Matthias.  
 " 25, 27, 28. Ember Days.  
 " 29—Second Sunday in Lent.

### CALENDAR OF COMING EVENTS

- Feb. 25—Consecration Bishop of the Philippines, St. John's Pro-Cathedral, Shanghai, China.  
 " —Sacramento Dioc. Conv., Sacramento, Calif.

## Personal Mention

THE address of the Rev. UPTON B. BOWDEN, secretary of the diocese of West Texas, is changed from Kenedy to Yoakum. He has taken charge of the churches at Yoakum, Luling, and Hallettsville.

THE Rev. C. S. BROWN, formerly priest in charge at Willard and Hayt's Corners, N. Y., has resigned to become rector of the Church of St. Lawrence, Osceola Mills, Pa.

THE Rev. R. EVERETT CARR has resigned as vicar of St. James' Church, South Bend, Ind., to become rector of St. Paul's Church, Kankakee, Ill.

THE Rev. D. A. CASSETTA, for twelve months an army chaplain, should now be addressed at St. Paul's rectory, Put-in-Bay, Ohio.

THE Rev. A. E. DUNHAM has resigned charge of Trinity Church, Fayetteville, and St. Mark's, Jamesville, N. Y., after several years' incumbency. He has been serving as assistant secretary of the diocese of Central New York during the past year, and also as secretary of the Syracuse clerical club.

THE Rev. HENRY GLAESER should be addressed at 68 St. Paul place, Flatbush, Brooklyn, N. Y.

THE Rev. OTIS E. GRAY, diocesan missionary for Kansas, has been conducting eight-day missions during January. He visited Parsons, Independence, and Coffeyville.

THE Ven. WILLIAM F. HOOD has resumed his duties as Archdeacon of La Crosse. For the present his address is Taylors Falls, Minn.

THE Rev. CHARLES S. LEWIS, having resigned the rectorship of St. Mary's Church, Burlington, N. J., to take effect after Easter, will then become Canon for Education in the Cathedral of the diocese of New Jersey.

THE Rev. FREDERICK O. MUSSER has accepted a call to the rectorship of the Church of the Covenant, Philadelphia. Since 1912 he has been rector of St. Paul's Church, Bloomsburg, Pa. He should now be addressed at the Margrave, Twentieth and Chestnut streets, Philadelphia, Pa.

THE Rev. HAROLD E. SCHMAUS, formerly of Paradise, Pa., should now be addressed at 113 Centre street, Milton, Pa.

THE Rev. FREDERICK C. TAYLOR assumed charge of Grace Church parish, Astoria, Oregon, on Sunday, February 1st. Address Grace Church Rectory.

THE Rev. FRANCESCO G. URBANO should be addressed at Grace Chapel Vicarage, 419 East Thirteenth street, New York City, and not as given in *The Living Church Annual*.

DR. C. MCA. WASSELL, on furlough from St. Peter's Hospital, Wuchang, China, is now studying at Johns Hopkins University.

THE Rev. WILLIAM J. WHITE, formerly curate at the Church of Zion and St. Timothy, New York City, has become curate at St. Peter's Church, Morristown, N. J., and should be so addressed.

THE Rev. THOMAS V. WINGATE may be addressed at P. O. Box 335, Milford, Del.

## EPISCOPAL LIMERICKS

### COUNTRY VISITATIONS

A Bishop came home looking yellow.  
 Cried his spouse, "Now what ails the dear fellow?"  
 He replied, "This jaun-dice  
 Means fried eggs daily thrice:  
 I need a small change for a spell-O."

G. M. W.

### ORDINATION

#### PRIEST

CONNECTICUT.—Bishop Weller, acting for the Diocesan, on Sexagesima Sunday advanced to the priesthood in Christ Church, New Haven (Rev. W. O. Baker, rector), the Rev. CHARLES CORNELIUS CARVER. Mr. Carver was the former leading man of the Hyperion Stock Company, a local theatrical group. Shortly after his arrival in the city some five years ago he became a member of Christ Church and later announced his intention of retiring from the stage and of entering the sacred ministry. Since his admission to the diaconate a year ago he has been on the staff of Christ Church whilst pursuing his studies at the General Theological Seminary and has been most active in the parish. Mr. Carver will continue at least for a time to exercise his ministry in Christ Church.

### CLASSIFIED NOTICES AND ADVERTISING

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

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

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

### BORN

BETTICHER.—In Philadelphia, on Friday, February 6, 1920, to the Rev. Charles Eugene and Margaret (Graves) BETTICHER, a daughter, ANN BOOTH.

SIDDERS.—At Oconto, Wis., to the Rev. and Mrs. A. W. SIDDERS, on January 31st, a son.

### DIED

DIBBLEE.—On January 23rd, at Kenwood, Albany, N. Y., CLARINDA SUSAN DIBBLEE, aged 87 years, widow of Robert Dibblee of Clermont, N. Y. She was the daughter of Charles Calvert and Rebecca Egerton, and was born in Charles county, Maryland; a lineal descendant of the Calverts. Interment in St. Luke's churchyard, Clermont, Columbia county, New York.

MORE.—Entered into rest at Milwaukee, Wis., January 10th, Mrs. Mary Alida, widow of the late William L. MORE, and sister of Dr. William B. Walker.

POOR.—Entered into life eternal January 20, 1920, at Cambridge, Mass., CLARENCE HENRY POOR, son of Charles Carroll and Harriet Rebecca Poor, and beloved husband of Mary Ade-

laide Sargent Poor. Services were held at Christ Church, Cambridge, January 23rd. Interment at Mount Auburn cemetery. Treasurer of the Diocesan Board of Missions and member of Christ Church.

TORIAN.—On January 26th, at her home, 1053 S. Second street, Evansville, Ind., at the age of 81 years, ANNA S., widow of Augustus TORIAN. Funeral service on January 28th conducted by the Rev. William R. Plummer at St. Paul's Church, with interment in Oak Hill cemetery.

### WANTED

#### POSITIONS OFFERED—CLERICAL

**A** YOUNG CLERGYMAN WANTED TO succeed the rector of a busy mid-western parish during the Lenten season. This is a special opportunity for a man who wishes to advance along educational lines, and become thoroughly acquainted with the work and problems of a week-day school of religious education. Age under 30 preferred, but the first requisite is an appetite for work. Send replies direct to the Rev. G. P. T. SARGENT, 306 State street, Grand Rapids, Mich.

#### POSITIONS WANTED—CLERICAL

**E**NERGETIC PRIEST WANTS RURAL parish. Married and willing to earn support from farm. Would start new work. Address A. W., care LIVING CHURCH, Milwaukee, Wis.

**A**N ARCHDEACON IN THE SOUTH wants like summer supply work for two months near New York; Long Island preferred. Address ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

**C**LERGYMAN, GOOD PREACHER and full-time visitor, not afraid of work, seeks parish or mission. Would consider part-time. Address CLERICUS, care LIVING CHURCH, Milwaukee, Wis.

**P**RIEST, MIDDLE-AGE, single, seeks parish, curacy, or missionary work. Address BEX, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

**W**ANTED AT ONCE IN PARISH IN western Ohio, 100 miles from Cincinnati. Organist, organist and choirmaster, organist and choirman preferred, to organize and take charge of boy choir. Previous experience necessary. Population of city 35,000; opportunity for teaching voice, organ, and piano. Applicants with references and full particulars of qualifications and salary required, should be sent to Mr. CHARLES S. HALL, 1321 Second street, Portsmouth, Ohio.

**A** YOUNG MAN WANTED TO take charge of parochial religious education department, that is, Sunday school, Bible class, and all boys' organizations and activities. Single clergyman preferred, but layman with right qualifications would be accepted. Salary \$2,100 a year. Summer vacation allowed. Address Rev. W. P. WITSELL, St. Paul's Church, Waco, Texas.

**A DEACONESS OR TRAINED CHURCH-**woman wanted for industrial work as superintendent for the Episcopal Home for Children, Dallas, Texas. Salary \$100 a month for living expenses. Address **THE DEAN**, St. Matthew's Cathedral, 708 South Ervay street, Dallas, Texas.

**WOMAN TO SELL BUILDING** certificates for a new school building project for a Church school. Maturity five years. Commission basis. Address **Rev. FRANCIS H. RICHEY**, Treas., Box 336, Maplewood, N. J.

**TRAINED WOMAN WORKER WANTED**, preferably a deaconess. Salary \$1,200 a year. Summer vacation allowed. Address **Rev. W. P. WITSELL**, St. Paul's Church, Waco, Texas.

**MATRONS OF GIRLS' SCHOOL**, Middle West, wishes change to either coast in similar capacity. Address **DARROCH**, care **LIVING CHURCH**, Milwaukee, Wis.

**OPPORTUNITY FOR YOUNG MAN** to serve the Church while studying for orders; or for young clergyman. Address Box 611, Alamosa, Colo.

**THE RECTOR OF A PARISH** in a cotton mill town in the South desires a trained parish visitor and a man lay worker. Address **COTTON**, care **LIVING CHURCH**, Milwaukee, Wis.

**POSITIONS WANTED—MISCELLANEOUS**

**CULTURED WOMAN, WITH HOSPITAL** training, experienced in institution work, wants position as superintendent. Understands buying, management of nurses, servants; has knowledge of bookkeeping and typewriting. Would consider companion or Church work. Fine credentials. Address **PARISH WORKER**, Box S, St. Agnes School, Albany, N. Y.

**CHURCHWOMAN, CATHOLIC. TWELVE** years successful teacher in high school, desiring to devote life to Church work and interests. seeks position as social worker or parish visitor. Address **SOCIAL**, care **LIVING CHURCH**, Milwaukee, Wis.

**GENTLEWOMAN, WIDOW, DESIRES** position as social secretary or companion to elderly lady, or as chaperon for young girl. Has social and secretarial experience. Address **Mrs. H. H. BUCKMAN**, 1518 Herschell street, Jacksonville, Fla.

**ORGANIST—CHOIRMASTER DESIRES** change. Best credentials. Address **CHURCHWOMAN**, care **LIVING CHURCH**, Milwaukee, Wis.

**PARISH AND CHURCH**

**AUSTIN ORGANS.—FROM OVER 800** Austin users in America has come a continual chorus of approval from those who play and those who hear them. Hundreds of letters attest the superior quality of the Austin output. Their work has continually improved in detail, while the essentially solid character has always been a maxim in the organ world. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

**ALTAR AND PROCESSIONAL CROSSES:** Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY**, Port Washington, L. I., New York.

**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.

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. **DR. G. EDWARD STUBBS**, St. Agnes' Chapel, 121 West Ninety-first street, New York.

**ST. DUNSTAN'S CHURCH EMBROIDERIES.** Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. **Miss HOLLIDAY**, 2 Park place, Geneva, New York.

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

**PRIEST'S HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). **St. EDMUND'S Guild**, 179 Lee street, Milwaukee, Wis.

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

**CLERICAL OUTFITS**

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

**BOARDING—ATLANTIC CITY**

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

**BOARDING—NEW YORK**

**HOLY CROSS HOUSE, 300 EAST FOURTH** street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the **SISTER IN CHARGE**.

**TEA ROOM—NEW YORK**

**THE VIRGINIA TEA ROOM**, Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c.; dinner \$1.25.

**HOSPITALS—NEW YORK**

**ST. ANDREW'S CONVALESCENT HOSPITAL**, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to **SISTER IN CHARGE**

**SCHOOL FOR NURSES**

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

**MISCELLANEOUS**

**POST CARDS OF EPISCOPAL CHURCHES.** I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$7.50 for 500 cards (no duplicates). Former prices five and ten cents each. Nearly every state in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

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

**FLORENTINE CARDS, REPRODUCTIONS** of the great masters, in colors (including Madonnas), ten cents each. Fra Angelico's Angels in sets, \$1.50 each. Address **C. ZARA**, Box 4243, Germantown, Pa.

**TRAINED NURSE WITH BEAUTIFUL** home will board and care for chronic cases, or elderly men or women. Address **PROFESSIONAL**, care **LIVING CHURCH**, Milwaukee, Wis.

**NOTICES**

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

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of Individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

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

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

**LOANS, GIFTS, AND GRANTS**

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its **CORRESPONDING SECRETARY**, 281 Fourth avenue, New York.

**APPEAL**

**ENDOWMENT FUND OF "OLD POHICK"**

[Parish Church of Mount Vernon, the home of Washington.]

The members of the committee for the Endowment Fund of Old Pohick Church again send out their appeal for this important object. They are not forgetful of the numerous appeals constantly made for most worthy causes. But they realize that this fund has its special claim on patriotic grounds and must call forth a hearty response from all persons throughout the country at large irrespective of Church affiliations. So far as the Episcopal Church is concerned, this appeal has the high endorsement of General Convention and the cordial approval of our Presiding Bishop, the Rt. Rev. D. S. Tuttle, D.D.

Washington's Birthday falls on the fourth Sunday in February this year. This presents a fitting time for Church offerings and private gifts to the fund. The sum needed is at least \$50,000. It is earnestly hoped that a large addition may be made to the \$3,000 now in hand.

Please make checks payable to the Pohick Church Endowment Fund, and remit them to Mr. Harry R. Burke, of the banking house of Burke & Herbert, Alexandria, Va., treasurer of the Fund.

**SAMUEL A. WALLIS**, Chairman, Theological Seminary, Va.  
**MRS. ELIZABETH B. A. RATHBONE**, Vice-Regent Ladies' Association, Mount Vernon.

**MR. HARRISON H. DODGE**, Mt. Vernon-on-Potomac, Va.  
**MR. ROSEWELL PAGE**, Alexandria, Va.

**MR. PAUL KESTER**, Alexandria, Va.  
**COLONEL ROBERT E. LEE**, Ravensworth, Va.

**MISS ELIZABETH M. SHARPE**, Woodlawn Mansion, Accotink P. O.

**MRS. LEWIS W. HERTLE**, Gunston Hall, Gunston, Va.  
**MRS. EDWIN F. SWEET**, Washington, D. C.

**THE REV. E. W. MELLICHAMPE**, Rector of Pohick Church.

**MEMORIALS**

**WEMYSS THOMPSON SMITH**

In loving memory of my dear husband, **WEMYSS THOMPSON SMITH**, who entered eternal life February 6, 1908.

"May his soul rest in peace."

**MRS. THOMAS NEILSON**

In the death of Mrs. **THOMAS NEILSON** the whole diocese of Pennsylvania has sustained an irreparable loss.

During a long life extending over a period of more than ninety years, she had been interested in many kinds of Christian work, but her heart went out especially to missionary work, to which she devoted herself with a burning zeal and an enthusiasm which was contagious. For forty-three years she was chairman of the Domestic Committee of the Woman's Auxillary in the diocese of Pennsylvania and was in constant and personal touch with all our missionary bishops, to whose many and ofttimes pathetic appeals she always responded with the warmest sympathy.

During a term of ten years, she served faithfully and conscientiously as president of the whole Auxillary, and to this work she gave herself with a wonderful whole-heartedness, until obliged to resign the important position on account of physical weakness.

She was a loving wife, a devoted mother and a staunch, loyal-hearted friend. To her surviving children and relatives the heart of the whole diocese goes out in tenderest sympathy. Amid the galaxy of noble women whom our diocese has produced, the name of Mrs. Thomas Neilson will always shine out as among the

noblest and truest; and, to those who were privileged to be admitted to the inner circle of her love and friendship, her memory will ever be an inspiration and stimulus to all high ideals of Christian living and thinking.

"May light perpetual shine upon her."

MARY W. SCHOTT,

For the Executive Committee.

January 9, 1920.

## RESOLUTIONS

BISHOP LLOYD

Resolution passed by the Woman's Auxillary to the Board of Missions, diocese of New York, at its annual meeting, January 6, 1920.

With the passing of the Board of Missions, as an Auxillary to which we were called into being, we wish to record our grateful appreciation of the leadership of its president.

As general secretary and later as president, Bishop Lloyd never failed in his understanding of the problems and needs of the Auxillary. His patient and sympathetic counsel was always available to us. His generosity in giving himself to speak, to preach, and to conduct quiet days for the Auxillary was without stint.

But he not only led us, he shepherded us. He showed us that as we interpreted the Father, so could our service glorify His name. Bishop Lloyd was a captain who not merely pointed out an objective but who strove to make his soldiers fit for the combat. It was because he led us in spiritual vision that his leadership was vital; because we knew that a man of God was our leader, we realized that it was God's work we were doing and that it must be done in His way.

We learned from Bishop Lloyd's great power as an executive, and the remarkable success, even as the world rates success, which the work attained under his guidance, that nearness to the Father is the great qualification for doing God's work.

Whereas, we realize in large extent what all these qualities of Bishop Lloyd's have meant to the work of the Woman's Auxillary and especially to the New York branch which has had the advantage of his presence in our diocese; therefore be it

*Resolved*, that we here record our deep gratitude for what Bishop Lloyd had done for us and our sense of the blessing which his leadership has brought us.

## QUIET DAYS AND RETREATS

**ELIZABETH, N. J.**—There will be a day of retreat for women, arranged by the Woman's Auxillary of Christ Church, on Thursday, February 19th. Conductor, the Rev. Joseph Patton McComas, vicar of St. Paul's Chapel, Trinity Parish, New York. The Elizabeth and Plainfield districts are specially invited. Women from any diocese wishing to attend will please address Miss CAROLINE S. SIMPSON, 64 Parker road, Elizabeth, N. J.

**HARTFORD, CONN.**—The quiet day for Churchwomen of Hartford and vicinity, held annually under the auspices of the S. C. H. C., the G. F. S., and other organizations in the Church, will be a day in the first week of Advent. Upon Thursday afternoon, February 26th, however, the Rev. William Harman van Allen, D.D., of the Church of the Advent, Boston, will give two meditations in Christ Church Cathedral, Hartford, Conn., one at 2:30, the other at 4 o'clock. It is hoped that a large number of Churchmen and women will avail themselves of this opportunity. Contributions toward the expense may be placed in boxes at the entrance of the Cathedral. A. H. W.

**NEW YORK.**—A retreat for women will be held in Christ Church, Bronxville, on Shrove Tuesday, February 17th. The retreat will begin with a celebration of the Holy Communion at 9 o'clock. Conductor, the Rev. J. O. S. Huntington, O.H.C. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

**NEW YORK.**—A quiet day for men will be held at the Church of St. Mary the Virgin, New York City, on Monday, February 23rd. Conductor, the Rev. J. G. H. Barry, D.D. Application should be made to Dr. BARRY at 144 West Forty-seventh street, New York City.

**NEW YORK CITY.**—A day's retreat for women will be held at Holy Cross Church, Fourth street and Avenue C, New York, on Saturday, February 28th. Conductor, the Rev. Charles L. Gomph. Apply to the MOTHER SUPERIOR, Community of St. John Baptist, Holy Cross House, 300 East Fourth street, New York City.

## CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago.  
(Five minutes from Loop via Madison St. cars.)  
Sunday services—7:30, 8:30, and 11.

## INFORMATION BUREAU



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

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

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

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

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

In writing this department, kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.

## Mobilization Day and After



at least nine dioceses have passed beyond their goal. The Bishop of Arkansas says that his diocese probably will do so. The Bishop of West Texas expects his diocese to go beyond by several thousand dollars.

**ARKANSAS.**—St. Paul's, Fayetteville, for local support 75% more than ever before; pledged \$2,100 on its general quota of \$2,350; many pledges of personal service.

**BETHLEHEM.**—The Church of the Good Shepherd, Scranton, raises \$7,000 for the Church's mission, an increase of 483%. No campaign for local work.

**CENTRAL NEW YORK.**—The diocese reports about 3,500 new pledges for parochial support, the increased pledge amounting to \$83,099. Number of pledges for general work increased from 4,605 to 8,485, the amount pledged being more than 400% of previous pledges for missions. Service pledges: two for social service, five teachers, two executive secretaries, two for the ministry, one deaconess, three nurses, one parish visitor. For the mission field, two teachers, one university professor, three doctors, one worker. The parishes officially reaching their full financial quota were: Black River, Brownville, Clark Mills, Clayville, Durhamville, East Syracuse, Johnson City, Redwood, Theresa, Church of the Redeemer, Watertown, St. Paul's, Watertown.

**CONNECTICUT.**—All Souls' Chapel, Waterbury, will become an independent and self-sustaining parish, after having raised \$6,175 for that purpose during the Campaign.

**CUBA.**—The Cathedral parish of Havana is making strong effort for the Campaign with every prospect of marked success. The end of the Campaign came on Septuagesima Sunday.

**GEORGIA.**—This column of January 31st reports the diocese within \$500 of its quota. The figure should have been \$5,000. In St. Thomas' Church, Thomasville, forty-one men and women have signed service cards, one social worker offering full time. St. Athanasius' colored parish at Brunswick reports fifty-two women pledged for guild, six Sunday school teachers, six for the choir. Eight boys and three men volunteer for the choir, twenty men and boys for the Brotherhood. The parish pledges \$861 for general purposes and \$1,000 for local support.

**HONOLULU.**—The Campaign was fully begun on St. Paul's Day with a mass meeting in the Cathedral. Practically the whole congregation volunteered for service. By way of inspiration one speaker said no Episcopalian had yet been known to become insane over religion! Eight choirs furnished

music, and five men made four-minute talks.

**IDAHO.**—The Campaign was delayed in order that Bishop Touret might supervise its beginning. His arrival early in January brought new life and enthusiasm. Four-minute lay speakers are being used throughout the district.

**KANSAS.**—St. Luke's Church, Wamego, has doubled its attendance at services. Its Church school is reorganized to great advantage with trebled attendance.

**MARQUETTE.**—The diocese was assessed for the Church's mission 105 per cent of its average yearly contribution for parochial support during the last three years. One after another the congregations are passing beyond their financial goal. Two thirds of the quota is pledged and many parishes and missions have not yet reported. The Church in Marquette, apportioned \$5,720.62, pledged for the Church's mission \$5,353.40, and will reach its quota. The Church in Ishpeming apportioned \$2,578.85, pledged \$2,800 for the Church's mission. Churches at Houghton and Hancock have raised about half of their quota. The Church at Munising, with a quota of \$510, has pledged \$622 already for the Church's mission; report not complete. The Church at Gwinn has completed its quota. The Church at Iron Mountain reached its goal the first day and at present report is \$100 beyond; Escanaba has more than reached its goal. Ontonagon has raised its quota. Calumet and its missions have nearly reached the quota, although the report is not complete. Manistique has raised 89 per cent of its quota. The Churches at Ewen, Vulcan, and Wilson have reached their quotas, Vulcan reporting the quota doubled.

**MILWAUKEE.**—Immanuel Church, Racine, pledges \$1,300 for general purposes, an increase of 30%; increase for local support 100%.

**MISSISSIPPI.**—St. James' parish, Greenville, will hereafter divide its contributions automatically, sending one-fourth to the diocesan treasurer of the general fund, retaining three-fourths for itself of all pledges not specifically designated. Special contributions to general work will make fully one-third of the income go outside the parish. The campaign in Mississippi has in several parishes been interrupted by the closing of the churches on account of influenza. All Saints' parish, Grenada, meets its quota; local budget includes entire renovation of the church building. The rector's salary is increased.

(Continued on page 517)



## ANNUAL CONVENTIONS

### SUMMARY

LOS ANGELES elected a Bishop Coadjutor and an executive council. It offered its minute men for the Government's educational campaign. (See page 489.)—OREGON created machinery to entertain the General Convention of 1922; urged ratification of the peace treaty, bringing the United States into the League of Nations; and appointed a commission on permanent parish boundaries.—NEVADA passed a canon relative to a Cathedral foundation.

### OREGON

THE THIRTY-SECOND annual convention, which met in the Pro-Cathedral of St. Stephen the Martyr, Portland, on January 27th and 29th, was in many respects one of the most notable ever held. Meeting within a few days after the announcement by Bishop Sumner of the raising of the diocesan quota in the Nation-wide Campaign, a new spirit evoked was a dominant note. Probably for the first time, two-thirds of the parishes and missions were represented, and the number by men whose interest had been aroused by the Campaign. A new feature of this convention was the arrangement whereby delegates from certain smaller and more distant missions had their expenses paid by the convention. The result justified the experiment, which will probably become an established custom.

On Tuesday night, January 27th, at a shortened form of evensong in the Pro-Cathedral, the Bishop read his annual address. This was a brief but inspiring report as well as a clear call to the Church to face the problems that confront it.

At the Holy Eucharist Wednesday morning, the Bishop was celebrant. The convention afterward organized for business by election of the Rev. John D. Rice as secretary.

A number of resolutions were passed, two of these in relation to the General Convention of 1922. The diocese expresses appreciation of the honor conferred upon it in the selection of Oregon as the place for the General Convention of 1922, and promises every effort to make the Convention an unqualified success. The Bishop and Standing Committee are authorized and directed to set up such an organization as they may deem necessary, and in such form as they shall deem best, to make arrangements for the General Convention, and to report their action to the next meeting of this convention.

The secretary of the convention was instructed to "write our State Senators in Washington, urging them to use their influence and vote towards ratifying the Peace Treaty, and bringing the United States into the League of Nations, so that, as a Christian people, we may 'bear one another's burdens' in the family of nations."

On recommendation of the Commission on Social Service, a resolution was offered that be made the duty of the authorities in every parish and mission to post in the vestibules of the churches a copy of the canon on marriage and divorce.

In compliance with a suggestion from the Woman's Auxiliary, provision was made whereby "the president and treasurer of the diocesan board of the Woman's Auxiliary

shall be *ex-officio* members of the diocesan Board of Church Extension."

A new canon was adopted providing for permanent parish boundaries. A boundaries commission, appointed at each annual convention, shall have charge of all matters pertaining to these boundaries. Final action shall be subject to approval by the Bishop and Standing Committee.

Provision was made, "in the event of the Nation-wide Campaign not raising a sufficient amount to cover the budget of the Board of Church Extension, that the amount recommended in this budget be . . . assessed against those parishes which have not raised the full quota."

The following section from the report of the Board of Religious Education was productive of much discussion:

"With the coming of the Nation-wide Campaign and all that it means spiritually and financially, has not the time arrived when the Church schools should become the first concern of the parish and mission vestries? And we mean not alone in their financial aspect but in their moral concern as well. Too often Church schools are regarded as but a side issue, or a troublesome adjunct in the parish life. The child is not everywhere a welcome being, but just as surely as decay and death lurk in the childless home, so does moral decadence follow the parish that ignores the child."

The discussion of this subject, in which lay delegates took a leading part, is one indication of the good work being done under the influence of the diocesan and the General Board of Religious Education. The diocesan board has also made arrangements whereby an official representative may visit schools throughout the diocese for consultation or other assistance.

A resolution was passed in recognition of the long and faithful services of Dr. S. E. Josephi, one of Portland's leading physicians, who has just completed thirty years consecutive service on the board of trustees for the Good Samaritan Hospital. This institution, organized by Bishop Morris, has grown from a small work, when a deficit of \$600 in the yearly accounts was a matter of grave concern to the Bishop, into one of the leading institutions of its kind in the Pacific Northwest.

Standing Committee: The Rev. Messrs. Thomas Jenkins, C. H. L. Chandler, E. T. Simpson; Messrs. Rodney Glisan, John L. Etheridge, Dr. S. E. Josephi.

Deputies to Provincial Synod: The Very Rev. R. T. T. Hicks, the Rev. Messrs. Wm. B. Hamilton, C. H. L. Chandler, F. G. Jennings; Messrs. Frank Spittle, S. D. Vincent, R. W. Hastings, Dr. H. C. Fixott. Alternates, the Rev. Messrs. John G. Hatton, J. Claud Black, Wm. E. Couper, C. H. Powell; Messrs. W. H. Henderson, J. H. Dezendorf, Wm. Hammond, A. C. Wiltshire.

Election to the Board of Church Extension, which under action of the convention, in conjunction with the Bishop, will serve as the financial board to handle the funds raised by the Nation-wide Campaign, was as follows: The Very Rev. R. T. T. Hicks, the Rev. Messrs. C. H. L. Chandler, O. W. Taylor, Thomas Jenkins, F. G. Jennings, F. C. Taylor; Messrs. S. D. Vincent, C. N. Huggins, John L. Etheridge, J. W. Ganong, R. W. Hastings, Dr. H. C. Fixott.

On Monday, January 28th, a conference

of Church workers was held in St. David's Church, at which the principal speakers were Mrs. Wilson Johnston and Mrs. Jas. Muckle.

The Woman's Auxiliary held its annual meeting and all day session in St. Mark's Church, on Tuesday. The session opened with Holy Communion. The Rev. J. Claud Black was the preacher, and his sermon was a challenge to his hearers to aid the Church to attain that leadership which is essential if modern civilization is to survive the destructive forces that now wage war against it. Reports of the various officers and branches indicate that the work of the Auxiliary is making steady progress. Plans were inaugurated whereby the Auxiliary will be in condition to fulfill its duties during the Triennial Convention in 1922. Mrs. James Muckle was reelected president and Mrs. W. S. Hallam treasurer.

On Wednesday night the laymen of the diocese gave a supper to the delegates in the banquet hall of the Chamber of Commerce, with over three hundred guests. Mr. S. D. Vincent acted as toastmaster. Mr. C. D. Botsford spoke on Church Advertising, Mr. John L. Etheridge on The Result of the Nation-wide Campaign, and Dr. R. W. Patton, D.D., on The Object of the Nation-wide Campaign. Dr. Patton's eloquent address was most timely and helpful at this particular moment in the progress of the Campaign in Oregon.

### TEXAS

(A supplementary report.)

THE UNUSUAL student attendance at the recent convention brought two important results. The organization of the Texas Diocesan Student Council gives the young Churchmen as much representation in the diocesan council as members of the Woman's Auxiliary. Like the Auxiliary, the student council will meet annually during the convention, and any Church student is permitted to attend as a delegate.

The second result of student attendance was a \$115,000 diocesan educational programme for 1920. This amount will be spent for Church student improvements at five Texas institutions of higher learning. Most important is a proposed \$50,000 dormitory and community house opposite the Rice Institute campus in Houston. Here the Church already is doing pioneer and uncontested work, using a rebuilt army mess shack as a chapel, community house, dance hall, cafeteria, meeting place, and girls' rest room. An average of 250 students are brought into contact daily with the Church by this enterprise.

The awakened missionary spirit from the Nation-wide Campaign resulted in an increase for diocesan missions from \$10,000 to \$25,000. A committee also was named to conserve the results of the Campaign.

As in the two Kansas conventions of 1918 and 1919, where large attendance was sought, publicity played an important part at Galveston. For a week every important newspaper in Texas published advance stories, especially regarding the healing mission of James Moore Hickson. Consequently when Mr. Hickson arrived, his mission was treated with unusual sympathy by the newspapers and several stories even won

Mr. Hickson's approval, an unusual thing. A total of 2,100 sufferers from all parts of Texas registered during the four-day healing mission in Galveston, as a result of this constructive advance publicity. In all fifty columns of newspaper space were given.

### NEVADA

AT ITS thirteenth annual convocation, held on January 25th, 26th, and 27th, Nevada passed a canon relative to a Cathedral foundation. Any parish which makes the offer may be accepted as the Cathedral Church. Carson, the capital city, is anxious to be accepted. Trinity parish, Reno, has recently sold its property and there is a movement to make it the Cathedral and plan the new church with this in mind. The Bishop in his annual address pointed out that it is now time to take this step.

He called attention to the fact that three laws he asked the convocation to approve last year had been enacted by the state legislature. One provides that all marriage licenses shall contain a record of the previous marital state of applicants, answer being given under oath with a heavy fine for perjury; another grants permission for Indians and whites to marry; the third requires that all Indian children be counted by school census marshals and provided for in the public schools.

He urged use of the parish cash book and more accurate keeping of accounts. He showed that all Church property had been conveyed to the corporation sole, and that all buildings are insured and the policies placed in the fire-proof vault in the Bishop's House.

The work among students at the State University, where over 25 per cent. of the enrolment express preference for the Church, was treated at length, and a plan outlined for erecting a university chapel.

The fact that in the whole state of Nevada, the fifth largest state in the Union, there are only fifty ministers of all Churches, and that they dwell in less than twenty communities, was brought out, and emphasis laid on the need of more interest and service by the laity. The great lack of religious instruction was also noted and a plea made for Church schools.

In conclusion the Bishop said: "By religious worship and instruction, by the sacraments of the Church, men come to know Christ—get in touch with Him, become part of Him and He of them—make contact with the source of power which alone can rebuild the world.

"I call you, priests and people, to worship and service, to a renewed consecration of life and time and talents and possessions to God—to a reasonable, holy, and living sacrifice of yourselves, bodies and souls, to Him, which is your bounden duty and service, that you may have your share in the regeneration of your Church and State."

At convocation the usual committee on buildings was appointed whose business it is to approve all plans and specifications for buildings before they can be erected. Also committees on summer school and the Church summer colony on the four acres of land to be given to the Church on the shores of Lake Tahoe.

The registrar gave an interesting résumé of all bishops' addresses in Journals he had received and told of plans proposed which may help in Nevada.

The report of the auditor showed accounts balanced and on the whole well kept.

The fund for the education of young Churchwomen at the State University is in healthy and active condition.

The Bishop proposed a plan to insure a boy fifteen years of age with an endowment

policy for \$10,000 for the benefit of the episcopate endowment fund, the premiums to be paid by an apportionment. A good committee now has this in hand.

Corporate Communion for the Woman's Auxiliary preceded their business session, when all reports showed gratifying progress. The Bishop appointed as president, Mrs. George A. Robison of Sparks; as secretary-treasurer, Mrs. Charles W. Spencer of Reno; as U. T. O. treasurer, Mrs. Fred M. Schadler of Reno.

Appointed and elected officers of the district:

Archdeacons: Reno, the Ven. E. Lewis Howe, Reno; Las Vegas, the Ven. Percival S. Smithe, Las Vegas.

Chancellor: The Hon. George S. Brown, Reno.

Secretary and registrar: The Rev. Charles S. Mook, Carson.

Treasurer: Mr. John W. Wright, Reno. Council of Advice: The Rev. Messrs. Samuel Unsworth, Charles S. Mook, Ross Turman. Lay: The Hon. George S. Brown, Reno; Messrs. Robert G. Withers, and E. C. Vanderlieth, Reno.

Delegates to Provincial Synod: The Rev. Messrs. Ross Turman, Henry R. Sanderson, Charles S. Mook. Lay: Messrs. Edgar H. Butler, Sparks; Harry Ward, Sparks; James M. Leonard, Virginia City; E. C. George S. Brown, Reno.

## NO ISOLATED CRUCIFIXES IN HEREFORD, SAYS CHANCELLOR

*Might Be Objects of Superstitious  
Reverence—The Problem of Superfluous  
Canonries — Church  
Buildings and Religious Drama  
—Anti-Prohibition Arguments*

The Living Church News Bureau }  
London, January 16, 1920 }



HE Chancellor of the diocese of Hereford (Mr. Charles, K.C.) has delivered a considered judgment on a question whether it was legal to erect, in Tenbury churchyard, a figure of Christ on the Cross, "under a canopy and carved in stone, with an inscription in memory of those men who lost their lives in the great war." The counsel who appeared in support of the petition contended that the crucifix was a legal church decoration and was also a lawful ecclesiastical decoration.

The Chancellor in his judgment said that a crucifix isolated, without incident or adjunct, was, of itself, unlawful as an architectural decoration in or upon a church. He referred to a judgment of the late Lord Penzance, where he said: "The remark naturally arises that the particular figure of the crucifix, while it may justly be said to stand highest among the representations of Gospel history, in its fitness for its purpose of adoration or worship, must surely be admitted to occupy a very inferior place among the subjects adapted for the display of mere architectural beauty. In association with other figures, and as embodying the scene of the Crucifixion, it has no doubt been the subject of artistic treatment, but by itself as it appears here in this church, standing alone without incidents or adjuncts, it is a subject which, however artistically treated, might be so well spared in the mere decoration of churches that it is not easy to conceive that it should be selected solely for that purpose."

The Chancellor came to the conclusion that the isolated crucifix was not proved to be one erected merely as an architectural decoration, and that if it were erected there was reason to suppose that it would be treated with superstitious reverence. He therefore declined to grant the faculty.

This judgment has naturally excited much indignation among loyal Church people, and will in all probability be challenged, prejudicing as it does many applications for similar memorials throughout the country. It is intolerable that in these days it should be forbidden to represent the Supreme

Sacrifice inside or outside our churches. To say, as Chancellor Charles does, that such a representation would be "traced with superstitious reverence" is an unwarrantable supposition, and one that would be unacceptable in a higher court.

CAN THERE BE "SUPERFLUOUS CANONRIES"

An interesting correspondence has been taking place this week in the columns of the *Times*, as a result of a letter from Canon Residuary, on Superfluous Canonries. The writer seemed to be of the opinion that he was of little use in the Church and passed some rather severe strictures on cathedral establishments generally. After accounting for his three months of annual residence, he adds: "During the other months of the year, my time is entirely at my own disposal." He was in favor of forwarding deans with the mere dignity of the office, and also of appointing a large number of honorary canons instead of residentiaries, each to take in turn a course of weeks' duty in the year.

In answer to this, several writers suggest ways in which the chapters of cathedrals might vindicate their usefulness by organizing the dioceses, raising the character of musical services, and so on. Others maintain that it is essential for the welfare of the Church that there should be in each diocese a few men whose minds are wholly absorbed in the strenuous round of the ordinary clergy, the never-ending services and parochial work, and who might think of the future of Christianity and ways to adapt its eternal principles to the changing intellectual and social conditions. They point out also that there is a great deal of thinking and planning to be done if the Church is not to remain in her present condition, out of touch with intellectual progress and new ideals.

The *Church Times*, in commenting on the correspondence, sagely remarks: "The truth is, that a cathedral body needs enlargement, if the possibilities it represents are only understood and seized. A cathedral should be a hive of industry, a focus of activity, a home of learning and study, a school of religious instruction, the centre of diocesan life. A canon who perceives that his duty is ended when he has fulfilled his three months' residence is without imagination, besides lacking a scientific."

### USE OF CHURCH BUILDINGS

The performance of a Nativity Play at Christmas-tide in the parish church of Rotherhithe has brought into prominent view the question whether it is fitting for the

religious plays to be given in a church. The rector of Rotherhithe, the Rev. J. C. V. Durell, has been inundated with correspondence on the matter, upon which he thus comments: "The weight of argument in these letters does not always equal the violence of the abuse, but it is at least a good sign that a religious question should arouse such strong feelings. Anything is preferable to indifference."

Mr. Durell puts forward a strong case for the larger question involved—the use that should be made of our churches; and few will deny that not nearly sufficient use is made of these sacred buildings. Some further remarks of the rector are worthy of record. He says: "It is not merely that, even now, a large number of our churches are closed from week-end to week-end, and that locked doors forbid anyone to enter. But even those churches which are open and in use throughout the week occupy in so many places but a fraction of the place that should be theirs in the life of the people. For what is the ideal of a parish church? Is it not our Father's House, and therefore the home of the children of God? Should it not be the place to which all naturally turn, whether in sorrow or in joy, in hours of doubt or difficulty, in moments of success or disappointment? Should not all God's children recognize it instinctively as their home? Ought not its rich associations to entwine themselves around the hearts and lives of the people? Should it not have the closest connection with all that they find dearest and most sacred?"

Concerning the Nativity play itself, Mr. Durell says that it is as a step towards helping the people to realize that the House of God is indeed for them that he has presented this sacred play in his church. He goes on to say that, to his personal knowledge, the Gospel narrative—pictured so beautifully in the play of the Nativity—has come as a complete revelation to many. The glorious Christmas story, and at least something of its meaning, has literally for the first time been brought home to their minds.

He adds: "Sacred drama reverently performed may thus do a great work in making our holy faith a more living thing. Given in church, it goes far to break down that artificial barrier which has hedged the Church around, and made so many people think that the House of God is no place for them. It will not make the church less sacred, but will make its sacredness more real. It is at least one way by which we may foster the idea that the Church is no place of dull conventionality, but is indeed the happy home of the children of God."

THE "PROHIBITION" CAMPAIGN

A writer in the *Pall Mall Gazette* has been gathering the opinions of prominent Churchmen regarding the "prohibition" campaign now being run in this country. He is convinced that many of the arguments in favor of prohibition are heretical, and quotes Dr. Hermitage Day (editor of the *Church Times*) in support of his conclusion. Dr. Day, when interviewed on the subject, delivered himself as follows: "They start from the premises that alcohol in itself is an evil thing. That, of course, is the Manichæan heresy that God created evil. Alcohol is a perfectly natural product. It occurs in nature without human assistance, and, therefore, for Churchmen, the question resolves itself into one of use or abuse, as in all other things in nature. The Christian takes the line that there are many things of which the use is lawful and the abuse wrong. Churchmen, as such, are free to consider the policy of prohibition on its merits. As a policy it brings in its

train as many evils as it prevents. Take America, and the deaths, cases of blindness, and paralysis which occurred as the result of drinking wood-alcohol. . . . The direct result of prohibition in America is that its neighbors suffer in consequence. I hear from a distinguished member of the diplomatic service that the Bermudas are opening a drinking-shop for thirsty Americans. The Bahamas are in the same case, and a great deal of American whisky of the real sort has been shipped to Cuba. If these countries become prohibitionist, the evil will be remedied. But one always finds that the prohibition of sound drinks leads to the satisfaction of thirst by deleterious drinks such as ether and wood-alcohol. That was an important result of the prohibition of vodka in Russia. The Churchman's point of view is that prohibition, when founded on the idea that alcohol in itself is an evil, is to be combated because it is heretical, and that as a policy it is extremely expedient. The Churchman is out for temperance, that is to say, the right use of alcohol, not for prohibition."

THE KNUTSFORD TEST SCHOOL

The question of continuing the Knutsford Ordination Test School for Service Candidates was brought up this week at a meeting of the Central Board of Finance. It was decided that the Board should view with sympathy a request from the Archbishops to extend the advantages of Knutsford to civilians, thus paving the way to a properly coördinated scheme of training candidates for holy orders. Canon Hicks,

the Principal of the Test School, has made an interesting statement in this connection, in which he expresses the hope that when all the Service candidates have been dealt with the school will be continued to provide training for young civilian candidates for whom there is no other provision, to prepare them for the university and theological college.

"JOHN BULL" ON CLERGY RATES

The poverty of the clergy and the injustice of the rating of tithe rent-charge have for some time past been topics of discussion in Church newspapers, but it is in the nature of a pleasant surprise to find Mr. Horatio Bottomley's widely-read democratic journal "taking a hand" on behalf of the parsons. This is what *John Bull* says: "The average British workman would look down his nose if he were asked to pay rates not only on his dwelling-house, but on the total of his weekly wages as well. A parson has to live on his tithes, and it is not unnatural that the clergy should be up in arms at the impost. A West-country vicar, with a stipend of £400 per annum, explains that out of this modest sum he has to pay not only the ordinary rates on the vicarage, but £60 for rates on the tithes, £20 for income-tax, and £5 for land-tax, so that when all deductions are made he is a long way from bloated affluence. People with three times his income are paying only a third as much towards the local rates. Surely no one can defend this anomaly."

GEORGE PARSONS.

CANADIAN THANK OFFERING MAY BE LARGELY OVER-SUBSCRIBED

A Letter from the Primate - Artist Contributes a Poster to Campaign—Mental Hygiene

The Living Church News Bureau }  
February 5, 1920 }



WITH the rapid approach of the week of financial canvass for the Church's Thankoffering and War Memorial, as the financial side of the Anglican Forward Movement is aptly styled, there seems to be a growing feeling of optimism that the total financial objective of \$2,550,000 will be considerably over-passed. The present week is being used in all the larger cities for preliminary canvasses by the special lists committees and the reports respecting substantial subscriptions are most encouraging.

In a message from the Primate to the Church, His Grace writes:

"So far, as Primate, I have limited myself to emphasizing the spiritual objective of the Movement, for I felt that to be not only paramount, but the essential foundation of all true success in the life and progress of the Church. We can only hope and pray that, with God's blessing, there has come a deepening of the spiritual impulses among us as a result of the special efforts which have been put forth. We must trust, too, that the good work begun will not end in February, but will 'go on unto perfection'.

"The financial objective, however, with all that has been leading up to it, will terminate within about ten days. Is it too much to say that the result then achieved will, in more senses than one, be the test of the fruit of all the labors and prayers of many months of faithful endeavor? Will it

not be the outward and visible sign of the inward and spiritual moving and the stirring up of the wills which, under God, have gone on?"

"This Forward Movement is the greatest enterprise which our Church in Canada has ever set before itself. In view of that, while its full achievement will be the greatest thing that ever happened to our Canadian Church, its failure may prove one of the most serious reflections ever cast upon it."

Concluding the Primate writes:

"I appeal, therefore, most earnestly, to our Church people to respond to the trumpet call from the highest Council of the Church and to carry to fruition the behests and hopes of the General Synod."

Elaborate plans have been made for receiving the complete returns at once, and this may be regarded as assured provided there are no delays on the part of the parochial committees. The chairman in every parish is to mail returns each evening to the diocesan organizer, while each diocesan organizer is to report daily to the headquarters of the Movement in Toronto.

The work of education has been carried forward with great vigor and on a scale never before attempted in the Church of England in Canada. The supplies of literature, and the methods employed for the effective distribution of the same, have been designed and prepared with the purpose of informing every Church member.

The literature has consisted of pamphlets, letters, booklets, cards, posters, etc., to a total number of nearly three million pieces, distributed through two channels, the special mailing list and the women's committees. The special mailing list includes over seventy-five thousand names and addresses of Church people to whom literature has

been sent direct. The mail from the Central Office, for the last three months, has averaged six thousand pieces every day. In addition, the members of over two thousand women's committees have distributed a supplementary supply of literature from house to house. The members of these committees are known as King's Messengers. They have divided themselves into two bands, those who engaged in intercession and those who carry out the house-to-house distribution. These committees have reported the existence of tens of thousands of Church families whose names did not appear on any official records of the membership of the Church.

#### *An Artist's Work for the Forward Movement*

On more than 1,200 advertising boards in Canada appears from the Atlantic to the Pacific this week a novel and striking poster of full twenty-four sheet size. It is the work of John D. Kelly, an artist who has given the free use of his talents to the United National Campaign. This poster bears in Old English the text: "FIGHT THE GOOD FIGHT." The artist has been happy in his pictorial symbolism. The sleeping figure in the poster may well represent that body of folk who assent to Christianity, but do not "work at it" much. The figure of the eager youth may depict that group of spirited young Canadians who are thrilled with the idealism of the Gospel and await only strong leadership to make their lives tell on "the side of the angels". The central armed figure is the virile, ardent Christian, whose beliefs are translated into action, the man pictured in the words of St. Paul: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Mr. Kelly has been most happy in the suggestiveness of his background—the narrow way leading through the pleasant and varied world to a frowning Hill Difficulty and thence towards the Delectable Mountains.

#### *National Committee for Mental Hygiene*

Members of the Canadian National Committee for Mental Hygiene were guests of Mrs. H. J. Warren, a generous Churchwoman of Toronto, at "Red Gables" when Dr. John Amyot, Deputy Minister of Health, emphasized the need of dealing with the immigrant to prevent the entrance of mental defectives. Sir George Burn, of Ottawa, treasurer, stated that private subscriptions for the year amounted to \$60,000, more than half of which had been given by a few Canadian ladies.

The appointment of an inspector of feeble-minded persons was suggested by Mr. Justice Hodgins.

The meeting of the executive and finance committees resulted in acceptance of the request of Alberta and New Brunswick for a mental survey of these provinces and the adoption of a budget of \$45,000.

Arrangements were made for a course in mental hygiene for social workers at the University of Toronto this spring.

#### *Presentation to the New Principal of Lennoxville*

An interesting event took place last week at the diocesan synod of Ontario, which met at Kingston, when the members and ex-members of Leeds and Grenville deanery

presented Canon Bedford-Jones, of Brockville, who has accepted the principalship of Bishop's College, Lennoxville, with an address and cheque, the latter to cover the cost of the purchase of his hood and robe when he receives the degree of D.D. (*honoris causa*) at Trinity College.

#### *Miscellaneous Items of Church News*

The Rev. R. D. Bambrick, rector of Holy Trinity Church, Yarmouth, Nova Scotia, has passed away, after a brief illness from pneumonia. He was a graduate of King's College, Windsor, for which he was for a number of years public orator.

Mrs. Willoughby Cummings, editor of the Letter Leaflet of the Woman's Auxiliary, has advocated the opening of all churches throughout Canada for silent prayer during the week of the canvass for the Forward Movement.

Canon Daw, rector of the Church of St. John the Evangelist, Hamilton, for nearly twenty-five years, has resigned, and will be succeeded by the Rev. E. H. B. Taylor,

curate of Christ's Church Cathedral, Hamilton.

Mr. Frederick N. Clarke, aged 45, organist of St. Paul's Church, Halifax, died on January 18th. He returned to Halifax on January 14th from New York, and had since been ill with pneumonia. He was one of the best known organists of Eastern Canada.

The Hon. Florence Macnaughten, of "Runkerry", County Antrim, Ireland, is in Canada on her way back to Kangra, India, where for many years she has done splendid medical work amongst India's women. That her valuable services have been appreciated by the Government is shown by the presentation of the Kaiser-i-Hind medal to Miss Macnaughten last year.

The Rev. Cecil Whalley, priest-rector of St. George's Cathedral, Kingston, has been appointed by the Bishop of Ontario rector of St. Peter's Church, Brockville. He is a graduate of the University of Bishop's College, Lennoxville, to the principalship of which his predecessor, Canon H. H. Bedford-Jones, has been elected.

## BURNING OF MAIN BUILDING OF KING'S COLLEGE, WINDSOR

### *Historic Structure Was Erected Late in the Eighteenth Century — Insurance Inadequate*

Living Church News Bureau }  
February 6, 1920 }



THE main building of King's College, Windsor, Nova Scotia, the oldest college in the Dominion of Canada, lies a heap of smoking ruins as a result of disastrous fire which broke out last evening. The fire had gained considerable headway when it was discovered in a room in the steward's bay, and spread upwards and westward with alarming rapidity. Fortunately no one was injured and the students had time to remove furnishings from the chapel and the adjoining bays. At the top of a lofty hill the water pressure was never of the best, and frozen hydrants added to the difficulties of the firemen. The fire raged for four hours and all that now remains of this historic building, with the

exception of St. Paul's, Halifax, perhaps the most interesting historic building of the Church of England in Canada, is to be found in the massive chimneys and the walls of masonry between the bays. The main building thus destroyed was occupied by the students' rooms, the lecture halls, and commons hall. There is \$45,000 of insurance on the building, but with present costs this will be but a small part of the cost of reconstruction.

The building was erected in 1791, was in the Colonial style, and was built of wood nogged with stone and brick.

King's College received its royal charter from King George III in 1802, and is thus the oldest degree-conferring university in the overseas dominions of the British Empire. Owing as it did its origin to Bishop Charles English, the first Bishop of Nova Scotia, the senior overseas diocese of the Empire, and the band of United Empire loyalists who cooperated with him, its place in the story of the Canadian Church has been unique.

## DINNER TO BISHOP GAILOR GIVEN IN NEW YORK CITY

### *Is Occasion for Numerous Addresses — Commissions Meet — Events in Trinity Parish*

New York Office of The Living Church }  
11 West 45th Street }  
New York, February 9, 1920 }



MORE than seven hundred attended the dinner given in honor of the Rt. Rev. Dr. Thomas F. Gailor, President of the Council of the Church, at the Waldorf-Astoria on Thursday evening, January 29th. The testimonial was jointly tendered by the Sewanee alumni of New York and the Church Club of this diocese. The Rev. Dr. William T. Manning was toastmaster. The Rev. Arthur R. Gray and Mr. Henry L. Hobart, presidents respectively of these two organizations, were named in recognition of their good offices in

making this occasion such a brilliant success.

A handsome letter written in deep appreciation of the services of Bishop Gailor, in General Convention and other centres, was received from the Presiding Bishop of the American Church. A right loyal and affectionate message was ordered sent to Dr Tuttle.

Addresses were made by Dr. Manning, Mr. Stephen Baker, the Hon. Frank L. Polk, Archdeacon Stuek, and Bishop Gailor.

Dr. Manning spoke of the dangers of the day as realized by Christian statement, especially the danger of one kind of democracy which recognizes no law higher than the will of the people. The Church is to bring Christ back to the people and make it clear the true Americanization is Christianization, for Christianity is the foundation of Americanization. There must be renewed loyalty to the principles of Jesus



Christ and a revival of old-fashioned personal religion.

Bishop Burch remarked that it was a pleasant task to welcome the President of the Council. Already many of the citizens of New York knew and admired him. It was a tremendous task. Dr. Burch addressing Dr. Gailor created much laughter and applause when he said, if possible, he could give the Bishop the freedom of the city. He must stay here in New York, for it was thrice welcome—to the diocese, the city, and our hearts.

Mr. Stephen Baker, vice-president of the Church Club, spoke more particularly for that society which had for its objects the study of the history of the Church and her doctrines in order to stimulate the efforts of Churchmen for her welfare. The resident-Bishop must be led to believe that he has behind him a devoted band of laymen to respond to his call for service.

The Hon. Frank L. Polk said that as one of the citizens of New York he would assure Dr. Gailor of "our affectionate greeting and best wishes".

Archdeacon Stuck spoke at length of the necessity of supporting the newly organized work of the Church, the need of historical lectures. The English-speaking people are now in the saddle and are not going to get out. While some were gratified in the steady increase in wages, man does not exist on bread alone. Organized religion is not going to fail. Evil institutions always rail at the Church, because she insists that men shall live better lives. Compare social life on other days and take courage. The Archdeacon said: "Bishop Gailor will not permit missions to suffer". At the mention of Bishop Lloyd's great work, loud and prolonged applause was aroused, the great company of diners rising to their feet.

Dr. Gailor began by telling some pertinent stories. He remarked that no one could lift the veil and see the future; no one can even say who will be the next President of the United States. There is something the clergy should give to help in the hopes for the future; the message that the nation is founded upon justice. Human beings are the only things which can be ruled; consciousness is the thing we build upon.

The only kind of Christianity which will succeed is organized Christianity. The Church is the unit of progress.

The old doctrine of State rights, as generally practised in dioceses and parishes, must give way to the national plan and action.

We must change the souls of men. The great movements in life to-day have to do with secondary things which will fail to lift them out of themselves.

Bishop Lloyd said grace before meat and Bishop Harding dismissed the attentive audience with the benediction.

#### CONCORDAT COMMISSIONS MEET

The official Commissions of Churchmen and of Congregationalists had their first joint sessions last week at the General Theological Seminary, New York. No information as to progress made was given out.

#### IN TRINITY PARISH

After an active service of thirty-eight years on the clergy staff at Trinity Church, the Rev. Joseph W. Hill has, by action of the vestry, been relieved from the obligations of active service. While now on the retired list, Mr. Hill will continue to take part in the services at the church and to perform such other duties as he may wish to undertake.

Mr. Felix Lamond, for twenty-two years organist and choirmaster at Trinity Chapel, has retired, and will take up his residence abroad. His work has been done with rare

devotion and conspicuous ability. The best of good wishes will follow him.

The fund for a scholarship in the Bishop Payne Divinity School, in memory of the Rev. Dr. Dix, pledged by the Woman's Auxiliary of Trinity Church, has been completed. The required amount, \$3,006, has been forwarded to the treasurer. The scholarship will give aid each year to a student for holy orders.

The work accomplished by the Trinity Church Service Club Unit No. 55 of the War Camp Community Service, at 90 Trinity place, is summed up in recent reports. During the period in which the club was in operation, from January to September, 15,770 beds were used, 27,000 meals were served, 4,500 attended the weekly dances, and the club was used in one way or another by about 51,000 men. Practically all the work was done by members of Trinity parish. In addition great numbers of soldiers and sailors were aided each week in the building on Twenty-fifth street, loaned by the parish to the War Camp Community Service, for the Hall of States, and for use as dormitories.

The house on Twenty-fifth street, for nearly half a century the rectory of the parish, has been loaned to the Seventy-seventh Division Association and is now in use as the club house of the division.

The permanent club house of the Camp Upton Division will be ready in May. Until this time the courtesies of Trinity parish are graciously extended.

The Rev. Dr. William T. Manning has accepted an invitation to preach in the University Chapel at Harvard on Sunday, February 6, 1921, and to remain in residence at the University and take duty at the chapel daily during the week following.

#### RETIRES AFTER TWENTY YEARS

The Rev. Henry M. Barber observed his twenty-fifth anniversary as rector of the

Church of the Beloved Disciple on February 1st. On the next day his resignation took effect and he became rector emeritus, the Rev. Dr. George R. Van De Water becoming rector.

The Rev. Mr. Barber has removed to Baldwin, L. I., which will be his permanent home.

#### PREMATURE RUMORS OF COMBINATION

Persistent rumors of the approaching combination of the two parishes of St. Andrew, Harlem, and the Beloved Disciple, down town, seem to have been premature. The matter has not yet been laid before the diocesan authorities for action, and on the other hand energetic steps are being taken by members of St. Andrew's to pay its debt and retain its individuality.

Similar rumors of the removal from Harlem of Baptist, Presbyterian, Methodist, and Roman congregations seem also to be without foundation.

#### STORM BLOCKS CITY TRAFFIC

A heavy storm of wind and snow, plus the shortage of coal for New York city trolley cars, made traffic nearly impossible last week. On Saturday the correspondent of THE LIVING CHURCH saw not a single trolley car! The subways and elevated roads were running, carrying great crowds of passengers. The Fifth avenue stage was stopped by the police at Fifty-seventh street.

The heavy fall of snow, scarcity of laborers to shovel and remove the snow from the sidewalks and roadways, plus the shortage of coal for transportation purposes, have made conditions of city life and activities crippled beyond parallel. Uptown, near the Cathedral, snow shovellers were scarcely to be found although they were offered at the rate of \$6 a day, eight hours work. It is expected that conditions will shortly be improved.

## MASSACHUSETTS CLERGY HAVE SERMON TOPICS IN COMMON

*During the Nation-wide Campaign — Material for the Five-Minute Speakers — Features of Campaign Programme—History*

The Living Church News Bureau }  
Boston, February 9, 1920 }



THE Christian Commonwealth was the subject used by most of the rectors in the diocese yesterday in connection with The Church's Call. The five-minute speakers among the laymen and the leaders of various conferences were supplied with twelve pages of typewritten sheets, giving facts and descriptions of diocesan work written by diocesan experts, Bishops Lawrence and Babcock, Bishop-elect Arthur W. Moulton, the Rev. Albert Crabtree, chaplain of prisoners, and other men well known in the effective work of the diocese.

I think that it will prove of interest and real worth to every diocese of the Church to get a glimpse of this diocesan study, not so much for the purpose of knowing the good work being carried on in any particular diocese, though certainly the particular is of legitimate interest: This informal diocesan study may suggest to other dioceses the inauguration of a similar study. I was asked to edit the study, and while I am not at liberty to state who wrote

each article I am as free as any five-minute man or rector to give out the finished work.

In editing the contributions of representative men of the diocese, I was impressed with some of the articles as of more than of diocesan interest. The first is on

#### THE CHURCH IN THE HOSPITAL

"Perhaps the most appreciated work which the Church is doing in the diocese of Massachusetts is in the hospitals. Seldom does a week pass during which the clergyman and his parish organization fail to visit and help those who are sick and suffering in the local hospital. Perhaps it's a smoke, perhaps flowers or a small plant, perhaps a book or paper or magazine, perhaps a puzzle, game, or toy, perhaps printed prayers or spiritual meditations, perhaps the sacrament of the Holy Communion. Each parish rector and an increasing number of parish organizations know the real joy that lies in this beautiful and most satisfying form of service for Christ and His Church.

"The following letter from Mr. Bentley describes his special work among the hospitals in Boston:

"A few years ago two of our clergy were appointed hospital visitors, but each man was only able to give part of his time to this intensely interesting and important work. Both of the men having removed from the city, I was appointed hospital visitor by the Bishop in connection with my

work as vicar of Grace Church, South Boston, one of the missions of the Episcopal City Mission. And now, after some eighteen months of visiting the various hospitals and institutions in and around Boston, which care for those that are sick in body and mind. I would emphasize the practically unlimited opportunity there is in this field, to minister to the sick, to comfort the dying, and to cheer the friendless who through some unlooked-for accident or illness have been brought to the hospital.

"There are three classes of patients to be helped:

"1. Those on the dangerous list, who should be ministered to promptly and constantly.

"2. Those about to undergo an operation, who should be ministered to before going to the hospital.

"3. Patients on the road to recovery after a protracted illness, or who have undergone major surgical operations, and are in the hospital for weeks, sometimes for months. One such surgical case was in the hospital thirteen weeks. He said that one of the brightest and happiest moments was when the visitor came to his bedside and ministered and prayed with and for him. "I have found Christ," he said, "since I have been here." And surely his patience under intense suffering bore witness to the fact.

"One thing which I have found in visiting the wards, is that, although many of the patients are not members of our Church, but of some other body, I have always been especially welcome as a minister of the Episcopal Church. As for our own people, the surprise at having been sought out and the gratitude expressed for having a clergyman of the Church minister to them has been very touching. If the members of the

Church could see this, I believe there would be a quick and strong response to the appeal to establish the office of hospital chaplain, in order that a clergyman might be set apart to give his whole time and energy to this work.

"In my weekly visits to the hospitals I distributed magazines, booklets, Testaments, fruit, and in the children's ward, toys, for which there is a constant demand."

#### THE CHURCH IN THE PRISON

Massachusetts is one of the few dioceses which has a chaplain giving all of his time in his work for prisoners. The chaplain's one-page informal report gives us a most suggestive realization of a great need for effective work for prisoners in every diocese.

"The Church in Massachusetts ministers to its members in prison through the agency of a missionary to penal and reformatory institutions who visits regularly the State Prison in Charlestown, the Charles Street Jail in Boston, the House of Correction on Deer Island, the Suffolk School for Boys on Rainsford Island, the House of Correction and Jail in Cambridge, the House of Correction and Jail in Dedham, the Reformatory for Young Men in Concord, and the Bridgewater State Farm. At the State Prison he has about sixty inmates on his list at the present time. His method of helping is to obtain the story of each case from the prisoner himself, and to study the man and his life, in the endeavor to discover his particular weakness. He then strives to instil in the prisoner those fundamental Christian principles which will help him to realize his duty to God and his fellows, so aiding the man to build up a strong character.

"On the second Sunday of each month the missionary holds a service with these

men. Attendance is voluntary, but they come gladly and show their interest by hearty participation, especially in the singing. The prison orchestra plays and adds largely to the life of the service. Flowers used to be forbidden, but are permitted by the present warden. The women of Christ Church, Hyde Park, supply them each month, and their colors add brightness to help to relieve the dreary monotony of the gray walls and the prison garb. After the service they are taken to the prison hospital, where they gladden the hearts of the sick.

"In the jail where the men are awaiting trial, the missionary studies the case from a different angle, and, when conditions seem to justify it, he goes up to court to confer with judge, district attorney, or probation officer that the accused may have an opportunity to redeem himself without prison experience or a prison record.

"The missionary is also the friend of the prisoner when he comes out. With many of them he keeps in touch for a considerable time after their release, until, in fact, he sees them firmly reestablished in society.

"During the past year the prison chaplain ministered to 283 prisoners."

I wish that I were free to give the name of the clergyman who wrote the following description of

#### THE CHURCH IN INDUSTRIAL CENTRES

"In industrial centres the work of the Church is a masculine work. It requires patience and perseverance. There is the pastoral side. The people are exceedingly appreciative of pastoral attention. The parson is the big man. They love to have him in their houses. They desire his call. They feel it if they are not called upon. In these centres the offices of the Church

# MASS MEETING

AT

## SYMPHONY HALL, BOSTON

Thursday Evening, February 19, 1920, at 8 P. M.

for THE CHURCH'S CALL in the

## NATION-WIDE CAMPAIGN

Diocese of Massachusetts

#### Addresses by

Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts

Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York

Rt. Rev. Herman Page, D.D., Bishop of Spokane

Subject: "The Church in the Nation"

Music by a score of Boy Choirs from the parishes of Greater Boston, led by

Albert W. Snow

and

accompanied by the

Great Symphony Hall Organ

## COME!

Admission by ticket up to 7:45  
Then Open to All

are in demand. There are probably more baptisms for example in industrial centres than in others. Baptism of children is rarely neglected. Sick-bed calls and ministrations are numerous. The people are in the habit of sending for the minister quite as quickly as for the physician. They want the prayers of the Church. There is no difficulty in praying with people in an industrial community. One does not have to break down any barrier of self-consciousness. The thing that goes furthest in an industrial community is the acquaintance of the people. The pastor must know the people, their homes, their families; he must be their intimate friend, and touch them at every angle. They are always waiting for his friendship and will easily meet him half way.

"Then there is the institutional side. There is never any real difficulty in getting the children in an industrial community into the Church school—except when times are hard and clothing scarce. The parents invariably see to it that their children are sent to the school. They do not always get there themselves but they insist upon their young ones attending. People who work all day long, no matter how easy the work may be, want some form of pleasureable excitement. If the Church societies can furnish this they are well received but if they do not meet the competition of the many other attractions offered they will be attended only by the faithful few. The people who live in our industrial centres are the best rate folk—generally pretty keen—and the Church has to see to it that she keeps up to date. Organizations and clubs that have some definite objects get along the best.

"Also there is the community side. Industrial centres are likely to have a pronounced foreign complexion. Towards the foreign element the Church has a perfectly defined duty. She must keep in touch with them. It is not always the easiest thing to do but it grows easier as the Church makes the start. It is a receptive field. The foreigners are frankly willing to be friendly and are almost childlike in their appreciation of anything like companionship on our part. The right hand of fellowship has a long and effective reach. Most of our foreign-born belong to some branch of the Christian Church, and it is a pressing duty to see that these people are properly treated and not exploited as they too often have been. In an industrial community one finds cheap places of amusement, Sunday shows, Saturday night parties, social clubs which encourage gambling; also long rows of men and women in the savings banks; and a desire for knowledge. And in these industrial communities there is always work for the Church in the serious matters pertaining to the men and women who labor. The Church has done more for these latter folk than anybody is willing to admit. Her place in our working centres is a leading one. She cannot in these industrial cities afford to be blind to her duty; she must be forward looking. She can always get the ear of men in positions of authority and she can generally get their hearts.

"In our virile, busy, crowded, rough, masculine, coarse-fibred factory cities, where men and women and children work, the Church that would live must be to the last degree efficient. And to be thus efficient she must be awake, alive, up to date, wise, gentle, inspiring, beautiful, fraternal, and bold."

SOME FEATURES OF THE CAMPAIGN

It is a pity that some truly great features of The Church's Call should be obscured amid the confusion of important plans. The few outstanding features of The

Church's Call thus far which are receiving universal commendation are:

1. Bishop Lawrence's weekly letter to the clergy. The letter consists of two or three typewritten suggestions and helps for the sermon on the following Sunday. The clergy of the diocese between now and Easter are simultaneously preaching on the same subject each Sunday morning. Bishop Lawrence's homiletical letters to his clergy are warmly welcomed. I wonder if this practice will not be followed for special seasons in other dioceses?

2. Another feature of The Church's Call which is universally appreciated was the Service of Lights, held in all parish churches on the evening of January 11th.

3. A third feature which, I think, is original in this diocese is the purple cross placed in the window of each home of the parishioners of the diocese. Wherever one goes now, in city, town, or country, he is impressed with the large number of purple crosses displayed in the windows of homes.

4. The Bureau of Lantern Slides has conceived the idea of adding sets of slides covering The History of the Diocese and The Church in Action. It is intended to put out four sets of The History of the Diocese and perhaps a greater number of The Church in Action. Parishes are invited to contribute photographs illustrating the Church in Action, anything connected with the work of the parish.

5. There will also be spiritual conferences for the clergy. On Monday, February 16th, Bishop Page will give a quiet hour in the Cathedral from 11 to 12 A. M., followed by a noonday address at 12:10. At 1:15 P. M. there will begin a conference on the work and life of the pastor, closing at two o'clock.

On Monday, March 1st, Bishop Fiske will conduct in the Cathedral a similar quiet hour beginning at 10:45 and followed by a noonday address at 1 P. M. Lunch with the Clerical Association will be accompanied by a conference on preaching.

6. The Cathedral Committee is planning a definite contribution to social democracy through a series of lectures offered as part of the Campaign. On February 8th. Child Welfare was discussed; the topic for February 22nd is Americanization; Modern Treatment of Prisoners will be considered on March 14th. All these meetings will be preceded and followed by a violin and organ programme.

CHURCH WARDENS AND CHOIR BOYS BEWARE!

Church wardens and choir boys should beware, lest ancient customs be revived.

The rector of Christ Church, Boston (the Old North Church), published the following in his calendar last week:

"A church with two hundred years of history behind it ought to have many interesting records stored away in its archives. This, I think, is true of Christ Church, and I hope that some time we shall be able to publish these old records in full. There are, more or less complete, vestry records, proprietor's records, warden's book of accounts. Maybe it will stimulate interest a bit along this line, if I put down here a few samples copied word by word from the vestry records.

"April 6, 1724—'That Thomas Wells be appointed to Sett in the Gallerys and keep the boys in order that no Disturbance be in the time of Divine Service, and that Fifty-Two Shillings per annum pe paid him out of the contribution.'

"Aug. 29, 1728—Voted that 20s be paid Mr. Tickle the sexton 'as encouragement for former services due.'

"Nov. 21, 1728—Voted 'That for the future the Sexton Shall Keep ye rails at the Altar clear from Boys and Negroes setting there' and 'That no Nailes nor Pins be put in the pillars nor the front of the Gallerys with a design to hang hats on.'

"May 15, 1727—Voted 'That all the Gold and Silver which shall be put in the contribution boxes be for the Future laid by to make plate for the Church Use.'

"June 9, 1727—Voted 'That a Pew shall be expeditiously built next to the Pulpit and lin'd handsomely For the Use of the Gentlemen of ye Bay of Honduras who have been or Shall be Benefactors of this Church.' 'That the Pew which is building for the Gent'n of the Bay be handsomely lin'd with red Chany and that six prayer books be bought and Constantly kept for their Use.'

"June 4, 1728—Voted 'Each Church Warden that doth not appear at the place appointed within two hours after the time limited for meeting Shall pay thirty Shillings for each Default, And Each Vestry Man so absent, for each Default shall pay Twenty Shillings, Which Fines Shall be for the imediate benefit of ye Said Company: Unless detain'd by Sickness or being out of Town the Day before or any other Extraordinary reason to be allowed by every member of Said Company.'

"June 26, 1728—'That the Rever'd Doc. Tim'o Cutler in consideration of ye great expense he is at by reason of Numerous Family have Twenty Shillings added to his Salary.'"

RALPH M. HARPER.

"EVANGELICAL CHURCHES" FORM FEDERATION

Interchurch Council a Basis of Unity

The Living Church News Bureau } Philadelphia, February 9, 1920 }



OME twenty-three communions were represented by delegations at the Council on Organic Union held in Philadelphia from February 3rd to 5th.

This Council was the sequel of the Interchurch Conference on Organic Union of the Evangelical Churches in the U. S. A., held here in December 1918 at the invitation of the General Assembly of the Presbyterian Church. The *ad interim* committee then created divided into sub-committees, the

most important of which was the committee on the Plan of Organic Union.

The chairman of this committee, Bishop Ethelbert Talbot, presented the plan to the council under the title of "A Plan for Federal Union". It carries this preamble:

"WHEREAS. We desire to share, as a common heritage, the faith of the Evangelical Churches, which has from time to time found expression in great historical statements; and

"WHEREAS, We all share belief in God our Father; in Jesus Christ, His only Son our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is both to be proclaimed and realized; in the Scriptures of the Old and New Testa-

ments as containing God's revealed will, and in the life eternal; and

"WHEREAS, Having the same spirit, and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation;"—

With this introduction the following plan was submitted with the approval of the committee of fifty ministers representing twenty Protestant bodies:

"Now we, the Churches hereto assenting as hereinafter provided, do hereby agree to associate ourselves in a visible body to be known as the 'United Churches of Christ in America', for the furtherance of the redemptive work of Christ in the world."

The plan goes on to provide for "complete autonomy in purely denominational affairs". Each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship.

It further provides for the formation of a Council, a representative body meeting biennially, through which the United Churches will act.

The basis of representation in this Council is to be two ministers and two laymen for each hundred thousand communicants of each constituent Church.

This Council shall harmonize and unify the work of the United Churches, including the missionary activities, evangelism, social service, and religious education. It will be recognized at once that this is a federal union rather than an organic union, but it is regarded by its promoters as a great step toward organic union because it has the vital principles of growth and development.

The functions of this Council may from time to time be developed in like manner as the functions of our federal government in the United States have been modified or enlarged.

It is evident from the discussions that the leaders of this movement look forward with confident hope to that complete union toward which they believe the Spirit of God is leading Christendom.

Dr. George W. Richards of the Reformed Church in the U. S. A., chief spokesman for the plan, said that once this plan was adopted there should be launched a campaign of evangelism for organic union in the Churches throughout the United States.

In presenting the plan on the second day of the conference Bishop Talbot said: "The Churches of the United States already have Christian unity, but not Church unity. They should be in complete unity of faith and order."

The mention of the word "order" seemed a challenge to some and brought out the divergence of opinion which existed beneath the surface. Scarcely had the Bishop concluded his remarks, when the Rev. Dr. Robert Peach of the Reformed Episcopal Church took issue with him. "We will never get together on order," he said. "There is not the slightest indication of any trend toward unity of order. For nineteen hundred years divergence of order has characterized the Christian Churches."

Bishop Luther B. Wilson of the Methodist Episcopal Church supported Bishop Talbot. "It would be far better," he said, "for only a few of us to engage in a real union than to have a large organization merely declaring an ecclesiastical armistice and cessation of belligerency with only a nebulous conception of unity expressed in vague terms."

Dr. Henry W. Jessup, a New York attorney, of the Presbyterian Church who framed the constitution of the proposed union, explained that the question of the validity or regularity of orders was not involved in the plan of federation. He differentiated be-

tween the ideal of complete unity referred to by Bishop Talbot and the proposed step toward organic unity set forth in the plan.

The public meeting held on the evening of the second day prepared the way for united action on the final and decisive day of the Council. When the final vote on the plan was taken it was adopted with only one dissenting voice.

The attitude of the attending Churchmen was favorable to the plan. Bishop Talbot was sponsor for it—being chairman of the

Plan Committee. But he was careful to explain to the Council that his position was "unique", inasmuch as his presence was entirely personal, and that he did not represent the Episcopal Church nor the Church General Convention.

Dr. Randolph H. McKim and Dr. Floyd W. Tomkins spoke in favor of the plan.

This "League of Churches" like the League of Nations has taken its "place into the unknown".

THOMAS S. CLINE

## EVENTS OF PHILADELPHIA

### Diocesan Open Forum Organized

The Living Church News Bureau  
Philadelphia, February 9, 1920



An open forum has been established in the Diocesan Church of St. Mary at Broad and South streets, under the direction of the Rev. George Lynde Richardson, D.D., rector.

The first meeting was addressed by the Bishop of Pennsylvania, who discussed The Mode and Method of a Christian Open Forum. The second meeting, on January 26th, was addressed by the Rev. Augustine Elmendorf, canon missionary for social service in the diocese of Newark. His theme was The Church and Social Justice. On February 9th, Mr. John A. Voll, president of the Glass Blowers' Association of the United States and Canada, will speak on Collective Bargaining. On February 23rd, the Rev. Mercer Green Johnston D.D., who served twenty months overseas and holds the D. S. C. and the *croix de guerre*, will take up the theme of A New Earth.

#### BISHOP RHINELANDER ON THE NEW PATRIOTISM

A recent utterance of Bishop Rhineland's regarding the new patriotism has caused widespread discussion. The Bishop is intense in his Americanism, and he regards the new spirit of loyalty to the government and vigorous opposition to all enemies of law and order as "our greatest moral and spiritual gain from the war". He approves of the deportation of anarchistic radicals, and feels that the government is quite justified in getting rid of these undesirable citizens without judicial trial.

Speaking of this intense Americanism, he says: "It may be ill advised and even dangerous in some of its manifestations, it may be pressed and utilized by some politicians for selfish ends, but it means a new national consciousness, a new determination based largely on unselfish patriotism to defend and perpetuate at any cost those things that are really characteristic of our great American tradition."

#### REV. AUGUSTINE ELMENDORF URGES FREE SPEECH

Mr. Elmendorf, in urging free speech at the open forum, said: "There are but three ways to bring about progress; they are by revolution, by voluntary coöperation, and by legislation. None of us want revolution, because it means pain and suffering, but we get it where progress isn't fast enough. Our danger to-day is that by suppression of free speech and free assemblage we are laying the foundation for revolution. We cannot get progress by voluntary coöperation, we can get progress only by legislation, and this is the way we want it."

But not five per cent. of the people in the States, respectable and intelligent people, know anything about progress as evidenced by legislation. Most of us let our politicians direct our legislation for us. The Church certainly is not training her people

in legislation, because the Church does not know anything about legislation itself. The time is coming, however, when men and women won't be considered good Church members unless they are conversant with the principles of legislation and with public affairs, such as health insurance, child legislation, old age pensions, and women labor. Knowledge of this sort is the urgent need of the hour.

Mr. Elmendorf spoke disparagingly of the deportation of the reds. "We do not solve the problem by isolating a small two thousand from millions to Russia. These few wretched leaders are not the important thing anyway; the important thing is the great change in life behind them that makes their presence apparently inimical to us. We have not changed things by sending two or three thousand men and women away; the great surging flood of ideas remains."

#### WASHINGTON NOT DEAD

George Washington as a Churchman was the subject of an address by the Rev. Edward W. Mellichampe, rector of Old Point Church, Truro parish, near Mt. Vernon, which Washington was vestryman at. Church warden. The address was before the members of the Church Historical Society in the Church House, January 27th. "Washington is not dead," said Mr. Mellichampe. "His government lives, his parish, his ideas, and his God still live, and since he lived in and for them how can we consider him as dead. He is a man who has been recognized by all nations as a great among men. He was a patriot who did something that has been done very seldom since his time; and that is, he retired from the presidential chair with all his honors to private life and the worship of his God. Most presidents nowadays refuse to consider their life finished when they have attained the greatest honor that the country can bestow upon them." It was only natural that Mr. Mellichampe should speak with pride of the history of his parish when numbered among its vestrymen such distinguished gentlemen as the Fairfaxes, who were members of "His Majesty's Council for Virginia", George Mason, one of the first among the founders of the States, and others who sat at various times in the House of Burgesses—and greatest of them all the immortal Washington.

At the annual election of officers of the Church Historical Society, the Hon. Herbert Budd was elected president and Mr. William Ives Butler, Jr., secretary.

#### THE SEAMAN'S INSTITUTE

A Woman's Auxiliary to the Seaman's Church Institute was formed on January 28th at a meeting held in the Bellevue Street Hotel, Philadelphia. The need of the expansion of this work in Philadelphia was emphasized by Mr. George T. Sproule, director of wharves, and Dr. Archibald R. Macfie, president of the Seaman's Mission in New York. Director Sproule spoke of the



tremendous future of the Philadelphia port and said that the immensity of its commerce emphasized the need of providing for the men engaged in maritime traffic. No port in the United States, with the exception of New York, is called upon to care for and give aid to as many seafaring men as Philadelphia.

**DEATH OF G. P. KIMBALL**

Mr. George Peabody Kimball, widely known in musical and business circles, died

on January 29th at his home in Hamilton Court, Philadelphia. A native of this city, he was for half a century connected with the Federal Trust Co. He was the oldest stock holder in the Academy of Music and identified with many musical societies; at one time he was president of the Cecilian Society of the Church of Our Saviour, and at the city. Mr. Kimball formerly led the choir time of his death was a vestryman of that parish.

THOMAS S. CLINE.

February 19th—Rt. Rev. Thos. J. Garland, D.D.  
 February 20th to 21st—Rt. Rev. Ethelbert Talbot, D.D., LL.D.  
 February 23rd to 28th—Very Rev. Allan Pearson Shafford, of Montreal, Canada.  
 March 1st to 6th—Rev. Bernard Iddings Bell.  
 March 8th—Rev. John Mockridge, D.D.  
 March 9th to 13th—Rev. Z. B. T. Phillips, D.D.  
 March 15th to 19th—Rt. Rev. Charles Fiske, March 20th—Rev. Thomas S. Cline.  
 March 22nd to 26th—Rt. Rev. C. E. Woodcock, D.D.  
 March 27th—Rev. Llewellyn N. Caley, D.D.  
 March 29th to April 2nd—Rt. Rev. Thomas C. Darst, D.D.  
 April 3rd—Closing Service.

With a campaign for evangelization of the diocese Arkansas looks forward to Lent with greater anticipation than ever before. Missions are to be held at many points by the diocesan clergy. Such a great Lent will conserve the benefits of the Nation-wide Campaign.

The speakers at the Lenten noon-day services at the Lyric Theatre, Cincinnati, will be:

February 18th, 19th, 20th—The Rt. Rev. Theodore I. Reese, D.D.  
 February 23rd to 27th—The Rev. Sidney E. Sweet.  
 March 1st to 5th—The Rev. Floyd W. Tomkins, D.D.  
 March 8th to 12th—The Rev. J. Howard Melish.  
 March 15th to 19th—The Rev. H. Boyd Edwards.  
 March 22nd to 26th—The Rev. George Gunnell.  
 March 29th to April 2nd—Archdeacon Dodshon.

Several parishes of the diocese of Central New York are substituting this year a series of Lenten sermons by a single visiting clergyman for the traditional series of visiting preachers presenting uncoordinated topics. Grace Church, Baldwinsville (Rev. C. S. Champlin, rector), will have a special service on Friday afternoons for women, to be conducted by Sister Julia, of the Sisters of St. Margaret, of Utica, who will conduct similar meetings at the Church of the Evangelist, Oswego (Rev. G. M. Brewin, rector), on three week days during Lent.

The Bishop of Colorado has prepared a special programme for use by communicants. It consists of daily prayers and Bible readings, and a mass service with course of sermons by the Bishop every Tuesday evening at Colorado Springs, every Wednesday evening at the Cathedral, Denver, and every Thursday evening at Pueblo. The programme also includes pledges for proper observance of the season. Under the auspices of the Lay Service League, organized to carry on the work of the Nation-wide Campaign, special noon-day meetings for men will be held down town.

The Girls' Friendly Society of Grace Cathedral, Topeka, Kansas, is planning a series of Lenten meetings under the leadership of Mrs. James Wise on the general subject of Our Immigrant Sisters. On each night a different country will be presented by members in native costume. They will tell of their country's life and ways and then of their trials in this country.

As there are to be no noon services at one of the local theatres in Nashville, the Church of the Advent has made a special Wednesday night service, inviting outside speakers: On Ash Wednesday the Rev. George O. Watts; February 25th, the Rev. H. D. Phillips, chaplain of the University of the South; March 3rd, the Rt. Rev. Troy Beatty, Bishop Coadjutor of Tennessee; March 10th, the Rt. Rev. H. J. Mikell, Bishop of Atlanta; March 17th, the Rev. C. T. Wright; March 24th, the Rev. Loaring Clark; March 31st, the Rev. E. S. Gunn.

**THE CHICAGO NEWS LETTER**

The Living Church News Bureau  
 Chicago, February 9, 1920

**ANNUAL MEETING OF WOMAN'S AUXILIARY**

HE annual meeting of the Chicago branch of the Woman's Auxiliary was held at St. Bartholomew's Church, Englewood (Rev. E. L. Roland, rector), on January 29th. It was a large and splendid gathering. Unfortunately the Bishop was prevented by illness from being present, as was Mrs. E. J. Randall, the president. Mrs. Herman Butler presided and Bishop Griswold made the address in Bishop Anderson's stead. The offering, which was generous, was used as a nucleus for the new social service work to be undertaken as part of the reorganization plan.

The following is the Auxiliary's list of officers for 1920:

- President Mrs. Edwin J. Randall.
- Vice-Presidents, Mrs. Hermon B. Butler, Mrs. Nathan Corwith; Deaconess Committee, Mrs. C. C. Daughaday; Southern District, Mrs. Charles J. Scofield; Northern District, Mrs. J. W. Burt; Western District, Mrs. Edward E. Morrell; Fox River Valley District, Mrs. Edmond Raftery.
- Director Monthly Meetings, Mrs. E. A. Kirkland.
- Director United Offering, Mrs. John Tilton.
- Representative of Junior Auxiliary, Mrs. Curtis B. Camp.
- Treasurer, Mrs. George O. Clinch.
- Corresponding Secretary, Mrs. Edward P. Bailey.
- Secretary of Boxes, Mrs. Ruthven Deane.

Recording Secretary, Mrs. Earle S. Barker.  
 Educational Secretary, Miss Clara C. Griswold.

Chairman Social Service, Mrs. George L. Pollack.

**MOVING OF ST. ANSGARIUS' CHURCH**

St. Ansgarius' mission, the center for many years of the Church's work among Swedish people on the northwest side of Chicago, has suffered the fate of many other down-town congregations, the removal of its members. In the opinion of the priest and supporters of St. Ansgarius', the old location has outlived its usefulness, and largely through the persistent efforts of the priest in charge, the Rev. C. A. Nybladh, the old property has been sold at the highest price possible, and all lawful claims against the parish have been settled. At the annual meeting on January 26th, the action of the priest and vestry was approved, and a vote of special thanks was given to the pastor for his difficult and successful work in protecting and defending the interests of the parish during trying conditions. At this same meeting it was resolved to ask for the reappointment of the Rev. C. A. Nybladh as priest in charge, and Mr. Nybladh was assured of the united cooperation of the people in his efforts to establish the parish in a new locality. The members of the vestry are doing their best to secure information as to property which will be suitable for a parish center. St. Ansgarius' is now free from debt, with a fund of nearly \$4,000 on hand for the purchase of a new parish centre.

H. B. GWYN.

**LENT'S ANNOUNCEMENTS**

HE special preachers at the mid-day services in Trinity Church, New York City, will be:

- February 18, 19th, 20th—The Rt. Rev. Arthur S. Lloyd, D.D.
- February 24th, 25th, 26th, 27th—The Rt. Rev. William A. Guerry, D.D.
- March 1st, 2nd, 3rd, 4th, 5th—The Rev. William A. McClenthen, D.D.
- March 8th, 9th, 10th, 11th, 12th—The Rt. Rev. Thomas F. Gallor, D.D.
- March 15th, 16th—The Rt. Rev. Wilson R. Stearly, D.D.
- March 17th, 18th, 19th—The Rt. Rev. Edwin S. Lines, D.D.
- March 22nd, 23rd, 24th, 25th, 26th—The Very Rev. H. E. W. Fosbrooke, D.D.
- March 29th, 30th, 31st, April 1st, 2nd—(Holy Week, including the Three Hours Service on Good Friday.) The Rt. Rev. Reginald H. Weller, D.D.

The full programme is announced for the Wednesday night services during Lent for the united congregations in Trinity parish, given up because of war conditions, but now to be resumed. The addresses will be given by the rector. Questions sent in will be answered from the pulpit before each ad-

dress. Following is the list of dates and topics:

- February 18th (St. Agnes Chapel)—The Ministry of Spiritual Healing. What is its place in the Church?
- February 25th (Chapel of the Intercession)—The Christian Sunday. How can we keep it under present conditions? Is Churchgoing necessary to religion?
- March 3rd (Trinity Chapel)—Present efforts towards Christian Unity. The Concordat.
- March 10th (St. Chrysostom's Chapel)—Does the Church stand for Social Progress? What should be the Church's part in present day movements?
- March 17th (St. Augustine's Chapel)—Communication with the dead. Can we look for help from Spiritualism?
- March 24th (St. Luke's Chapel)—The Modern Assault on Morals. Is Christian Marriage to continue?
- March 31st (Trinity Church)—Jesus Christ, the same yesterday, and to-day, and forever.

In Philadelphia the Brotherhood of St. Andrew will have charge of daily noon-day services for business people, which will be held at the Garrick Theatre, at 12:30 o'clock. The speakers:

February 18th—The Bishop of the diocese.

## THEY READ "THE LIVING CHURCH"

ACTING PROMPTLY upon the "Parish Programme", recommended in THE LIVING CHURCH two weeks ago, the Men's Club of St. Columbia Church, Detroit, arranged for a talk to their club by Councilman William P. Bradley on The City Budget and the Tax Rate for 1920. They sent out a general invitation to men to come "and bring a friend" and are hoping that this will be the first of a number of similar meetings at which the local member of the City Council will feel at home with the club, and the members of the club will gradually become students of civic problems.

The fact that several leading Churchmen in Detroit are at the head of various city activities will promote this plan of bringing Churchmen and city officials together. The Commissioner of Police, Dr. J. W. Inches, is warden of one of our suburban missions, the chairman of the Public Recreation Commission, Mr. F. C. Gilbert, is president of the Diocesan Church Club, the judge of the County Juvenile Court, Hon. H. S. Hulbert, is senior warden of St. Joseph's Church. The former of these will address the club on a March evening.

## BISHOP VINCENT CONVALESCENT AFTER TWO OPERATIONS

BISHOP VINCENT has undergone the second of the two operations, which the doctors decided were necessary, at Christ Hospital, Cincinnati. His condition at this writing is favorable.

A purse to defray the expenses of this experience was presented to the Bishop by Major Frank J. Jones and the Very Rev. S. B. Purves, D.D., Dean of the Cathedral, on behalf of several friends. The Seventh Presbyterian Church, one of the leading congregations on the hill-tops, sent him through their pastor, the Rev. Jesse R. Halsey, a beautiful pot of roses, and one of his visitors was a prominent divine of the Roman Catholic Church who expressed the sympathy of himself and his colleagues.

## BROOKLYN CHURCH SOLD TO SYRIANS

THE PROPERTY of St. Peter's Church, State street, Brooklyn, New York, has been sold to the Syrian Bishop of Brooklyn, and will become his Cathedral church. The purchase includes the church, parish hall, and rectory, fronting about 188 feet on State street, and 104 feet deep. The church seats about 750, and will make a much handsomer and larger Cathedral than the present St. Nicholas' Cathedral. St. Peter's under the rectorship of Dr. John Adams Paddock, afterward Bishop of Washington (state), was one of the most important parishes of this diocese, and continued to be so during the rectorship of the Rev. Lindsay Parker. But by the end of Dr. Parker's rectorship the condition of the parish had much changed. Without large endowment, it gradually became evident that the church could not continue to be maintained, and with the resignation of the Rev. Wm. G. McCready, in 1915, the vestry deeded the property to the trustees of the diocese. Archdeacon Webb was given oversight of the parish. In 1918 most of the remaining members of the congregation were transferred to St. Ann's, and the property was offered for sale. The memorials in the church, including the altar and reredos, the pulpit, lectern, and font, certain mural tablets, and the organ, were removed and are in storage awaiting the time when a new St. Peter's shall be built, and these memorials can be there installed. The pur-

chasers have leased the rectory to Archdeacon Webb until July.

The Syrian congregation in Brooklyn was organized in 1895 by a priest sent at the request of the Syrian colony in New York by the Holy Synod of Russia. The first services were held in the Syrian neighborhood in lower New York, but as the Brooklyn location seemed in every way more desirable the church was located there, in a building on Pacific street which was purchased of a Swedish congregation. When Bishop Tikhon was made Archbishop, he ordained this Syrian priest a bishop, as his assistant for administration of the Syrian congregations. This Bishop Raphael was introduced to our House of Bishops at the Cincinnati General Convention by the Bishop of Harrisburg. His official title was "Bishop of Brooklyn and all the Syrian Orthodox Mission in North America". He died in 1915. His successor, Bishop Aftimios, finding the Cathedral in Pacific street too small, has now purchased St. Peter's, which will be adapted to the Orthodox ritual and will probably be known as "St. Nicholas' Cathedral".

## FUNERAL OF REV. W. D. BUCKNER, LL.D.

THE FUNERAL of the Rev. Walter D. Buckner, LL.D., the late beloved rector of Calvary Church, Memphis, Tenn., was held on February 4th at Elmwood cemetery. On account of the epidemic of influenza the whole service was held at the grave. The services were conducted by members of the clergy who have been his co-workers in the diocese. Those participants were the Rt. Rev. Troy Beatty, the Rev. B. B. Ramage, the Rev. C. T. Wright, the Very Rev. F. DuM. Devall, and the Rev. Prentice A. Pugh. The full vested choir of St. Mary's Cathedral rendered the music and the vestry of Calvary parish were the pallbearers. The Protestant Pastors' Association and the Loyalty League attended in a body and there were also representatives from the chamber of commerce, the Rotary Club, the Elks, and other civic and fraternal bodies.

Prior to the funeral services, the casket had been borne from the residence to Calvary Church, where, following the Communion services for the family and the members of the clergy, the body lay in state until 3 P. M. At noon the doors of the church were opened and the friends of the deceased clergyman were permitted to pass by the casket.

## AMERICAN CHURCH BUILDING FUND COMMISSION

THE ANNUAL REPORT of the American Church Building Fund Commission shows a year of large activity. Notwithstanding difficulties prevalent in building operations throughout the country, \$87,700 has been loaned, \$20,746 has been set aside in gifts, and \$2,100 in grants, for churches, rectories, and parish houses. Promises made but not yet called for add \$44,800 to the loans, \$10,800 to the gifts, and \$6,850 to the grants, the total for the year aggregating \$172,996. The list of places thus aided numbers 105 in 39 dioceses and districts at home and in other countries.

The report calls the attention of the Church to the fact that the Commission has practically reached the limit of its ability in gifts and grants with its present income, and that the Church is using in loans seventy per cent. of the permanent fund available. These facts are set forth in detail and an appeal to the Church is made for a larger interest in our only national Church Extension Society through the offer-

ings of parishes and the contributions of individuals, special suggestions being made of the use of named funds in memory of those whose lives were given in the cause.

## THE BROTHERHOOD'S 1920 CONVENTION

ST. LOUIS will be the city to entertain the 1920 Convention of the Brotherhood of St. Andrew, which will be in session from October 5th to 10th. As usual the Brotherhood is determined to make this so far as possible the best convention ever held, and doubtless will as usual accomplish its desire.

## THE CHILDREN'S OFFERING OF 1919

THE TREASURER of the Domestic and Foreign Missionary Society has officially closed his books for 1919. The Lenten Offering of the Sunday schools for missions reached the sum of \$240,096.20 as against something over \$196,000 last year. This is the result of an advance all along the line. While several dioceses have made a spectacular increase, on the whole the growth has been gradual.

This year Pennsylvania captured first place according to the per capita record, with an average contribution of \$1.29. For years North Dakota has been first and the race between the two has been increasingly close. This year North Dakota comes second with an average gift of \$1.20.

## MEMORIALS AND GIFTS

A SET of white altar hangings has been given to All Saints' parish, Grenada, Barbados by Mrs. Annie Slack Jones as a memorial to her mother.

A SOLID OAK SHIELD lettered with the words of the Creed has been placed in St. Ann's Church, Aiton, N. Y., as a memorial to Charles Seely Jennings.

ST. PAUL'S CHURCH, LaPorte, Ind. (Rev. F. J. Barwell-Walker, Ph.D., rector), has recently received a gift of new altar hangings handworked. The parish met all its missionary apportionments for 1919.

MRS. JOHN WILSON of Hartford, Conn. has decided to give as a memorial to her husband a complete equipment of electric lights for both Trinity Church, Portland (Rev. George H. Heyn, rector), and the chapel of the church. The work of installation will begin at an early date.

ST. JOHN'S CHURCH, Sturgis, Mich. (Rev. D. R. Blaske, rector), has received a chalice, paten, and lavabo bowl, the gift of Mrs. H. E. Beadle in memory of her mother and sister. A set of colored eucharistic vestments was blessed and used for the first time at the midnight service on Christmas Eve. An oak prie dieu and priest's stall, the gift of Mr. Charles Neuman, have been placed in St. John's Church, as a memorial to the late Corporal Harry E. Neuman, A. E. F., who died in service in France in October, 1918. In an impressive service attended by the Neuman-Wenzel Post, American Legion, these memorials were blessed, the rector preaching a special sermon.

A LARGE dwelling house and a very large piece of land in West Orange, N. J., have been given by a devoted Churchwoman as a house of rest and refuge for women disabled by ill health, or who must find a community house which shall be a Christian home. The two Bishops, the rectors of All Saints' Church, Orange, St. Mark's Church, Orange, Grace Church, Newark, the chancellor and treasurer of the diocese, and the Rev. Frederick A. Alling, are named in the

articles of incorporation. It is announced at "The House of the Holy Comforter" is to be a hospital but a house of rest and its benefits will not be confined to members of the Church, etc.

**ARKANSAS**

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

Nation-wide Campaign Funds Treasurer—Home for Orphans Needs Friends

THE REV. CHARLES F. COLLINS, rector of St. Luke's, Hot Springs, Ark., has been appointed treasurer for the Nation-wide Campaign funds of the diocese. All moneys for the Campaign are to be sent to the Rev. Charles F. Collins, who will separate them for their respective diocesan and general purposes.

THE REV. CHARLES F. BLAISDELL, rector of St. John's, Helena, states that the Ophelia Clark Moore Memorial Home for Orphans, at Helena, has more than the number of children it is supposed to accommodate. He says: "I have taken the diocese through the Nation-wide Campaign should back it up we could enlarge the place to care for at least thirty children. We have to raise our funds liberally. We have an endowment of about \$200 a year and must raise the balance."

AMONG OTHER matters on foot in St. Luke's parish, Hot Springs, is the erection of a new parish house. Following a sermon on "Prayer", suggestion was made that a small book of prayers be published for home use in the parish, and the rector will try to issue such a booklet.

THE DIOCESE is grieved in the death of the Rev. Walter D. Buckner, LL.D., late rector of Calvary Church, Memphis, Tenn. Dr. Buckner served Trinity parish, Pine Bluff, and the Cathedral parish in Little Rock, before he went to Calvary parish as rector in 1911. He presided at the council in Arkansas which elected Dr. Winchester, then rector of Calvary parish, to be Bishop of Arkansas, becoming immediate successor of the Bishop. He received his degree from the University of Arkansas, and has a sister living in Pine Bluff.

**CENTRAL NEW YORK**

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

Illness of Conductor Prevents Retreat at Utica—Men's Clubs—New Brotherhood Chapter—Woman's Auxiliary

ON ACCOUNT of the illness of the Rev. J. O. S. Huntington, O.H.C., the retreat for the Sisters and associates of St. Margaret, which was to have been held on January 30th at Utica, did not take place. Father Huntington was taken sick with a cold in Cleveland, but came on as far as Syracuse, where he developed bronchitis and went to the House of the Good Shepherd for treatment. His physician feels that the danger of pneumonia has passed.

EVERY MAN connected with St. John's parish, Oneida (Rev. S. R. MacEwan, rector), was asked to attend the evening service on January 25th, when the rector preached a special sermon to men, after which a men's club was organized as a continuation of the Nation-wide Campaign parish committee.

ST. PAUL'S CLUB of St. Paul's Church, Oxford (Rev. H. P. LeF. Grabau, rector), held its annual banquet on January 22nd. The Rev. Wilson E. Tanner was speaker of the evening.

A PROBATIONARY CHAPTER of the Brotherhood of St. Andrew has been organized in St. Peter's Church, Auburn (Rev. N. T. Houser, rector).

THE *Summary*, the weekly paper published by the inmates of the state reformatory at Elmira, speaks with gratitude and appreciation of the Communion service conducted for them on Christmas Day by the Rev. Frederick T. Henstridge. On one of the Sundays in January the rector and choir of Grace Church gave a programme of sacred and secular music at the reformatory which has also been noticed with gratitude in the *summary*.

THE WOMAN'S AUXILIARY of the Fourth district held its winter meeting at St. Mark's Church, Syracuse, on Wednesday, January 27th. The Holy Communion was celebrated by the Rev. R. P. Crum, rector. Proposed changes in the name, organization, and methods of work of the society were discussed. At the afternoon meeting, Miss Coley, daughter of the Rev. Dr. E. H. Coley, of Utica, spoke of her work in the Industrial School at Valle Crucis, N. C.

THE MEN'S CLUB of Grace Church, Utica, at the annual banquet on January 27th, had as speakers President Ferry of Hamilton College and Wm. R. Lee, the district attorney. The subject of Education was presented to 150 men. The first speaker dwelt upon the benefits derived from a thorough education; the second, on the duties of Americans to foreigners.

**WASHINGTON'S BIRTHDAY**

TO THE CLERGY AND PEOPLE

Council took action January 8th as follows: "Resolved: That the Presiding Bishop and Council approve the plan to bring to the attention of the Church on Washington's Birthday, 1920, the

**WAR MEMORIAL**

and Endowment Fund of the

**AMERICAN CHURCH OF THE HOLY TRINITY, PARIS**

ENDORSED BY GENERAL CONVENTION

Letters therefore have been sent to all the Clergy asking:

- (1) That on Washington's Birthday (First Sunday in Lent), when American Legion and others of war service will be invited to Church services, the above subject be made that of the day.
- (2) That a generous offering be given on the morning of that day by every parish, mission, and Sunday school; and especially
- (3) That every parish name a committee (chosen because of keen patriotism and Church loyalty), adding to it members of the American Legion and others outside the Church; this committee to secure subscriptions from Gold-starred families and other generous and patriotic persons inside and outside the Church.

America's great church of the war, chosen by the Army and Navy as America's church of memorials for our hero dead, with a more important work of national character immediately challenging it, but with its pre-wartime receipts reduced two-thirds, now confidently appeals for a measure of permanent support for its work which during the war was distinctly national (not parochial) as it will remain.

Bishop Brent says: "The Church to-day has an opportunity in Paris that comes only once. I believe it is truthful to say it is now or never."

Bishop Gailor says: "A unique opportunity for the Church is knocking at our door. Let us seize and use it before it is too late."

Estimated quotas (already in the hands of the Clergy) are small in view of the patriotic appeals.

Local initiative, supplied by the Clergy in the appointment of committees, is vital to success.

**THE WAR MEMORIAL AND ENDOWMENT FUND OF THE AMERICAN CHURCH OF THE HOLY TRINITY, PARIS,**

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MIXING MONEY AND BRAINS was the subject of Charles D. Jarvis of the Herkimer County Trust Co. before the midwinter meeting of the men's club of Calvary Church, Utica. Bishop Olmsted was one of the eighty-seven present. A "father and son" banquet was announced for Shrove Tuesday and a committee appointed to consider plans for a new parish building. Another committee was authorized to procure a memorial tablet for the young men of the parish who died in the service during the war, at a cost not to exceed \$250.

COLORADO

IRVING P. JOHNSON, D.D., Bishop

Diocesan Council Postponed

OWING TO the prevalence of influenza, the annual council of the diocese has been postponed until after Easter.

CONNECTICUT

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

New Girls' Friendly Lodge—Against Deportation without Trial—A Brotherhood Canvass—Knights of Washington

A LODGE for business girls under the auspices of the Girls' Friendly Society is about to be opened in New Haven, the lease having been signed to a house in a section of the city within a few minutes of the shopping district. The War Commission has made a grant of \$1,200 and the local branches of the G. F. S. have raised several thousand dollars to equip and start the work. It has been deemed best to begin with a rented house while continuing the campaign for funds to buy a permanent home, when a year's trial shall have proved the house successful.

CONFIRMING the report that he had joined with other Churchmen in signing a protest against deportation of foreigners without full trial, Bishop Brewster made the following public announcement: "I am glad to sign the statement. I am not sure that some of these men have been deported without trial, but it has been asserted that such is the case, and I am afraid that it has happened. I want to be sure that each man, before being deported, has had entire justice."

A PARISHIONER of Christ Church, New Haven, offers to contribute the last \$100 needed for repairs on the organ if the other \$390 needed is given at once.

THE BROTHERHOOD OF ST. ANDREW at Trinity Church, Portland, is making plans for a town canvass during March to find the number of boys and girls and their Church associations. One result will be undertaking education of our youth in the principles of Americanism.

THE SOCIAL SERVICE COMMISSION of the diocese, through its educational secretary, is seeking to organize classes in immigration, child welfare, and industrial problems.

ACTIVE STEPS are being taken to complete the sanctuary of the morning chapel of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector). This chapel was built during the rectorship of Bishop Perry and was at that time finished except for the sanctuary. The chapel was built from plans drawn by Cram, Goodhue & Ferguson of Boston.

THE ANNUAL convention of the Knights of Washington, held in St. Paul's parish, New Haven, on the 22nd and 23rd insts. will

open with a service in the church on Sunday evening at 7:45, at which the preacher will be the Bishop of the diocese. There will be an early Communion Monday morning and the day will be taken up with routine business, the convention closing with a banquet in the evening when a number of prominent speakers will be heard.

CUBA

HIRAM R. HULSE, D.D., Miss. Bp.

Island Food Problems—Lighting—Theft

COMMERCIAL CONDITIONS in Havana, and very largely throughout Cuba, are strained. A strike of dock workers, begun about four weeks ago, appears to be no nearer solution now than at its beginning. Both parties remain convinced, each of the justice of its own cause, and there is a deadlock. As the visible stock of provisions was diminishing rapidly, immediate action became necessary to prevent a food crisis; so the Government and the Rotary Club united with the merchants to remove from the ships and docks all foodstuffs and other perishable goods. The clerks and office forces of the stores and the students of the university and high schools devoted their service to this work. Prisoners of the national penitentiary and soldiers were also pressed into service. Consequently, although there may be scarcity of food, and a slight advance in prices, there has been no actual want. But most of the steam railroads have united forces with the strikers, thus paralyzing traffic in the interior, and threatening further evil results; for, owing to the congested condition of the railroad yards at the dock, the Flagler ferry boats may be compelled to cease operation, with a resultant shrinkage of the food supply.

CHURCH WORK continues as usual, although the Bishop has been obliged to defer some of his visitations. A short time ago, when the trains were running, the Bishop was compelled to omit a night service owing to destruction of the electric light plant. Rather curiously, two nights later the lights went out in another small city just before the hour of the service; but the temporary chapel in the sala of a private house, having an acetylene lamp, was well provided with light. The streets of the first city mentioned, Sagua la Grande, have a very singular and antiquated appearance now, with kerosene lanterns suspended from the corners of the houses at the street intersections, and there is very little movement after dark.

RECENTLY the Rev. P. H. Ashton-Martin of La Gloria, in the province of Camaguey, had an unfortunate experience while making a trip to the village of Ceballos where he has a mission. While standing on the rail-

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had platform at a place called Ciego de Avila, where he was to make a change of shirts, suddenly he saw flames bursting out of a house nearby. Leaving his bag and vestment cases on the platform he ran to help extinguish the fire. Before he reached the house a man came running out of it, and men stood a little way off, calmly watching the burning house. Mr. Ashton-Martin in disgust returned to where he had left his bags, only to find that some enterprising individual had made off with them. His loss was at least \$100, for the bags contained his vestments, a pair of shoes, and a suit of clothes, in addition to other things.

FOND DU LAC

REGINALD H. WELLER, D.D., Bishop

The Bishop on Eastern Trip—Children's Home

BISHOP WELLER is now in the East attending to a number of duties. At the General Theological Seminary in New York he was present at a conference of bishops with representatives of the Congregational Church in regard to matters growing out of the proposed Concordat. On Sunday, February 8th, he officiated at an ordination in New Haven, Vt. On his return he expects to announce the name of the new dean of the Cathedral in Fond du Lac.

THE REPORT of the matron of the Fond du Lac Children's Home, made at the annual meeting last week, shows that at the beginning of its fifth year the home has cared for 314 children, most of whom have been returned to their parents. During the past year the average number of children was forty.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop  
WILLIAM M. GREEN, D.D., Bp. Coadj.

Funds for the Bishop's House

THE FUND of \$18,000 raised last winter to rebuild the Bishop's home at Battle Hill, Jackson, has been found insufficient, and more will be made to secure an added \$10,000 at once. Meanwhile, Bishop Bratton has taken up residence at Yazoo City, being unable to find a suitable house elsewhere.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Conferences for Teachers and Parents

DURING the first week in February Pittsburgh was favored by a series of conferences for teachers and parents, conducted by Mrs. John Loman, of Philadelphia, author of some of the courses of study now in use in the Church schools. The conferences for the first four grades were held morning and afternoon in Calvary parish house from Monday until Saturday inclusive, and those for Grades V, VI and VII in the evenings, at the Church Rooms in the Jenkins Building.

RHODE ISLAND


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

Clerical Club Learns of Prohibition's Effect on the Prisons—Convocations in Conference

FOR A YEAR or more it has become the custom for the Clerical Club to meet at the Grace Church parish house, Providence. At the February meeting held there the special speaker was the Rev. Albert Crabtree, whose salary as prison chaplain is paid by the diocese of Massachusetts. He talked on Prisons and Prison Reforms, and gave many interesting incidents of his experience and

emphasized the fact that the inmates of many of the county prisons hardly equalled the number of attendants because of the prohibition laws. Some of those who heard him wondered, then, whether there would ever come a time when the diocese of Rhode Island would support a prison chaplain!

A SPECIAL MEETING of the Providence convocation on February 3rd at All Saints', Providence, and a similar meeting of the Pawtucket Convocation at Trinity, Pawtucket, the next day, were for conference rather than for action, and the subjects discussed were essentially the same. It was felt that the new Executive Council and the institution of the Nation-wide Campaign meant some sort of a revolution in the by-laws of the convocations as well as in the canons of the convention, and some explanation of the changes involved were needed. Bishop Perry made things plain by drawing comparison between the coordinating functions of the Executive Council of the Church and that of the diocese, and the necessary changing of the operations of the Board of Managers of Diocesan Missions and the adjunctive work of the convocations. The treasurer of the diocesan Nation-wide Campaign committee, Mr. Samuel R. Dorrance, told what was expected in the quotas assigned to parishes and missions and explained how 53 per cent. of what was received by him each month from the several parochial treasurers would be sent to the central treasurer for the general missionary work of the Church, and 47 per cent. would be retained for missionary work in the diocese according to the diocesan budget, and that out of this last the amount needed for the salaries of the missionaries and for the increase of some of those salaries, making \$15,000, would be met before other diocesan



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needs were supplied. The Rev. C. A. Meader, the general missionary, showed how some of the diocesan canons would have to be changed, and incidentally said that for the better working of missions it might be well to have four convocations instead of two, making a Newport convocation and a Narragansett convocation out of the Providence convocation. He also gave an account of the advance in rural work in the diocese and advised the residence of a missionary and staff in the midst of the district. At both convocations the executive secretary, the Rev. Henry Russell Talbot and the rectors of several parishes, told of the good results of the Nation-wide Campaign. The rector of one of the Pawtucket parishes said that from the service cards returned to him he had found there were two hundred fifty persons not confirmed who ought to be, and he was starting a campaign to get as many of them as possible for his next class.

#### TENNESSEE

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

#### Daughters of the King—Brotherhood

THE LOCAL ASSEMBLY of the Daughters of the King for Middle Tennessee held its semi-annual meeting on February 6th in Christ Church parish house, Nashville, with representatives from all chapters. The meeting was addressed by the Rev. Samuel Evans.

NEW CHAPTERS of the Brotherhood of St. Andrew have been organized in all the parishes of Memphis and Nashville; also at Columbia, Jackson, and Clarksville. Throughout the diocese Mr. Edward A. Shields has been establishing probationary chapters and reviving old ones.

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

#### A Year of Free Pews

ALL SAINTS' CHURCH, Worcester (Rev. Lewis G. Morris, D.D., rector), has just closed its first year of free pews, but the annual report of the treasurer shows current expenses paid with a surplus of about \$1,150. In addition, all missionary obligations were paid, including \$2,000 for a foreign missionary, whose name has been added to the clergy staff of the parish. Without request or any suggestion, the vestry voted an additional \$1,000 to the rector's salary.

#### WEST MISSOURI

SIDNEY C. PARTRIDGE, D.D., Bishop

#### New Building Sites—Training Groups—Men's Church Club at St. Mary's, Kansas City

CHRIST CHURCH, St. Joseph, has purchased three lots, 200 by 175, in the residential section at a cost of \$12,000. Although the parish has been considering a new church for several years, no definite building plans have been made or are now contemplated for the immediate future; but owing to the increasing difficulty of securing sufficient ground for a church with the necessary appurtenances—such as rectory, parish house, and chapel—the church took this step while there were still some vacant properties of sufficient size. Payment for the ground was made by the woman's guild.

ST. ANDREW'S CHURCH, Kansas City, has purchased a rectory for its new priest in charge, the Rev. H. E. Martin, at a cost of \$10,500. The church several years ago purchased the site for its new church plant,

large enough to accommodate a church and parish house. The new rectory is one block away from the proposed site of the church. Plans are now under way to finance the building project.

TRAINING GROUPS for practical parish work have been formed in a number of the parishes of the diocese, under the direction and leadership of Mr. Percy J. Knapp, field secretary of the Brotherhood, and the impetus created in the Nation-wide Campaign is being furthered by this "carry-on" work. Four parishes in Kansas City and Christ Church, St. Joseph, have groups for intensive training; and there are similar classes at Joplin and Carthage and two in Springfield. In addition to these adult classes, five groups of boys in as many parishes are doing the same sort of work.

ON JANUARY 26th some men of St. Mary's parish, Kansas City (Rev. E. W. Merrill, rector), being guests "at home" with the rector, formed a "Men's Church Club of St. Mary's" for social purposes.

#### WEST TEXAS

WILLIAM T. CAPEERS, D.D., Bishop

Mr. Hickson's Mission at San Antonio—Mission Develops Large Confirmation Class—Parish House at Uvalde to be Used for Community Center

A MISSION of healing conducted by Mr. James Moore Hickson began at St. Mark's Church, San Antonio (Rev. W. Bertrand Stevens, Ph.D., rector), January 28th, and its effect upon the city will ever be an outstanding witness to the revival in the local Church, without respect to denominational lines, of faith in the healing power of Jesus Christ. Bishop Capers, assisted by the rector and other clergy, as a preparatory service celebrated the Holy Communion on the 27th, at 10 o'clock, inviting all who had loved ones to be prayed for or who themselves had come for healing. By 9 o'clock the church was filled and the service proved a benediction to all who attended, and a great preparation for the mission. The rector of the parish organized a system of registering all patients, and in this way those

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greatest need of the ministry of Mr. Hickson were served first. No one could witness the thronging and pressing people of many tongues and nationalities come for a blessing from the mission, without feeling the solemnity of the scene and reflecting upon the oft repeated story of the crowds who pressed upon Christ for His blessing. Every manner of disease and human infirmity was presented, and while there was much human misery, yet there was an expectancy and hope which, speaking generally, did not meet with disappointment. The service itself was solemn and affecting beyond words. The only voices heard were those of the missionary uttering fervently the prayer for health and life for the patient, and of the priest pronouncing his benediction upon those who had received the laying on of hands. The organist skilfully played a low tone old familiar hymns which impressed one with the thought of the invisible world. The prevailing note of the three days was of intense joy and peace without excitement. The crowd moved around the buildings with reverent and solemn steps.

Mr. Hickson tried his best to reach every case, but more than 5,000 persons registered for treatment.

The closing day had an overwhelming climax. Possibly 2,000 people were within the grounds, beginning to register at 8:30. Not half were able to get inside the church and not half who did gain entrance could be ministered to. All morning long distant telephone calls came inquiring where Mr. Hickson would go from San Antonio and over what route he would travel. These questions were asked with the hope of being able to catch the train upon which Mr. Hickson had left for El Paso. During the service the rector made an appeal to all who had come merely as spectators to leave the church to make room for sufferers from outside. Many left the church on this appeal, but it scarcely left an impression on the crowd outside. Bishop Capers left the church at the request of those waiting outside, that he might deliver a message and invoke God's blessing upon their sick. He inverted the gallery of St. Mark's parish house into a pulpit and delivered a message of peace and comfort to the eager crowd.

The mission was closed with an informal service at St. Mark's Church at which the bishop, the rector, and other clergy led in a old-time experience meeting at which any of the congregation gave testimony to the benefits received. The testimony given to each was to the effect that it was the greatest religious revival any Christian church could possibly have conceived of. The Bishop and clergy are planning to perpetuate the mission of healing in the diocese.

FOLLOWING a successful mission conducted by the Bishop, the Rev. Paul D. Snowden, rector of Emanuel Church, Lockhart, presented for confirmation a class of sixteen the largest ever known in Lockhart. The class increases the communicant list by thirty per cent. At the same service the bishop dedicated a cross and two vases for the altar, in memory of Peter and Margaret Carter, pioneer members of the church, and given by their children.

St. PHILIP'S PARISH, Uvalde (Rev. Goodrich R. Fenner, rector), will in the next few months begin a new parish house which will be opened to the general public as a community center, with auditorium, swimming pool, gymnasium, parlor, reading, game, and guild rooms, class rooms, rector's office, and oratory. A town of 5,000, Uvalde has no diversions except the "movie", and needs the parish house for its young people. The rector came into special contact with

the youth of the city through serving as a science teacher in the schools during a shortage of regular instructors. Incidentally, the rector's salary has been increased 100 per cent. and the communicant list of the parish even more, since he came into it less than four years ago.

**MOBILIZATION DAY AND AFTER**  
(Continued from page 502)

OLYMPIA.—The diocese has raised \$89,908 out of \$344,000—26% of the quota. Of forty-six parishes and missions, thirty have reported and ten have reached their financial goal.

SOUTH CAROLINA.—Eight men and two women have so far offered themselves for life service.

TEXAS.—The diocese is \$21,180 short of its quota. Fourteen parishes exceeded their apportionment, eighteen subscribed in full, and the remainder fell below, according to a report made at the diocesan convention.

WEST MISSOURI.—All Saints' Church, West Plains, has nearly reached its quota, which the vestry guaranteed more than a month ago.

WESTERN NEBRASKA.—St. Luke's Church, Kearney, passed beyond its goal, raising \$27,000 for the three-year budget. This not only meets the budget for national work but liquidates all parish debts, provides for operating expenses, and leaves a working balance. Service cards were signed by 75% of the communicant enrollment.

WEST TEXAS.—In his sermon at diocesan council the Bishop made official report of the Campaign. Of all parishes and missions that have made the canvass only two failed to reach their quota. The diocesan quota is \$25,000, of which \$21,000 has already been raised, with yet a third of the parishes and missions to be canvassed. Probably the diocese will pass beyond its mark by several thousand dollars. Ninety-five per cent. of parishes and missions met their diocesan and missionary apportionments and every one met its pension assessment. The top notch of individual achievement during the Campaign was reached by two rural parishes, St. James', Del Rio, and St. Philip's, Uvalde. Only 200 communicants made pledges aggregating \$54,000, \$270 per communicant. These parishes are only two years old. St. Mark's, San Antonio, with elaborate parochial budget, subscribed \$1,360 more for the Church's mission than for its parish work.

**THE CHURCH IN RUSSIA DURING THE REVOLUTION**

WE DROPPED IN for a talk with the new priest, who was living here with his handsome young wife, his sister, and two children. They occupied both floors of the house. I was attracted from the start by the high spirits of this little family. There were giggles and laughter as we came in, and Tarasov was greeted joyously. As for me, I

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was a sensation. A writer from America, come to interview the priest! We were ushered into the living room, fresh and clean, with its plastered walls which were painted a light blue. There were high-backed chairs with "tidies", a sofa, and a table covered with a red velvet cloth. The priest was an affable little man, dressed in a brown linen robe. His head was nearly bald in front, but his hair fell over his shoulders behind. His age was about thirty-five. He had a funny tuft of a beard and he wore gold glasses on his nose, with twinkling eyes behind them. His features radiated health, high spirits, animation. His talk was pointed by quick gestures and by large, expansive smiles.

"The Revolution," he declared, "has been a splendid thing for the Church. But it was not all so smooth at first, for the people looked upon the priests as the hated officials of the Czar. On the 5th of March the peasants came rushing into my church-yard. Many of them were young rowdies who had not come to worship for years. They were in a furious mood.

"'Holy ground,' they shouted, 'is no place to speak with a devil like you!' And they told me to come to the school house and give them an accounting of what I had done with the Church funds. I saw an ugly time ahead. I said good-bye to my wife and children, for I was sure I would be killed. In the school the peasants all began to shout at me: 'Show us your books and your accounts! If any money stuck to your fingers, we will swing you to a tree!'"

"To reply to them, let me tell you, was a very difficult job. I have always detested bookkeeping. My books had been kept for me by a clerk, who used to come from the district town—and now, as I held them in my hand, I could make nothing of them. All the time that peasant mob kept up the threats and insults:

"'See how he trembles, the guilty dog! Let us smash in his skull for him, and find what guilty thoughts are there!'"

"I tried to explain as best I could, but they would have none of it. Soon they all crowded around one chap who knew how to write, and he wrote a petition to Petrograd demanding that I be thrown out of the Church as an enemy of God and the people. That was a very trying day, and when, at night, they let me go, I was utterly exhausted.

"The peasants now felt themselves wholly free, and my position in those days was like that of a man standing near a great dog who has just broken his chain in a rage, and is barking, and has not decided yet whether he shall leap on the man and tear him all to pieces, or whether he shall simply jump for joy because he is free. After the strain upon my nerves I dropped into a stupor of complete indifference. Everything was so uncertain. How could I go on with my work? The peasants still kept watching my house as though they thought I might try to escape. They would follow me when I walked out and shout all manner of abuse. Meanwhile they kept sending more petitions to Petrograd. There was no response, because in that city the new leaders were too absorbed in politics to stop for the Church. But out here in my little parish the whole revolution in those days centered around this house of God, for it had been the very heart of life for themselves and their children.

"Well, as I waited, little by little the trouble in my soul disappeared. Slowly I began to see the great good in the revolution. I felt as though old handcuffs, that had rusted into the bones of my wrists, had now suddenly fallen off, that I was free from the old régime and that I could work for

God as I chose. I prayed to Him to show me the way, and in a dream I received this message: 'Carefully read the Creed of your Church.' I did so, until I came to the words, 'I believe in one congregational church.' And then I saw what I must do. For that word 'congregational' was God's answer to my prayer. I must bring the peasants back into the Church reorganized in such a way that they should feel they could run it themselves and make it a part of the revolution.

"Now I walked all over my parish. I entered every hut and said, 'You must run the house of God yourselves. You must come and hold a meeting there.' And they told me they would come. Then I went home and anxiously planned. Each one of the seven hamlets should elect two delegates. I resolved, and these fourteen should form my board. But how manage the election in the best and speediest way? I resolved on having a secret ballot. And this mere technical detail, when the day of the meeting arrived, proved to be my salvation. . . . They chose four women and ten men. I soon called a meeting of the new board, and sitting around a table here they dived into the mysteries of accounting and bookkeeping; and when they could understand nothing at all they began to show me sympathy.

"'You have a hard job here,' they said.

"'I did have it,' I replied. 'But now it is yours.' They looked very uneasy.

"'We do not want it,' one of them said. 'It was you who came and called us together to take a share in the life of the Church.'

"'But this is your share,' I told them, 'to control the property, and leave the affairs of the soul to your priest.'

"And I have stuck to this point ever since. I refuse to haggle with the man who cuts the firewood for the church; I refuse to decide the wages of the old woman who cleans out the school. In this year of revolution and strikes, I have had a little strike of my own, and with the result I am quite content.

"Well, in addition to such jobs my board of laymen has done other things. Not long ago they chose one of their number to be sent to Petrograd, to a national church assembly there. In this choice, too, they were greatly pleased to use the secret ballot. First I carefully explained how a great all-Russian assembly was to be held to consider the plan for a new and democratic Church. Then I let them elect their man, and very solemnly they chose a wise old peasant fisherman.

"Again, about two weeks ago, we faced a critical problem. For in Petrograd the new Ministry of Education has announced that it would soon take away from the Church its thirty-five thousand parish schools and manage them like all the rest. No compulsory teaching of God's Word! When I came across this sinful plan, I called together not only my board, but my whole congregation here, and had them vote on the question. By a vote of two hundred to seventeen they decided: 'If God's law is not taught, we will not send our children to school.' At the meeting a peasant soldier, who had lost an arm in battle, suddenly arose and said:

"'God's law must be taught to my children, or else they will grow up wild as hawks! And it must be done at the nation's expense. Everything else that is taught in the school is paid for by the nation, and God's law is most important of all—for without it man is only a beast!'"

"When he sat down you could see them all nodding their heads in approval. . . . Then I rose and talked to my people.

"'You must think this out very clearly,' I said. 'If the government supports our

Church, what of the other religious sects? Shall they be supported too? Remember this is a new free land where all men should be treated well. Shall the Lutheran pastors and the Polish Catholic priests, Jewish rabbis, Mohammedan mullahs be supported by the State?' The wounded soldier rose and declared:

"'In the new free Russia, brothers, all must be allowed to worship God and the saints in their own way. And therefore of these men should be paid.'

"He sat down and most of them said, 'Eis right.' But without standing up an old peasant called out:

"'The money that the government spends is nothing but our taxes. We must not waste it foolishly. And so in each village the people must meet and choose what Church they want the most. Then let us support that Church, but no others. It would cost too much for us to have four or five religions here!'"

"So the speeches went on, showing short good sense and a deep conviction of the need of religious education. And I was very happy that night. For truly religious instruction is the very foundation of life.

"They claim it is a needless expense to teach God's law in the government schools—but remember that in a human existence there come two terrible moments which are as vital as all the other thousands of days and nights in a life. These two moments are birth and death, and there is a mystery in them both, which only religion can fill with light. People say that a certain man has been taken up into Paradise. Where is that? I believe it is not in the sky; for I remember the words of Christ: 'The kingdom of God is within you!' It is like a great warm light which He keeps burning in our souls. And only He can keep it bright.—ERNEST POOLE in *The Village*.

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