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VOL. LXV

MILWAUKEE, WISCONSIN, OCTOBER 15, 1921

NO. 24

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"FULFILLING THIS WORD"

MANKIND, and each several human being, with all their sins, waywardnesses, negligences, ignorances, work out, through their own ungoverned wills, exactly that measure of trial which Almighty God, in His infinite wisdom, knew to be best for the perfecting of those who love Him, or for the chastening of those who may be turned to love Him. God wills not the wickedness of the wicked. But, while they, by their sinfulness, bring on themselves destruction, their very sins are to the good the occasion of good. God, being good, makes men's evil, against their will, work to the good of His own. . . . Evil men are not the less evil, they are the more evil, because God is good; but God is so good that they can do no real evil; their evil but works to good to those who love God. St. Paul, when he persecuted the name of Christ, and took part in the death of St. Stephen, against God's will, fulfilled His will; when converted he fulfilled more blessedly the will of God by doing it. The whole noble army of martyrs have been enrolled, one by one, through the cruelty of men who hated God and slew them. And so now too. God willeth not the wickedness or death of the sinners; but no sinners can harm the good. Nothing can harm us, while, by the grace of God, our own will stands firm to serve God. God willeth not that man should be angry, revengeful, slanderous; but He wills (if so be) that our tempers should be proved by angry words, our patience by the slanderous tongue.—E. B. Pusey.

The Living Church

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EDITORIALS AND COMMENTS

The Colleges and Religious Faith

EVERY autumn the question again arises, What Is the Province of Secular Education in Relation to Religion? Once again the children of the Church go away to college, in many cases to return, say the pessimists, with their faith shattered to bits, their interest in religion uprooted. Despite all the optimism which may be brought to bear in illuminating the facts, we do not find a large increase in religious and Church loyalty as a result of college training. Roughly speaking, ten per cent. of the larger collegiate institutions consist of students who are, at least for statistical purposes, adherents of the Episcopal Church. Roughly speaking, a minority of them leave college as ardent Churchmen. What is the trouble? Are the colleges to blame, or is it the Church's fault? What ought to be our attitude on the question involved?

Few of our colleges profess to be "denominational" institutions, and few have more than a casual course, usually elective, in Bible study or the philosophy of religion. Most colleges disclaim any concern over the religious convictions of their students, but profess a lively interest in fostering their religious life, in furthering and promoting adherence to the Church body to which the individual belongs. Almost no college, except the aforesaid denominational institutions, attempts to give any constructive teaching in any part of the Christian religion. In these matters all the institutions of learning rightly regard their function as equipping the student in such branches of knowledge as may not be ecclesiastically debatable, and confining their curriculum to such subjects as would not be included under the headings of religion, morals, or dogma.

So the average American college carries on the policy of the public school, which deliberately rules out religious instruction. In a large measure the faults for which our colleges are criticized—for example, that they do not make for the religious loyalty of the student—are those of the normal education of the country. If we are to blame the colleges, we may only justly do so if we include the public school in our indictment. But it is difficult to see the justice of the argument, if we blame this whole system for failing to do what it does not profess to do, and even promises not even to attempt. Religious education is no part of the programme of the public school, and is normally no part of the programme of the college.

Negatively a case may be made out against the whole system of our public school education. The child who starts out to school, for a considerable period of years, spends the larger part of many days each year in acquiring an education. He is being formed by his schooling, and takes on unconsciously the standard of values imposed by the system. That the vast and preponderant bulk of educa-

tion deliberately omits any reference to religion is itself, no doubt, reckoned a powerful negative argument against religion. Mentally, the individual child absorbs the scale of values by which his education is conducted. Inevitably, if tacitly, he comes to feel that what is being taught may have some importance, and that what is not being taught is correspondingly unimportant. From the great emphasis and reiteration on all that is *not* religion in the course of his schooling, he may legitimately conclude that religion is not of primary value. Thus might be stated the negative argument against the whole public school system, from kindergarten to college. It is not of direct bearing in this connection to refute this argument, but only to point out that we may not justly accuse the colleges of not teaching religion unless we condemn along with them our whole educational system.

BUT, OF COURSE, this is not nearly the whole of the difficulty. Granted that the colleges leave out all references to religion, except as an objective phenomenon with its bearings on the history of human thought and action; granted, also, that this very omission makes against religious and Church affiliation of the student, yet the college may not be indicted for not doing what it does not profess to do. The college, however, does more than this in a way subversive to religion. In many American colleges and universities there are professors lecturing in all sorts of fields, whose views and principles, as well as their explicit teaching, do not only *not* make for religious faith, but are utterly antagonistic to it. In a certain college, for example, an "unbelieving" professor, by reason of his personal charm, his honesty of mind, his integrity of character, and his abounding sympathy for and interest in the problems of youth, exercises a baneful and injurious effect upon the religious faith of his students. How is it right, it is said, that unbelief has the opportunity to destroy, while belief has no chance to make itself heard officially? Is it just to our students that they be deliberately exposed to such trials of their faith? Is it legitimately a part of the province of college teaching that such instruction should be given?

If we face the facts, we must admit that in a very large number of instances indeed, the boy and girl returning from college seem to have lost his or her religion in transit. There are not often defections from Church membership into allegiances in other religious bodies. The result is, in a sense, even more lamentable. Boys and girls come back from college having "lost interest in religion," without any desire "to go to church," with a conviction sometimes that "most of this religious business

is bunk." Oft times there is a still wider rift than appears on the surface. The youth returning from college may conform, and "go to church because the folks want him to," yet may have, under his quiet and conventional exterior, a whole panoply of anti-religious armament, and may himself profess to believe the most revolutionary and violent theories, completely alien from what he had been taught before he went to college. This is not an uncommon phenomenon, nor is it confined to sophomores in college, as many a parent will agree. It is very common to hear the devout father or mother complain that "John seems to have lost all interest in the Church since he went to college", that "Mary won't even go to church with us now."

IT IS TIME we waked up. The Church officially is doing so, and the Department of Religious Education is grappling with the problem. However much we may deplore the intellectual pitfalls which beset the faith of the college undergraduate, they are facts. However much we may condemn the lack of constructive religious and moral instruction in colleges, there seems to be no possibility of a change. So long as there is free thought and free speech, so long will earnest and sincere seekers after truth teach what they have found, or show what they believe to be the fallacies they have discovered. The so-called "subversive influence" will remain in most of the colleges of this country, and they are not altogether useles.

They may be for "signs and tokens" to us. There is no premium set upon unbelief in this country. There is hardly even a popular respect for it. So it is difficult on the face of things to see in the type of destructive and critical intellectuality of some important college teachers any secondary or ulterior motive. It is in many cases difficult to discover any irreverence or flippancy in men whose revolutionary teachings are said to have "upset the faith" of so many students. In many cases the reverence and respect that some unbelieving college professors show to a Faith which they do not accept, shame us who profess our allegiance to that Faith. As to the sincerity, in the large, of the instructors in philosophy, ethics, sociology, history, economics, biology, etc., of our colleges, there can be no question. Many of us could learn from them much: as to honesty and integrity in making statements, in distinguishing between what the facts actually say and what we would like to have them say, as to the passionate zeal and interest for truth which forbids hasty judgments, elicits untiring and unflagging research, inspires painstaking care in investigating all the relative phenomena; as to courtesy and fairness toward those who differ from them. "Signs and tokens." Perhaps we may learn from one whose lack of faith we despise, the higher to regard the Faith that we hold. "Signs and tokens"—of the vast possibilities of error in vital matters when human reason is the standard and sole judge. Yes, we may learn much. Meanwhile it may be in the providence of God that such men and such teaching are part of the life-experience of the college student.

These ought to be challenges and provocations to us of the Church to meet the difficulties that are prescribed. We ought not to haggle over it. Either Christianity is true or it is not. That it is true is the first and the final commendation of our God's Faith to us. If it is true, then what are we afraid of? If it is *not* true, the sooner it is discredited, the better. Such must be the guiding principle of the Church in dealing with this very real problem.

Many of us are afraid to face facts. If we are not afraid to face them, we often deny their importance, which is, perhaps, even worse. It is a fact that in most of the colleges of this country the Church boy or girl is exposed to attacks on the Faith, direct and indirect, which he has not been equipped to meet. It is a fact that a certain large proportion of him and her will emerge in June with what few remnants of faith may have survived into college permanently destroyed and shattered. It is a fact that of the number of returning college graduates who have "lost all interest in religion" many are the ones from whom parents and pastors expected most in the way of Church loyalty and allegiance.

Yes, we must wake up. We must see and realize that we are at fault, or else sterilize the mental functioning of the Church boy and girl so that neither will seek to know any thing but the modicum which has been taught. If there are known conditions of difficulty to be met with in a given journey and I am to set out on that journey, I shall certainly provide myself in advance against the dangers that I can foresee. Yet this is the experience of the Church boy and girl who go to college, and they set out as futilely equipped as a North Pole expedition in Palm Beach clothes.

WITH a promptness that is most creditable, a majority of the bishops have voted to confirm the election of Dr. Shipman to be Suffragan Bishop of New York. Theirs is the responsibility to "lay hands suddenly on no man," and it is certain that each of them has exercised his responsibility conscientiously and in the fear of God.

So ends the most delicate and the most disagreeable controversy that the American Church has had in our day. It was a necessary controversy so long as it related to an open question. The question has now been settled. We earnestly hope that the controversy will immediately end. From this time let every sort of question relating to the bishop-elect be dropped. He is about to enter upon an exceedingly difficult and perhaps unpleasant task, and it is the duty of every Churchman in the diocese in which he must exercise episcopal duties to render to him that respect that his high office demands. We are confident that they will do it.

For our part, the termination of the discussion comes as a great relief. Having no personal feeling in the matter whatever, and no acquaintance with the bishop-elect, we have had the opportunity of dealing with the subject impersonally, as, no doubt, his friends and acquaintances could not do. The whole Church is concerned in the personnel of the episcopate, and is charged with canonical duties in connection with every election of a bishop. We

PRAYER FOR THE DISARMAMENT CONFERENCE

BY THE RT. REV. CHARLES FISKE, D.D.
Bishop Coadjutor of Central New York.



LORD GOD of the nations, who through Thy Prophets of old has foretold a day when the armaments of war shall be beaten into the instruments of peace; hasten, we beseech Thee, the fulfilment of this Thy most sure promise. Guide especially by Thy Holy Spirit those who are to meet in conference for the promotion of good will among all peoples. Give to men of every nation the spirit of peace, without which the counsels of rulers and leaders can avail nothing, and so move upon their hearts that they may earnestly desire and steadfastly labor for that day of peace for which we plan and pray. Give to us all a ready will to love and serve Thee, such as may speedily bring the world out of its present confusion into the order and peace of Thy Kingdom. All of which we ask in the Name and through the merits of Him who came to be the Prince of Peace, Thy Son, our Lord and Saviour, Jesus Christ. Amen.

conceived it our duty to present to the Church certain facts that seemed relevant to the subject and to interpret those facts according to our best judgment. This we have done to the best of our ability. Dr. Shipman is quoted in the *New York Times* as saying: "I have been standing for a principle. The supremely important thing is the fact that the principle has, by the action of the bishops and standing committees, been vindicated." One wishes that he had defined the principle. It may be the right to violate the canons with impunity and immunity. It may be the right to administer a trust in such wise that the president of the trust corporation is "not responsible" for its results. It may be the right to charge disloyalty and dishonor upon men who will now be called upon to exercise loyalty and honor toward him.

These must be the principles which Dr. Shipman conceives to have been vindicated in the confirmation of his election. Perhaps he is right; only those who have exercised their right to vote to confirm the election can really know what they intended their vote to imply, and we are not in position to speak for them. We grant that Dr. Shipman has good grounds for his statement.

However there is still a minority in the Church that may be depended upon to contest these principles. In another column Mr. Marshall makes, on behalf of the objectors in New York, all of them laymen, his final statement. They have done what they conceived to be right. THE LIVING CHURCH has similarly tried to perform a disagreeable duty. If a like necessity shall arise in future—which God forbid!—we shall do the same again. The decision must in each case rest with the Church. In every election men register and define their own ideals, and paint an indelible picture of themselves. Those pictures, very likely, are hung in the eternal galleries of Almighty God.

We have only one thing to add. As efforts have been made to treat the discussion as purely a partisan dispute, in which one "party" in the Church objected to the elevation of a priest belonging to another "party," THE LIVING CHURCH desires to assume the entire responsibility for initiating the challenge of the election. The suggestion came neither from New York, nor from party leaders, nor from anywhere outside the editorial office. Communications from other sources bear the signatures of those who were responsible for them, were entirely distinct from the criticisms made editorially in our own columns, and the product of no sort of consultation between this office and the signers of such criticisms. If there has been any sort of "party" intrusion into the matter we have absolutely no knowledge of it. We are the more desirous to make this perfectly plain, since this editor does not care to have his good friends enter into any defense of his action, be it wise or unwise, on the ground that he is "not responsible" for the acts that naturally pertain to his office as editor. He assumes entire responsibility for such acts.

It remains now only to express appreciation of the courtesy and dignity with which this discussion has, for the most part, been carried on, in marked contrast with what would have been inevitable a generation ago. With the exception of one pamphlet in which vituperation and appeal to partisanship seriously marred the argument, which excuses Dr. Shipman in various "episodes"—we have borrowed the term from the *Churchman*—by laying the blame for each on somebody else, and which Dr. Shipman now accepts in the same interview as an adequate portrayal of himself; with this exception there has been on the part of most of the writers on both sides a sense of the delicacy of the matter and a refusal to treat it as a partisan dispute. It is significant that it is this exception that has received the indorsement of Dr. Shipman. He is satisfied with the portrayal therein contained. Perhaps the right to term those who differ with him a pack of wolves is one more of those principles that have been vindicated by the vote. In this, as in the other matter, he may be right; yet, strangely enough, there will still be men in the Church who will discuss serious issues without using epithets concerning godly men with whom they disagree. But in con-

trast with that publication we desire to express appreciation of the entire courtesy with which *The Churchman* and *The Southern Churchman* have expressed themselves in their various references to the position of THE LIVING CHURCH in the matter. They differed with our position, they said so frankly, but they always said it with perfect courtesy. And we appreciate it.

For the rest it is enough to say that we thought one way and the majority of ultimate electors in the Church thought the opposite way. And the question at issue has been settled.

BUT there is one consideration which we may add. The necessity that every election to the episcopate be passed upon by the entire number of standing committees and bishops is preposterously ponderous and seriously ineffective. To have left confirmation to the contiguous dioceses in the same province would have been both simple and effective. These, being nearby, could have ascertained the facts and voted intelligently. They could very greatly have reduced the time of the unhappy discussion. How any one of them voted, or whether action by the Province of New York and New Jersey alone would have had the same or the opposite effect, we do not know. We are now thinking rather of a system, which has practically broken down by its unwieldiness, than of its results.

A Preposterous System

Moreover the referendum to the standing committees has never been a success, largely, we presume, because of the grave difficulty, amounting practically to impossibility, of gathering and laying information satisfactorily before seventy-odd tribunals sitting separately, when it is the business of nobody to secure and to transmit such information. The present case shows, in addition, how thankless is the attempt for parties unofficially to secure and to transmit such information, laying themselves open, necessarily, to the attack that has been made upon them. The House of Deputies, in General Convention, and also the bishops in their votes through the mail, have several times acted effectively as a check upon elections that, in the judgment of the final electors, were undesirable. But in all the history of the American Church, the only election that has been vetoed by the standing committees was that of James de Koven nearly fifty years ago, which is anything but an indorsement of the unwieldy and painfully slow process now in effect. The reason, of course, is that fitness and unfitness are not qualities that are subject to actual demonstration in such wise, as experience shows, as to secure the ability or the willingness of standing committees to exercise discretion in the matter.

As a subsidiary result of this unhappy discussion we earnestly submit the desirability of legislation such as will vest the confirmation of elections to the diocesan episcopate in the synod of the province immediately concerned, or, during its recess, in the bishops and the standing committees of that province only. We should not favor like action in connection with elections to the missionary episcopate, since that would deprive whole provinces permanently of any voice in such appointments, and would vest final authority almost exclusively in two or three provinces.

Altogether apart from any consideration as to the result in the present contest, and not knowing whether the result would or would not have been changed had provincial confirmation been in effect, we submit this recommendation for the consideration of the Church.

ACKNOWLEDGEMENTS

(For Acknowledgements see page 755)

WE JUDGE of others by what we see in them: and, what is more perilous still, we are tempted to judge of ourselves by what others can see in us. But in the perfect light of Christ's Presence everything will be made clear in its essential nature, the opportunity which we threw away, and knew that we threw away, with its uncalculated potency of blessing, the temptation which we courted in the waywardness of selfish strength, the stream of consequence which has flowed from our example, the harvest which others have gathered from our sowing.—*Bishop Westcott.*

BLUE MONDAY MUSINGS

By *Presbyter Ignobus*



I KNOW a great and loved Bishop at home, who always embodies a special petition for serenity in the prayers he sets forth, as if that were the crown of Christian grace. Doubtless there is room for disputation over that; but this

glorious Sunday afternoon among the Vaudois Alps almost makes me believe that it is the chief element in earthly happiness. Noise and hurry and whirling motor-cars have all disappeared. I sit on my own private balcony, looking out upon a vast amphitheatre of mountains, hardly to be equaled in Switzerland. The little mountain-railway is two miles off; the great event of the day, the balloon-ascension from Villars, has been accomplished; there is nothing to do till tea-time (for it is rather too warm to climb, or even to walk far). So I relax in the serene enjoyment of it all, and resolve to tell you something of it, in case next summer should bring you wandering through these regions, and you should miss Huemoz.

The train brings one in eleven hours from Paris to Lausanne. From Lausanne to Bex by the Simplon train is something like an hour. At Bex one takes the electric railway, that rises in long, slow curves through the forest, across mountain streams chilled with the freshness of the glaciers where they have their origin, past little groups of *chalets*, past villages of more pretensions, Gryon and Villau, until it ends at Chesieres. You can follow all that if you like easily; but I cannot guarantee to you the welcome that awaited me there, for the sake of which I had crossed half Europe.

Twenty years ago a brilliant college girl was prepared for confirmation in her college town, by a young priest in his first proper parish. Later, she came to England, guest of the famous kinswoman, perhaps the best-known woman-novelist of her time, who had recently abandoned agnosticism for Rome and had filled her castle with Jesuits as guests of special honor. All these hunted the soul of the American girl, but in vain; she had a reason for the Faith that was in her, and an answer out of history for all their claims. So she stood fast, and they gave her up. Then she returned to that fair land of fruits and lakes, which was her home, followed by an Anglo-Swiss who had learned to love her. Later they established a new home in England; and the gracious young mother, loving her adopted country, gave her life for it in the first years of the war, working too hard for the soldiers of freedom. Two little children were left, Pearl and Julie, dear for their mother's sake at first, then even dearer for their own; and they, it was, with waving hands, and radiant smiles, and voices sweeter in English than even in the cadences of Vaudois French they speak so well, who guided me along the foot-path to Huemoz and the Russian Bellevue.

Bellevue—the name is *triste* of course and yet here it is almost inevitable. Twenty-five hundred feet below, the Rhone rushes through a valley level as a floor, except where rocky hills rise abruptly. Directly opposite towers the *Dent-du-Midi*, ten thousand feet high, snow covering its summit and lying in pockets in its craggy flanks, even in this hot season. The *Dent-de-Morcles* is at one side, countless lower peaks clustered in the distance, Diavelerets at the rear. At night the twinkling lights of St. Maurice can be seen; Martigny is hidden by a shoulder of rock. A deep gorge cuts us off from the large-covered slope in the foreground; but wonderful green fields, starred with the purple of the autumn crocus, stretched to right and left. A very ancient square tower is discovered, surmounting a crag in the valley beneath. The landscape is altogether Swiss, but with the peculiar individuality of Romance

Switzerland. One does not need to hear the language to be assured of that. I sit, enchanted; why clamber up to Bretaye, the high pasturage where all the cows but one have been taken for the season? Why seek the wind-swept *ecovets*? Here before me is beauty which satisfies.

The little pension is admirable in every way; clean, sanitary, cheerful, with good beds, good food in ample quantity, neatly served, and pleasant guests. Mlle. Barraud, who keeps it, is daughter of a reformed pastor; and her visitors are French Swiss for the most part, with now and then a French family, or a Belgian. One pays ten francs a day, which, at present exchange, works out at about \$1.80 in figures. And I know that I am vastly happier here than I should be at the Villars Palace Hotel which blots the mountain-side three miles away, in the society of cosmopolitan profiteers. I should never have discovered this for myself, but learned of it from Pearl and Julie; and so, consciously benevolent, I pass on word to you. If ever you come here, you won't be disappointed.

The little village has perhaps three hundred people. Once a day the post-wagon climbs laboriously from Olon, behind Aigle. I have counted two shops and a cafe. There is a little public library on the ground floor of the pastor's house. And if you demand shopping facilities, you will find them in Villars. But who wants to shop? Under the lee of the highroad the bare, ugly Calvinist chapel is half-concealed. Switzerland believes in Establishment; and Vaud has the Reformed religion for its own, maintained at public cost, liberty being allowed to other cults, of course. Not much remains of Calvin's magnificent system except its negations and its desolations. This little edifice has a pulpit fastened against the end wall, rows of bare benches, a table, a stove, and texts lettered around the interior. The pastor wears the old Geneva gown and bands, which look singularly archaic, as if they had no relation to anything alive. This morning we baptized two babies before his sermon began. There was no font; but, after a little homily addressed to the god-parents, he came down from the pulpit, poured water from a cruet into his hand, and applied it thrice to the forehead of each child, with the proper formula. It was valid Baptism, clearly; but pathetically shorn of all dignified accessories. The slow, doleful psalmody was seventeenth century in its puritanical suggestion. Tiny as the chapel is, it was three-fourths empty; and what wonder?

MANY OF THE Reformed pastors, I gather, are ultra-radical, and make common cause with *Libres penseurs* everywhere. The Incarnation is repudiated with scorn, the Blessed Trinity mocked at, the Bible made a laughing stock, and Our Blessed Saviour (so far as their blasphemy can accomplish it) lowered from even a unique preëminence among creatures to a position of inferiority. This is not true of all. The young pastor of Huemoz spoke reverently and truly this morning; his words would have been approved, I think, wherever the Son of Mary is worshipped. But the Established Religion, tolerating or promoting unbelievers, cannot escape responsibility for their unbelief. (This is, of course, as true in England as in Vaud.)

The gloomy shadow of infidelity has affected the characters and manners of the people disadvantageously. One does not find the same cheery salutations along the road that meet him in German-speaking Switzerland, Lutheran or Roman Catholic. *Gruess Gott*, with a smile, is better than a silent, somber stare. There is less ready friendliness, less of the spirit of hospitality, more cold rudeness. Exceptions excepted, of course; but, generally, I think that criticism is fair. If only a new St. Francis de Sales could arise, who should turn these hard hearts towards the Eternal Wisdom, the Word-Made-Flesh! Perhaps our Swiss Old Catholic brethren may some day produce an evangelist. God grant it!

BUT HOW PROFOUNDLY interesting and significant it is, to note that, given time enough, those who forsake the Apostles' Fellowship will repudiate the vitalizing center of the Apostles' Doctrine. One may add that those who, *de facto* within the Fellowship, scout its importance and minimize its place in the Church, are almost always sure to go the same way, witness the recent extraordinary utterances of so-called "Liberal" Churchmen, assembled in congress at Cambridge. One of our foremost Broad Churchmen, meeting me at a London club, disavowed any sympathy with them, on his own part or that of his fellows at home. I hope it set him thinking!

I wish there were time to discuss the effect of neutrality upon the nations that were able to preserve it. Everybody knows that the war left behind it vast evils, from which the victors suffer, as well as the vanquished. The world's freedom was bought with a terrible price; and we shall be paying it long after our generation has passed. But there are compensations, besides the great reward of victory. And the pessimists, pacifists, defeatists, should consider that the neutrals have their price to pay too. Holland and Switzerland, for instance, have silver in circulation, as Belgium and France have not; their exchange is more than twice as good. And multitudes enrich themselves through trade—legitimately if you please. Yet, somehow, there is heavier air; the very crowds carry themselves differently. And the often-uttered excuse that they never were really neutral at heart is itself an accusation.

Switzerland certainly made serious preparations to defend herself if invaded, some of which the world does not yet know. There are mountains quarried into vast secret batteries, which could have destroyed invading forces, themselves wholly unseen. Happily, they were not needed; but they served a good purpose and, for myself, I say frankly that I think the Swiss system of a very small standing army and universal military training is nearly ideal. More than any other one thing, it has solidified cantons—German, French, Italian, Romantsch—into a true national self-consciousness. And I believe a similar system would do much for Americanization with our variegated population.

THE PRAISES OF Lake Lemman have been uttered by poets and prose writers for many generations. As I catch a glimpse of it, slumbering blue-green by Bouveret ten miles away, far below, I wonder if there is anything new to be said of it. If one were to indulge in comparisons, I should have to own that the Lake of Thun, being smaller, seems more gem-like in its perfection, and that the Lake of Lugano has a certain theatrical splendor about it which is more like enchantment. But why compare? Each, in its place, is marvellously lovely. Montreux and Terretet, with their Palace Hotels, are rather too cosmopolitan and crowded. But tiny Bouveret, in Valois, at the foot of the *Dent-du-Midi*, or St. Gingolph, next to it, just on the Swiss-Savoie border; what could be more restful and quiet? At Vevey, further down, there is an old chateau, built in 1685, with a wonderful red-tiled roof like a vast piece of mosaic. The bed-rooms have carved ceilings; and each has a dining-room attached. It is now a hotel, and for five or six francs you can sleep there, lulled by the lapping of the lake against the massive stone quay just outside. Across the street is the *Hotel D'Angleterre*, a very model of old-fashioned comfort, with its ample rooms, its beautiful garden overlooking the lake, and its quiet. To breakfast upon one's own little balcony, with the glory of the sun over the eastern mountains, the first tang of peat-smoke in the air, the clatter of half-nailed shoes down below you on the quay, is a joy that one does not forget. The Swiss honey eaten with the good brown bread (*pain gris* they call it here, or *pain-de menage*) is sweeter than "honey of Hymettus hill", I know. There is not much to do in any of these towns along the lake, except just to *live* and *look*; but both of those occupations are worth while, *me judice*, when one is in his holidays.

Nor is there any lack of delightful people, from all over the world. I sat at tea the other day, on a terrace above the jade-colored water near where the swift Rhone enters, with one of the most famous of the Reformed theologians of Switzerland, professor in the University of Geneva.

Biblical critic and (better than that) Madeleine's father. We had met eight years ago, in Jersey, continued our acquaintance at St. Malo and Mt. St. Michel, and now, after so long an interruption, were renewing it here. The tiny, wide-browed, blue-eyed child who guided my heart with a shy silent smile is now as lovely a maiden as one could wish, whose only fault is a refusal to use her English, so that her American friends are forced to fall back upon very imperfect French. Some day, perhaps, I will show you her picture. It was interesting to find her father discussing Fr. Hecker and the "Americanizing" movement among Roman Catholics of the liberal school, questioning as to the influence of Archbishop Ireland and Cardinal Gibbons, and estimating the permanence of President Eliot's ideals among American Unitarians. I was glad to tell him, too, how much of his own monograph on *The Wisdom of Solomon* had proved of value in an American Bible class.

I go on to Chamounix, then back to Spiez on the Lake of Thun; and so, reluctantly, to Pau, Calais, and London. A whole summer is too little for Switzerland, alone; and my heart aches that I cannot revisit the Engadine, cross by the Malloja Pass, or see for myself what changes there are in Cortina d'Ampezzo since the war. But sailing-day approaches, and I must hurry back towards Southampton.

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H. B. D.	1.00
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IN NATURE, God the Holy Spirit is hovering over us; very near to us; touching us; kissing nature, brooding over it; filling it with life and light and beauty. He is near, also, in providence; guiding and governing the nations, lightly touching the wills of men, swaying their minds, giving the impulse to what we may call "the spirit of the age". All is working out the Will of God, the Plan of God. All this, the Holy Spirit has to do with; lifting on the ship of humanity, swelling its sails with His breeze; guiding the world of Providence, yet still, not *within* it. Over providence He spreads His wings, and "sweetly and prudently ordereth all things" with His controlling power. But in the Church, He works from within. Within the innermost sanctuary of our being, stands self; and behind self, in some real and true way, is the Holy Spirit.—*Bishop Webb*.

DAILY BIBLE STUDIES

[This series of papers, edited by the Rev. Frederick D. Tyner, is also published in monthly sections as "The Second Mile League Bible Studies and Messenger", in which form they may be obtained from the editor at 2726 Colfax Avenue S., Minneapolis, Minn.]

October 17—*Foolish Complaints*

READ Psalm 31:19-24. Text: "For the Lord preserveth the faithful."

Facts to be noted:

1. The Psalmist is looking upon God's goodness toward himself.
2. He looks back with surprise upon his own faint heartedness and lack of faith.
3. He exhorts the godly to take courage.

"No matter how hard I try, I never seem to make any headway. I am honest, I believe in God, I try to live a Christian life in every sense of the word, and yet I don't seem to accomplish anything; in fact, everything seems to go wrong all the time with me, while I know people who admit their dishonesty who have absolutely nothing to do with the Christian Church in any way, and yet they prosper, and are far more happy than I am." How often one hears complaints of this kind. If ever you find yourself in this condition of mind read this Psalm through, and then turn to the 37th Psalm, and read it through carefully. The Psalmist is writing from personal experience. He made just the same kind of complaint but he learned that God does reward the faithful, and that He never leaves nor forsakes those who trust Him. Don't stop at reading the Psalms on such occasions, but go back over your own life, and you will see that God has helped you over many hard places, and be assured that He will help you over this one.

October 18—*The Acid Test*

Read II Timothy 4:9-18. Text: "Demas hath forsaken me, having loved this present world . . . Only Luke is with me."

Facts to be noted:

1. St. Paul is writing from his prison at Rome.
2. He is anxious to see Timothy, and makes special reference to the disloyalty of Demas, and the love and loyalty of St. Luke.
3. He looks forward to his approaching death with confidence and courage.

The climax of two lives is told in the two brief sentences that make up our text for the day. Two men have become Christians; both have attached themselves to St. Paul, and for some considerable time both have endured hardships, and have accepted every opportunity of serving their divine Master. But a day comes when a great decision has to be made. Their leader is to be tried for his life. Every one in any way connected with him and his religion is in danger. What will Demas do? What will St. Luke do? Desert, or remain loyal? That depends upon their true relation to Christ. Have they been putting Him first, or second, in their lives? The test comes, Demas deserts. St. Luke remains loyal. And the old apostle writes to Timothy: "Demas hath forsaken me—only Luke is with me". What would be written if our loyalty to Christ were given the acid test?

October 19—*The Cure*

Read Isaiah 55:1-7. Text: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

Facts to be noted:

1. God's invitation to mankind.
2. The folly of seeking from the world what God alone can give.
3. To-day is our opportunity.

When we have committed a sin of any kind, we are instantly conscious of a cloud between us and the face of God. The more conscientious we have been, the thicker this cloud seems to be. A period of unhappiness and depression often follows, and for a time our religion and faith are of little help. But this is the very time that we need to realize more than ever God's love and compassion for sinners. Confess your sin, make reparation, if it is necessary, and ask God's forgiveness. Don't forget that "God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life". "There is no man, no matter how deeply he has sinned, who has not the right to

look up and say, 'God help me'. Your sinfulness is not a reason why you should keep away from God. It is the very reason why you should go to Him. He is to your soul what the physician is to your body. When your body is racked with pain, or is swollen with disease, you go to the physician that he may heal you. And so, the consciousness of your sin, and the hatefulness of it, is the very reason why you should go to God".—(Beecher.)

October 20—*Restoration*

Read Ephesians 2:11-17. Text: "For He is our peace."

Facts to be noted:

1. St. Paul reminds the Ephesians of their spiritual condition before they became Christians.
2. Through Christ they were brought to a knowledge of the true God.
3. In Christ alone true peace is to be found.

Judas Iscariot kissed the Master who called him "Friend". Clouds of darkness enveloped him out of which he never emerged. Never again for him could there be any peace of mind. The road ahead was black, and there was no turning. Remorse took possession of his being, and Judas Iscariot went and hanged himself. He never gave His Master a chance to restore him. St. Peter stood and denied His Master with an oath, and at that moment he also entered the darkness. At that moment he cut himself off from all that makes life worth while. But the Friend who loved him looked into his face. Peter repented, he shed tears of sorrow, and he was restored. His sin was forgiven, his peace and happiness were restored, but Peter was a different man from that day. The man or woman who knows nothing of the peace that Christ alone brings to the human soul, knows little or nothing of the true meaning of life.

October 21—*How?*

Read I Timothy 5:21-25. Text: "I charge thee before God, and the Lord Jesus Christ. . . . Keep thyself pure".

1. Timothy is warned to avoid all partiality, and to use judgment in ordaining men to the ministry.
2. He is to guard his own spiritual life with the greatest possible care.
3. The results of sin can not be hid, and it is equally impossible to prevent good works from becoming known.

"Keep thyself pure", "Keep thyself untarnished". How easy it is for the father to tell his son, as he goes into the world, to resist every temptation, and to keep his life free from blemish. What a simple thing it is for the preacher to stand in his pulpit and decry the sins of the day, and urge his congregation to live clean, pure, honest, upright lives? But how shall we live better lives? How shall we keep ourselves free from sin? How shall we resist the temptations that come to us almost every hour of our lives? How? That is the word. How did Saul the persecutor become Paul the apostle of Jesus Christ? How did Simon the blaspheming fisherman become Peter who made the great confession "Thou art the Christ, the Son of the Living God"? How did it come about that frail girls and old men were able to go into a Roman amphitheater to be torn to pieces for their faith? How? "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing".

October 22—*Service*

Read Revelation 21:9 to 22:5. Text: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him".

Facts to be noted.

1. The picture that is drawn in this chapter, and in chapter 21, is a picture of the present as well as of the future.
2. The new Jerusalem, though described as a city, is really a figure of a people.
3. Whatever is said of the city, is said of the true followers of our Lord.

It is a wonderful picture that is drawn for us in these chapters of the Revelation of St. John the Divine. It is a picture of the perfect kingdom, and a description of the servants of the King, who shall be members of that King-

(Continued on page 760)

Hudson Stuck

Being an Address Delivered at Sewanee, Tennessee, on Founders' Day,
October 10th, at the Unveiling of a Tablet to His Memory

By the Rev. Louis Tucker

QUEN become great by working nobly at some great task. The elements of greatness may be in them, or in all men, but it needs the great task to make them shine out.

Hudson Stuck was great. To win international reputation as an explorer is no small thing. To be an accepted writer of repute is no small thing. To meet Alaskan pioneers on their own ground and out-work, out-walk, out-starve, out-last them, is no small thing. To be a burning and a shining light, associated in the minds of many thousands with Jesus Christ, so that men, in an empire large as the Trans-Mississippi, thought of him as bearing a cross and pointing up to heaven like a church steeple walking, is no small thing. But when a man combines all these and adds to them the wistful love of thousands, so that when word went out that Stuck was dead whole tribes were sorry and dying nations mourned for him—then assuredly that man is *great*.

The whole English-speaking world, through its newspapers, chronicled the death of Hudson Stuck. The United States and Canada and England and India and South Africa and Australia and New Zealand and Egypt and a thousand islands of the sea all made some mention of it. Their verdict, the summing-up of their comment, is, "A good man has gone home and we are sorry." Within the English-speaking world, his Church—our Church, above all others, misses him. Within the Church, his university—our university, Sewanee, misses him most. Within his university, his own fraternity, the *Deltas*, misses him more than any. Pardon the personal touch that, within his fraternity, few can miss him so much as I.

Two new men, Stuck and Manning, attracted the attention of the *Deltas* one autumn, and to know them better a trip was arranged to a great cave. It was meant to take them in deeper than usual, and, if possible, seem to lose them. The comedy became a near-tragedy. We went too far beyond the knowledge of our guides into the unexplored chambers and were genuinely lost. Hours later, we at last wandered into a known passage and so came to the upper world again and saw the setting sun. Stuck's calm self-possession had so greatly helped to prevent panic that we thought that possibly he had not realized the danger and asked if he had been afraid. "Yes", he said simply, "very much." Truth-telling such as that appealed to us then—and to him always.

I am not old—I do not count myself as old—but of the splendid group of men both within and without that fraternity who gathered around Stuck, more than half are dead and many of the others have attained eminence. The roll-call of his college friends would be more often answered by "*Adsum*" from the world spiritual than by "*Here*" from the earthly life; but many of the earthly answers would be from high places. Most of the men attracted to him spared themselves not at all. They rode carefully yet recklessly. They died, perhaps, but if they lived, achieved. There was about Stuck himself a certain accurate, quiet recklessness that appealed. He cared for so many unusual things. He held so many usual things lightly. He may have grown weary—we never heard him say so. He may have looked out for his own interests—we never saw him do it. He may have failed to attack what he thought was wrong or error—we never heard of it. As we ourselves were sometimes wrong and heard of it from him, we often questioned his accuracy—unsuccessfully. He made no statements unverified. The passion for accuracy was ingrained in him. While at Sewanee he founded and edited a literary magazine, a magazine as large as, and (saving the presence of the professors!) more interesting than the *Sewanee Review*. He did it without money, without credit, without debt, and apparently without difficulty. It

lived for years after he left, and the present *Sewanee Purple* is an offshoot from it, established at his suggestion. This magazine was accurate. It made no mistakes. After handing in a contribution, I have had him wake me before dawn to ask where I found a certain word. He had consulted the professor of literature—a famous man now—and spent the whole night combing dictionaries and searching glossaries in the library for it in vain.

"There is no such word," he said.

"There ought to be. Is not its meaning plain enough?"

"Yes."

"Then go to bed. I coined it."

He turned and left the room in silence too deep for speech.

This accuracy, this passion for truth, this reckless ability to organize and handle practical affairs, lay very deep in him. He always ran our picnics, because no one else could do it half so well. When he was Dean of Dallas, proudly placed and in full current of advancement, he wrote me that he was about to resign and go to Alaska. I opposed it—not knowing. His answer was a counterblast. He had no wife and children. There were twenty years' soft work at home left in him that some man could do as well, or ten years' hard work afield. To do Christ's work in the hard places, that was his choice. *To do Christ's work in the hard places!* **TO DO CHRIST'S WORK IN THE HARD PLACES!** My brothers, he did it.

Of course you know—all the world knows—that according to medical reports, Stuck's death was hastened by disappointment because he was unable to obtain the removal of a canning factory built at the mouth of the Yukon River. That is to say, Hudson Stuck died of a broken heart. Why is it that so small a thing could break so great a heart? Because he could not make others see. Through a thousand miles of country under his charge hundreds of men, his friends, walked feebly, reeling with weakness, living skeletons, because their means of living had been taken from them. The factory netted all the fish, and the salmon, the main living of the Yukon, no longer ran. Stuck had celebrated the marriages for the women, baptized their children, buried their dead. The women were making soup of leaves and moss or, past even that, sat in their empty cabins, busy hands folded, staring at the fire and waiting death because there was no food. Stuck had baptized the children, making them Christians. The little chubby toddlers that used to run to greet him and cling about his knees, Christ's little people, ran no more to greet him, but lifted languid heads or stretched out claw-like hands to beg the food he could not give them. So like a whirlwind out of the north, he swept across a continent to those who had the power and whose thoughtless ruling had unintentionally caused this anguish and asked it be set right—and could not make them see. Parishes offered him rectorships, we offered him a professorship, but no one could see. Then he went sadly back to his people. The thin men dragged themselves to him with eyes full of hope and he had to tell them that they hoped in vain. The women weakly rejoiced that he had come back and he had to tell them that their joy was useless. The little children, what were left of them, crept to his feet and looked up with hungry eyes, and he had to shake his head and turn away. Then he grew heart sick, and at last was weary, and lay down, and had no will to rise again. And so he died.

Dying, he prayed. For the salmon came up another mouth of the Yukon, where they had not run for a generation, and his people are respited, reprieved for twelve months more. I think that Hudson Stuck took his appeal before a greater seat of government than Washington. I think he laid his people's case at last before One who could understand.

I cannot think of him as dead. Though writing often, we did not meet much after graduation. To me he is a living power, whether present in Alaska or in Paradise. You who are students cannot know what it is to an alumnus to come back and see, as it were, through you, the old alumni in the places that you occupy. 'Tis hard to think of him as not here. Perhaps he is. Let us see.

Hudson Stuck, the *Deltas* have called a meeting for a sufficient cause. Your name has been called upon the roll!

No, he is not able, or he would have answered.

Hudson Stuck, there is a boy here who is lonely and home-sick and needs one of the older men to make friends with him!

Not here, or speechless, or he would have answered.

Hudson Stuck, the University of Sewanee assembled in due order upon Founders' Day, wishes for you.

No, he cannot, or he would have answered.

Hudson Stuck, there is God's work to do in the hard places, the stony places, the cold places.

No, he is dead, or he would have answered.

Hudson Stuck, your helpless friends, reprieved but still in danger, have need of you.

No, he is surely dead or he would have answered that. He went back from the soft cities, he refused a place here at the university he loved, he gave up life itself to answer that call. I cannot think him dead, but he must be, or he would have answered.

No man becomes great but by associating himself nobly with some great cause. We gather here to-day to unveil a tablet to Hudson Stuck. In the long bedes-roll of Sewanee men who died to serve their country and their God, in that clear list of names like precious gems drawn from a golden casket, no name shines brighter. Is there not some one here great enough—nay, can we not all, fraternity, students, alumni, university, and Church, measure great enough to carry through the work which dropped from his dying hand, and make for him a living memorial better than carven marble and lettered bronze? If, because of his death his people here see that his people there are made able to find food again, no martyr in the amphitheatre among the lions, no living torch of Nero, no crucified apostle, gave ever life so gladly or welcomed death so well as Hudson Stuck.

In the meantime, I am sent here to speak of him not because close to him—others were closer; not because I love him—others love him too; but because, call it dream if you like, call it imagination, call it what you will, I have some dim conception of what he is doing now, and having said so, am called here to tell you:

I know a man who walked but now shall ride.
At his left side
A cross-hilt sword invisible he bore.
Whenever he came near you could half hear
The clash of unseen golden spurs he wore.
Often when he was nigh you heard nearby
Somewhere a white horse stamping as it stood.
And that all this was so he did not know
And thought himself a poor priest far from good.
But I, who hear in part and dimly see,
Knew him for one of heaven's chivalry.

For oh, my King has captains, and they stand
On either hand
In long, bright rows, and one by one they bring
The new men armed aright from the good fight
To stand among the captains of the King.
And neither you nor I shall ride thereby
As not found worthy; but we sometimes mark
Men faithful unto death, to the last breath
Out of the great waste spaces and the dark,
And know that they have grown his chosen men
To ride behind him when he comes again.

Wherefore I dreamed the Knights of the Most High
As they rode by
On great white horses; and they came, and came,
And, reining past the bed where he lay dead,
Saluted him, with swords of cold, pure flame.
Tested, and true, and tried, and, side by side,
The long ranks stood and watched him, face to face.
Wherefore he roused and rose, whereupon those
His peers and equals made for him due place
And rode with him to where we cannot be.
West-over-sea they went, west-over-sea.

THOUGHTS alone cause the round of a new birth and a new death; let a man therefore strive to purify his thoughts. What a man *thinks*, that he is; this is the old secret.—*The Maitrāyana Upanishad*.

LOSING ONE'S LIFE

BY THE REV. J. F. WEINMANN

ONE is often impressed with the glory of the every day; one marvels constantly at the real soul of humanity that manifests itself suddenly, that unexpectedly lights up the pathway of the hourly routine.

There is a something in man simply as a human being upon this present plane of his development that every now and then flashes forth, glints, so to speak, out of the untutored roughness of him, and that sets him on a pinnacle of greatness, overlooked mostly or forgotten. Two men imprisoned in a mine are reached finally by the rescuers; but there is room for the release of only one at a time and through a narrow, uncertain, hasty opening. "You go first, Jim; you're married." What makes a plain man talk like that?

The thing doesn't happen only now and then. It flowers so frequently in the columns of our daily papers that we have come to accept it as a natural, true-to-form reaction. In spite of much in human life and nature that is depressing, it would seem that when the real moment comes, the test that determines whether the stuff in men is gross or precious metal, man measures up. The war was full of it. The books on our shelves sing of it—this natural innate heroism of us. Lonely boys in lonely stations, rigid and alert, aglow within their young breasts a sense of duty, devotion, responsibility that warms and thrills you as you contemplate it. What made men like that, led them so to acquit themselves? It was the common response of us in the hour of real test and need. Man, it would seem, measures up mostly. The so-called yellow streak when the supreme test comes is seen to be pure gold.

Of this character is the act recorded of a negro in the chance write-up in the morning paper. A bridge collapsed (Chester, Pa.). A hundred or more persons are with no warning thrown into the river, some twenty-five of whom drown. There is much rescuing going forward, men and boys vying with each other to assist in the saving of simple human life. It is thrilling. One man having gone home exhausted from his notable efforts (he has in fact a life record of life saving) returns, unable to resist the lure of his fellows' need, and, though it is too late to save further life, brings still another body to the surface. What makes men like that?

But what strikes one as the high note in this tragic scene is the action of—a negro. Truly this thing that is of the stuff of us, that glints in the moment when real manhood will come to the surface (if ever), truly this thing finds its home simply in the human heart of us, whether we be high or low, rich or poor, and whatever our color. Here comes this young colored man, then, and jumps into the river rescuing three! He is big and a good swimmer, and returns for a fourth—when the unfortunate, self-forgetting hero is himself clutched under by four despairing persons in that unreasoning frenzy of the drowning.

All hail and honor to this young man who, with no thought of safety for a moment, rushes,—eagerly, from the real nature of him, to the help of a mere fellow-being! His name? Here it is as given in the record of the Captain of Police:

"Richard Gordy, thirty-five years old, a Negro."
"He that loseth his life shall find it."

"MOST RELIGIOUS AND GRACIOUS KING"

THOSE FAMILIAR with the Prayer Book of the Church of England will remember that in the Prayer for the High Court of Parliament occurs a petition for "our most religious and gracious King." The particular form of address has seemed obscure to writers generally, but according to the *Church Times*, has lately been cleared up by a correspondent of the *London Observer*. He points out that it is a survival of the styles in which Rome used to address the sovereigns of Europe. The King of France was "most Christian," the King of Austria "most apostolic," of Spain "most Catholic," of Portugal "most faithful," of England "most religious." The compilers of the Book of Common Prayer could hardly do less than attribute to the sovereign as good a character as that attributed by the Roman see. The origin of the phrase had been forgotten by Johnson's time, for he regarded it as a mere formula of flattery, such as was wont to be used of kings.

The Army's Social Service Programme

By Colonel Arthur P. S. Hyde

Department Education and Recreation Officer, Panama Canal Department

III. RECREATION

IN undertaking the co-ordination of the recreation of soldiers off duty, the War Department has had in mind the establishment of the atmosphere at each army post of a university or school. Just as the professor conducts a recitation in Latin in the classroom, and then goes out and coaches a football squad at the conclusion of the scholastic hours, so the officer who is responsible for the military training of a unit is expected to take the same interest in his men in their recreation off duty, as he does in developing them into soldiers during the training period of the day.

In formulating a programme of recreational activities, the War Department has endeavored to appeal to the soldiers with a well balanced system, such that will improve them physically and mentally, and in consequence will be beneficial morally.

The recreational activities having a place in this programme, are seven in number: athletic, libraries, dramatics, post exchanges, music, service clubs, and community co-operation.

Athletics, of course, is no new thing in the army, but under the new plan it is given its place in proper relationship to other forms of recreation, the idea of the whole being to keep the soldier reasonably occupied under pleasant surroundings so that he may not feel the urge of temptations to indulge in practices that are unwholesome. Various forms of athletics are being fostered along all of the usual lines; baseball, football, and basketball. Teams are developed, and a series of games played between the units of the posts, as well as games between teams representative of the post with outside organizations. Great interest and enthusiasm are displayed in such games: and in the Canal Zone particularly, during the past baseball season, the greatest of enthusiasm was developed in an Army and Navy Baseball League with representative teams from eight army posts and two naval stations. In addition, every encouragement is given to track athletics, boxing, wrestling, gymnastics, etc. It is quite the usual custom for Wednesday afternoons to be given over wholly to the promotion of athletics, which is counted as a part of military training because of its value in the physical development of the soldiers.

The American Library Association turned over to the army its complete stock of books and the libraries as organized at the various camps. The War Department has employed trained librarians in sufficient numbers to supervise the library service, and to give the necessary training to soldier librarians at the various posts. As a result, our posts and camps are admirably provided with well stocked circulating libraries which are being added to constantly by the purchase of additional books, from funds appropriated for the purpose by Congress. The beneficial effect of providing good reading cannot be overestimated, and the popularity of the libraries clearly demonstrates the wisdom of their maintenance.

All sorts of qualifications are found among the men enlisted in the army, and it is not at all unusual to find in a post a sufficient number of men of dramatic talent to provide for the putting on of dramatic and vaudeville entertainments. This activity is given every encouragement and in most of the larger posts, especially the cantonments, very successful soldier stock companies have been organized providing a desirable form of entertainment. In addition to these performances, the War Department has organized what is known as the Army Motion Picture Service, through which contracts are made with the leading producers in the motion picture field, and shows are given at each post and camp with such frequency as the local patronage makes

desirable. Every effort is made to present pictures of the type that appeal to the men of the service, and that at the same time are not degrading morally. The service has proved to be very successful. Believing that the men appreciate more the things that they pay for rather than those which are provided free, this service has been put upon a self-supporting basis by the levying of a small admission charge.

The Post Exchange is rather an old institution in the army. It is a coöperative store, the capital stock of which is owned by the companies, and the dividends earned returned to the companies, where they are expended for the benefit and welfare of the men. There is very often a recreation room in connection with the Exchange, and almost always there will be found a restaurant or cafeteria and an ice cream and soda water saloon. The Exchange bears a very important relationship to the welfare of the men in providing all of these facilities right in the post, and also in the facts that the profits made go directly to the promotion of the welfare and morale of the garrison.

During the war the value of recreational music was very strongly emphasized. Each of the big training camps had its song leaders, men possessing the necessary qualifications of musical ability coupled with personal magnetism. Mass singing was quite the rule in these camps, frequently in the Y. M. C. A., and other clubhouses of an evening before the movies, and often on the training field during a period of rest between military maneuvers. Singing while on the march was also encouraged, and it was remarkable how helpful this was to the men in taking their minds off the arduousness of a long march with heavy packs and under a hot sun. The lessons learned during the war are being put into daily practice at the various posts. Song leaders were provided, as long as funds permitted, and they undertook the training of men from the various military organizations, to act as leaders in their respective battalions and companies, so that every encouragement has been given to this important activity. In addition, music directors have given their attention to the promotion of musical entertainments, together with the organization of orchestras, glee clubs, quartettes, and choirs, and with very excellent success.

No army post is now complete without its Service Club. Prior to the war, recreation rooms in the barracks and the Post Exchange represented the limit to which the army had gone in this respect, but the inheritance from the welfare societies of well equipped clubhouses at the larger posts and camps, has resulted in a definite plan of organization of service clubs. Of these there are two types; the Service Club No. 1, being presided over by a hostess of which more will be said presently, and other service clubs where there is no hostess present. In either event, the management is placed in the hands of the men themselves, a Board of Governors being provided for, made up of representatives of all the organizations in the post. The Board of Governors is given the full control of the internal affairs of the club and corresponds exactly with the control of clubs in civilian life. The E. & R. Officer and the Chaplain are ex-officio members of the Board of Governors, but their status as such is for the purpose of helping the men in solving their problems, rather than dictating to them how they should act. The placing of this responsibility upon the men has had a very beneficial effect. A type service club includes a lounging room, a billiard and pool room, bowling alleys, gymnasium with basketball court, shower baths, necessary dressing rooms, and toilet facilities, and very often includes under the same roof, the post library. Except at the larger posts where a War Department Theater exists, facilities for showing motion pictures often exist

in the service club, and frequently the offices of the E. & R. officer and the chaplain are located there. The object of the service club is to provide a suitable social center for the garrison, and the results thus far achieved have proven to be very successful.

The last of the recreational activities on the army's programme, is called "community coöperation." During the war the homes of our country were freely opened to the men in uniform, and they were made to feel that they were welcome by the civilian population. Under peace time conditions, this situation does not generally obtain. Men in uniform do not have the entree into the better class of homes in towns adjacent to army posts; in fact, soldiers are looked down upon to an unjust degree.

Community coöperation means the encouragement of social intercourse between the army garrisons and the neighboring communities. The War Department is endeavoring to foster the feeling that we are all citizens of a common country, whether in uniform or not, and that no discrimination should be drawn against the honorable badge of military service. At posts and camps provided with the services of hostesses, very satisfactory results have been achieved through the forming of points of contact by means of the hostess in bringing girls to dances held at the posts, and, in general, in promoting cordial relations between the soldiers and the civilian element.

The whole recreational program contemplates the providing of some reasonable, wholesome, and legitimate activity for every waking hour of the day, thus, keeping the soldier at "home" on the post and so eliminating the feeling that he must go to town, where he becomes subject to the allurements of unwholesome activities. When he does go to town, it is the desire that he be made welcome in the homes of its people.

DAILY BIBLE STUDIES

(Continued from page 756)

dom. But membership in the perfect kingdom must begin here, and now, and one of the marks of that membership is service to the king. Truly our service here cannot be perfect. All have sinned and have come short of the glory of God. There never can be another who can say "Which of you convinceth Me of sin?" but that need not discourage us in the least from a daily effort to serve our Lord now. We serve best those whom we love best, and the more we have learned to love our Lord for what He is to each one of us in this world, the greater and more loving will our service be. And the more we serve Him, the more shall we realize that our prayer for a quiet mind has been answered.

Prayer for the Week

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ our Lord. Amen.

TO MOTHERS AND FATHERS

A CAMPAIGN must be made not only to educate the child in its responsibilities, but what is equally if not more important, to educate the parents in responsibilities to their child. I know several instances where young children come to school Sunday mornings, arising to dress themselves and coming without breakfast, while their parents loll in bed. When there is the slightest excuse the children are whirled away on automobile trips, which if delayed generally one hour, would keep the child in the habit of churchgoing—by allowing it to go to its Church school.

Upon my word it seems in about half the instances that I meet parents on this subject they take the attitude they are doing the Church some favor to allow their children to come under its teaching and influence! The reason we do not have as many children in the Church Schools as we should will be found in the selfish indifference of the parent and not in the lack of inclination on the part of the child.

—Bishop Sumner in *The Oregon Churchman*.



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

CORRECTS AN ADVERTISEMENT

To the Editor of *The Living Church*:

QUAY I call attention to two most delightful errors in the advertisement of our Foreign-Born Americans Division on the back page of your issue of October 1st? They must have been in the copy, for the *Southern Churchman* printed the same.

The first read "Over 14,000 of the population of our country are of foreign birth. Over 21,000,000 are the children of foreign parentage."

We grant that the foreign-born are exceedingly prolific, but the above statistics, we must insist, are exaggerated. The reader should add three ciphers and make it "14,000,000."

It must have been astonishment over this alleged fecundity and desire in some way to account for it that led some one to perpetrate the further error. We find this at the top of the next column where our country's motto "*E Pluribus Unum*" is translated "Out of one, Many."

Faithfully yours,

THOMAS BUGGESS.

Secretary, Foreign-Born Americans Division.

THE CONCLUSION OF THE NEW YORK SUFFRAGAN CASE

To the Editor of *The Living Church*:

YOUR columns have been generously open to both sides in the question of the approval of the election of Dr. Shipman as a suffragan bishop of New York. The election has been approved and the approval might be allowed to terminate the episode were it not for certain considerations of paramount importance to the Church and of enormous consequences in the future.

The case is *sui generis* in that the two main objections are admitted as true in fact. No denial of any statement touching *The Chronicle* and Dr. Shipman's connection with it has been attempted. The conclusion from the Bishops' approval is obviously, that the majority of them regard the matter as negligible. The Church must of course take the standard thus established for the conduct of a presbyter as authoritative—for the present.

So likewise there is no dispute as to the substantial facts in regard to Dr. Shipman's participation in the remarriage of a person divorced under a decree for cause other than adultery, contrary to Canon 42, and in regard to his participation in the officiating of a sectarian clergyman at a marriage service in a Protestant Episcopal church, contrary to Canon 22. The defense prepared for Dr. Shipman by Mr. Tyson presents a written statement by Dr. Shipman of his intention to violate Canon 42 and of his actively proceeding thereto until the Bishop of Vermont privately protested. That statement further sets forth his participation in the violation of Canon 22. No facts in mitigation are presented except that it is stated that Bishop Burch said he would not object to Dr. Shipman's action in respect to either canon. These are the facts and all the facts touching the "remarriage issue."

The conclusion from the approval of the Bishops is that the majority take no exception to this record and that a presbyter may proceed to violate and may actually take part in violating canons with impunity provided a bishop, who is equally bound by the canons, says he does not object.

The consideration cannot be overlooked that the acts under criticism in the "remarriage case" involved not merely the violation of formal canons of administration but of canons declaratory of the pre-existent organic law and vital principles of the Catholic Church touching the sacrament of marriage. It is this feature that gives to the action of the majority of the Bishops the extraordinary gravity to which reference has already been made.

Millbrook, N. Y., Oct. 7, 1921.

CHARLES C. MARSHALL.

FOR JUDGMENT we are born, for judgment we flourish, grow old and die; nature herself dares not deny the certainty of retribution; the Gospel but confirms her conviction; for even in regions where the Gospel has never sounded, HER voice speaking in all nations, languages, and times has proclaimed from pole to pole that God shall judge His creature.—*William Archer Butler*.



The Relations of the Anglican Churches with the Eastern Orthodox. By the Rev. J. A. Douglas, The Faith Press, London, 1921, price 12/.

This is perhaps the most important book on our relations with the Orthodox that has yet appeared. As the announcement states: "There is no treatise in the English language, or indeed to the same degree in any Western tongue, on the doctrine of the Eastern Churches. . . . At the present time there is absolutely nothing else (than Mr. Douglas' book) which gives even a partial exposition of the Orthodox position." It is lamentable that with all the movements of *rapprochement* between ourselves and the Orthodox, no attempt seems yet to have been made to study and present their present day teaching, on the basis of which only may we come to an understanding of that great Church. Mr. Douglas' book does not profess to deal with the whole range of Orthodox teaching. He concerns himself with a practical problem: what may best be done toward furthering eventual reunion. Chapters I-IV are given over to the presentation of a possible "Path towards Reunion," which he calls "Economic Intercommunion." The book brings clearly to light one of our fundamental difficulties as Anglicans and, therefore, Western in our outlook, in envisaging the point of view of Orthodoxy, which is Eastern. We are still under the spell of Western and Latin theology. Nowhere is this more apparent than in our theory of the Church in its relation to the validity of sacraments. Chapter II deals with the exposition of the Orthodox doctrine of *economy*, which Mr. Douglas defines as "the power (of the Church) . . . to act at her discretion in those matters which neither belong to the realm of dogma nor are governed by ecumenical canons. She is the 'prudent stewards' of the Divine Household and in matters in which her conduct has not been prescribed her authorities are both at liberty and are bound to act as the good of that Household directs them . . . It is thus that *economy* acceptance of heterodox Baptism, Confirmation, and Orders have been abundant" (pp. 55-56). "To the ordinary Anglican reader," he says, after expounding Androutsos and Dyobouniotes' teaching on the subject (pp. 56-61), "this Method of Economy may at first sight be surprising. The more, however, he reflects upon it, the more it will attract him. It invites him to go behind the mass of legalistic decisions piled up by the Schoolmen and yet leaves him at liberty to profit by their labors . . . It is the explanation of the apparently extraordinary conservatism and the apparently extraordinary liberalism of the Eastern-Orthodox, of their unbending rigidity towards heterodoxy, and of their readiness to act with practical charity towards the heterodox" (p. 61). Mr. Douglas feels that "Reunion and Intercommunion between the Anglican Churches and the Eastern-Orthodox are alike impossible without full dogmatic Union (borrowing Androutsos' phrase) and that at present the opening of formal negotiations to bring them about would not only be premature but disastrous" (p. 89). He therefore argues for an "Economic Intercommunion," an unofficial and individual exercise of the right of extending sacramental privileges between certain members of the two Communions (pp. 89-98). He urges strongly that "the last thing . . . which phil-Orthodox Anglicans should or can desire is that our Eastern Orthodox brethren should take any action whatever which would be inconsistent with their principles" (p. 99). Such *economy* Intercommunion "would at most . . . be but one among the many ties by which they (the Orthodox and Anglicans) are already knit together, and which, if the question of our Orders were solved satisfactorily, would come into being in even greater number" (p. 101).

Mr. Douglas is thoroughly conversant with Orthodoxy from within and betrays that familiarity with and understanding of the problem which such study and sympathy alone could give him. His contention, developed in these four chapters of his book, is therefore eminently sane and practical, is not developed with the quasi-sentimental hiecity of "programs," "propositions," and "concordats" which might completely rupture and sterilize the possibility of ultimate union. Particularly valuable is the exposition of Orthodox doctrine drawn from the Symbolic Books and authoritative pronouncements on the Church and the Sacraments, which occupy pp. 115-162 of his book. The other two appendices, on the autocephalous Churches (pp. 165-173) and on "Eastern-Orthodox Economy in regard to heterodox Sacraments" (pp. 177-183) are no less important. The bibliography (pp. 187-194) presents in a summary the chief works which have to do with the subject, both in western languages and in Greek.

F. GAVIN.

The Seventh Council and the Doctrine of Icons, a "Conference in the Jerusalem Chamber, Westminster, December 2, 1918," London, S. P. C. K. Macmillan Co., 1919, 20cts.

This is a brief summary of the discussion between a group of Greek theologians and some Anglicans on the subject indicated. "The doctrine . . . on Sacred Images stated in simple language" is given pp. 7-8, which "the Greek theologians present . . . were understood to accept . . . as covering the ground; there was nothing left to be said" (p. 8).

The Social Mission of Christianity. By William J. Kerby. The Macmillan Co.

Professor Kirby (of the National Roman Catholic University) has a well established reputation as a sociologist, which he shows to excellent advantage in this new volume, issued as one of the Social Action Series of the National Catholic Welfare Council. He makes an analytical study of the background of poverty; then discusses the relations of justice and poverty, property and poverty, justice and charity, with a view to setting forth the principles that should guide society in the constructive work of charity. What should be the aims of relief work in the light of the results yielded by his analysis of the background of poverty, and the correct principles of Christian charity are then forcibly pointed out. Attention is given throughout to the different points of view prevalent in the current literature of the subject, in which Father Kerby is deeply read; and to the spirit and organization of the charities of the Roman Catholic Church, on which subject he is a leading authority. Altogether he has given us a strong, helpful presentation of one of the pressing problems in the realm of social service and the work may be strongly recommended to all who are working therein.

Revolution and Democracy. By Frederick C. Howe. New York: B. W. Huebsch. \$2.00 net.

Dr. Howe has for years been a propagandist, first for what was regarded as progressivism, latterly for radicalism, and still more recently, it would seem, for revolution. He discusses these questions: "In what manner does privilege control politics, the press, education?" "What is the effect of monopoly control over transportation, industry, and credit?" "What about sabotage by 'big business'?" He seems to write from the point of view of one who would certainly upset the existing social and industrial order, not by the slow and sure processes of development or evolution, but by revolution. As *The Outlook* has all too truly said, the book is as remarkable for its earnest conviction as for its total lack of either tolerance or humor. Dr. Howe is apparently fully convinced, as are so many other reformers, that the way to arouse men's souls to bringing into existence "a revolutionized society . . . that avoids Socialism on the one hand and communistic syndicalism on the other" is to call names. The book forms part of a series and discloses Dr. Howe's view as to what is happening to labor, and the changing psychology of the worker. He treats of monopoly and the sabotage of industry, transportation, and credit resulting from monopoly control over these agencies. There is no doubt that he sincerely believes that the Versailles Treaty was "the last word of capitalism that had become a system of world imperialism," but a world now in collapse because, through "sabotage," capitalism is destroying itself. He has little faith in modifications of the treaty of peace set up at Versailles, or in disarmament, or in reduction of burdens of taxation. Life will only be restored "when it produces freely, when it communicates freely, when it exchanges freely."

OUR LOVING FRIENDS

THE CHURCH is advertised to the extent of a full three-column page with two illustrations in a recent issue of Henry Ford's paper, *The Dearborn Independent*. The subject of the article is Bishop Wise of Kansas and his camp and convention for the boys of his diocese; a long story, intelligently and sympathetically told in this purely secular paper.

Also, a recent issue of *Forest and Stream* has a page in praise of the Brotherhood of St. Andrew, urging that their individual and personal method of work be employed in other matters.

Still more interesting are two pages from an article by A. Edward Newton in the *Atlantic Monthly* for August, containing picturesque descriptions of the three oldest churches in Philadelphia, Gloria Dei, St. Peter's, and Christ Church. Of the last he observes, "When Philadelphia was the national capital, Washington attended it, as did John Adams, and Benjamin Franklin, occasionally—perhaps not often enough."

Church Kalendar



OCTOBER

1. Saturday.
2. Nineteenth Sunday after Trinity.
9. Twentieth Sunday after Trinity.
16. Twenty-first Sunday after Trinity.
18. Tuesday. S. Luke.
23. Twenty-second Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twenty-third Sunday after Trinity.
31. Monday.

KALENDAR OF COMING EVENTS

- Oct. 16—Fiftieth Anniversary Woman's Auxiliary.
- 19-21—Synod of the Province of the Southwest in St. Peter's Church, St. Louis, Mo.
- 25, 26, 27—Synod of the Province of Sewanee, in Savannah, Ga.
- Nov. 3—Annual Council. Daughters of the King, Trinity Church, Portland, Ore.
- 15-17—Synod of the Province of New York and New Jersey, Cathedral, Garden City, L. I.

ORDINATIONS

DEACONS

KYOTO.—On St. James' day, Bishop Tucker, of Kyoto, ordained Mr. T. Hoyo to the diaconate. Mr. Hoyo graduates from St. Paul's College, Tokyo, and from the Central Theological College of the Church in Japan.

MICHIGAN.—**BEVO Z. STAMBAUGH**, for the past ten months on the staff of St. Paul's Cathedral, as a lay reader, was ordained to the diaconate, Sunday, October 2, at the Cathedral, by the Rt. Rev. Charles D. Williams.

Mr. Stambaugh was formerly a minister of the Congregational Church, at Marlborough, Mass., which pastorate he left to become a candidate for Holy Orders in the Church. In addition to his work at the Cathedral, Mr. Stambaugh has also been in charge of the Emmanuel mission, which was recently started under the direction of the reinforcement fund committee of the Diocesan Church Club.

The presenter at the service was the Ven. H. K. Bartow, and the sermon was preached by the Very Rev. Warren L. Rogers, Dean of the Cathedral.

WEST TEXAS.—On September 25th, at St. Paul's Memorial Church, San Antonio, Tex., Mr. CLAUDE PARKERSON was ordained deacon by the Rt. Rev. W. T. Capers, D. D. He will continue in the work at St. Paul's Memorial Church, where he has for some time acted as lay reader.

PRIESTS

NEW YORK.—ON ST. MATTHEW'S DAY, at the Italian Chapel of San Salvatore, Broome Street, New York (the Rev. Henry J. Chieva, vicar), the Rt. Rev. Arthur S. Lloyd, D. D., Suffragan Bishop of New York, advanced to the priesthood the Rev. JOSEPH ANTHONY RACIOPPI, B. A. The Rev. Chauncey C. Kennedy preached the sermon. The Rev. Thomas J. Lacey, the presenter, united with Canon Nelson and the Rev. L. Ernest Sunderland in the laying on of hands. Seventeen clergymen were present, including several Italian missionaries. Mr. Racioppi is about to engage in missionary work among Italians in Bridgeport, Connecticut.

WEST TEXAS.—On September 28th, at Trinity Church, Victoria, Texas, occurred the ordination to the sacred order of priests, the Rev. LOUIS A. PARKER, by the Rt. Rev. W. T. Capers, D. D., Bishop of the diocese.

The following priests were present and joined in the laying on of hands: the Rev. George W. Smith, Cuero, the Rev. H. R. Remson, of Port Lavaca, the Rev. M. A. McKeogh, of Goliad, and the Rev. D. A. Sanford, lately of Amarillo. The sermon was by Bishop Capers. Rev. Mr. Parker has been engaged as worker for the Near East Relief. He is to sail from New York, on October 12th, and will visit several countries in Europe, and then proceed to Armenia and to other countries where relief is needed.

RESTORATION—DEACON

MISSOURI.—THE Bishop of Missouri has remitted and terminated the sentence of deposition pronounced upon the Rev. JOHN NOR-

RIS McFARLANE, on November 9th, 1887; and has restored him, on October 1, 1921, to the Order of a Deacon in this Church.

DIED

KEESE.—Suddenly at her home in Coopers-town, N. Y., CAROLINE MARY KEESE, daughter of Caroline H. and the late G. Pomeroy Keese. "Father, in Thy gracious keeping Leave we now Thy servant sleeping."

MOORE.—Passed to the life eternal on the evening of St. Matthew's Day, Mrs. MARY M. MOORE, of Worcester, Mass. Burial at Enosburg Falls, Vt., her former home.

SAVAGE.—Entered into rest at Ann Arbor, Mich., on the 24th day of September, ADELAIDE H. SAVAGE, daughter of the late John and Isabella Fitzhugh SAVAGE, in the 55th year of her age.

MEMORIALS

REV. ARTHUR RITCHIE, D.D.

WHEREAS: In the death of the Rev. Dr. Arthur Ritchie, the Diocese of New York, as well as the Church at large, has lost from its earthly fellowship one of its oldest and most faithful parish priests; and

WHEREAS: It is the desire of the Bishop and clergy of the diocese that the good savor of his life and example may be spread abroad; therefore be it

RESOLVED: That we hereby bear our witness to the Rev. Arthur Ritchie's unselfish and untiring ministry to souls, his powerful and fearless presentation of the faith of the Church, his diligent and faithful study of the sacred scriptures, and his painstaking contribution to devotional literature; and be it further

RESOLVED: That this expression of our esteem and love be entered on the records of the diocese, printed in the Church periodicals, and a copy sent to his relatives.

James O. S. Huntington, O. H. C.,
George Clarke Houghton,
William Pitt McCune,

Committee.

MARY PAULINE STEVENS

In ever loving memory of MARY PAULINE STEVENS, who fell asleep in Jesus on October 17, 1918, in the flower of a blameless life.

"He that believeth in me, though he were dead, yet shall he live."

"O blessed hope, with this elate,
Let not our hearts be desolate,
But strong in faith, in patience wait,
Until He come."

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CLERGYMAN WHO HAS BEEN UNUSUALLY successful in programs and plans under Nation-wide Campaign desires position, in parish, city, or diocese where he may devote entire time to arouse zeal and enthusiasm for the Church's Mission. References and recommendations given to interested parties. Address H-450, LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

AUTOGRAPH LETTERS TO BE DISPOSED of. Bishops of the American Church deceased, Archbishops, Deans, etc., of the Church of England, Authors, etc. Address **W. S. 447** Care **LIVING CHURCH**, Milwaukee, Wis.

I AM AMPLY SUPPLIED WITH 'LITTLE Pilgrims and the Book Beloved.' thank you." **Rev. GEORGE G. BURBANCK**, Richmond, Ind.

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House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

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Approximately three hundred older Church boys are being trained in camps this summer by the Brotherhood of St. Andrew along definite lines of leadership.

Continuation of the four existing camps and the addition of others will be possible if members of the Church will give the use of tracts of land and for sites next season.

Interested persons will be furnished with detailed information upon application to the Brotherhood of St. Andrew, 202 S. 19th Street, 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.

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, no 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.

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

APPEAL

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

ten years of continuous service. (never has closed night or day), reports feeding 182,000 sheltering 365,000, led to a new life through Christ 35,000. Services held 3,650. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

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This work is endorsed by many Bishops and clergymen.

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK

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

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
Rev. **NATHAN A. SEAGLE**, D. D., rector,
Sunday Services: 8, 11 A. M., 4 P. M.
SAINTE LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
Rev. **WILLIAM T. WALSH**, rector.
HEALING SERVICES, Thursdays 10:30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
Rev. **NORMAN HUTTON**, S.T.D., rector
Rev. **ROBERT B. KIMBER**, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 9:00 A. M., 5:30 P. M.

ST. JAMES' CHURCH, CLEVELAND

East 55th Street at Payne Avenue
Sundays: High Mass, 10:30 A. M.
Daily Mass, 7:00 A. M.

CHRIST CHURCH CATHEDRAL, NEW ORLEANS, LA.

Saint Charles avenue and Sixth street
Rt. Rev. **DAVIS SESSUMS**, D.D., Bishop,
Rev. **J. DIRICKSON CUMMINS**, Rector
Sundays: 7:30, 11:00, and 5:00.

ST. ANDREW'S MEMORIAL CHURCH, DENVER
2015 Glenarm Place

Priests of the Associate Mission. Sunday, 8
11, 8 P. M. service.
Daily Mass, 7:30, Monday 10 A. M.

BOOKS RECEIVED

Lothrop, Lee & Shepard Co. Boston.

The Raid of The Ottawa. By D. Lange. Illustrated by John D. Whiting. Price \$1.50.

Dorothy Dainty's Red Letter Days. By Amy Brooks. With illustrations by the Author. Price \$1.35.

The Bryne Girls. How they Worked and Won. By Mary K. Maule. Illustrated by John Goss. Price \$1.75.

When Gretel Was Fifteen. By Nina Rhodes. Illustrated by Elizabeth Withington. Price \$1.75.

Thomas Y. Crowell Company. New York.

Masterful Personality. By Orison Swett Marden. Price \$2.00 net. Postage extra.

What Japan Wants. By Yoshii S. Kuno.

The Macmillan Company. New York.

Self-Help in Teaching. A Study of the Teacher-Learner Partnership. By Huber William Hurt, Ph.D. (Columbia), L.L.D. (Iowa Wesleyan).

The Mind of the Buyer. By Harry D. Kitson.

Ainsworth & Company. 623 South Wabash Avenue, Chicago.

Dante's Divine Comedy...Part I...The Inferno. With introduction and notes arranged for high schools, colleges, and literary societies.

Longmans, Green & Co. Columbia University selling agents, New York.

British Policy and Opinion During the Franco-Prussian War ... By Dora Neill Raymond, Ph.D.

New York Association Press.

What is the Christian View of Work and Wealth.

YEAR BOOK

St. Paul's Church...Stuebenville, O. Year Book and Directory of St. Paul's Church, Steubenville, O. September 1, 1920, to September 1, 1921.

CATALOGUES

St. Margaret's Boarding and Day School. Washington, D. C.

PAMPHLETS

Church Missions Publishing Co. Hartford, Conn.

Round Robin Observation Trips to The Church's Outposts. September, 1921. No. 124. Price 25 cents.

CHURCH MUSIC

The Parish Press. Fort Wayne, Indiana. *Church Hymns and Services.*

Creeds, or find in the Girton papers an adequate preservative of the truth of Christ's Godhead. Yet it was true Christian faith, even if not faith's last word, which inspired Canon Barnes to say that "human thought will not sweep past Jesus, but will circle round Him as the centre where God reveals Himself." "There was little doubt," he said, "that that expressed the belief of almost every other member of the Conference."

GWENT OR MONMOUTH

There is a difference of opinion among Welsh Churchmen as to whether the proposed new see, to include part of the diocese of Llandaff, should be called Gwent or Monmouth, but it is almost certain that Newport will be the cathedral city. The agenda for the governing body next week includes the item to order the creation of a new diocese for the territory comprised within the Archdeaconry of Monmouth, and to pass decrees providing for the election of the new Bishop; for the use of the parish church of St. Woolos, Newport, as a pro-cathedral until the governing body shall determine otherwise; and for the setting up of a new Diocesan Conference for separation from the diocese of Llandaff.

With regard to the division of St. David's, the Bishop of St. David's has given notice to move that the governing body, at its forthcoming meeting next week, shall take the necessary steps to constitute a new diocese out of his diocese. This proposed division will be considered at the Diocesan Conferences, and the only thing that seems clear at present is that the Diocesan Conferences will be opposed to the use of any part of the "Million Fund" for the creation of the new dioceses. This fund has been raised for the re-endowment of the Church in Wales, and the parochial clergy feel very strongly that the first charge upon it should be the securing for them and for the assistant clergy of adequate stipends and superannuation allowances.

In view of the keen difference of opinion which exists, it is possible that the proposed division will be deferred for the present. The Bishop himself is understood to be not very keen on the division, but if it is carried out he will continue as Bishop of the old see.

PREBENDARY COWAN DIES

A zealous and hardworking London priest has passed to his rest this week in the person of Prebendary D. G. Cowan, vicar of St. John's Church, Red Lion Square, Holborn. The end came with startling suddenness. Mr. Cowan was sent for on Thursday evening to baptize a dying child. Starting at once, he followed the messenger through the streets and then up many stairs to the room where the child lay dying. The father of the child left him for a moment to obtain water for the ceremony, and on his return the vicar was found lying on a sofa dead. The sad news came as a great shock to his parishioners, as lately, after a prolonged and severe illness, Prebendary Cowan had apparently recovered his former vigour, and taken his full share in the work of the church and the parish.

David Galloway Cowan was the son of the first vicar of St. John's, Hammersmith, and was born in 1856. He was graduated at St. Edmund Hall, Oxford, in 1879, and was ordained deacon by the Bishop of London in 1882 and priest the following year, his first curacy being at Holy Trinity, Dalston, where he remained seven years. In 1889 he went to be curate of St. John's, Isle of Dogs, becoming vicar of that church in 1892. Ten years later the present Bishop

DEAN OF CARLISLE'S GIRTON PAPERS

Belittles the Divine Nature of Christ—Bishop Gore's Criticism—Gwent or Monmouth—Death of Prebendary Cowan

The Living Church News Bureau
London, September 23, 1921

THE official report of the Cambridge Modernist Conference published in the *Modern Churchman* for September, will not go very far towards allaying the fears which were aroused by reading the preliminary press extracts from some of the papers read at that gathering. A perusal of the full text of these shows them to have been of varying merit—some show real ability, others are very inferior, both from the intellectual and literary points of view. The Dean of Carlisle has explained with great care and lucidity the positions he had taken up in his Girton papers, and once again expresses that conception of the Divinity of our Lord which seemed to him most likely to appeal to the present age. While not claiming that he had expressed the full meaning of our Lord's Divinity, Dr. Rashdall still challenges the assertion that the Divinity of Christ meant something more than what he had said. But the devout Churchman remains unconvinced that Dr. Rashdall's doctrine does justice to the total impression which is to be derived from the New Testament or the religious profundity of the Nicene Creed. It is not the essence or the core of what is meant by the Divinity of Christ, and it most certainly is not the essence or core of the Catholic Faith.

BISHOP GORE'S CRITICISM

Bishop Gore, criticising in *The Church Times* the principal papers read at the recent Conference, asserts that the Modernist movement appears to demand a very trenchant re-handling of the ideals, whether of the Person of Christ, or of God. All the propositions put forth by this body Dr. Gore believes to be directly contrary to Scriptural evidence as a whole, and they cannot be justified except by ignoring a great part of such evidence. After a most scholarly examination of the theories advanced by the Modernists at Girton, the Bishop concludes: "What are we to do in

the face of the Modernist movement? I will speak now of only one thing. It is a reaction for which the Catholic Church is largely responsible. Over long ages it obscured the full Gospel reality of our Lord's humanity. It thus came about that very important elements of the truth about Him were brought into notice again from quarters more or less alien from the Catholic standpoint—as by Shelley, or the author of *Ecce Homo*, or Dr. Glover. These recovered truths have fascinated men and re-attracted them to Jesus; but so as to make them distrustful of the Church which had ignored them. We must make it evident again that all these elements of truth are part of our heritage. We must give fresh and constant study to the Prophets and the Gospels. We must not be content to appeal simply to authority—especially in the Anglican Church the mere appeal to authority is for different reasons ineffective. We must think out again what we believe and why we believe it, so as to be able to teach afresh, and in such a way as to interest men's minds and to win their hearts, the old truth about God and Christ and the Spirit. We have been giving too much attention in our preaching to subordinate points. And it may perhaps be my excuse for taking no further part in the controversy raised by the recent Cambridge Conference that I am devoting myself to trying to restate the doctrine of the Person of Christ with as little reference as possible at this stage to ecclesiastical authority, and as full reliance as possible on critical and historical considerations. We have a difficult task before us, but I entertain no fear that the Catholic Faith will not vindicate its claim to permanence."

The Rev. J. K. Mozley, Principal of the Leeds Clergy School, in an address at Leeds Parish Church last Sunday, while severely critical of the views advanced by the Modernists, says that it must not be thought that we have nothing to learn from them. He adds that the Conference was not composed of detached observers and hostile critics, but of men who wished to remove difficulties which to them seemed to keep sincere souls from Christ. He did not think that the differences which separated them from others were unimportant, and he did not believe in the least that the Church would either abandon the use of the present

of London called him to take charge of the Central London parish of St. John the Evangelist, Holborn, the fine church of which had been built under the auspices of Bishop Thornhill Webber. In 1909 he was appointed Rural Dean of Holborn, and, four years ago, was made a Prebendary of St. Paul's Cathedral.

DEAN WHITE ELECTED BISHOP

At a meeting of the Irish House of Bishops last Tuesday the Very Rev. Harry Vere White, Dean of Christ Church Cathedral, Dublin, was elected Bishop of Limerick, in the room of Dr. Orpen, resigned. Mr. White, who was ordained at Meath in 1878, spent the first five years of his ministry in New Zealand. After holding many appointments in Ireland, including the vicarage of

St. Bartholomew's, Dublin, from 1905 to 1918, he became Dean of Christ Church three years ago.

LAMBETH APPEAL CONSIDERED

The matter of reunion and the Lambeth Appeal will be considered by the Annual Assembly of the Federal Council of the Evangelical Free Churches, which is to be held in London from Monday to Wednesday in next week. Eight of the different Free Churches represented on the Federal Council have already considered the Lambeth Appeal and have passed preliminary resolutions upon it. These will furnish the basis of further discussion by the council, with a view to some further action.

GEORGE PARSONS.

CANADIAN GENERAL SYNOD

Bishop Brent Preaches Opening Sermon — The Primate's Charge—Work Accomplished.

The Living Church News Bureau
October 7, 1921

THE General Synod of the Church of England in Canada, now in session at Hamilton, promises to be one of the most far-reaching in its results of any yet held. It has already confirmed the revised Prayer Book of the Canadian Church, and the Canadian Book will now be the Prayer Book of the Church of England in Canada. The matter of out-standing interest will, of course, be the discussion of the Lambeth proposals looking to Christian unity, and the action to be taken thereon. The bishops, as a result of their deliberations in Toronto last week, have already submitted their recommendations. Their consideration by the General Synod in joint session will doubtless be the chief debate of the synod.

The City of Hamilton, in the beautiful Niagara peninsula, forms an ideal place of meeting, and its citizens, headed by its Bishop and its Mayor, C. G. Coppley, himself an enthusiastic member of the General Synod, and of many of its most important boards and committees, have spared no efforts to make the stay of their visitors as delightful as possible. The hospitality committee, with Rev. Dr. Renison as chairman, and Rural Dean Ferguson as secretary, have achieved a triumph of orderly arrangement and well thought out plans for all.

THE OPENING SERVICE

Christ's Church Cathedral, a beautiful building, was well filled for the opening service, which consisted of Morning Prayer and Holy Communion, the delegates with the American visitors, preceded by the choir of the Cathedral, entering in procession.

The special preacher was the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, himself a Canadian by birth.

BISHOP BRENT'S SERMON A PLEA FOR CHRISTIAN UNITY

Taking as his text: "Lord, remember David and all his troubles", Bishop Brent dwelt eloquently upon the fundamentals of Church union and the crying need for it in the suffering world today. There were, he said, four great factors which called for the united voice of the Church of Christ. These were the international relations, marriage, religious education, labor and social problems.

"No man of my origin or experience", declared Bishop Brent in opening, "could ap-

proach this moment to which your good will and generosity have called me without feelings too deep for sound or tone, for this is the land of my birth and of my earlier associations.

"The people of to-day belong to a painful transition period. A classic instance of this in history was that period connected with the life of David mentioned in the text. David, a man of war, had emerged to a time of peace, and planned to erect a temple as an offering to God. God instructed him, however, that so great were the penalties of war, even to the victors, that he could not be permitted to erect a house to God, but must pass this duty on to the next generation, of his son, Solomon, who would be a man of peace.

"As it was with David, so it is with the senior generation to-day", said Bishop Brent. "The most David could do was to plan and prepare for the house of God which he would never see. So also must you and I prepare abundantly for the city of God before we die".

The world today required a Church of peace. The watchword today was peace and unity, and departmental unity in religious matters would not be sufficient. The world could do nothing without peace and unity, and neither could religion. There was a power in unity which no substitute could match. God had ordained an unbroken order, although in the past He had condescended to use a broken order. The best that a divided Christendom had been able to give had been a crippled gift to God.

Bishop Brent called for action with regard to unity. "A vision", he said, "can only remain as a vision so long. It then becomes a dream, a condemning dream. A kingdom divided against itself cannot stand. We have talked long enough about Church union. Now we must act. There are risks. Yes, thank God, there are risks. What man ever attained anything without risks? The alternative to unity is dry rot".

"The Lambeth appeal", he continued, "was not an ultimatum, but a starting point on unity for conference. It has a mark of humility not always apparent in the utterances of the Anglican Church. It seeks unity through mutual reconciliation, a peace without victory and a sharing of common convictions".

Turning to more fundamental matters connected with unity, Bishop Brent said that he saw no reason for delay along certain lines. First of all, the world had no authoritative moral standard, at a time when this was required very badly.

"What has the Church to say about marriage" he asked. "The Churches to-day

have a great deal to say about divorce, and all too little to say about marriage. They are not even united on this one point. There is difference among us as to the status meant by marriage. Some of us follow the state and others their own thinking". The Church should be united in presenting in terms that did not differ the glory of one man and of one woman united for life. The people who did not want Christian marriage, who used the marriage ceremony as a pious framework of an expensive social function, should be referred to the state.

With regard to labor and social problems, unless the Church were united it could not say with regard to these problems of commerce and industry "Thus saith the Lord".

Touching on the matter of religious instruction in the schools, the speaker mentioned that at the present moment there was a case before the supreme court of the United States testing the constitutionality of the action of a state of the union in eliminating the Bible from the public schools.

"You in Canada are more fortunate", he continued, "for you are permitted separate schools, where religious teaching is the basis of the educational system, and one great Church is able to give that teaching, while all others could not because there is a house divided against itself. This matter is so obvious that I leave it at that".

Finally with regard to international relations, Bishop Brent asserted that it was more than ever important that a united Church should come to the fore on this question. It was true that there was a disarmament conference to be held at Washington, but that was only the first step, and a negative one at that. President Harding had promised that he would labor for the formation of an association of nations, and Americans would exact fulfillment of that promise.

"If America rejects the league", he declared, "she is in honor bound to produce and put through a substitute on superior or equal lines, or else reverse her decision and accept the League of Nations. There is no other alternative that honor will permit. With regard to this matter also only a united Church of Christ could say, 'Thus saith the Lord'. If the Church was not of one mind on the one question then indeed the world was in a sad plight. When great soldiers, like General Bliss, declare that war was obscene and hideous, and that the responsibility for future war would rest with the Churches, then it was time for the Churches to work unitedly for international peace".

THE PRIMATE'S CHARGE TO THE SYNOD

At the opening business of the session, the Archbishop of Rupert's Land, as Primate, delivered a weighty and effective charge to General Synod.

In opening he referred to the celebration of the Centenary of the Church in the Province of Rupert's Land last year, to the loss the synod had sustained by the death of such great lay leaders as the late Charles Jenkins, the originator of the General Synod, Dr. Matthew Wilson, and E. G. Henderson. In thanking Bishop Brent for his sermon, the Primate spoke of it as admirable in the highest degree, and described his message as "most fitting and just what the crisis of the times in which we live calls for."

The Primate spoke of the success of the Anglican Forward Movement in exceeding the original objective by nearly one million dollars. A special tribute was paid to the laymen of the Church, and to the leadership of the Bishop of Huron and Canon

Gould as Chairman and secretary of the executive of the movement.

In speaking of the continuation of the movement the Primate emphasized the place of the diocese. "A dynamo of influence at a center is good, but the power must be carried on and radiated by wires that reach to each spot in the farthest circumference". His Grace in an illuminating way reviewed the Lambeth Conference and its work. He gave it as his considered opinion that "at least on all the larger questions touched upon by the conference, the proper body to take action is our General Synod". The Reunion of Christendom was set forth as the first of the matters discussed at Lambeth. With reference to the Lambeth proposals the Primate said, "May I say, however, that I do not believe that any effort towards healing the divisions in Christendom has ever been put forth that is finer in spirit, fairer and more generous in its attitude to others, or more comprehensive in its outlook". The Primate reported that he had already sent out copies of the Appeal to the Heads of the Christian Churches in Canada, "accompanied by the intimation that after this meeting of our Synod, I hoped that the Church of England in Canada would be prepared to meet and confer with representatives of these Churches and discuss the proposals". He recommended the appointment of a carefully selected committee to be charged with the duty of conferring with duly and officially appointed representatives of the other Christian Communions, and after meeting with them to report back to the Synod the result of their conference".

The Primate discussed at length the Lambeth references to the League of Nations and emphasized their importance.

"If it is asked what the Church can do, the answer is that it can leaven public opinion, that it can do its utmost to establish in the conscience of the world new ideas and new ideals in the settling of international complications. And to do that, our synods should place themselves on record in favor of the League, and our clergy and laymen should post themselves by reading on the subject and give courageous utterance to its claims. Pacifists may talk about disarmament, but there can be no disarmament without a sense of security, and an essential condition precedent to any sane disarmament is the sense of security.

"While advertising to what may be accomplished in our own Dominion towards fostering the interests of the League, I have been asked by Sir Robert Borden to call the attention of the synod to the formation of what is termed 'The League of Nations Society in Canada'. In this letter he gives an outline of the objects of the society which seems admirable, and he adds that, at a meeting held in Ottawa recently, it was 'unanimously decided that an appeal should be made to the various Churches for the purpose of enlisting their sympathy and support in the work which the society has undertaken.' In carrying out the request of Sir Robert, may I ask that this meeting of our synod may see its way to committing our Church to cooperate heartily in the matter. My apology for this somewhat lengthy reference to this whole subject is my conviction of its profound importance to the welfare of the world today, and also my conviction that the Church of England in Canada, which gave so lavishly of its sons to win the last war, will give as generously of its most serious thought and its best endeavor to demonstrate to the world that the Prince of Peace is still the Lord of the World, and that a combination and a cooperation of men of goodwill furnish not only the surest promise, but the

safest guarantee of peace on earth and of making wars to cease in all the world".

His Grace expressed the opinion that with regard to the more extended use of "Christian Healing," it did not appear that the time was yet ripe for action in the matter.

Speaking of the duty and attitude of the Church of the world today the Primate said, "I cannot close without saying a few words as to the duty and attitude of the Church to the world as we find it to-day. Never, perhaps, in the course of its history has there been so much in the conditions of the world to cause grave anxiety and searchings of heart as there is to-day. Civilization seems to be at the cross-roads, and it seems well nigh impossible to predict which path it will eventually take. After all the wrongs and injustices arising out of the great war, there ensued a consuming desire to set things right, but unfortunately somehow, it would seem that through impatience, or from whatever cause, in many instances both men and nations have gone the wrong way about it. There is no time to discuss the situation, but even the greatest optimist has to admit its gravity and seriousness. Every nation under the sun is overwhelmed with the most perplexing problems.

"But when we stop and look at it all, dislocating, dis-uniting, weltering struggle as it is, are we not conscious of one compelling desire underneath it all, and that is that a way may be found for better things. In other words the world of men and women is crying out for betterment. So far it may be that unwisely directed efforts have resulted in bringing about worse, rather than better, conditions. But all the same, I believe in my soul that underneath all the seething discontent and unrest there is a yearning desire for a way to better things, and for a deliverance from social and other wrongs, which have accumulated under the social and materialistic tendencies of our modern civilization. If that is so, it is just here that the Church can come in, or that Christianity can come in, and function for good.

"For what is the Church, and what is Christianity? It is the interpreter of Christ's message to the world, which is the only solution of that world's troubles. If, as I have stated, our civilization is at the cross-roads and seeking a way, a way to betterment, the Christ who came to save the world, and make life in it worth living, proclaimed this of Himself: 'I am the Way, the Truth, and the Life'; and organized Christianity exists for giving out the proclamation, and for pointing out that way, and my brothers, it is the only way out of our difficulties. We all feel that in our heart of hearts.

"I know that we shall be told and twitted by would-be reformers, that this is the Church's old-fashioned attitude, and that it enunciates it and then sits still, but I am not ashamed to stand up amid all the vaunted wisdom of our modern age, and declare that in the last analysis Christ and the incarnating of His ethics and principles in human life and conditions are the only solvent of what the world of human beings is suffering from to-day. What is more, men are being driven to that conclusion and the sooner they are driven to it the better. Man's extremity will thus become God's opportunity, and there is an opportunity for the Church unique in its timeliness just now. A great observer of men and things, not ordinarily noted for paying compliments to organized religion, not long ago uttered these weighty words:

"I am ready to admit, after contemplat-

ing the world of human nature for nearly sixty years, that I see no way out of this world's misery, but the way which would have been found by Christ's Will, if He had undertaken the work of a modern political statement'.

"A labor leader the other day stated at a public meeting, that the cure for the antagonism between capital and labor, was not merely the teaching, but the living up to what is laid down in the Church Catechism on our duty towards God and our duty towards man.

"The Church, then, as the custodian of Christ's message, must not merely be the keeper of it, but the courageous proclaimer of it, the prophet of it, in a sense of being not merely foreteller, but forthteller of it. What our distraught world needs and wants just now is an army of prophets as dauntless as those in the old Testament times, who fearlessly proclaimed to high and low, rich and poor, capitalist and laborer, the whole Counsel of God, the duty of man to man, and spoke of His testimonies before Kings, and were not ashamed. If the Church can only leaven public opinion and purify the public conscience, and establish in men's hearts and minds the sovereignty of God and His Righteousness in human affairs, then, and then only, will there be peace on earth among men of good-will.

"If I am asked how the Church is to do this, my answer is this. First of all, on the part of the clergy, by fearless proclamation of what is right, and not simply of what is expedient. As priests of God we must guard against being carried away by any tide of current opinion which may grow dominant around us. It is said that before the Great War, the clergy of all the Churches in Germany had become so obsessed by the concept of the primacy of the State over everything else, and so steeped in the materialistic philosophy around them, that at last they proclaimed what was viciously wrong under the honest conviction that it was right. In short, by long environment and prevailing sentiment, they learned to believe a lie and tell it forth.

"Ministers of God everywhere must beware of becoming swayed by sentiments which gradually grow dominant around them, so that it is ever our first duty to submit everything to the test of God's Will and Law and the standards laid down by Christ, and then, after that, with dauntless moral courage, condemn the wrong and proclaim the right. A thoughtful layman remarked to me not long ago:

"What we want is more courage in the pulpit, more definiteness, and a clearer setting forth, not only of the sovereignty of God's law, but also of the unswerving stand of the Church on all public questions."

"Let us clergy, then, lay this to heart and not be afraid to declare: 'Thus saith the Lord,' and its echoes without any diluting of it by the Church, which claims to be God's Voice speaking to men.

"But if the Church is to do its duty to the age it must not stop with the work of the pulpit, and the priest, and the prophet. The occupants of the pews must go out and be vocal in the world, and in society, with messages and exemplifications of right living and right acting. Conditions will not be healthy until our laymen and laywomen carry into the home, the mart, the office, the social life, and into the soul of every business corporation, a living, an energizing, and a leavening Christianity from the pulpit, the lectern, the prayer desk, and from the sacred trust of their sacramental meeting with the Master at the communion of His realized Presence at the altar rails. To worship in the sense of honoring high

ideals in the Church on Sunday, and to leave them there is not enough. We must bring them down from the mount of vision, and make them vital in our own lives, and in the lives which we can influence".

OFFICERS ELECTED

With one exception all the officers of the lower house who held office last year were reelected by acclamation. As at the last session the prolocutor's chair will be occupied by the Very Rev. J. P. D. Llwyd, D.D., of Halifax, Dean of Nova Scotia. The dean enters on his second term of office. On the second ballot the Ven. Archdeacon Heathcote, Vancouver, was elected deputy prolocutor.

Other officers elected were as follows: secretary of the upper house, the Rev. H. O. Tremayne, assistant secretary of the upper house, the Rev. R. H. Ferguson; assessors to the prolocutor, L. H. Davidson, J. A. Worrell, Hon. clerical secretary to the lower house, the Ven. Archdeacon Ingles; lower lay secretary to the lower house, Chancellor F. H. Gisborne, K.C.; treasurer of the synod, L. A. Hamilton; auditors, Lansing Lewis and R. J. Carson.

THE HOUSE OF BISHOPS AND THE LAMBETH PROPOSALS

The great subject before the General Synod is of course that of the reunion of Christendom. It was formally brought before the House on the second day of the synod by a message from the House of Bishops, based on their deliberations at Toronto, last week. Its discussion will be one of the great features of the synod, probably at a joint session of both houses.

The message from the Upper House stated that the Upper House of the General Synod welcomed and adopted the "Appeal to All Christian People" contained in Resolution No. 9 of the Lambeth Conference. The Upper House also accepted Resolution No. 10 of the Lambeth Conference, which follows:

"The Conference recommends to the authorities of the Churches of the Anglican communion that they should, in such ways and at such times as they think best, formally invite the authorities of 'other Churches' within their areas to confer with them concerning the possibility of taking definite steps to cooperate in a common endeavor, on the lines set forth in the above appeal, to restore the unity of the Church of Christ".

In commenting on this resolution the Upper House of the General Synod recommended that all formal invitations to the authorities of other Churches within the Dominion of Canada, and all conferences that may result therefrom, shall be in charge of a special joint committee, to be appointed for this purpose at the present session of the synod.

Confirmation was also given by the Upper House, of Resolutions No. 12—B-I and II of the Lambeth Conference report, in which the latter body went on record as declaring that it could not approve of a general scheme of intercommunion or exchange of pulpits; and that, in accordance with the principles of Church order set forth in the preface of the Ordinal attached to the Book of Common Prayer, it could not approve of the celebration in Anglican Churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained; and that it should be regarded as the general rule of the Church that Anglican communicants should receive Holy Communion only at the hands of ministers of their own Church or of Churches in communion therewith.

Acceptance of Resolution No. 12—A-I of

the Lambeth Conference was also made by the Upper House. That resolution follows:

"The Bishops of the Church of England in Canada will support the action of any bishop who, provided there be no 'canonical impediment' gives occasional authorization to ministers not episcopally ordained to preach in churches within his diocese, and to clergy of his diocese to preach in the churches of such ministers, provided that, in his opinion, such ministers are working toward an ideal of union, such as is described in the Lambeth Appeal, it being clearly and distinctly understood that this involves the whole-hearted acceptance by such ministers of all set forth in paragraph VI of the 'Appeal to All Christian People', which is as follows:

"We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of the Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the Divinely instituted sacraments of Baptism and Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ: a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body; and an expression of their approval of the ultimate acceptance of Episcopacy for the United Church".

The Upper House also accepts Resolution No. 12—A-II., which follows:

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

They define the meaning of it as follows:

"That by the words 'initiation . . . of a definite scheme of union,' in Resolution 12—A-II., we understand the formal adoption by the authorities of our communion and of a negotiating communion of a scheme of union based on the acceptance of the Lambeth Appeal".

THE NAME OF THE CHURCH

That hardy triennial (if the term may be used) discussion on the name of the Church, now the Church of England in Canada, was brought up by the report of the committee on the subject presented by Archdeacon Vroom. The opinions of diocesan synods had been sought only to elicit the greatest variety of opinion as to a possible name, with a failure to take action by many dioceses. The committee suggested sending out a ballot to all members of the diocesan synods, only then to vote on the general question as to the desirability of a change, and on the three following suggested names: Anglican Church, Anglican Church of Canada, Anglican Church in Canada, or to suggest another name. Part of the objection to the existing name is that many Churchmen in Canada have come from Ireland, Scotland, or the United States, and have therefore never been mem- port was referred back to the committee. The general feeling of the synod was against any change, at least at present, and the report was referred back to the committee. The expense of a ballot would be considerable, and until there is a greater interest it would seem very unnecessary.

FRIENDLY GREETINGS

At eleven-thirty on Thursday the two houses convened in joint session to welcome Mayor G. C. Coppley, who brought to the Synod the greeting of the City of Hamilton. The Mayor referred to the synod's meeting for the first time in the See City of the diocese of Niagara. Touching briefly on the weighty questions that the synod members were to discuss, he emphasized the need of the Church instituting measures to overcome social abuses.

Archbishop Matheson, on behalf of the upper house and the prolocutor, the Very Rev. Dean Llwyd, of Halifax, for the lower house, gracefully thanked the Mayor for his hearty welcome.

Greetings from the Episcopal Church of the United States were extended by a delegation headed by the Rt. Rev. Beverly D. Tucker, D.D., LL.D., Bishop of Virginia, and including the Rev. Charles A. Jessup, D.D., of Buffalo; the Rev. James E. Freeman, D.D., of Washington; Kenneth C. Sills, president of Bowdoin College, Brunswick, Maine, and Stephen Baker, New York.

The Most Rev. C. L. Worrell, D.D., D.C.L., Archbishop of Nova Scotia, Metropolitan of Eastern Canada, responded on behalf of the bishops, supported by the Rt. Rev. J. A. Newnam, Bishop of Saskatchewan, Dean Llwyd, prolocutor of the lower house, and Hon. Mr. Justice Hodgins, of Toronto, expressed the gratification of the clergy and the laity at the unity of ideals and traditions which existed between the two houses.

THE NICENE CREED

The House of Bishops approved of the resolution of the Bishop of Ottawa in favor of restoring the word "Holy" before "Catholic and Apostolic Church" in the Nicene Creed on the ground that its omission had been due to accident, and requesting the Primate to present this resolution to the consultative committee, of the Lambeth Conference, and asking how best the resolution may be authoritatively made. In the lower house, Dr. Hague and Canon Cody held that the omission was not due to accident. Finally a motion of non-concurrence was passed asking that the matter should be referred to the consultative committee of the Lambeth Conference without prejudice.

ADOPTION OF THE CANADIAN PRAYER BOOK

The final adoption of the revised Canadian Prayer Book came as a result of the concurrence of the lower house with a message from the house of bishops, stating that the bishops had unanimously re-adopted the Book and the canon relating to it. There was some determined opposition, but finally, on the motion of Chancellor Worrell seconded by Dr. Lansing Lewis, it was adopted by the lower house with only about 20 members dissenting.

A small Prayer Book Revision Committee will be appointed to which all suggestions for further revisions will be submitted. Beautifully bound copies of the new book are to be presented by the publishers, the Cambridge press, to all members of the synod.

QUARTER-CENTURY RECTORSHIP

THE RECTOR of Trinity Church, Yazoo City, Mississippi, the Rev. Albert Martin, celebrated the twenty-fifth anniversary of his rectorship of that parish on Sunday, October 2nd. He invited the parishioners to make a corporate communion on that anniversary day, as they did in large numbers, and preached an historical sermon.

SHIPMAN ELECTION IS CONFIRMED

Bishops are Prompt in Recording Assent.

The Living Church News Bureau }
New York, October, 10 1921 }

WORD was received in New York last week from the Presiding Bishop that the election of Dr. Herbert Shipman as second Suffragan Bishop for New York had been confirmed by a majority of the bishops. This completes the necessary formalities and the order for consecration will follow at once. Bishop Manning is quoted in the *Times* as saying:

"I am glad that the matter is settled and the news does not surprise me. I felt quite sure that the election would be confirmed. And now that it is confirmed, I am equally sure that it will be accepted by every one, and that all will join in welcoming Dr. Shipman to the office and work to which he has been called."

Dr. Shipman was quoted in the same paper as follows:

"It is almost inconceivable to me at the moment that the result should be arrived at so soon. If, however, it should be correct, it is a relief from a suspense and unhappiness for the last four months almost

beyond my words to express. The result is not at all a personal victory. I have felt all along that whether or not I or another man was to be a Suffragan Bishop of New York was comparatively of small importance. I have felt that, however unworthily, I have been standing for a principle. The supremely important thing is the fact that the principle has, by the action of the bishops and standing committees, been vindicated.

"The result is due to the splendid work of a group of men who considered the principle in question worthy of every effort and any sacrifice. If one thing contributed more than any other to this result it was perhaps the pamphlet prepared and sent to the bishops and standing committees by Dr. Stuart Tyson. Friends, known and unknown to me, however, throughout the country, have contributed to the result, and their support has made it possible."

The Rev. Stuart L. Tyson, whose defense of Dr. Shipman is accepted by the Bishop-elect above, spoke of the confirmation as Dr. Shipman's "vindication by the entire Episcopal Church against the most wicked and slanderous attacks made by one small group within the Church."

It has not seemed to your correspondent necessary to invite special interviews.

trine the dog-in-the-manger doctrine", Bishop Hulse continued. "They say we are trying to keep Europe out of Latin America in order to develop the resources ourselves. They regard us as a race of materialists, and look up to us with admiration and fear. I do not think they have ground for that fear, but it exists."

Speaking of the impossibility of the United States isolating itself from the rest of the world, Bishop Hulse declared that "one of the greatest causes of business depression in this country is our inability to get raw material in foreign countries, owing to political conditions abroad."

"Christian civilization will never stand another great war", the Bishop said. "Another such war as we have gone through will destroy our civilization. Shall we put our trust in battleships and poison gas, or shall we use our money and influence to spread Christian civilization in countries which, without it, will become our enemies?"

THOMAS S. CLINE.

ANOTHER RECTORY WAR HERO

CHURCH RECTORIES bore their toll of sacrifice in the World War in common with all other homes. It was the sad duty of receiving the body of his son, Corporal Emil Henckell, from the War Department, which brought the Rev. Carl Henckell, of Grace Church, Birmingham, Alabama, to New York recently. Mr. Henckell is one of the Alabama diocesan missionaries. Corporal Henckell, who was just 25, was killed on July 26, 1918, at Chateau Thierry. He was a member of the 167th Infantry. His Lieutenant Colonel wrote to his father:

"Emil was attached to my staff as a member of the intelligence section, a body of men picked for their bravery and intelligence. No braver man ever wore the uniform of our country than your son. He was with me almost daily, and I feel that I am in a position to know. It should be a great consolation to you to have given to our country so brave a man, one who made the supreme sacrifice with a smile on his face. He never showed the slightest fear in the face of danger. He was given the most dangerous assignments, filling them with honor and credit to himself and our regiment."

DEATH OF COLONEL WAGSTAFF

THE DEATH of a prominent figure in New York, both in civic activity and in the Church, is that of Col. Alfred Wagstaff, who, since 1906, has been president of the Society for the Prevention of Cruelty to Animals. His home was near Babylon, L. I., where he died on Sunday, October 2nd. For forty years he had been senior warden of Christ Church in that suburb, and president of South Side Hospital at the same place. The burial service was held at the Church of the Heavenly Rest, Manhattan, on October 5th, being conducted by the rector, the Rev. Dr. Shipman, assisted by the Bishop of Long Island and other clergy.

PICTURES OF NORTHWEST PROVINCIAL SYNOD

THE ILLUSTRATIONS appearing on the page following show a general group at the Provincial Synod of the Northwest at Denver, September 25-28, and also the group of Bishops present at the meetings of the Synod. The latter, from left to right, are the following: Bishop Remington, Bishop Tyler, Bishop Johnson, Bishop Burleson, Bishop Beecher, Bishop Longley, Bishop Fox, Bishop McElwain, Bishop Bennett, Bishop Faber, Bishop Shayler, and Bishop Ingle.

WOMAN'S AUXILIARY TO HOLD JUBILEE SERVICE IN PHILADELPHIA

Missions and World Politics— The "Yankee Peril"

The Living Church News Bureau }
Philadelphia, October, 10 1921 }

THE Woman's Auxiliary will hold their fiftieth anniversary in the Pro-Cathedral of St. Mary, Philadelphia, on St. Luke's Day, Tuesday, October 18th. An offering will be taken for the Emery Fund.

On Sunday, October 16th, the preacher at the Pro-Cathedral, will be the Rt. Rev. George L. King, D.D., Secretary of the English Society for the Propagation of the Gospel. Bishop King was formerly in charge of the Missionary Diocese of Madagascar, but last year became the General Secretary of the S. P. G., succeeding Bishop Montgomery, who was well known in Philadelphia. On the evening of the same day, at 8 o'clock, the Annual Service for Colored Physicians and Nurses will be held in the Pro-Cathedral, the preacher being Bishop Rhineland.

MISSIONS AND WORLD POLITICS

"Money spent upon Missions in the Orient will save millions that are now being required of American taxpayers for battleships," said Mr. Lewis B. Franklin, of New York, addressing Nation-wide Campaign leaders in the institute held in Holy Trinity Church, Philadelphia, during the past week.

These leaders are being trained to conduct parochial conferences, in all parts of the diocese, the last two weeks of October.

"President Harding has called a conference for a limitation of armaments for November 11," Mr. Franklin said. "There will be talk of limiting our navy. What is the Government doing with the navy? Con-

trating it in the Pacific. Why? Because we are apprehensive of Japan. We leave the Atlantic Coast unprotected because we no longer fear a war with England."

"A battleship costs \$50,000,000," Mr. Franklin continued. "It lasts seven years. It costs \$1,750,000 a year for a battleship's upkeep. In other words, every battleship costs our Government upward of \$8,000,000 a year. And we have a number of them. We have them to guard against Japan.

"In other words, we are wasting the money of American taxpayers on battleships. It we would spend a fraction of those millions on missions in Japan that nation would become more enlightened, certainly more friendly to us, and the battleships would not be needed."

Mr. Franklin spoke of industrial conditions in Japan.

"Industrial conditions in Japan are the worst in the world", he said. "Nine hundred thousand women work in Japan's industrial plants, without any of the safeguards that we give women workers in America. Sixty thousand women work in Japan's mines. In that country women and girls work fourteen hours a day. There are 145,000 children under fifteen years of age working in Japanese mills."

Speaking of the urgency of Missionary work in Japan and China, Mr. Franklin said that probably within the next fifty years every foreign missionary would have to be withdrawn from the Orient since the masses refuse to follow the teachings of foreigners.

THE YANKEE PERIL

"South Americans are talking about the 'Yankee Peril,'" Bishop H. R. Hulse, Missionary Bishop of Cuba, told another session of the diocesan missionary institute in Holy Trinity Church.

"Latin Americans call the Monroe Doc-

PROVINCIAL SYNOD OF NORTHWEST

THE PROVINCE of the Northwest held its annual Synod in Denver, September 25 to 28, inclusive. Four days previous to this were spent by the bishops, at Evergreen, discussing plans and formulating matters to come before the assembly later.

The bishops preached at all the larger Denver parishes, Boulder, Colorado Springs,

would have provided for a general executive secretary in New York, and eight executive secretaries in the various provinces, these to succeed the Nation-Wide Campaign department at the expiration of that department's existence; and the moneys expended in each province to be expended by the Presiding Bishop and Council thereof. Upon the repeated objections of the Bishop of Wyoming to the language, and, "indefi-

and wider knowledge of our priceless heritage, the Book of Common Prayer. Mr. Charles S. Watkins, of St. Bartholomew's Church, followed on the subject of The Problems and Pleasures of the Church School Superintendent. Mr. Watkins enumerated the chief problems of a Church school superintendent as being, (1) shrinkage in attendance, (2) accurate records, (3) new teachers, and (4) a corps of effie-



GROUP IN ATTENDANCE AT THE SYNOD OF THE NORTHWEST, DENVER, SEPT. 25-28

Fort Collins, and Greeley, at the eleven Sunday morning services. Bishop Longley celebrated at St. John's Cathedral, and Bishop Gailor preached. The public missionary service was at the same church at 8 o'clock, Bishops Gailor, Beecher, and Burleson, making the addresses.

On Monday the meetings were held at Ascension Church; on Tuesday at St. Mark's; and on Wednesday at St. John's. The synod closed on Wednesday at noon.

On Tuesday night the delegates were entertained at the Country Club of Denver, and addresses were made by Mr. W. W.

niteness of the terminals," Bishop Johnson moved to table the resolution.

The Woman's Auxiliary and the Daughters of the King had their meetings, according to their schedule, upon the same three days.

All the bishops were present excepting the Bishops of Duluth and Iowa.

SCHOOL INSTITUTE IN CHICAGO

THE FALL MEETING of the South Side Sunday School Institute was held at Christ Church, Chicago, (the Rev. H. J. Bucking-

ham, rector), on September 27th, opening with Evensong at 5:30, with an address by the Rev. M. T. Van Zandt, of St. Mark's Church. About 125 attended.

gent substitute teachers. He summed up the pleasures in the joy of service. The Rev. C. H. Andrews and Miss Vera Noyes were both present as guests of the institute, and each responded to an invitation to speak briefly of their work. On this occasion the Rev. C. H. Andrews was presented with two preaching stoles which completed the set of stoles given him by the members of the intensive institute held last winter.

NEW SYSTEM AT CAMBRIDGE SCHOOL

IMPORTANT CHANGES in the curriculum of the Episcopal Theological School in Cambridge, under which students are permitted to elect a majority of their courses, are announced by the Dean, the Rev. Dr. Henry Bradford Washburn, in connection with the opening of the fifty-fifth academic year. Registrations indicate that there will be more than twenty students in residence at the school this year, a resident enrolment twice as large as that of last year. The new curriculum, which makes possible a greater use of the facilities of Harvard University, with which the Episcopal school is affiliated, is outlined by Dean Washburn as follows:

"To give its student the fullest opportunity, in the words of President Lowell of Harvard, 'to know everything about something and something about everything,' is the aim of the new curriculum and the new requirements for the degree of Bachelor of Divinity at the Episcopal Theological School in Cambridge.

"Frankly forsaking the older system of prescribing nearly all the students' courses, the new plan prescribes only seven courses out of sixteen. These afford an indispensable foundation for the whole course.



BISHOPS AT THE SYNOD OF THE NORTHWEST

Grant, Jr., Bishop Faber, of Montana, and Bishop Bennett, of Duluth.

Probably the most interesting matter to come before the synod was the plan drawn up by Bishop Johnson to propose to the the Presiding Bishop and Council thereof, which the latter could be linked up with the province directly. The plan proposed

with Evensong at 5:30, with an address by the Rev. M. T. Van Zandt, of St. Mark's Church. About 125 attended.

At the evening session, Mrs. John Henry Hopkins gave a thrilling address on Teaching the Prayer Book, in which she made a strong appeal for a more thorough study

When that has been laid the student is required to concentrate half his remaining work in some one of these four divisions of study: The Bible, Church, history, theology, (including psychology, ethics, the history of religion, etc.), or practical theology (including pastoral care, sociology, religious education, etc.). Most of the remaining courses are to be distributed among the divisions not chosen for concentration.

"Hebrew or Greek is required only of those who specialize in the Old Testament or the New Testament."

THE SOCIAL CONSCIOUSNESS OF THE PILGRIM FATHERS

SPEAKING before the National Society of Mayflower Decendants at the dedication of the monument at Plymouth, Mass., to the victims of the sickness of the first winter at Plymouth, 1620-21, the Bishop of Maine, the Rt. Rev. Benjamin Brewster, D. D., told again the story of that terrible first winter at Plymouth and emphasized the heroic bearing from first to last of the colonists. He quoted in this connection the touching words of William Bradford. Having dwelt upon the individualism of Puritanism in general, and its conflict with the opposing spirit in Church and State, Bishop Brewster proceeded to consider "that special off-shoot of the great Puritan movement to which the Pilgrims belonged," and after paying a warm tribute to the "forward-looking idealism" and "political sagacity" of the Plymouth leaders, concluded as follows:

"The President of the United States, in the striking address given in this place this summer, suggestively pointed out how the ideals of English self-government, which found expression in this Plymouth settlement, are 'the basis of social conduct, of community relations, throughout the world.' Indeed we touch but one element in the character and power of these Pilgrim fathers, when we speak of their *individualism*. That was the more superficial element, forced into temporary prominence by the political and religious ferment of their age. More fundamental was their innate social consciousness. And here, once more, John Robinson's wise interpretation of life is manifest, in a letter to the voyagers which Bradford has preserved:

'A fourth thing there is carefully to be provided for, to witte, that with your common employments you joyne commone affections truly bent upon the generall good, avoyding as a deadly plague of your both commone and special comfort all retiredness of minde for proper advantage, and all singularly affected any manner of way; let every man represe in him selfe and the whol body in each person, as so many rebels against the commone good, all private respects of men's selves, not sorting with the general convenience.'

"To such principles, applicable alike in religion and in the body politic—yes, and in the relations of nations to one another—our Pilgrim fathers gave their adherence. In such a spirit, rising far above a merely negative conception of liberty, those whom we commemorate to-day yielded up their lives on this shore. To that spirit of fine idealism, looking beyond self-centred satisfaction, may we be faithful, as we strive towards the consummation (devoutly to be wished) of genuine freedom and peace among men.

"For, though the 16th century emphasis upon individualism was no doubt a necessary phase in the evolution of society, and though we derive from it valuable elements, not lightly to be abandoned, indi-

vidualism is by no means the last word in human progress.

"It is the value of interdependence, not mere independence, that our age is bringing home to us, the truth that we are members one of another, the call to fellowship, and the sharing in a common life. In this our day, let us heed the divine voice, as our forefathers listened, and, at cost of exile, suffering, and sacrifice of life itself, faithfully, humbly, yet dauntlessly obeyed."

DEATH OF THE REV. MOTHER ELIZA

WEDNESDAY MORNING, September 28th, at the hour of Prime, there passed to her eternal rest and reward the soul of Mother Eliza, Superior of the Sisterhood of the Holy Child Jesus. Born in Lyons, N. Y., December 5, 1834, she entered as a novice the diocesan Sisterhood of the Holy Child in 1879, founded that year by Bishop Doane, of Albany. On the death of Mother Helen in 1902, she was elected Mother Superior, and as head of the Sisterhood for almost twenty years, she has been universally loved and respected by all who came in contact with her sweet spirit of unselfish devotion.

Mother Eliza's life, though chiefly passed in the seclusion of a Sisterhood, has seen some of the most stirring times in the history of both Church and State. While connected with St. Mary's Hall, Burlington, N. J., a school founded by the elder Bishop Doane, she married, at the outbreak of the Civil War, the Rev. George Seymour Lewis, assistant priest at St. Barnabas' Church, in that city. Their married life was brief and her husband died less than a year afterwards, in Lewes, Delaware, where he was rector. The widow returned to St. Mary's Hall and taught there until 1879, when Bishop Doane of Albany founded the Sisterhood of the Holy Child Jesus, and Mrs. Lewis entered the new Order as "Sister Eliza," being professed in 1881.

For many years Sister Eliza taught in St. Agnes' School, Albany, and there are many "old girls" who remember with affection their teacher. Associated closely with Bishop Doane in the building of All Saints' Cathedral, she has been a faithful friend and supporter of that church up to the day of her death; she rarely missed the daily Eucharist in the Cathedral, and by her prayers and devotion she has been a constant source of comfort and strength to the Cathedral clergy.

It was fitting that the last tribute of love should be paid to Mother Eliza in the Cathedral, which she loved, and where for so many years she worshipped. On the morning of the funeral the Holy Communion was celebrated in the oratory of the Sisters' House, by the Rev. Canon Fulcher, D. D., Warden of the Sisterhood and lifelong friend. The body was brought to the Cathedral, being carried by four priests in their surplices and cassocks, the Rev. Messrs. P. Birdsall, C. Storey, R. J. Walenta, Jr., of Albany, and Chaplain Smith, U. S. A.; and followed by a long line of mourners. A solemn Requiem was sung by the Dean, assisted by the Rev. M. L. Yates, of Coopers-town, as deacon, and the Rev. D. H. Clark son, as sub-deacon. The Bishop of the diocese pontificated in cope and mitre.

CONFERENCE FOR CHURCH SCHOOL TEACHERS

A CONFERENCE for the teachers of the Church Schools of San Antonio, Texas, was held in St. Mark's parish house from Sep-

tember 19th to September 23rd, inclusive. Those who are qualified to judge pronounce it a great success. The attendance averaged 65 and the enthusiasm was unusual. One clergyman announced that it was the first Sunday School meeting he had ever attended that "went off with pep."

Miss Edna McNeil, assistant superintendent of St. Mark's school, deserves much of the credit in that the plan originated with her, and she gave of her time and interest abundantly towards carrying it out. All the clergymen in charge of parishes in the city were consulted, and promised cooperation. It was this community of interest and work that enabled the promoters to carry out the plans. At 6:45, a devotional service of fifteen minutes was held. A few verses of a hymn were followed by prayer and a short address. On Monday, the Rev. S. Arthur Huston, rector of St. Mark's Church, spoke on The Teacher. On Tuesday, Bishop Johnston gave a story illustrating the sowing of the right kind of seed in the right way. On Wednesday, Bishop Capers gave an excellent talk on Concentration; the Rev. Benjamin Bean, in charge of St. Luke's and St. John's Churches, spoke on Prayer at the Thursday service; and on Friday, the Rev. L. B. Richards, rector of Christ Church, gave a most helpful talk on teaching children to worship.

At seven o'clock the classes began. There were fourteen of them. Christian Nurture Courses 1 through 11, taught by experienced teachers in the different parishes, one course on the Prayer Book, and an officers' section where the problems of the Church school were discussed. Appropriate music for the different grades in the Church school was sung. At the end of the last session those who had been attending the conference were entertained with a children's party by the Kempsonian Society, the young people's organization of St. Mark's parish. Even the most dignified member of the conference became a little child again as he entered into the games in the gymnasium.

PARISH CELEBRATES RECTOR'S ANNIVERSARY

THERE WAS TENDERED by St. John's parish, Montgomery, Ala., a reception on September 26th, in honor of the rector, the Rev. Richard Wilkinson, D.D., to mark the beginning of his fourth year as rector of the parish. Judge Walter B. Jones, one of the vestrymen, presented Dr. Wilkinson with a handsome silver water pitcher, sixteen inches high, of Roman design, bearing the inscription: "To Richard Wilkinson, D.D. With the love and affection of his friends in old St. John's, Montgomery, Alabama, Sept. 26, 1921."

THE CHURCH AND THE STUDENT

THIS is a copy of a letter being sent to the students of Northwestern University, Evanston, by the rector of St. Luke's Church, himself a graduate of Northwestern and leader of the Alumni:

"Welcome to Evanston! I hasten to tell you how happy we shall be to see you at St. Luke's Church (Hinman and Lee Streets) next Sunday, and every Sunday. Under separate cover I am sending you a copy of our parish paper which will acquaint you with the nature of our parish work. I want specially to have you meet our young people, whose society, *Gamma Kappa Delta*, meets for supper every Sunday evening at six-thirty in the parish house. About half of its membership is made up of college men and women."

SYNOD OF THE PROVINCE OF THE MID-WEST

THE meeting of the Synod of the Province of the Mid-West opened at All Saints' Cathedral, Milwaukee, with the Holy Eucharist at 7:30, on October 5th. There were in attendance 13 bishops, and 125 priests and lay delegates, the Bishop of Ohio, provincial President, presiding. The synod listened to the reports from the various departments, which had been in session on the previous day. Final ruling for the apportionments and assessments was deferred until the end of the Nation-wide Campaign. It was resolved to ask the Presiding Bishop and Council for the following increases for Church extension and support: Fond du Lac, \$45, for the work at Oneida; Springfield, \$4,900, for the opening and sustaining of new mission stations, in the different deaneries; Marquette, \$4,500, for the work in lumber camps, and mining communities; Quincy, \$1,000, for nine different stations; Northern Indiana, to save the most important work now in progress among 30,000 Italians.

It recommended that a roster be made in each diocese of the men and women in social work in a professional capacity, and the roster to be kept by the synod of the province. The Bishop of Chicago voiced the opinion that little or nothing had been done among the foreign-born Americans, and the synod urged some active work to be done, especially in regard to the Americanization programme, and the meeting of the situation in parishes where the foreign-born were crowding out the old-time parishioners and the native Americans.

The Rev. Charles N. Lathrop, secretary of Social Service, addressed the synod on that subject, emphasizing that it had now reached such a prominence that it was paralleled with missions and religious education. He said in part: We must have a programme, and after having a definite programme, proceed to carry it out. In the popular opinion social service means the professional social-service worker, the "down and outs", settlements, etc., but this is not up to the real meaning of social service. It means the principles of Christ applied in each community, and to each individual, the problem of industry, and its relation to the Church; the employer and the employee in the same parish, and the relation each to the other outside that parish, in business and social life. This relationship, and the attitude of the parish to it shows the true expression of the social service work in that parish, and the parish may be judged by that. If it exemplifies the Spirit of Christ, then it has social service in its real sense. It considers society, and the community, and the duty of Christian people to compel all to conform to the principles laid down by the Saviour.

1—Have a programme. Make social service an active part of the parish work.

2—To think of the problems the community faces, the nation, and the world.

3—Training of all to apply these principles after having the meaning explained, branching out from the parish to the community, and thus to the nation, and the world.

To inaugurate this, start discussion groups, under a selected leader, preferably a layman, and take up the questions of housing, homes, employment, industry, cost of living, etc., and stress the principles of Christ, the brotherhood of man, and social service as exemplified by the obligation of Christian citizenship.

The synod received the greetings from the House of Churchwomen, in session at St. Paul's chapel, and arranged for a joint

session of the two houses, which was held on the 6th.

The Rev. Charles H. Young, of Howe School, reported for the Racine conference, stating that over three hundred attended, from twenty-six dioceses, and as a result of it several had offered themselves for the priesthood, and for mission work. The Church Service League, the department for the Extension of the Work Among the Foreign-born, the Daughters of the King, the Church Mission of Help, had all been represented. The pageant of *The Joy of Religion* was very creditably presented. The synod resolved that each diocese should give a certain sum of money towards the support of this conference.

Bishop Leonard, of Ohio, reported that the conference at Gambier was also attended by over three hundred people, and was most successful in arousing interest.

A commission was appointed to supervise all such conferences within the province, and an effort is to be made to have Racine as a permanent place of meeting for such conferences. The whole matter of the future of Racine is now in the law courts, and nothing definite can be done until the question of ownership and control is decided.

The Rev. J. M. Page, University Chaplain at Champaign, Ill., presented the report for the National Student Council. It was decided to leave all societies for Church people in the different colleges under their original name, and have them all affiliated under the National Student Society. Mr. Gregory reported on Church architecture, lamenting the fact that only one per cent of church buildings were really good, from ten to fourteen, fair, possibly ten to fifteen passable, and the rest impossible from an expert's point of view. A committee was appointed to take up this matter.

The Rev. Franklyn C. Sherman, of Akron, Ohio, presented the subject of Spiritual Healing. He told of the actual existence of sickness and suffering, and the danger which many are encountering of running into the different 'isms of the age, lack of balance, mental as well as physical, poise, and the vagaries of Spiritualism and Eddyism. He made no attack on the cults, but pointed out the weaknesses in their philosophies and the practical side. There should be a psycho-analysis first, by an expert, not by priests who suddenly imagine they can heal, and a spiritual upbuilding. The reaction from the visit of Mr. Hickson was largely due, he felt, to the failure of healing in certain cases. While there is no explanation possible of the failure to heal, it may be traced to a belief in the ability of the man to heal, not realizing the absolute necessity of faith in God to heal, through the agency of the human healer. Mr. Hickson himself says that it is the faith that heals, and that alone. In this reaction some have not only lost faith in the healer, but also in God, and consequently have repudiated Christianity itself. This is certainly not the fault of the Church, but the lack of instruction and faith in the one seeking the healing. To be effective, there must be implicit faith. Emphasis should always be made on health, not on sickness; on the well, not on the ailing; on health, not on healing. The Church must have a message to the sick, and when this is given, there is a spiritual revival in the individual. When the Church proclaims the message to the world, the world will respond in a spiritual revival. This means a new interpretation of spirituality, and a new conception of God. The priests are to be able to give the gift of faith, rather than to be healers: must be true to science, and spirit-

ualize it. It is faith, and faith alone, that heals. It was voted to turn the question of healing over to the Department of Religious Education.

It was found that there was a balance in the treasury of \$5,000.

The Bishop of Chicago suggested that an accurate survey of the province be made before the meeting of General Convention, and a committee was appointed for that purpose.

In the evening a largely attended mass meeting was held in St. Paul's Church, with a welcome by the Bishop of Milwaukee, and addresses by the Bishop of Marquette and the Bishop of Michigan.

Bishop Harris spoke of the problems and responsibilities of the present, the message of hope of the Church, and cited many cases in the new revival of religion which recall the early days of the Church, with its outpouring of the Holy Spirit. Bishop Williams told of his recent trip to Europe, and in his usual masterly way described the great labor conferences in England. Many consider this remarkable address to be the best and most lucid explanation of Labor, as such, and of the Trade Unions of England, that they have heard. THE LIVING CHURCH hopes to give at least a brief account of it in a later issue.

Resolutions were passed for the purpose of establishing closer relationships between the different dioceses of the province. It was pointed out that in the future the provincial synods will have more authority, and will no doubt relieve General Convention of many of the problems peculiar to the different sections of the country. Prayers were offered for the late Dr. Gunnell, rector of Trinity Church, Toledo, Ohio, and a tribute paid to his life and character. The salary of the secretary was fixed at \$1,200, with traveling expenses of \$525. The Bishop of Chicago was elected as provincial representative to the Presiding Bishop and Council.

The Bishop of Fond du Lac took serious exception to the nomenclature used in the Church, political instead of ecclesiastical, and it was resolved that the province petition General Convention to adopt more adequate and Churchly terminology.

Bishop Anderson sounded a warning on the moral responsibility of a vote by laymen for expenditure of money, without also the moral obligation to see that the money is raised and paid. This obligation is especially incumbent upon vestries, who often vote away money, but assume no responsibility or obligation towards raising this money. He said "many are not cutting down on their automobile expenses, their theater expenses, their table expenses, their entertainment expenses, and even their luxury expenses, but they are cutting down their contributions to the Church of God, and to the missions of the Church."

Bishop Weller presented the following resolutions, which were unanimously adopted:

"Whereas, at the request of the President and Congress of the United States of America, representatives of the great powers are to meet in the City of Washington, on the ever memorable Eleventh of November, in an effort to bring about a limitation of armaments of the nations, and,

"Whereas, the peoples of the world are looking anxiously to that conference to devise some means of relieving them from the fear of another world war, and,

"Whereas, this Conference cannot leave the world situation as it is, but if it adjourns without finding some definite and practical manner of bringing about adequate limitation of armaments,

it will leave mankind in a more hopeless condition than if it had never met, and,

"Whereas, the President of the United States, by public proclamation, has asked the prayers of the American people for the Divine guidance in the Conference,

Therefore be it Resolved, by the Bishops, clergy, and laity of the Episcopal Church in the Province of the Mid-West, in synod assembled:

"We respectfully extend to the President of the United States our profound gratitude for the calling of the Conference, and give him the assurance of our prayers that the Conference may be instrumental in bringing about disarmament, and the reign of 'peace on earth, good will towards men.'

"Resolved, that we respectfully ask the Bishops, clergy, and laity of the Church in this land, and the Archbishops and Bishops of the Anglican communion, to summon our people to prayer on November 11th, and to set forth special forms of prayer asking Almighty God so to direct and prosper the Conference, that there may be initiated such an association or league of nations, that the growing fear of another world war may be dispelled, and that peace and happiness, truth and justice, religion and piety, may be established for all generations.

"Resolved, that a copy of these resolutions be forwarded to the President of the United States, and the members of the Senate of the United States, and that copies of the same be also sent to the Archbishops and Bishops of the Anglican communion, and as far as may be, to the administrative heads of all other Christian bodies."

The Bishop of Chicago stated that the Episcopal Church was the only religious body which had not officially recognized the League of Nations.

The Diocese of Marquette had the largest number of representatives in proportion to the number of communicants of all the dioceses.

THE HOUSE OF CHURCHWOMEN

The House of Churchwomen held its sessions in St. Paul's chapel on the same days, the vice-president, Mrs. W. A. Atkinson, of Detroit, presiding. The roll call showed 31 delegates present representing 11 dioceses.

Mrs. G. P. T. Sargent, the provincial representative on the National Council of the Church Service League, read a most interesting report outlining the work of the League. She reported that ten per cent of the parishes of the Province have organized units of the Church Service League and emphasized the need of further development.

The committee on missions gave a detailed survey of the missionary work done in the Province, showing the great number of small parishes and isolated Church people in every diocese.

The report on social service was presented by Deaconess Fuller. After a summary of the social work done in the province, she urged especially the need of study classes and the dissemination of information as to conditions in the community and opportunities for social work. The report of the committee on religious education stressed especially the growth of week-day religious education. The Mid-West is the experiment station for this work and has furnished the most successful examples of all types of religious education in connection with the public schools.

The following officers were elected:

- MRS. G. P. T. SARGENT, *President*
Diocese of Western Michigan
- MRS. W. A. ATKINSON, *Vice-President*
Diocese of Michigan
- MISS F. F. BUSSEY, *Secretary*
Diocese of Milwaukee
- MRS. F. W. BOILL, *Treasurer*
Diocese of Quincy

Mrs. Wade, head of the supply department of the national Woman's Auxiliary, spoke of the good results of the systematizing of the box-work and its development along Red Cross lines.

Mrs. Biller, the national field secretary of the Woman's Auxiliary, held a most enlightening conference on the Church Service League. She also spoke on the history of the Woman's Auxiliary, in connection with the fiftieth anniversary which will be celebrated on October 16.

The House of Churchwomen was honored by an invitation to meet with the Synod in joint session, which was accepted, and the session was held at the Cathedral guild hall. At this time Deaconess Fuller presented the report of the proceedings of the House of Churchwomen and the resolutions proposed by the standing committees.

NEW ENGLAND PROVINCIAL SYNOD

PREPARATIONS are being made for the sixth session of the provincial synod of New England, to meet at Grace Church parish house, Providence, October 25 and 26. The bishops of the province will be guests at Bishop's House, and the delegates will be entertained at the Narragansett Hotel. The bishops and delegates will be given a dinner by the Churchman's Club on the evening of the 25th, when Bishop Johnson, of Colorado, is expected to be the speaker. There will be a mass meeting in Grace Church, the evening of the 26th, when the Rev. Samuel Tyler, D. D., of Rochester, N. Y., will speak on The Church and Social Service. Preparations are also being made for the observance in every parish and mission of the diocese of the centennial of the Domestic and Foreign Missionary Society, according to the recommended programme. The speakers at the great mass meeting to be held in Elks' Auditorium, Providence, at 3 p. m., on Sunday, November 6th, will be Bishop Perry and Bishop Overs of Liberia. The fiftieth anniversary of the Woman's Auxiliary will be observed October 16th in all the parishes by celebrations of the Holy Communion, with special prayers, and, in some places, by addresses.

DEACONESS SERIOUSLY WOUNDED

DEACONESS JOSEPHINE PETERSON, in charge of Church work for students at Knox and Lombard Colleges, in Galesburg, Ill., was shot by a negro, September 26. The act was one of sheer atrocity. The bullet, which penetrated the lung, lodged behind the heart, and will be extracted when the patient's condition permits. It is believed she will recover. The Bishop has asked that intercessions to that end be made in every place. The perpetrator has been arrested and identified.

ST. LUKE'S CHAPEL, PARIS
A FORT TO FORTIFY

ST. LUKE'S CHAPEL is enclosed in a court, and is found by a sign over the gateway on one street or by going through the entrance to the building at present used by the American Red Cross. It is a corrugated iron affair, commonly known as "The Little Tin Church." In spite of its obscurity and its not being over attractive, much good work has been done there in the past. It has had an uplifting influence on those who have found it out, but its influence ought to be wider and stronger and better. It is the only place of worship where an English service is maintained on that side of the Seine. The American Congregationalists are collecting funds to begin a big

work there. St. Luke's Chapel is on the ground and has been there for some years. Its over-expenses have been met by the Church of the Holy Trinity. It ought to be backed, and backed handsomely, by the whole Church in this country.

Paris, and especially that side of it, has always been a student center, and to-day it is one of the greatest student centers of the world. Among students from all the nations of the earth there are hundreds, yes thousands, from different parts of the United States, as many from California and the South as from the East and the Middle West, graduates of different colleges, besides an innumerable company of American artists and literary or semi-literary people, nearly all of whom live within ten or fifteen minutes walk of St. Luke's. They are all of a thinking lot, and many of them of a serious mind.

It behooves the Church here to look after them, for most of them sooner or later will return to their native land, and they ought to return with love for the Church here that has shown some regard for them there. One of the best all-round men that the Church has at her call should be put there, with a corps of helpers around him. Besides keeping the preaching and the services at a high standard, there is an immense amount of work to be done in hunting up and visiting the new comers, constantly changing. St. Luke's ought to be a great social center, a place where American students, and English ones, too, may gather and feel themselves at home on other days than Sunday and holy days. It ought to be a place for the best kind of worship, the best kind of preaching, and the best kind of home life. There is need of a new St. Luke's well equipped and well manned.

The Church of the Holy Trinity, Paris, can do something towards this as it has done in the past, but it cannot do everything; it cannot supply all that is needed. It is the work of the whole Church, which in one part and another is going to feel the benefit of whatever is done there.

MEETING OF CONVOCATION IN
WEST VIRGINIA

THE SEPTEMBER meeting of North-western Convocation met at Elkins, W. Va., on Sept. 27th, 28th, and 29th in Grace Church, the Rev. E. Nelson Maconomy rector. This convocation comprises, in addition to twelve organized parishes, several mission stations. The convocation sermon was preached on the 27th, by the Rev. J. Logan Fish, rector of St. Andrew's Church, Wheeling. On the 28th, at 9:15, convocation organized for business. The Dean, the Rev. R. E. L. Strider, rector of St. Matthew's Church, Wheeling, was unable to be present, and at the request of the members, Bishop Gravatt presided during the whole of the sessions.

The Bishop urged upon all present the necessity for prompt action with regard to the Nation-wide Campaign, as, while there was much on which to congratulate the churches within the bounds of the convocation, there was also much to be done during the remaining portion of the year.

Divine service was held at 10:30, when the Rev. J. T. Carter, rector of Christ Church, Clarksburg, preached, and Holy Communion was celebrated, Bishop Gravatt being the celebrant. Luncheon was served at 12:30 to which the various ministers in town were invited. There was a good representation present, and all were given opportunity to exchange fraternal greetings. At the evening service an address was given by the president of the Davis-Elkins College, Elkins, James Edward Allen, his sub-

ject being "The Church's Debt to Education." A short business session was held on the 29th, when the Bishop urged the necessity of giving attention to certain underlying districts where the Church is but little represented. Several of the clergy present agreed to report to the Ven. W. P. Chrisman, as to when, and how often, they could do some missionary work in the territory under consideration. The Bishop was glad to report that all the organized parishes in the diocese were supplied. The Rev. Guy H. Crook, rector of Christ Church, Williamstown, read an essay on some phases of Church history, emphasizing the fact of the Church's distinct existence and continuity from the Christian era. And at the conclusion of the business sessions, Morning Prayer was read, and the Rev. John S. Alfriend, rector of St. Paul's Church, Weston, preached.

WASHINGTON RECTOR RESIGNS

THE REV. DR. ROLAND COTTON SMITH, rector of St. John's Church, Washington, for nearly 20 years, has resigned on account of ill health, the resignation to take effect Nov. 1.

Dr. Smith, who has been in ill health for about a year, is in Ipswich, in the Diocese of Massachusetts, where he intends to reside permanently. He is a graduate of Amherst College and of the Episcopal Theological School, Cambridge. Dr. Smith has served at St. Peter's Church, Beverly, at Trinity Church in Boston, and was rector of St. John's Church, Northampton, from 1893 to 1902, going to Washington from Northampton.

PUT RELIGION BACK IN THE HOME

AN INSPIRING meeting was held September 30th at Christ Church Cathedral, St. Louis, to mark the opening of the fall work of the Nation-wide Campaign, of which Mr. R. L. Orcutt is the diocesan chairman. From ten to thirty members of every parish and mission in St. Louis were present at the dinner with their rectors, a table being reserved for the men and women of each Church.

The keynote of the coming year will be "Put Religion Back in the Home," and a great plea was made by Mr. Orcutt that the clergy and the lay delegates present join in the city-wide attempt to restore daily family prayers, the saying of grace before meals, and thanks after, and the reading of the Bible in the home. Each delegate present was given the names of five members of his church, on whom he is to call at once to urge them to attend a parish meeting, which will be held in the near future in every Church in St. Louis, when the rector will present the plan to his own congregation.

"The Church must deliver the religion of Christ to the homes of its members, or be junked," declared Mr. Orcutt. "The Church will be enabled to do its proper work in all its fields after religion has been restored to the home, and not until then. The sole thought and purpose of the Nation-wide Campaign Committee of this diocese will be devoted to that end, believing that from this fundamental thing will come the support the Church will need in the future."

Better support for the campaign on the part of the clergy and vestries was urged by Mr. Orcutt, who said "If a great movement of the Church, such as the Nation-wide Campaign, cannot enlist stronger support and more faithful coöperation on the part of the clergy and the vestries, how can we expect the rank and file of members to support the campaign?"

CENTENNIAL OF CHRIST CHURCH, RALEIGH, N. C.

AN IMPORTANT EVENT in the history of the Church in North Carolina was the celebration of the Centennial of Christ Church, Raleigh, October 9 to 12. The first service of the commemoration was a corporate Communion at 7:30 on October 9. At 11 o'clock, the special sermon was preached by the Rt. Rev. Thomas F. Gailor, D. D.

On Monday, October 10, Bishop Cheshire consecrated the chapel, and various historical addresses were delivered. Tuesday night the choir sang Whitney Coomb's "Ancient of Days," and the celebration closed Wednesday with a parish reception.

Although there was a small congregation of Church people in Raleigh before 1820, they were not formally organized as a parish until just 100 years ago, and the parish was admitted into the diocesan convention in 1822. The first rector was the Rt. Rev. John Stark Ravenscroft, who like many of our early Bishops was rector of a parish as well as bishop of the diocese. He took charge in 1823, and while he was rector, the first church building, a frame structure, was erected. In 1828 Bishop Ravenscroft removed to Granville County, and the Rev. Charles P. Elliott became rector. He served only one year, and was succeeded by the Rev. George W. Freeman. Mr. Freeman remained until 1840. The next rector, the Rev. Dr. Richard Sharpe Mason, served until 1874, a rectorate of 34 years. In 1848 the present beautiful granite church was built. From 1874 until 1907 the Rev. Dr. Matthias M. Marshall was rector. The present rector, the Rev. Milton A. Barber, took charge in 1907.

Christ Church is rightly proud of the fact that it has had only five rectors in the 100 years of its existence. From its earliest days Christ Church has been a leader in the diocese. Under the present rector it has developed into the strongest congregation in the diocese. It has led the way in missionary activity in its gifts to the Nation-wide Campaign. It has developed an excellent Sunday school, and the congregation is noted for its activity in community work. A beautiful parish house has recently been erected, and few parishes in the country are better equipped, and make better use of their equipment, than Christ Church, Raleigh.

CLERGY RENEW ORDINATION VOWS

DUE TO THE increased activities, and new opportunities in the Diocese of Texas, the Bishop Coadjutor felt constrained to convene a fall conference. In response to the Bishop's invitation more than seventy were present. Sessions were held in the parish house, Christ Church, Houston, and at the beautiful Allen Home, Sylvan Beach, La-Porte, September 27th and 28th. The conference opened at nine. After expressing his joy at finding such a representative gathering, the Bishop directed the Rev. Mr. Witsell, rector of St. Paul's, Waco, and diocesan chairman of N. W. C., to conduct the conference on this subject. The Rev. Mr. Claybrook, rector of Christ Church, Tyler and former N. W. C. chairman, reminded the conference that the N. W. C. had always been successful, financially and spiritually, wherever it was launched and carried out according to plans outlined by the department in charge. It was evident that in most places there has resulted a great spiritual awakening; congregations have received new visions of God's Kingdom; loyalty has been created; Church service and Church schools have been better attended;

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financial problems solved, and a host of new Church workers secured. Emphasis was laid upon the fact of the N. W. C. being an absolute necessity for the preservation of the Church which was truly passing through a serious crisis.

Hearty and long applause was given when it was made known that Texas had gone "over the top" in paying its minimum quota of \$52,000, and that a considerable sum would be added to this before the close of the year. The chairman outlined the educational plan for this fall. Sectional conferences are to be conducted by leaders throughout the diocese, the object being entirely educational. Mr. Fred T. Wilson, chairman of the "Near East Relief", Houston, urged that support from Texas be given as usual. A resolution was offered and adopted, in which was expressed the sympathy and deep concern over the death of the Rev. Dr. C. S. Sargent, at Little Rock, September 21st. Dr. Sargent had been rector of Trinity Church, Marshall, for several years, until a few months ago. Time was given to the Missionary Centennial, the Woman's Auxiliary celebration, the Church Service League, and the Young People's Service League.

The Bishop was celebrant Wednesday morning, at seven. The conference discussed *The Texas Churchman*, official organ of the diocese, and publicity in general. Recruiting for the ministry occupied the mind of the conference for a considerable time. Conferences have been held in two parishes where the subject of the ministry was presented to gatherings of young men. And thus far Texas has five, and other good prospect for the work. A native ministry will solve the question of so many vacancies in most dioceses. Some thought the Church should enlist more young men for lay-reading. A report on Young People's Work by the Rev. Gordon Reese, was received with appreciation. Hearty applause was given when it was announced that Mrs. A. T. Autrey, Houston, had given \$50,000 for the Community House at Rice Institute. This building is almost completed, and is perhaps, the best of its kind in the country. The clergy renewed their ordination vows in a very solemn service conducted by the Bishop before adjournment.

ST. JAMES' HOSPITAL, ANKING

DIRECTOR RICHARD M. PEARCE of the division of medical education of the Rockefeller Foundation, writing to the secretary of the Department of Missions, says:

"In the course of a journey which I made during April and May through central and southern China, I had occasion to visit Anking, and spent some time with Dr. Harry B. Taylor at St. James' Hospital.

"I found a development under Dr. Taylor's direction which as far as I know does not exist elsewhere in China, and I therefore desire to write you and congratulate you and your Board on carrying your medical missionary work somewhat beyond the field of immediate relief of the sick. I refer to the work Dr. Taylor is doing through contact with various government agencies, especially along the line of disease prevention.

"Whether this result is due to peculiar characteristics possessed by Dr. Taylor, the ultimate outcome is most gratifying and is a permanent asset for Christian work in China along medical lines."

Anyone interested in having further information concerning St. James' Hospital and its admirable work in China, can obtain it from Dr. John W. Wood, 281 Fourth Avenue, New York City.

ONE ASPECT of the movement or another

The Society of SS. Peter and Paul wishes to impress upon the Clergy and Laity of the American Church the paramount importance of *Literature* in the work of *Evangelisation*. Modern methods are needed for modern times. In other spheres the Agent of the last century is being replaced by the modern pamphlet, which can reach far and wide. Other organisations, whether Christian or not, realise this. Contrast our own methods of propaganda with those employed by political parties, or by Christian Scientists, or by Roman Catholics. The contrast is humiliating for us. These latter know that whereas preaching is invaluable at times, yet it is the relentless penetration by masses of cheap literature (which never breaks down) that accomplishes so much. They therefore give all the help and financial backing they can to those Societies which do the literary side of their propaganda.

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There must be a *solid backing* to all efforts made in the way of literature. The S. S. P. P. is far from saying that it alone can do this great work, but it wishes to point out the use that can be made of this Society. You are not asked to pay for the heavy overhead charges of rents, wages, etc. Whatever you subscribe goes to the production of literature. No profits have ever yet been taken by anyone concerned in the Society, and in consequence its work has developed rapidly. Furthermore, it knows how books should be printed, has great experience, and possesses a wonderful stock of blocks, types, and pictures. It has a card index of about 10,000 Catholics who live all over the World, and is in touch with numerous Mission Stations.

It may be objected that some of its literature is not universally approved, or is too extreme, or too moderate. This may be true, but the Society publishes what is *demanded and endowed*. It is not bound to any particular line of instruction or controversy. *Those who make use of it make of it what it is*. Subscriptions may be earmarked for particular publications. In the past support has come from the few rather than the many, but every year thousands of pounds' worth of literature is being issued to the public.

Besides this, the S. S. P. P. acts as agents to the chief Anglo-Catholic Societies. All who wish to give their support in any way or who wish for other information, should communicate with **The Rev., The Chaplain**

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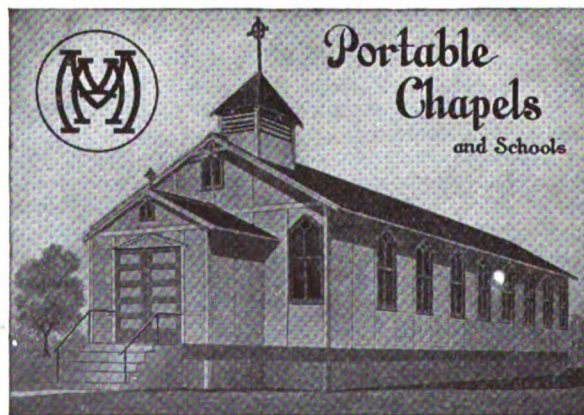
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OBSERVES ITS NAME DAY

IN OBSERVING the festival of St. Michael and All Angels, the mission of St. Mark's parish, Seattle, bearing that title, kept a day of adoration and intercession arranged in half-hour periods by the parishioners throughout the day. There were the early celebration, and also a children's service at three, and a vespers of the Blessed Sacrament at eight, with an address on the Sacraments by the rector.

The chapel is soon to be removed to a more permanent location. The work is growing and fills the longing in many hearts for the full expression of Catholic worship. The work is due to the initiation of laymen and women under the sympathetic and helpful support of the present Bishop of Nebraska, when rector of St. Mark's Church, and has the continued co-operation from the present clergy of the parish, Dr. McLaughlin and Dr. Gowen.

NOVEL WAY TO ADVERTISE

IF BY CHANCE you should be in Sakai, one of the important industrial districts of Japan, some bright morning, and among the score of factory chimneys belching smoke and fire, note three that stand out silent and smokeless, you will know that it is Sunday. These three giant funnels, each bearing on its side a gigantic Cross of St. Andrew, are the sign of the Christian Sunday to the natives of the district.

William C. Sturgis, Ph.D., educational secretary of the department of missions of the Church, in a recent tour of the Orient, came across this novel method of advertising Christianity which has been adopted by M. Yanagihara, a wealthy Japanese manufacturer. Many years ago M. Yanagihara became converted to the religion of the west. Up to that, time his factory had run full blast seven days a week. Then one day sailors mounted the three stacks and painted on the side of each the great crosses of St. Andrew, and on the following Sunday, and on every Sunday since then, the stacks were "dead." Instead of operating his factory on that day M. Yanagihara organized a Sunday school, which he conducts in person, and which is attended by most of his employees. Daily, at the noon hour, moreover, there is a brief service in the factory, in which the employees also participate.

"These smoke stacks," says Dr. Sturgis, "with the immense crosses, stand out like beacon lights at all times in the Sakai district; but they are particularly impressive on Sunday when, with the other factories going at full blast, they stand silent and alone as an object lesson of great value in many ways. For instance, M. Yanagihara has never had a strike among his employees."

The Sunday-closing movement, apparently, is spreading in Japan, for Dr. Sturgis reports, a "Sunday Observance League" in Tokyo, composed entirely of natives.

"The sixty members," he says, "all desperately poor, close their little booths on Sunday, thus foregoing one-seventh of their average profits of a yen a day. They give one-tenth of their income to the Church, as a matter of course, and have to be restrained from giving more."

SOCIAL REFORM IN JAPAN

LARGELY as a result of the stimulus given by Christian teaching in Japan, there has been a marked awakening of interest on the part of the Japanese not in the Christian Church, with regard to social reform. Bishop Tucker, of Kyoto, reports that, until recently, little has been done in this di-

rection except by the Church. The Church is doing more than ever to better the social environment, but what it does now is necessarily compared with what is being done by those who command very much larger resources, and who, even though they may not be actuated by the same spirit of Christian brotherhood, can at least show results which look larger. Bishop Tucker says emphatically that Christians in America "should do more in the way of co-operation with the Japanese Christians in practical work. They have the willingness to do such work. In proportion to their means they give generously to the Church's support, but they are not able to provide material means adequate to the situation.

"Recently I read in a Kyoto newspaper an article written by a man who is one of the government experts in social reform

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matters, the gist of which was that formerly the Christians had shown great interest and activity in all matters relating to the practical welfare of society, but that at present, they seemed to be asleep, that the Buddhists are doing far more in this direction than are Christians at the present time.

"There has been a great awakening of activity on the part of the Buddhists during the past two or three years. While this criticism leaves out of consideration many factors, yet it does express what is getting to be a very common opinion, that somehow Christianity is losing its grip and its position of leadership. It is not that Christianity is going backward in these respects, but that other people are going forward, which is, of course, all to the good, yet it is a challenge to Christianity and I think indicates the direction in which we can be of help to the Japanese Church in the future. I am sure that our people have the spirit, but things are being done on such a big scale at present in Japan that they feel it useless to try to do anything with their present resources. One interesting fact, however, is that in places like Osaka a large proportion of the working heads of philanthropic enterprises carried on by non Christians are Christian."

RETURNS TO THE CHURCH

GEORGE CHALMERS RICHMOND, who was deposed from the priesthood several years ago in Philadelphia, and afterwards abandoned the communion of the Church, has returned to that communion, and has been accepted as a lay reader in the Missionary District of Wyoming, pending the time when it shall be proper to restore his priestly faculties. He is in charge of work at St. Paul's Church, Evanston, Wyoming.

LINDSAY CHURCH HOME, QUINCY, ILL.

THIS INSTITUTION, founded in 1863, by bequest of Mrs. Elizabeth Lindsay, of Quincy, Ill., to provide a home for aged and indigent Church persons of the city, has been for the last few years without residents. It is now to be refurnished, and set in order, and used for the purposes for which the trust was founded. Two of the Sisters of the Incarnation, from San Jose, Calif., who have been spending the summer at St. Mary's School, Knoxville, Ill., will reside in the home and operate it. They will also work among the poor and needy of the city, and especially among the children.

PRACTICAL RURAL WORK IN MICHIGAN

ON THE FIRST SUNDAY in September, a "Rally Day" was held in rural churches in Brooklyn and Cambridge. The rector outlined plans for the season's work.

At Cambridge, it was decided to hold an old fashioned "bee" to make repairs on this old brick rural church. Thirty-six men responded and gave a full day's work at shingling, constructing stone steps, grading the road, and painting. The rector in his "coveralls" directed the work, and a splendid spirit was manifested by all. The ladies provided a bountiful dinner to all workers at noon.

At Brooklyn, on Sunday, October 3rd, we held a "harvest festival", the first in the history of the parish. The farmers were greatly interested, and responded liberally with "first fruits," and the church was beautifully decorated with flowers, fruit, vegetables, corn, and pumpkins. The church was well filled at 10:00 A. M., and 55 were

communicated. At this service a new organ, given by Mr. and Mrs. York, of Detroit, in memory of their son, Carelton Knoll York, was dedicated. In the evening, one of the harvest festival services, of the Morehouse Publishing Company, was used, and the choir sang Caleb Simper's setting to the *Te Deum*. The Rev. Hedley Stacy, of Henrietta, preached a sermon on "Thanksgiving."

On the following day a harvest home supper was enjoyed in the guild hall by 175 people. The rector personally collected twenty chickens from the farms in the parish, and the ladies of the village made the pies. Don't think the rector robbed the hen-roosts at night! The farmers gladly gave what they had for the good cause, and many contributed who had never been requested to do so before. By helping in this way the farmers are taking more interest in the Church.

This small parish only has 90 communicants on the roll, but on Easter this year, at a 6 A. M. celebration, there were 92 who made their communions. Some drove six miles in a thunderstorm.

MR. FORD PRESENTS A SEDAN

MR. HENRY FORD is building a large saw-mill and body plant at Iron Mountain, Mich. Recently Mr. Ford paid a visit to Iron Mountain, and was entertained at dinner by the Iron Mountain Rotary Club of which the rector, the Rev. Robert F. McDowell, is a member.

Several days later a Ford sedan was delivered to the rector as a little remembrance of Mr. Ford's visit to Iron Mountain, and his dinner at the Rotary Club.

OPENING OF TRINITY COLLEGE

TRINITY COLLEGE opened with a larger number of students than ever before in its history. There are over one hundred men in the freshmen class, and the College dormitories are filled to overflowing. The chapel service the first night of the term was an inspiring one, as it is an occasion when many of the old graduates come back to see the year start; the chapel was crowded.

Trinity College continues its work of educating men for the ministry. Three of last year's students have already entered the seminaries, and of the new students ten have signified their intention of being candidates for Holy Orders.

DEATH OF PROMINENT LAYMAN OF NEW ORLEANS

MR. HERBERT PALFREY, for many years the voluntary organist and choirmaster of the Church of the Annunciation, New Orleans, La., died in Truro, La., and was buried from his parish church. He was a prominent figure in business and Church life, and was well known as a composer.

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THE SYNOD OF THE FOURTH PROVINCE

THE SYNOD OF THE FOURTH PROVINCE will meet in Savannah, Ga., October 25 to 27, opening with a service of Evening Prayer at St. John's Church, the evening of the twenty-fifth. The speakers that evening will be the Rev. R. Bland Mitchell and the Rev. W. C. Sturges, D. D., from the Missions House, whose subject will be The Nationwide-Campaign. Wednesday evening the service will be held at Christ Church, and the Bishop of Tennessee and the Rev. Bernard Iddings Bell, of St. Stephen's College, will speak on the University of the South. On the third evening at St. Paul's Church, a missionary meeting will be combined with Evening Prayer, and the Bishop of Tennessee will preach again, and Mr. Richard I. Manning of South Carolina will speak. At the business sessions, the Rev. Charles N. Lathrop, of the department of Christian social service, will make one address, and others will be "The Mission to the Mountain People", by the Rev. S. B. Strong, of Asheville; "The Rural Missions", by the Rev. James M. Maxon, of Tennessee; and "The Mission to the Negroes"; by the Rt. Rev. H. B. Delany, of North Carolina.

The Provincial council of the Church Service League will be in session at the time of the synod, meeting also in St. John's parish hall. As this is the first meeting of the council, the programme has been arranged so that each organization will have its meeting before the combined group of women, reserving only its elections for a meeting which is distinctly of its own delegates. The advantages of this are that there will be no conflict from delegates wanting to be at two meetings at the same time, and also that all women may know the work of each organization. Miss Nannie Hite Winston, of Kentucky, provincial chairman, will preside over the general meetings, and each provincial president of the national organization will preside in turn. Addresses will be given on "The United Thank Offering", "The Church Service League Prayer Leaflet Quarterly", and one on "Leadership", by Miss Grace Lindley, from the Missions House. There will be a conference on the "Position of Women in the Church", and Mrs. W. J. Loaring Clark, of Tennessee, will lead one on "Parish Co-operation and Federation."

A pre-synod conference on religious education will be held in Savannah, Sunday afternoon, October 23, and Monday afternoon and evening. Lectures for the officers, teachers, and senior pupils, of the Church schools will be given by the Rev. Gardner L. Tucker, provincial secretary of religious education, Miss Mabel Lee Cooper, and the Rev. W. A. Jonnard, of Tennessee.

DEATH OF DR. ASCHMANN

ON SUNDAY, October 2nd, DR. G. A. ASCHMANN, a well-known layman of Wheeling, West Virginia, died. The end came at his home in Woodlawn, precisely at the hour prayers were being offered for him at the morning service in St. Matthew's Church.

In his death the Church sustains a heavy loss. For over thirty years he was actively identified with all departments of Church work. He had served as senior warden of St. Matthew's parish since 1898. He represented his parish in twenty-five diocesan conventions, and his diocese in eight consecutive General Conventions. Dr. Aschmann was educated in Europe, graduating with classical honors from the University of Geneva. He was also eminent in the medical profession, having specialized

in diseases of the eye, ear, nose, and throat. Funeral services were conducted from St. Matthew's Church, Wheeling, Wednesday afternoon, October 5th.

NOTES FROM ST. LUKE'S CHURCH, EVANSTON, ILL.

Gamma Kappa Delta, the Young People's Society, made a drive for membership on October 2nd., when teams went calling on both the young people of the Church, and University students who are not members of the club. Ninety young people sat down to supper at the first meeting of the year, September 11th.

St. Luke's Church School opened this fall with a forty percent increase in enrolment. The junior choir which leads the devotions of the school has increased from thirty-five to seventy-five. A dinner and conference for the staff was held on September 30th., with forty members present. The Church school is planning to put on a Christmas pageant written by the rector.

"The Disarmament Conference in the Light of what happened at Paris" will be the subject of an address by General Nathan William MacChesney before the Men's Club, at its opening meeting, October 20th. General MacChesney was Judge Advocate General of the A. E. F.

Under the auspices of the Social Service League, *The Sangreal*, a religious play by Irwin St. John Tucker, is to be given its first appearance in the parish house and church during Advent.

The fourth confirmation class for the year will be organized on October 16th. This class is to be presented before Christmas, and will bring the total number of confirmations for the year far beyond one hundred, surpassing any previous record.

ROSLINDALE RECTOR WEDS

A QUIET WEDDING took place on October 4th, at the home of Mr. and Mrs. James A. Wilson, 52 Brastow Ave., Somerville, Mass., when their daughter, Miss S. Alice Wilson, was united in marriage to the Rev. J. Gordon Carey, rector of the Church of Our Saviour, Roslindale, Boston. The Rev. H. N. Monro officiated. Only the members of the immediate families were present.

The Rev. J. G. Carey is the son of the late Rev. Dr. Joseph Carey, who was rector of Bethesda Church, Saratoga Springs, N. Y., for 40 years.

SPECIAL PRAYERS IN LONG ISLAND

THE BISHOP OF LONG ISLAND has authorized, for use in his diocese, the following prayers:

For Armistice Day:—"O Blessed Saviour of the world, who on this day didst cause the armies in Europe to cease from bloodshed, we pray Thee to fill our hearts with

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OCTOBER 1921

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gratitude for this and all Thy mercies. May we not forget the soldiers who, in their courage and sacrifice, were enabled by Thy power to obtain a lasting victory. Teach us to follow in Thy footsteps and forgive and love our enemies. May Thy Gospel be received throughout the nation, uniting Thy people in the bond of brotherly love, so that justice and sympathy may be shown to all classes and conditions of men. Grant this in Thy mercy, O Jesus, who with the Father and the Holy Spirit art ever one God, world without end. Amen."

For the Washington Conference:—"O God, in whom all the nations of the earth are blessed, and Who, through Thine only begotten Son, hast taught us to pray for the coming of Thy Kingdom upon earth, we beseech Thee to be present with the conference of the governments of the world now (or soon to be) assembled in Washington to promote disarmament and to advance international peace. May Thy Holy Spirit be in the hearts of all who take part in this council, lighting their minds, making sound their judgment, and inspiring them with the vision of peace, and with charity towards all the peoples of the world. May the work for disarmament done at this conference endure because it is done in Thy Name, and may the hearts of all Thy people turn from war and strife to deeds of mercy and truth, of righteousness and peace. We ask this in the Name of our Lord and Saviour Jesus Christ. Amen."

A VIRGINIA WELCOME

IT FALLS to the lot of very few rectors to be received in the formal manner and with the greetings recently extended the new rector of Trinity Church, Portsmouth, Va., Diocese of Southern Virginia, Sept. 22d.

Sixty-five of the leading men of the business, professional, and city government, the presidents of the Rotary and Kiwanis Clubs, the director of the Y. M. C. A., together with the clergy of every denomination in the city, were present at a banquet served in the parish house by the ladies of the church. The Rev. Dr. William A. Brown, rector of St. John's Church, Portsmouth, was the toastmaster. The new rector was presented by Mr. J. Davis Reed, Sr., warden of the parish. Two former rectors were present and greeted him; the Rev. Newton Middleton, now of Norfolk, and The Bishop Coadjutor of the Diocese, Dr. Thomson. Among those extending felicitations to the new rector were the Rev. Father Joseph Magri, of St. Paul's Roman Catholic Church, and Rabbi G. J. Bacaret, of the Jewish Church, together with the pastors of the Baptist, Methodist, Presbyterian, and Congregational Churches. The Rev. Dr. Covington, of Old St. Paul's Church, Norfolk, brought greetings from the see city of the diocese.

DEATH OF REV. DR. C. S. SARGENT

THE DEATH of the Rev. Clarence S. Sargent, D.D., occurred at his home in Little Rock, Ark., on September 21st. Dr. Sargent had retired only a few months previously from the rectorship of Trinity Church, Marshall, Tex., owing to ill-health. He was born in New Hampshire, July 29, 1855, and was a graduate of Dartmouth College and Yale University, while his degree of D. D. was conferred by Whitman College, Walla Walla, Wash. He became a Congregational minister and in that capacity worked in Massachusetts, in St. Louis, in Omaha, and in Kansas, and while in the latter state was attracted to the Church position and applied to Bishop

Griswold, then of Salina, for holy orders. He was ordained both as deacon and as priest in 1910, and began his ministry in the Church as rector of Grace Church, Hutchinson, Kas. From there he went, in 1914, to his last parish, Trinity Church, Marshall, Tex., from which he retired last spring. He had been Dean of the North-eastern Convocation of the diocese of Texas from 1913 and had served in General Convention.

Dr. Sargent should not be confused with another priest of the same initials, also resident in Texas, the Rev. Christopher S. Sargent, who was sometime Dean of All Saints' Cathedral, Milwaukee, and afterward rector of St. David's Church, Indianapolis.

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7. Witness the Church School Programme.
8. Attend the Centennial service on November 6th.
9. Make a Centennial offering on November 6th.
10. Aid in achieving the Objectives.
11. Assist in any Centennial projects proposed by your diocese or parish.



OFFERING

It is asked that an offering be made on Sunday, November 6th, at the service which will mark the culmination of the Centennial Observance.

It is proposed to use this offering to complete a number of large and important building projects now under way or planned, both at home and abroad, but delayed for lack of funds. Each building erected with the aid of this Centennial Offering will bear a tablet citing the fact that it was so built.

OBJECTIVES

1. To secure by Easter, 1922, at least one hundred qualified missionaries, men or women, to meet calls for reinforcements at home and abroad.
This refers to both the domestic and foreign field and includes doctors, nurses, teachers, and other workers, as well as clergymen.
2. To complete the enrollment of the first 100,000 proportionate givers by Easter, 1922.
A proportionate giver is one who at the beginning of a year determines that he will give to the Church and benevolence at least a certain percentage of his gross income during the year. See the official Enrollment Card.
3. To complete the enrollment of the first 100,000 missionary intercessors by Easter, 1922.
A missionary intercessor is one who regularly and definitely remembers the Church's Mission in his prayers and who prays for particular missionaries and for particular missionary efforts. See the official Enrollment Card.

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