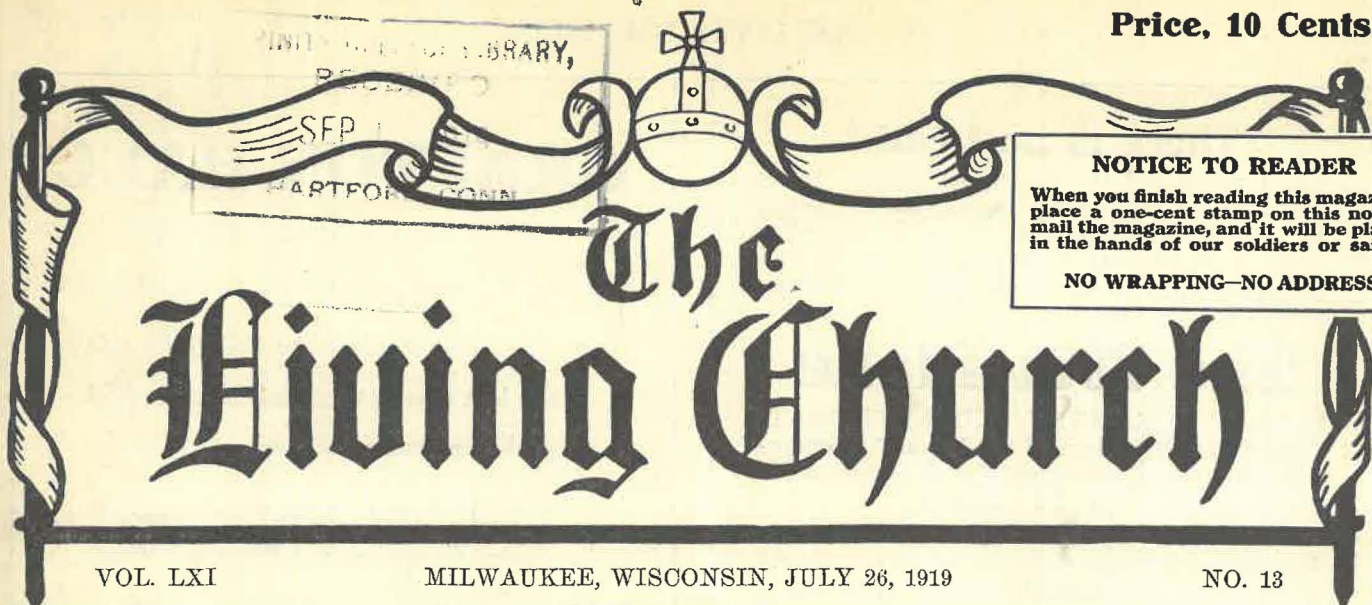


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A Weekly Record of the News, the Work, and the Thought of the Church

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WE KNOW that all spiritual being is in man. A wise old proverb says, "God comes to see us without bell": that is, as there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the depths of spiritual nature, to all the attributes of God. Justice we see and know, Love, Freedom, Power. These natures no man ever got above, but always they tower over us, and most in the moment when our interests tempt us to wound them.—Emerson.

The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO, JULY 26, 1919

NO. 13

EDITORIALS AND COMMENTS

Finally—What Shall We Do with the Concordat?*



WHAT shall be the conclusions of Churchmen with regard to the proposed Concordat with Congregationalists?

We have tried, in THE LIVING CHURCH, to deal justly and sympathetically with the whole matter. We have devoted space in four issues to the extended argument on behalf of the proponents by Father Kelly and in three issues to the criticism of the plan by Professor Hall. We have published a number of letters from correspondents expressing very diverse views. In submitting our own recommendations to the Church in conclusion we shall seek to distinguish between three distinct questions that are involved, which have been so largely confused by many correspondents that clear thinking has been made very difficult.

First we put the question of *principle*. It will be agreed that this Church is bound to maintain whatever is deemed essential in faith and in Catholic order. We recognize thoroughly that the theologians who, on behalf of the Church, have sought to work out a plan for limited intercommunion have made a sincere and generally successful attempt to do this. On the side of conferring orders, they have certainly succeeded; the priesthood is to be conferred upon baptized and confirmed candidates from other religious bodies in precisely the same words, after precisely the same public examination, with precisely the same prayers and acts, that it is conferred upon any other candidates. This is undoubtedly the crucial question; but because it is, and because they would admit of no compromise in so essential a matter, our conferees have seemed to overlook other vital principles. They have not sufficiently guarded the ministration of sacraments by those who would be ordained under the proposed canon. Their requirements as to the administration of Holy Communion are too vague, their failure to provide a proper atmosphere for the celebration of the sacrament too great a deviation from all Catholic precedent, their omission of the requirement that those who receive must first at least have been baptized too serious a deviation from Catholic order, to be allowed. It is true that the declaration—which, as Professor Hall points out, would bind no one but those who have signed it—speaks of Baptism as the mode whereby one is “initiated” into the “Holy Catholic Church”; but to leave it wholly to inference from this statement that an unbaptized person is not a proper subject for receiving Holy Communion is too unsafe to be admissible. Whether the waiver of Confirmation, except for the minister himself, would be justifiable as a temporary expedient in the interest of unity we shall not now discuss, because the proposed plan falls down on too

many other counts to make this a necessary issue, and the question is confessedly difficult; but since Father Kelly frankly avows that the test of the success of the plan, were it put into operation, is whether the minister so ordained does or does not present his people to the bishop within a reasonable time for confirmation, it is sufficient to point out that neither in the declaration or in the proposed canon is there a line to indicate that he is expected, or will ever intend, to do this. Confirmation is waived for any one except the minister. On Father Kelly's test the plan for which he argues so enthusiastically is a foregone failure.

Second we place the *constitutional* question. And that the proposed canon runs directly counter to the provisions of Article VIII—“No person shall be . . . ordered Priest or Deacon unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration; ‘. . . I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church’”—is too plain to require argument. It has, indeed, been argued that the constitution refers to the acts of the bishop in ordaining men for duty within the Protestant Episcopal Church whereas the proposed canon deals with ministers who are to serve within the larger limits of the Catholic Church and not within the jurisdiction of this Church. In reply to which it is only necessary to point out that every canon is governed by the constitution, that the terms of the constitutional article are perfectly explicit and admit of no exceptions, that every bishop has solemnly engaged to conform to the constitution, and that the Protestant Episcopal Church, as a national Church having jurisdiction in all parts of the United States, claims, in theory if not in fact, lawful jurisdiction as the Catholic Church in this land over all baptized Christians therein, or at least over all those who do not owe allegiance to bishops of other communions established herein.

So patent is the unconstitutionality of the proposed canon that some are suggesting that it be abandoned in favor of a declaration, to be submitted to both houses of General Convention for approval, to the effect that it is within the prerogative of any bishop as a bishop of the Catholic Church to confer ordination on ministers not within the communion of this Church. But against this we have to point out that when the authority of bishops to act within a certain sphere of duties is expressly defined and limited by constitutional legislation, and every bishop is sworn to abide by that legislation and is liable to ecclesiastical trial and punishment if he does not do so, there remains no loophole whereby he can act contrary to such provisions. Neither bishop nor layman in our obedience has any touch with the Catholic Church except through the Protestant Episcopal Church, which is a constituent part of it. And it is only to a *constitutional*

* Since it is important that all of us should be sure that we know precisely what it is that is proposed in the Concordat and the proposed Canon, a digest of the former and the text of the latter are republished on another page of this issue.

episcopate that the Protestant world can ever be expected to look for unity. Surely it is the irony of history that Congregationalists, finally accepting the episcopate after four centuries of independency, should be gravely asked to accept, not bishops ruling in orderly fashion by constitutional law, but bishops exempt from the constitution which they have sworn to accept, and ruling in their own sovereign authority by divine right! In the English negotiations with Protestants stress is laid upon the condition that only a constitutional episcopate would be accepted. We have no right to ask Congregationalists to accept any other, nor do we care to waive constitutions for ourselves.

No, the plan is absolutely unconstitutional. If it be right from other points of view, the constitution must be amended to admit of it. But we believe it can be shown that too many alterations in the plan are necessary before it can be brought within the realm of practical issues to make it desirable to begin the process of constitutional amendment at the forthcoming General Convention.

Third, we treat of the matter as a *working policy*. And here, where we had hoped at the outset that it might justify itself, it has more and more fallen down under the criticism that it has received.

In the first place, this would be, not a concordat between the Episcopal Church and some other great religious communion, but between the Episcopal Church and the Rev. John Smith, Congregational minister. We are asked to act corporately, *they* only act as individuals. The Rev. John Smith must, indeed, receive the consent of his congregation, the "ecclesiastical authority" among Congregationalists, before he can appear before the bishop and receive priestly ordination. There is thus involved no step toward corporate unity, for Congregationalists admit of no corporate authority among themselves that can bind the congregations. A relationship is thereupon established between the Episcopal Church corporately and the Rev. John Smith individually. Nothing more than that has occurred. Even the local congregation is committed to absolutely nothing. If what they have hitherto esteemed the Lord's Supper now becomes suddenly, without their apprehension of it, the very Body and Blood of Christ, to be received with the greatest reverence on pain of "not discerning the Lord's Body", their attitude toward it is absolutely unchanged. And when, in the course of time, the Rev. John Smith removes from the congregation at Smithtown and assumes charge of that at Jonesville, the Congregational people of Smithtown apprehend no change whatever in the sacrament which they receive now at the hands of the unpriested Rev. Thomas Jones; while the people of Jonesville are wholly ignorant that the Rev. John Smith brings them any sacramental gift to which they have not been accustomed. And with all desire to do justice to the motives and the convictions of the Rev. John Smith, one is forced to inquire: Does *he* appreciate that as a priest, celebrating Holy Communion, he is doing something totally different *in kind* from that which, as a Congregational minister, he had been accustomed to do?

And so that which, at first sight, seemed to be a step toward corporate unity, is seen, on careful examination, to be nothing of the sort. It becomes simply a new plan whereby an individual minister not of this Church can receive holy orders and enter personally into a quasi-relationship with a given bishop, without accepting the responsibility of the priesthood in the Catholic Church, and without committing his own denomination to anything at all.

Again, has it been pointed out to the conferees on behalf of Congregationalists how absolutely impossible it would be for them to make the promises contained in the ordinal, while yet intending to remain in only the haziest relationship to the Church? Dr. Hall falls into the curious error (LIVING CHURCH, July 5th) of saying: "We are asked either to disregard or to repeal certain constitutional safeguards of our Faith and Order, so as to ordain Congregational applicants to our diaconate and priesthood without the usual condition or pledge from the ordinand, of so ministering 'the Doctrine and Sacraments, and the Discipline of Christ . . . as this Church hath received the same.'" The words quoted by Dr. Hall are from the third question to the candidate in the Ordination of Priests. That is exactly what we do not

waive. But how can a conscientious Congregational minister, intending to remain such, promise, "by the help of the Lord", so to minister the Doctrine and the Sacraments, and the Discipline of Christ, as the Lord hath commanded, *and as this Church hath received the same*, according to the Commandments of God"? Certainly that is, and was intended to be, an acceptance of the whole doctrinal, sacramental, and disciplinary system of this Church. So also, how can he answer affirmatively to the question: "Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you?" Or how can it be correlated with Congregational principles for him to accept from the Bishop such a grant of authority as "Take thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto"? It is not enough to say these Congregational conferees are willing to accept all this. It is essential that we show them that the ordination vows can mean no less than the full acceptance of the whole authority of the Church over their lives. If they whole-heartedly desire to accept that authority, then the whole concordat must be re-written in accordance with that desire.

We are purposely not enumerating the various valid objections to the plan that Professor Hall and other critics have made. Some criticisms undoubtedly rest on a failure to understand what is proposed, but others are simply unanswerable.

IT WOULD HAVE BEEN easy from the first publication of this material four months ago to take a partisan stand against the whole plan, even to fall in with some who have, most unhappily, made charges of disloyalty against those who have acted on behalf of the Church in these negotiations. This has, in no sense, been our desire. With Professor Hall we express "unwavering belief in the sincere loyalty to Catholic Faith and Order of those supporters of the proposal whom we all have been wont to regard in the past as defenders of the Catholic system." Moreover, as against others who believe the Church to be upon the rocks and in imminent danger, because such a policy can be seriously propounded by men who have given life-long assurance of their steadfast loyalty, we maintain that the Church can, even corporately, make serious mistakes in matters of policy and still not forfeit her standing before God and man or lose her right to the allegiance of her children. All Church history proves this contention. But it does not encourage us to commit the Church to mistaken policies.

No, this whole matter is one that must be treated absolutely upon its merits. When a group of serious-minded men come to us, even unofficially and informally, and say, in effect, "We accept the terms of the Quadrilateral; now tell us what to do", it is not easy to have a definite answer ready. But, as Professor Hall points out, this Concordat does not carry out the requirements of the Quadrilateral; while we also add, for ourselves, that the Quadrilateral was framed as a guide for action in the event, which was fondly hoped for a quarter century ago, that certain of the Protestant communions would coöperate in this wise in seeking a basis—not for ordaining particular individuals of their body, but for corporate reunion. That is fundamentally different from what is now proposed.

And if the distinguished Congregational conferees are tempted to be vexed with our own men who have attached their signatures to proposals that are now seen to be unconstitutional and that for other reasons as well must be rejected, let it be remembered that the Episcopal Church officially constituted its Commission on Christian Unity to deal with these questions, and that after the unhappy *faux pas* connected with the meeting of the House of Bishops, the chairman of that commission invited Dr. Smyth and his associates into council, and these declined his advances. We hasten to add that we believe a wholly unofficial conference of thinkers from both bodies was of more service, under the circumstances, than an official meeting of the two formal bodies would have been; but at the same time official bodies are more likely to remember constitutional limitations than individuals acting as such will be. And individuals may be pardoned for not having constitutional details at their

tongues' end. An official body on behalf of the Church invited them; their official body on behalf of Congregationalists declined the invitation.

To be successful, we believe a plan such as this must be accepted whole-heartedly by the great bulk of people on both sides. It is strikingly apparent that the present proposals are no more generally accepted by Congregationalists than by Churchmen. "Thus far," says the *Congregationalist*, "the landslide in Congregationalism toward the reordination of its ministers in the fashion proposed . . . has not assumed momentous proportions. The number of men who have signified a desire or even a willingness to have laid upon their heads the hands of Episcopal bishops is considerably smaller than that of those who scrambled to get front windows from which to watch the parade of the Yankee Division in Boston last Friday. The talk in ministerial gatherings is decidedly unfavorable and out of several score of letters and comments which have reached us during the last three weeks, only two or three are in cordial sympathy with the proposal. Meanwhile, as one of the signers of the document said last week, 'The discussion will help educate the Episcopalians.'" This is not such a summary of the attitude of Congregationalists in general toward the proposals as to encourage us to proceed in legislation.

It was a long step forward when these eminent men of two communions sought earnestly to find the first steps toward unity. It is very probable that a considerable series of such feelings after unity must precede the actual agreement upon a beginning. Probably the second and the third and the fourth attempt will similarly fail, but each time there will be a clearer insight into the difficulties on either side, and sometime such a conference will be successful.

But we are justified now in asking, not that a part of the Church will energetically oppose another part in the matter, but that *all* the Church, and especially those who were brave enough to seek to find the solution to the problem, will agree now that the plan suggested is an impossible one and that it be abandoned. It has not been able to withstand the criticism that has rightly been directed against it. It is subject to objections that cannot be set aside. It must be rejected by the Church.

It represents an earnest effort to serve God and to do His will; and it is the hope of a really effective *rapprochement* that will come sometime by methods such as these.

But a schism of four centuries' standing cannot be cured in four months.



ANY influences contribute to the forming of public sentiment. It would be difficult, indeed impossible, to enumerate in the case of any one person the impressions from many sources which, together, bring conviction. It is easy, however, to point out the chief way in which individual sentiments become a composite as public opinion. It is through conversation that this process takes place.

The Campaign for Spiritual Awakening

During the war this principle was utilized with conspicuous success in preparation for the war drives. All that was needed to challenge an expression of sentiment was to give publicity to some new phase of the subject or to some war project, and then general exchange of opinion on the subject was sure to result. Wise propaganda in connection with the publicity greatly influenced the expression of opinion and through this the general sentiment.

We commend this principle and method to all those who have caught the vision of the Nation-wide Campaign, and who realize that its success depends largely upon the growth of a favorable sentiment throughout the Church. If everyone who is interested will make a special point to talk about the Campaign, in season and out of season, just as we all talked about the war, or as we all would do in a national political campaign, the process of sentiment-forming will begin and will spread rapidly.

Many may feel that they do not have enough detailed information about the Campaign and its organizations and its methods to talk with authority, or even intelligently. But the chief purpose of the Campaign is the spiritual awakening of the Church; and everybody will know of ways

in which the Church is failing to meet her opportunities, and can wax enthusiastic over the great things which the Church could do if only there were a right spirit and enough workers and enough means.

Let us talk about the subject of the Campaign even though it produces in response only questions or criticisms. Questions can be answered and criticisms can be met. But all the power of the Church stands helpless before the stone wall of complete indifference and silence.



WE are perplexed at learning from *Harvey's Weekly* that some parts of an editorial from THE LIVING CHURCH of June 28th relating to "The Peace Treaty and the Senate" were read approvingly on the floor of that body by Senator John Sharp Williams with the explanation:

"Some parts of it I have stricken out, and I hope the reporters will note the fact. I have run a lead pencil through them, because I thought they were a bit too severe and perhaps personal."

The Senate and the Treaty

As we are not numbered among the readers of the *Congressional Record*, this information had not previously come to our attention. We have now re-read the editorial in order to discover what expression seemed either "too severe" or "perhaps personal". Apparently it is that in which we condemned "the studied boorishness" being displayed by certain senators in the manner of their (then) premature discussion of the peace treaty, though we named no one. Concerning that, we recognize that it is, and ought to be, contrary to senatorial courtesy for one senator to term another senator "boorish". Unhappily, however, it is not contrary to senatorial precedents for senators to conduct themselves on the Senate floor in a manner justifying that term, though happily there never was a time when any considerable number did so.

Now in the world at large, outside the Senate chamber, the proprieties are exactly reversed; it is considered improper (at least in polite society) for a man to act like a boor and not improper to characterize his act as such when it occurs. We therefore, outside the Senate, conformed to outside-Senate standards, and Senator Williams, inside the Senate, acted wisely in conforming to the dictates of senatorial courtesy in censoring the strong language of THE LIVING CHURCH.

In the meantime all but ninety-six of the one hundred million inhabitants of this country continue to be justified in protesting against the "boorish" methods of some few members of the United States Senate in this serious matter. Certainly three senators, two of one party and one of the other, have conducted themselves in that manner in debate, unless they have been very greatly and very continuously misrepresented in the papers. The senator who read a surreptitiously obtained copy of the treaty into the record before the treaty had been laid before the Senate by the President, and the senator who introduced the premature debate, were guilty, in our judgment, of such gross improprieties as to demand the indignant denunciations of the American people without regard to party; and we who are outside the Senate can say so—and do. Nor shall we say it in watered-down language. Moreover since, as *Harvey's Weekly* further shows, Mr. Williams had himself referred to the opponents of the treaty in language that bore no trace of squeamishness, we can imagine that he was not altogether happy in conforming to the customary senatorial courtesy before reading THE LIVING CHURCH into the record.

Gradually the wild talk of throwing the treaty back unconfirmed and so throwing the world into chaos is being modified, and the proper discussion of whether or not the ratification should be accompanied by reservations in the way of defining the American attitude or interpretation of details in the treaty is taking its place. Perhaps we may be justified in recalling that THE LIVING CHURCH suggested this method before Mr. Root did. For such an act there is excellent precedent, and the necessity for it is a question about which differences of opinion are entirely justifiable. Even heat is not necessary in such a discussion. Some such reservations would, in our judgment, be useful, but not vitally

necessary. But, in whatever tends to undo by legislation what our sons accomplished on the field in France, we who are outside the Senate will demand and exercise the right to express our opinions very forcibly indeed.

"Even now," writes Frederick Lynch, after conferring in person with many of the leading statesmen of England and France, "the speeches that certain Americans are making to the effect that the United States should entirely withdraw from European affairs and let Europe bear its own burdens—as great for the next five years as they have been during the last five—and solve its own problems, are being pointed to as evidence that America had no purpose in entering the war but the crushing of Germany, and removing her as a competitor from the markets of the world. In many ways the movement against the League of Nations in the United States is playing straight into the hands of Germany."

We are perfectly confident of the truth of this view.



HE *National Municipal Review* has changed from a bi-monthly to a monthly magazine and appears now under new editorship and with somewhat changed features. The magazine continues its useful character and is now, as it has been from the beginning, indispensable to students of municipal affairs.

The National Municipal Review

But the change in editorship comes with the information that, after a service of twenty-five years, Clinton Rogers Woodruff, whose name is a household word in THE LIVING CHURCH family, has retired from the secretaryship of the National Municipal League as well as from the editorship of the magazine. Mr. Woodruff has for so long been the outward and visible sign of the League and its manifold activities that it will be difficult to think of the two apart. In large measure the success of the National Municipal League is due to him and to his energetic presentations of municipal problems throughout the country. Great strides have been made toward the solution of those problems, and though the typical American city government is not yet a cause for deep pride it is a great advance upon that of a quarter century ago. The League, its secretary, and its magazine are important factors in that advance.



T appears that the statement made last week in our news columns to the effect that the Rev. Charles L. Slattery, D.D., had been elected Dean of the Cambridge Divinity School in succession to Dr. Hodges is erroneous, the trustees having not yet met. We exonerate our Boston correspondent from any complicity in the error. The report was printed in considerable detail in the Boston papers, from which it was taken over into our columns. How daily papers can make such blunders passes our comprehension, though we have yet to hear of their disciplining the reporters who stumble so inexcusably.

An Erroneous Report.

For our part, we regret that our naturally trusting disposition should have led us to repeat the blunder. And that is more than any of the Boston papers have said, so far as we can learn.

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

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

9. Miss M. Constance R. Wheeler, Burlington, Vt.	\$ 10.00
62. St. Paul's S. S., Wickford, R. I.	9.13
100. "H.", Mishawaka, Ind.	26.50
220. Calvary Guild, Ashland, Ky.	36.50
330. Woman's Auxiliary of St. Paul's Church, Batesville, Ark.	12.50

Total for the week \$ 94.63
Previously acknowledged 54,855.75

ARMENIAN AND SYRIAN RELIEF FUND

St. Stephen's Church, Providence, R. I.	\$ 12.00
S. H. B., Whitehall, N. Y.	2.00
Rev. Edward H. Clark, Portland, Ore.	3.00
St. Mary's Church, Shelter Island, N. Y.*	3.50

* For relief of children. \$20.50

FRENCH WAR ORPHANS' FUND

Trinity S. S., Danville, Ky.	\$ 28.00
In memory of L. J. D.	17.00
	\$ 45.00

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

[For the week preceding the Seventh Sunday after Trinity]

GROUP CONSCIOUSNESS, OR, THE GROWING SENSE OF RESPONSIBILITY



NE result of the era of reconstruction has been to challenge the present social programme of practically every parish in our Church. There is a growing sense of our responsibility, expressed in what is termed the "group consciousness", not only for the enrolled members of the parish, but also for those whom the Church has touched only indifferently, or not at all.

The first group is the young persons in the parish. Whether we are prepared to meet the situation or not, we can no longer hold the young people loyal to the Church by the general methods of a decade ago. The exigencies of war made many demands on them for a self-expression which now refuses repression. During that period "service" was the key-note of their religious affiliation, and they welcomed the opportunity through the organized work of the Church; their ambition was to ask what they could give, and not what they could get. Religion was viewed from a new angle, and that is bound to go on. There must be an outlet for this normal desire, and the parish that does not plan to meet it will miss the opportunity of this generation. Our leaders have already worked out an effective plan, which is now in operation in some of our parishes, called "The Church School Service League". This plan deserves to be more widely known, and its possibilities more generally understood. My own parish has gone far enough in the working of this plan to appreciate its possibilities, and to measure its influence. In it we have enrolled the members of the Church school and the other organizations which include the life of the young, with their officers forming a central council. It has emphasized their group consciousness, quickened their spiritual life, and strengthened the hold of the Church. I have found this the most effective plan to conserve the Church life of the young people that I have ever attempted, and I will gladly give a detailed account to anyone asking for it.

Then there is the group consciousness of the adults. We have found that the organizations which include them by correlation through a central council react upon each other to their mutual advantage, and to a deeper appreciation of the life of the Church as a whole of which their organization is a part.

Next comes a new sense of responsibility for the unchurched of the community, "our neighbors", both native and foreign-born. Few parishes could rightfully claim 100 per cent. efficiency in either parochial or community service. That will come only through a quickened group consciousness and a new sense of our corporate responsibility.

Our readings show how clearly defined these ideas were in the mind of the Master, and the consciousness of the early Church. We have been slow to recognize them.

Sunday—St. Luke 4: 16-30. The Jews' exclusiveness caused their anger at reference to these foreigners. In their religious concept salvation belonged only to the Jew, and to run counter to this meant persecution. To state this is to indicate how far in advance was the attitude of our Lord.

Monday—St. Mark 7: 24-30. Read in the light of a new sense of responsibility for the community, we find a deep significance in the fact of One who was a Jew ministering to a Greek. We are fond of speaking of America as the "melting pot of the nations". As it realizes its larger responsibility to all its people it will become the "fusing pot".

Tuesday—St. Mark 8: 1-10. The heart of our Lord was always touched by the needs of the multitude. By miracle, parable, and precept He has plainly taught us our duty in this regard.

Wednesday—St. Matthew 25:31-46. Here we have a programme large enough for every type of community service, and world relations.

Thursday—St. Luke 16: 19-31. What was it in the rich man's indifference to the beggar which disqualified him for heaven? Friday—Acts 5: 1-11. Which harms a cause more: attacks from without, or false living within?

Saturday—Acts 14: 19-28. Why were churches established and officers appointed in these towns? Could Christianity live without group consciousness and organization?

Letters from a Militarized Civilian

II



My first letter left me just arrived at *la Ville Lumière*. This I begin in the orange-blossom-scented garden of the old *Archéveché* at Tours, with the pleasant tinkling of the Cathedral bells calling to vespers for accompaniment. Tiny Odette, and the still smaller Roger, her brother, break in on my writing every little while; but such interruptions help rather than hinder, for they are the sweetest flowers in the garden, and made friends with me Whitsunday afternoon.

It is not of Tours that I mean to write now, however, but of Paris and of our boys there. Repatriation is proceeding faster than anyone dared to hope; but there are still thousands upon thousands of olive-drab uniforms to be seen in Paris, as in the other great military centers. And it is a joy to testify how splendidly the vast majority of those who wear it carry themselves. I did not see one single boy drunk, nor one single act of disorder. Vast throngs of them filled the Louvre, visited the other museums, walked through Versailles and St. Cloud and Fontainebleau, played with the children in the Jardin du Luxembourg, watched the pageant along the Champs Elysées, conversed in broken French with the pleasant French girls to whom the "French Homes" society had introduced them, attended classes in every school of the University of Paris—and always appeared better, manlier, more chivalrous than they would have been two years ago. Of course there are black sheep, but very few. Some international rascals secured cast-off American uniforms and committed crimes of violence which sensational newspapers attributed to our soldiers; but the truth was immediately discovered.

All my French friends comment upon the height, the military carriage, the good looks, and the severity of countenance which mark our men. That last specification is a little startling; but, seen in crowds, there is undoubtedly a square-chinned, thin-lipped, self-contained expression which characterizes American soldiers, officers and privates alike.

Of the opportunities for amusement, recreation, and instruction, provided by the government and the various welfare agencies, it is impossible to speak too highly. Technical schools of every sort have been freely opened to the Americans; I found "dough-boys" studying in the most famous school of painting the Rue Gauche boasts. But at Sèvres scores were working at mural decoration. A lad from Saco and one from Minneapolis, sitting next me at the theater, told me they were taking agronomy at the University; and I found a splendid lad, a Cornell graduate from Albany, Prun van Alstine by name, instructing French *poilus* in the same subject. How good that doubly Knickerbocker name sounded!

THE "Y" IS INDISPENSABLE; I really don't know what the soldiers would do without it. Whatever criticisms it may have deserved earlier in the war (and of those I hope to write judiciously later) its work is so far-reaching to-day and so thoroughly well done on the whole, that it has earned the gratitude of every man who has entered a "Y" hut. On their vastly narrower fronts, the Jewish Welfare Board, the K. of C., and the Salvation Army have all deserved well of the country; but, if they were quadrupled and united, the "Y" would still far surpass them. In Paris, for example, there are hotels for officers and for men, canteens, recreation-gardens, offices of information, clubs, the great *Palais de Glace* as a continuous-performance recreation center, reading-rooms, free daily excursions around the city, in motors and in boats, with intelligent guidance, and a score other agencies. I am glad to report that the general feeling of the boys seems really appreciative. My uniform hid my clerical character completely, but I was continually hailed by friendly voices, "Hey, Brother", with requests for advice or direction, personal confidences, appeals for a chat about things in general; and I discovered that every "dough-boy" took it as a matter of course (as indeed it is) that he might confidently make such appeals to any man in that uniform.

The older officers and many of the younger ones are as friendly; though there are a few bounders whose shoulder-straps have intoxicated them and who are quite as objectionable to us as to the privates.

The confusion, red-tape, and (alas!) too frequent insolent discourtesy on the part of roll-desk hirelings at the "Y" Headquarters, opposite the British Embassy Chapel, Rue d'Aguesseau, made it a place to avoid as much as possible. When I say it was worse than 347 Madison avenue, New York, every man who has been in either place will understand and sympathize. Functionaries, dressed in a little brief authority, have special temptations, and, if they are fifth-rate subordinates, they generally yield to them. But just as soon as one came in contact with the "Y" men and women who are actually working among soldiers, he found another spirit. Take one place as typical, and let my description attempt to translate a little of its flavor. (My photographs are held up; so I can't illustrate yet, but I hope to later, in another letter.)

Five minutes' walk from the Odéon is a wide, short street, the Rue de Tournon. No. 6 is an old mansion, built upon still older foundations by a treasurer of Louis XIV. It has a high wall in front, a flagged court-yard, and a green walled garden behind. Beautiful old mirrors and fine inlaid floors remain; and there are several apartments occupied by private families. But the larger part was vacant when the "Y" leased it and made it into a Students' Club for the soldier-students of the Latin Quarter. Reading-rooms, writing-rooms, a big common-room, a wet canteen in charge of "Y" girls, and a chapel where one of our clergy from Pennsylvania ministers every Sunday; that is the establishment. There are classes, discussions, frequent dances, garden-parties, and always the opportunity for rest in the garden's privacy. Soldiers of all ranks frequent it; French ladies of distinction assist at social affairs there; it is a bit of home, to which I returned again and again.

I confess frankly, however, there were other attractions besides those enumerated above. I sat in the garden reading, one afternoon, when a smiling little maid of ten came in, with a seven-year comrade, and both drifted toward me—the concierge's daughter, I thought, with a playmate. She knew no English, and my French is sketchy; but there is a universal language, and by its aid we were presently intimate friends. They sang "*Sur le pont d'Avignon*" for me; they danced to "*Malbrouck s'en va-t-en-guerre*"; they discovered what an excellent riding-horse a broad-shouldered militarized civilian makes; they learned "noughts and crosses" and were presently beating their teacher. I questioned the little Françoise: "Your father?" "He is dead." "Ah, how sad! What was his trade?" "He was French Ambassador to Russia; and mamma has all his decorations in the salon." She lives in one wing, I learned, and brightened the garden now and then by such a visit.

Through a hedge and a netting two other youngsters smiled at me: daughters of Baron de G—, Meg and Ghis, 13 and 15. Duly presented at a garden-party, admitted to the hedged corner, delighting in the charming society of that wing, where French and Americans of the right sort met round Mme. la Baronne's tea-table, I found Meg and Ghis entirely lovable; simple and unaffected, dressed, too, in simplicity which was vastly becoming, quick to catch a poor joke in halting French, begging to be tutored—the very patterns of what young school-girls ought to be. They had an Alsatian nurse; and so, when French failed, I dropped a German word in its place and we got on famously. They quickly learned two English sentences: "We are very glad to see you. We hope you will come again soon." So do I.

A WORD ABOUT OLD FRIENDS. You have not forgotten little Denise Cartier, first victim in Paris of a bomb from a German aviator, in September 1914. Playing in the Parc du Trocadero, the bomb blew her right leg off, above the

knee. When they picked her up, the brave child said: "If it's very bad, don't tell mother, please." I printed her picture here, with some verses in her praise, and a little letter from her acknowledging gifts from American children. Well, I discovered that she lives by the Seine, quite near to my hotel; and I found her just as sunny and sweet and brave as one could wish. Eighteen she is now, though so small that she seems scarcely fifteen, and a bank clerk, but living with her mother, the concierge of No. 5, Rue de la Manutention. She has a pension from the Republic; she is studying English two evenings a week; she has perfect manners; she walks with scarcely a limp on her new American leg with a knee that bends; and she produced a shy, smiling boy of twenty whom she is to marry when he has done his military service. I spoke of the German assassin who had so grievously wounded her. "Ah, one must pardon him," she said.

Of course, too, you remember Claire and Yvonne of Belgium, orphaned the first month of the war by their gallant father's death in battle, taking refuge, with their mother and grandmother, in ever hospitable England, and later living in Paris. I found them all, out in Neuilly, just about to return to liberated Belgium, radiantly happy, even though overshadowed by the thought of the changes. Yvonne awaits the final peace before marrying her Italian aviator; but Claire, just 18, is a beaming bride, back from her honeymoon at Biarritz, and planning the management of a country-house of her own, near Ghent. I know you will rejoice in their happiness.

One met many of our clergy in uniform, whether army chaplains, Red Cross chaplains, or "Y" workers. At St. George's one morning there were half a dozen; Bishop McCormick gathered twelve for luncheon at the Hotel Plaza one day; and at the Memorial Day service in the American Church of the Holy Trinity there were even more. The great feature of that solemn and blessed anniversary was the President's speech in the American military cemetery in Suresnes, on the grassy slope of Mont Valerien, wherein he

promised France and the world that the sacrifices of the great war should not be in vain. I had been out there before, by the graves of two golden lads of my own congregation, and had noted the reverent care which beautifies that resting-place. One hopes that no mistaken sentiment will ever remove the bones which are buried in that peace.

The cost of living has more than tripled in France since the war; naturally wages have advanced, but not proportionately, and there are great strikes in Paris and elsewhere—foreshadowing, many fear, an attempt at a social revolution. There is much dissatisfaction with the inadequate reparation exacted from Germany; and no one can say what will be the next development. Everyone's nerves are raw, after the long strain, and there is great and natural impatience at the presence of so many foreigners—even though their presence meant the salvation of France, and though the delay in repatriation is unavoidable.

A few figures as to prices may be interesting. The dollar is worth in francs from 6.10 to 6.60, as exchange fluctuates. One paid 10 fr. for a room at the quiet Hotel d'Jena, and 10 fr. for dinner there. At the famous hotels, prices are incredible; but one who knows Paris and loves its own characteristic restaurants can lunch very well for 5 fr., and dine for 6 or 7 fr. Actually, except for fowls, eggs, butter, cream, and cheese, I think food prices in the markets are lower than in New York or Boston, other things being considered. Butter was almost unattainable three weeks ago, but is becoming commoner. Strawberries are delicious, but sell for 3 fr. 50 the half-kilo, which means 1 fr. for six or seven big berries, in the ordinary restaurant. Sugar is largely supplanted by saccharine, and the crisp bread and rolls have an admixture of other flour with the wheat. Taxis are fairly common, and (considering that petrol is \$1.80 a gallon) are very cheap. From the Opera to L'Etoile is about 3 fr.—much less than in London, to say nothing of New York.

Of camp life in the S. O. S. I shall write next time, D. V. Till then, and always, *Vive la France!*

PRESBYTER IGNOTUS.

The Romance of the Balance Sheet

By George Gordon King

[NOTE.—When Mr. King took up his present duties in September 1909 the annual appropriation of the Board for missions at home and abroad was \$1,090,000. In ten years this total is nearly doubled. Mr. King feels that one of the results of the Nation-wide Campaign will be to increase still further the total funds for which the treasurer of the Board will be responsible.]



OUR balance sheet rarely balances! And this situation is the cause of great concern to many, many members of the Church.

When a man each year comes to the office and leaves a one thousand dollar bill, but not his name, and then disappears before he can be spoken to, the concern of the Church is manifested.

When a woman sends her opal ring to be sold "for whatever price it brings and to credit the amount on her parish apportionment," and when another sends a diamond and emerald brooch to be treated in like manner, we feel most keenly the "romance of the balance sheet".

When a young girl, as her spirit was passing to her Saviour, whispered to her rector to send her "little gold dollar", which she had inherited, to the Missions House to be sent "across the seas for Christ", we realize the overwhelming power behind the work that compels its advance.

The late Chief Jarvis of an Alaskan tribe one day sent his contribution and that of his people to the Missions House, with the request that it be used for other Indians in other lands. "Dear Brother Chief," so we addressed him in acknowledging the gift, "your example inspires us at the Missions House, and God grant that we may faithfully carry out your instructions."

Then the Sunday schools! Can anything be more wonderful than the achievement of the children of the Church?

Forty-one years ago their first Lenten Offering was made and it amounted to \$7,000. Last year it reached the huge sum of \$195,000—twenty-eight times as much as the first gift. The same is true of the Woman's Auxiliary's contributions, both annual and triennial. Thirty years ago the first Triennial Offering was taken and it amounted to \$2,100. The last, at St. Louis in 1916, amounted to \$353,000—one hundred and sixty-six times as much.

The magnificent spirit which has done all this is also responsible for the unwavering and ever increasing support given the Board through gifts of parishes and individuals, and bears witness to the common desire that our balance sheet shall actually balance.

On the other side of the picture, we have the needs of the Church—hospitals, educational departments, churches, parish houses, rectories, equipment. Since the work began, over eighty years ago, many a missionary district has been made into a diocese. To China, eighty years ago, went two missionaries. We now maintain three missionary districts, three bishops; 38 foreign clergy, 62 native; 108 foreign lay workers, 668 native. The appropriation this year is \$340,000. In Japan to-day we minister to two districts, have two bishops; 17 foreign clergy, 54 native; 36 foreign lay workers, 400 native. This year's appropriation is \$234,000. Our total appropriations for this year, at home and across the sea, are \$1,950,000. Eighty years ago the Board's appropriations were \$46,804.

These figures speak for themselves, and there is no need to say more. As the work grows, so may our vision grow; that, though we can never attain it, we may steadily press onward and upward, striving to carry on throughout the world the work of Christ.

Finita Sunt Iam Proelia

[This sermon was preached in the American Church of the Holy Trinity, Paris, on St. Peter's Day, 1919 (being the day after the signing of the Peace Treaty), by the rector of the Church of the Advent, Boston, the Rev. Dr. William Harman van Allen.]

"Fear not, O land, be glad and rejoice; for Jehovah hath done great things. And ye shall know that I am in the midst of Israel, and that I am Jehovah your God and there is none else. And My people shall never be put to shame." Joel 2: 21-27.



HERE is a word of God to His ancient people after a great affliction—a promise and a command. We seize the promise, we obey the command. The cloud of dread has passed, after nearly five years. This is the day which the Lord hath made: we will rejoice and be glad in it, praising Jehovah for the great things He hath done. In all the history of the world there is no day like this, save only the first Easter Day itself. The most fearful peril that ever threatened mankind from human sources has been turned aside. Think what it would have meant had it been such a treaty as that of 1871 which was signed yesterday; the end of freedom, at least for generations! Better a thousand times that the ocean had sunk into the central fires of our globe, and that, in consequence, its end had come in one vast, overwhelming explosion, than that Prussianism had been victorious!

Perhaps we are too near the event to see it really in right perspective, or too war-weary to exult whole-heartedly. Consider, then, that it is a day of triumph, of justice enthroned, of hope.

Of triumph first: liberty triumphs over tyranny; true civilization over false *kultur*; free peoples defending their freedom against the menace of an abominable world-power. No longer can there be any lingering doubt in the mind of the obtusest kaiserite; his Babylon is fallen forever, and in the very place where its foundation was laid its overthrow is attested and acclaimed. *Io Triumphe!*

Justice next is displayed; true justice, not spiteful vindictiveness. The restoration of stolen lands, the emancipation of long-oppressed peoples, the punishment (in some small measure) of hideous crimes, never to be repeated, please God; justice required all this, and anything else would have been a frustration of justice, a covenant with death and hell.

But, higher than either, though based on both, rises the arch of hope. Not like other treaties, this—dynastic pacts, restoration of old tyrannies, compromises with evil. Here is no evil fruitage like that of the Congress of Vienna or of Berlin, but the bright promise of a new era. The old occasions of wars are largely removed. The Great Powers, at one, knowing what their union has accomplished, pledge themselves to maintain those accomplishments on the basis of a united world-order.

Triumph, Justice, Hope: the longed-for victorious peace means all that. "Thou wilt ordain peace for us, for Thou hast wrought all our good works in us." "This is the Lord's doing, and it is marvellous in our eyes." So let us praise God, Jehovah Sabaoth, Lord of Armies, the only Giver of Victory. Alleluia, Alleluia, Alleluia!

But God works largely through earthly agents. Doubtless Michael, Archangel, Prince of the Heavenly Host, marshalled his bright battalions for us, knowing the ancient enemy however disguised; doubtless God's saints fought for us, having the high praises of God in their mouths and a two-edged sword in their hands. So, too, God's eternal Laws worked for us overwhelmingly. But all these react on men and nations; on nations, God's true creatures, each with a real, proper personality, "the nations of them that are saved." So, let us praise them by whose courage and faith all this has been won, nor forget even the least, even though we name only the mightiest.

Yesterday I stood on the grand terrace at Versailles, and watched the doors open, as the great guns crashed out the national salute that announced the consummation. Then they appeared, the heads of mankind, austere simple, with no deliberately dramatic effect, black-coated civilians leading the way back to the peace that the men in uniform had gained: Clémenceau, Lloyd George, Wilson, arm in arm, smiling gravely at the tempest of applause; and, after them, statesmen, soldiers, sailors from all the Allied Powers. It was a tremendous moment. I had dreamed of it, prayed for it, toiled for it in my own humble fashion through evil report and good report, never despaired of it in the blackest hours; and now mine eyes were seeing God's salvation, prepared before the face of all peoples. I have known many happy hours; but this seemed the climax of all—as if to me, and to each of those sharing with me that ecstasy, God's eternal power and purpose were then revealed.

And so, to-day, I see a vision of the nations there represented, and offer to each its meed.

Glorify to France, who bore the brunt, and barred the way of the advancing Huns with a living wall of dauntless breasts; glory to France, for all the *gesta Dei per Francos*; to France, who, when it seemed as if nothing could save the day, set the trumpet of resurrection to her lips, shrilling out with power, "*Debout, les morts!*"

Glory to Britain, our mother of whom we were born; as un-self-praising as brave, and therefore perhaps not praised as is her due; to Britain, never so magnificently faithful to her own traditions of honor and ordered liberty and courage as in all these years since she counted her pledged word worth more than all her treasures of manhood and wealth; glory, I say, to Britain, unconquerable in the right, whose dominion is set in the seas, and who possesseth the gates of her enemies.

Glory to little Belgium, the David who faltered not before the giant Philistine, but stayed his progress long enough for France and Britain to make ready out of unreadiness, and so saved them both, and saved itself, out of great tribulation, with an undying name.

Glory to Italy, heir of the Roman virtue, gathering to her arms her children long separated but never forgetful of their source. Glory to Japan, whose *Bushido* chivalry puts to shame the shameless exponents of *Real-Politik*, and whose sunrise flag bears promise of a new day in the far east—ah, that the Dayspring Himself may illuminate them!

Glory to all who had any share in the victory: "there is glory enough for all", as one of our own naval heroes said twenty years ago. Let us give ungrudgingly.

But we are Americans. This church, where we worship the God of our fathers as Washington and Jefferson worshipped Him, is Home for us, on the banks of the Seine, thousands of miles from our own shores. So it is right that, in filial piety, we should give glory to the great Republic of the West for her *decisive* share in the final victory. Late come, she was overwhelming in her majestic unity of purpose, her unparalleled swiftness of achievement, her unreckoning profusion of treasure, and, above all, that dash and dauntlessness of unconquerable youth, which, we dare to believe, is so essentially American. Even the extravagant expenditure of material and human forces was potent to stimulate the Old World, weary and depressed; while the patent unselfishness of our entrance into the struggle was the ultimate condemnation of our enemies' cause. We did not "win the war"; but our participation decided the struggle.

And not in the field of battle only was America the deciding factor. The far-seeing statesmanship of our President has made possible a larger hope than has ever been known before. It is no diminution of the merits of others to say that, spiritually and intellectually as physically, he overtopped all the world-figures on the terrace yesterday. The distinctive characteristics of this Peace are those he gave it; without him, without his actual presence, it would have been vastly unworthier every way. Some of us criticized his politics in the first years of the war, and were wholly justified, I think, in those criticisms. Perhaps they helped to give him the wider vision he has had ever since Good Friday, 1917. God forbid that we should fail to honor and praise him now. He sails to-day for our country, from the successful accomplishment of a task uniquely vast and difficult, adorned with the gratitude of all civilization. Pray God that our people at home may rightly understand his achievement, nor fail to set the seal of corporate approval upon his work.

What of our enemies? *Deposuit potentes de sede*: it is not blameworthy to echo Blessed Mary's words, as we see the cataract of thrones and crowns and baubles that marks the overthrow of the great anti-democracy. God hath scattered the people that delight in war. They are chastened and corrected by the only discipline they could understand. In God's time that will mean their conversion. Once more they will show themselves the sons of Boniface and Willibrord, of Sebald and "darling Saint Elizabeth", not the spawn of Frederick the Great and Treitschke. That conversion was impossible so long as, drunk with pride, they felt the world at their feet. Presently they may learn to say, "Before I was troubled I went wrong; but now have I kept Thy word."

Let us prove the old proverb false by an unforgetting gratitude, to the living, the dead, the bereaved. Let us remember always the crimes, the punishments, and eventually, the pardon. Let us hold fast by one another. When America, Britain, and France are at one, who shall dare to threaten the world's freedom? With our better acquaintance has come the passing of old prejudices, the sharing of new laurels. A threefold cord is not quickly broken; and such a cord our red, white, and blue, thrice repeated, doth make. Enrich it by other colors, widen the alliance till it is all-inclusive; but hold fast to the fellowship of historic democracies whose leaders came out from the Hall of Mirrors yesterday at the head of the whole human race.

And, for the future, God is in the midst of us, and we need never despair. "What are we? Colonists of the Lord God here below." There is need of brotherhood in action, if this earth is to reflect the Will of God in Heaven. Peace must have its crusade against poverty, luxury, disease, irreligion, ignorance, vice, the exploitation of class by class, the perversion of God's good gifts. Let the new League mean that: a truly victorious democracy, God's people, who shall never be put to shame so long as they are His.

So, the kingdoms of this world shall become the Kingdom of our God and of His Christ, and He shall reign forever and ever, King of Kings and Lord of Lords, to whom be all glory, now and in the ages of ages. Amen.

THE PROPOSED CONCORDAT WITH CONGREGATIONALISTS



IN order that the principal features of the Concordat between certain clergy of the Episcopal Church and of the Congregational Church may be recalled, in connection with the editorial leader in this issue, a brief digest of the Declaration agreed upon and the text of the proposed canon (the latter in full) are printed below. The full text of the Declaration with the attached signatures was printed in THE LIVING CHURCH of March 29th.

THE DECLARATION [CONDENSED]

There should be one visible society of believers, which is recognized as the Holy Catholic Church.

Membership in that Church is "initiated" by Baptism, "whereby they are admitted to fellowship with Him and with one another."

Unity demands "community of worship, faith, and order, including common participation in the Lord's Supper."

The episcopate is recognized as the normal nucleus of the Church's ministry and as the organ of the unity and continuity of the Church. "Episcopal Churches ought not to be expected to abandon it." "Christian Churches not accepting the episcopal order have been used by the Holy Spirit in His work." "No Christian community is involved in the necessity of disowning its past."

"Corporate union" greatly desired. "A practical approach toward eventual union may be made by the establishment of intercommunion in particular instances."

"The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church."

In the ministration of sacraments "the minister acts not merely as the representative of the particular congregation then present, but . . . the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church."

After a Bishop has ordained a "minister of another communion" "appropriate measures ought to be devised to maintain [intercommunion] by participating in the sacrament of the Lord's Supper and by mutual counsel and coöperation." The minister to be responsible to the Bishop for "errors of faith or of conduct."

THE PROPOSED CANON [IN FULL]

"§ I. In case any minister who has not received episcopal ordination shall desire to be ordained by a Bishop of this Church to the Diaconate and to the Priesthood without giving up or denying his membership or his ministry in the Communion to which he belongs, the Bishop of the Diocese or Missionary District in which he lives, with the advice and consent of the Standing Committee or the Council of Advice, may confirm and ordain him.

"§ II. The minister desiring to be so ordained shall satisfy the Bishop that he has resided in the United States at least one year; that he has been duly baptized with water in the name of the Trinity; that he holds the historic faith of the Church as contained in the Apostles' Creed and the Nicene Creed; that there is no sufficient objection on grounds physical, mental, moral, or spiritual; and that the ecclesiastical authority to which he is subject in the Communion to which he belongs consents to such ordination.

"§ III. At the time of his ordination the person to be ordained shall subscribe and make in the presence of the Bishop a declaration that he believes the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; that in the ministration of Baptism he will unfaillingly baptize with water in the name of the Father and of the Son and of the Holy Ghost; and (if he is being ordained to the Priesthood) that in the celebration of the Holy Communion he will invariably use the elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the Sacrament, the Lord's Prayer, and (unless one of these Creeds has been used in the service immediately preceding the celebration of the Holy Communion) the Apostles' or the Nicene Creed as the symbol of the faith of the Holy Catholic Church; that when thereto invited by the Bishop of this Church having jurisdiction in the place where he lives, he will (unless unavoidably prevented) meet with such Bishop for Communion and for counsel and coöperation; and that he will hold himself answerable to the Bishop of this Church having jurisdiction in the place where he lives, or, if there be no such Bishop, to the Presiding Bishop of this Church, in case he be called in question with respect to error of faith or of conduct.

"§ IV. In case a person so ordained be charged with error of faith or of conduct he shall have reasonable notice of the charge, and reasonable opportunity to be heard, and the procedure shall be similar to the procedure in the case of a clergyman of this Church charged with the like offense. The sentence shall always be pronounced by the Bishop and shall be such as a clergyman of this Church would be liable to. It shall be certified to the ecclesiastical authority to which the defendant is responsible in any other Communion. If he shall have been tried before a tribunal of the Communion in which

he has exercised his ministry, the judgment of such tribunal proceeding in the due exercise of its jurisdiction shall be taken as conclusive evidence of facts thereby adjudged.

"§ V. A minister so ordained may officiate in a Diocese or Missionary District of this Church when licensed by the ecclesiastical authority thereof, but he shall not become the Rector or a minister of any parish or congregation of this Church until he shall have subscribed and made to the Ordinary a declaration in writing whereby he shall solemnly engage to conform to the doctrine, discipline, and worship of this Church. Upon his making such declaration and being duly elected Rector or minister of a parish or congregation of this Church, and complying with the canons of this Church and of the Diocese or Missionary District in that behalf, he shall become for all purposes a Minister of this Church."

GREETING FROM OLD CATHOLICS



DEAR FRIENDS:

On peace being declared international relations and endeavors to bring about union amongst the Churches will be resumed. The Old Catholics are preparing for it. The undersigned secretary does not wish to let the long looked for hour pass without sending brotherly greetings to the Churches connected with Old Catholicism, and to express the hope that they will remember their former friendly relations, and to help to revive them. We express this wish especially to our friends of those Churches which are in intercommunion with us, *i. e.*, the Church of England and the Episcopal Church of America.

We also send brotherly greetings to our friends of the Eastern Churches. The events of the last years have brought into contact the East with the West. May also peace bring nearer together the Churches of the East and West, and make them consider each other as members of the One Holy, Catholic, and Apostolic Church, and to advantage by the practical consequences therefrom. The question of the Holy Catholic Church has lately roused great interest in the Evangelical Churches of the North, and it has found representatives amongst the new "High Church" movement in Germany. We bid these a hearty welcome as friends. May all these unite in prayer, and may God bless their efforts that misunderstandings and prejudices amongst the Churches, as well as distrust and misapprehension amongst the nations, cease; that the spirit of toleration and appreciation may enter into the Churches, and that the spirit of forgiveness and brotherly affection amongst the nations be promoted.

If possible an international Old Catholic Congress will be held in Berne before long, further particulars about which will be published after peace has been declared. As a means for the exchange of thoughts we recommend to everybody the *International Church Review*, published by Stämpfli & Co., Berne.

The peace of God be with us all.

DR. ADOLF KÜRY,
Secretary of the Committee of the International Old Catholic Congresses.

Basel (20 Florastrasse), April, 1919.

THE VOYAGERS

And they went everyone straight forward; whither the spirit was to go, they went; and they turned not when they went.—Ezekiel 1:12.

The Spirit leads! they know no other guide,
And, jewel-eyed, they bend their burnished gaze
Through the uncompassed and uncharted haze
Where life's dark ocean roars within its tide.
They soar, triumphant, over deeps untried;
Above the fogs of doubt, their wings they raise,
Through quarreling storms, steadfast, they bend their ways,
And every hour a hundred deaths out-ride,
Nor turn not back. And underneath their wings
A hand—the pilot of their buffetings:
The hand of man! his will and God's in one;
What shore may not be gained, what race be run?
Apart, Love walks creation's wastes alone;
Together, man finds God—and God, a throne!

MARY ALETHEA WOODWARD.

PUBLICITY

By PAUL J. BRINDEL

Religious Press Publicity, Nation-Wide Campaign

THE subject of Church Publicity, like the Concordat, the Nation-wide Campaign, and the League of Nations, is becoming a popular topic in the American Church. Whereas only a year ago the Bishop of Kansas was regarded with suspicion when he openly preached the doctrine of religious advertising, to-day his example is being hastily imitated by even a number of his brother bishops. Some are even planning a programme for their diocesan conventions next year which will cause the laity to attend by the score or hundred instead of the half-dozen.

Church Publicity, however, is not essentially a bishop's problem. Diocesan heads can form publicity bureaus, and see that diocesan conventions and other activities receive recognition in the secular press, but in the last analysis the solution of the problem lies at two extremes—the parish and the national Church. And, of these, the parish is far the more important. It will make little real difference to the welfare of the Church if the General Convention does make an appropriation for a national publicity programme which will continue the educational and propaganda work inaugurated by the news bureau of the Nation-wide Campaign, if the individual parishes continue their indifference. For publicity for any project or institution is a crucible, and it would be futile, even foolish, for the Church to turn the white-light of public attention upon its activities and teachings, unless at least a majority of the parishes stand ready to cooperate.

For instance, John Jones of Jonesville reads in his local paper a story about the work of the Church Periodical Club or some other Church organization and becomes interested, even to the extent of desiring to attend a Church service and learn more about it. He searches his newspapers and finds Baptist, Methodist, Unitarian, Christian Science, Spiritualist, Pentecostal, Gospel Hall, Presbyterian, and even Roman Catholic services chronicled, but no Episcopal service. If he finally discovers the location of a church, he goes to service in a cynical mood. After listening to an abstract sermon of thirty minutes or more and being greeted neither before nor after service, he returns home convinced that the Church is either a "has-been" institution, living in the dust of the past, or is a society of aristocrats.

Overdrawn and impossible, you retort. The next time you are in Chicago pick up two newspapers out of three, and see how any mention of the Church or its services is conspicuous by its absence. And is not the same thing true in nearly half of the dioceses?

Fortunately the clergy can no longer be excused for ignoring publicity. Not only is a sample advertisement, suitable for a majority of parishes, appearing weekly in the *Witness*, but a correspondence course on advertising religion is being prepared by the writer for the General Board of Religious Education. In addition the news bureau of the Nation-wide Campaign, 124 East 28th street, New York, not only has prepared a "Publicity Pointers" pamphlet, but will send to any clergyman copies of newspaper stories which he will have little difficulty in obtaining publication of in his local newspapers. While dealing with various phases of the Church's work at home and abroad and what the Nation-wide Campaign will do to increase the efficiency of these activities, the articles can have several paragraphs added, mentioning what the local parish is doing along this particular line. Already nearly a score of wide-awake rectors have seen the advantage of having such matter in their local papers, and are receiving five or six stories, all published previously in New York, every fortnight.

Of course the great need is to have the seminaries include in their curriculum compulsory courses on advertising and publicity. This will enable every clergyman to use just the type of publicity he desires instead of lamenting, as a few are, the kind some of their more progressive brothers are using with such excellent results.

The Rt. Rev. Frank Hale Touret, Bishop of Western Colorado, emphasized the crux of this phase of the religious advertising problem in his convention address by scoring the

critical or "let George do it" attitude of many clergy and laity. He said:

"Our daily newspapers offer to the clergy opportunities for legitimate advertising that we have often failed to take advantage of. I commend you to a more general use of the columns of the secular press. Let me give you a concrete illustration of how *not* to do it.

"A week ago last Tuesday evening in Salt Lake City, I took part in a most impressive service at St. Mark's Cathedral. The church was crowded with people. There was a full vested choir. The musical service was of a very high order. The front pews were filled with fifty nurses, all in uniform, among them the graduates of St. Mark's Hospital Training School. It was their annual commencement. I have rarely been in a more inspiring atmosphere. It was a great service full of sacred meaning. Moreover it was of general interest in the community. And yet next day there was not a single line about it in any of the daily newspapers of Salt Lake City—because there was no organized effort to have it so. Just before the Utah convocation began, I was called up by a reporter on the *Tribune* to say that he would like to give us good space. I thanked him, telling him we would have a man assigned to the job. The first man I asked suggested that someone else could do it better! The second clergyman I asked accepted the assignment, but before the convocation was over I discovered that he had turned the job over to a third man!

"We can all learn from the Bishop of Kansas and his methods. He succeeded last year, through good advertising, in bringing five hundred persons to the annual diocesan convention. And this year he expects a larger number. Perhaps you saw the article called Advertising Religion in the *Witness* for May 10, 1919. That article should be reprinted and sent to every clergyman in the Church. I wish this might at least be read by every clergyman in Western Colorado. I commend to you a more general use of your local newspaper. There is, of course, undignified advertising, but you all know the difference and can discriminate. But that you shall make use of some kind of advertising I believe almost necessary. May it not be possible that you should take these words so seriously that someone might constitute himself a committee of one and see to it that the report of this convocation gets into the two local papers? And, going further, would it not be a useful thing for the Church if each man would send copy home to his local paper? Make some kind of definite start at better advertising and keep at it week after week. It pays to advertise the Church, as it pays to advertise Pear's Soap."

A PRAYER AGAINST SURRENDER

By THE REV. RALPH M. HARPER



ALMIGHTY GOD, if we have faltered because we are afraid, and if we are afraid because we dare not face the difficult tasks to which Thou art calling us, grant us serene confidence and quiet courage and indomitable perseverance, that we may face discouragement and failure and even humiliating defeat in our endeavor to consecrate our bodies, minds, and souls for the advancement of Thy kingdom. We pray in the name of Him who failed on Calvary, and by His failure opened unto us the gate of everlasting life; through Jesus Christ our Lord. Amen.

A CONUNDRUM



THE LIVING CHURCH (Protestant Episcopal) says: "It is rather strange that subscribers to Church papers have to be sought out; they do not, on a large scale, come spontaneously." Commenting upon this, *Zion's Herald* (Methodist) remarks: "We wonder why this condition prevails. Why do not Church people realize they cannot be intelligent, active members of the Church, with a knowledge of its various forms of work, without reading the Church press?" We pass up this matter to those who may be wiser than we. We agree with the original statement; we participate in the wonder expressed; but we have no answer to the conundrum. We give it up.—*The Watchman* (Baptist).

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

CHILD LABOR LAW AND JUDICIAL INTERPRETATION

THE new federal child labor law, recently declared unconstitutional by Judge Boyd of the western judicial district of North Carolina, does not contain any reference to interstate commerce, according to the National Child Labor Committee. "There is a misconception in the public mind," says Owen R. Lovejoy, general secretary of the committee, "concerning the basis of the child labor amendment to the revenue act.

"While it is true that the child labor law of 1916 confined its prohibition to the shipment in interstate commerce of child-made goods, the present law of 1919 places a 10 per cent. tax on the profits of establishments employing children, regardless of whether their products are shipped into another state or remain in the state where they are manufactured. The standards—a 14-year age limit for work in factories, mills, canneries, and manufacturing establishments, a 16-year limit for employment in mines and quarries and an 8-hour day and no night-work for children between 14 and 16—are the same as those established by the former act, and this fact may have given rise to the confusion about the basis of the law."

Concerning the probable action of the Supreme Court, in the matter, Mr. Lovejoy has this to say:

"Unless the Supreme Court goes squarely back on its previous decisions, it will not affirm Judge Boyd's decision of unconstitutionality. The fact that Congress sought to do by indirection what it could not accomplish by direct prohibition has nothing to do with the case. Congress has in the past laid a prohibitive tax calculated to destroy the article taxed—notably in the case of colored oleomargarine, state bank notes, and the manufacture of phosphorous matches. Its power to do this has twice been upheld by the court, and I have every confidence that the court will do so for the third time in the child labor case."

ILLINOIS COMMUNITY COUNCIL

A recent survey of Illinois showed that in practically every community seven per cent. of the population held public office and directed the policies of the community—both public and private—leaving ninety-three per cent. inarticulate. To make representation inclusive of all the people, the Illinois Community Council was organized. It is a delegated body instead of a town meeting. One delegate is appointed from every group (both men and women) that can by any stretch of the imagination be called a welfare body. This includes commercial associations, rotary clubs, labor unions, women's clubs, fraternal orders, agricultural associations, farmers' institutes, women's societies, Church organizations, and educators. Moreover, the local government is always represented. These local councils when organized are expected to adopt a community programme which will take at least two years to work out, in the first instance outlining only such activities as the majority of the community is likely to look upon as desirable. The Illinois Committee believes that the Community Council may become an active agent in eliminating class prejudice and class consciousness.

THE NECESSITY OF JOBS

The returned soldier, declares a bank statement, presents an important economic and social problem. We worshipped him while he was in France. We gave him a noisy and generous welcome when he alighted from the transport, but later on neglected him. Oftentimes in some great city he lingered, homeless and unemployed, after his discharge. He is now a different man from what he was when recruited. Outdoor living, hard and physical training, and the months of danger and daring at the front, have wrought a complete change in his viewpoint. He often wants employment entirely different from what he left. We must be patient with his attitude, but we must also give practical attention on a

big scale to this situation, or many a man will be driven to desperation on his return to the country whose flag he risked his life to protect.

We give the boys a welcome, but no jobs. They cannot live without jobs, for Uncle Sam has been a poor paymaster and most of the boys are without means to sustain themselves and their families. We should provide a job for every returned soldier and sailor. This labor should be preferred above all other labor, and an intelligent effort made to keep the square human pegs away from round holes. Some organizations have done great work in providing soldiers with employment, but the country as a whole has missed a wonderful opportunity to give the boys the real welcome they need. Some of them are actually in the bread line. Others are deeply resentful at finding that their loved ones at home had to become objects of charity because the government did not pay them the regular allotment which it had deducted from the soldier's pay.

OPPORTUNITY FOR SERVICE

Most things that seem tough are mostly bluff. The same is true of men. Yes, and also true of all nations.

One thing to remember is this: There is always a way through, under, over, or around any obstacle in your path, provided your path is leading you to a place where you can give greater service.

The man who wants to be useful, and who is persistent and persuasive and courageous, will find the money, the friends, the influence he needs coming to him, just as steel filings are attracted to a magnet.

Germany, with all her ability and efficiency, failed to break through Paris because her desire was not a desire to serve the world. Her own selfishness stopped her. It was this selfishness of Germany that sent the allies against her. It was the unselfishness of the allies, it was their desire to serve humanity, that won.

So, if your desire is useful to your fellows, nothing can stop you—except yourself.

Men get what they desire and in just the measure of that desire. Have great desires to serve and the rest will follow.—*The Vagabond.*

INNATE SELFISHNESS

In his baccalaureate sermon to the graduating class at the University of Pennsylvania the Rev. Dr. (Chaplain) Jefferys said: "Let us do good to all men. Do you know that it is possible to die of selfishness. There was in New York several years ago the very beautiful wife of a multi-millionaire. She was surrounded by every luxury, but had never shared any of her wealth with any one. Despite her surroundings she was constantly in ill health, found it difficult to sleep, and could not eat. She consulted a nerve specialist and was given a prescription. On her way home she stopped in a drug store to have the prescription filled, but the druggist returned it to her with a smile. He was unable to aid her. She looked at the paper and found the words, 'For God's sake, do something for somebody!' And that is the advice which I want to give to you young men as you go out into the world," concluded Dr. Jefferys.

IN HIS INTERESTING BOOK on the work of a Methodist Church, Dr. Tippy, now the active secretary of the Social Service Commission of the Federal Council of Churches, emphasizes the need for the "ministry of kindness", by which he means such activities as provision for the relief of suffering and poverty, work for the unemployed, the defense and care of neglected children, thoughtful ways to contribute to the happiness of the sick, aged, and shut-in.



CORRESPONDENCE

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

"THE CONCORDAT WITH CONGREGATIONALISTS"

To the Editor of *The Living Church*:



N response to many enquiries I venture to request you to re-print the following letter, which I wrote at the instance of the editor of the *Churchman* on May 1st:

"PROPOSALS TOWARDS UNITY"

"I have read the preamble and proposed canon of the Approach towards Unity, signed by certain bishops and clergy and laity of the Episcopal Church, and by clergy and laity of the Congregational Churches, and I beg to say:

"In the first place I feel compelled to express my profound respect and admiration for the ministers and laymen of the Congregational Churches, who signed the preamble and endorsed the proposed canon.

"The canon provides, that a minister, who has not received episcopal ordination, who is in good standing in his own communion, and who professes the Nicene Faith and is of irreproachable character, may, with the advice and consent of the Standing Committee, be confirmed, and ordained to the diaconate and priesthood. To that, of course, I see no objection.

"The only possible question is: should such a minister, so ordained, be permitted to administer the Sacrament of the Holy Communion in congregations, the members of which have not had their baptism completed by Confirmation? And my reply to this is, that for a hundred years and more before the Revolution the conditions in this country justified that procedure; and I cannot help feeling, that, unless our expressed desire for reunion is unreal, such a procedure, in the present emergency, with regular reports to the Bishop, and with the vast possibilities of the progress of the Kingdom involved in it, would violate no Catholic principle of the Church.

"The measure is not proposed as a complete solution of the question of reunion, and technical objections can be made to it; but it would be a definite and decisive step towards organic unity. It would strengthen the will to unity and weaken the force of mere prejudice, as the signatories say; and it would demonstrate to the world that we were and are in dead earnest, when we proposed and proclaim the Quadrilateral.

"I am glad to express my approval of the proposed canon, although we shall have to amend the language of Art. VIII of the Constitution before adopting the canon in its present form."

Upon this letter I ask leave to make the following comments; viz:

(1) The Congregationalist was the most logical of all the Protestant movements of the sixteenth century. Its adherents put themselves squarely upon the principle that the authority of ministry comes from the people. When, therefore, any number of learned and devout Congregationalists to-day declare their willingness to submit to confirmation and ordination at the hands of a bishop of the Church, for the sake of unity, they manifest a spirit of brotherliness and humility which it were a sin on our part to disregard or fail to take home with prayerful searchings of heart. Whether all Congregationalists approve this approach, is none of our business. The main issue is clear.

(2) The Episcopal Church inaugurated this movement for unity in 1853; and after 33 years of discussion the House of Bishops took it up again in 1886, and made the following Declaration; viz:

"We do hereby solemnly declare;

"We believe that all who have been duly baptized with water in the Name of the Father and of the Son and of the Holy Ghost are members of the Holy Catholic Church; and in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own."

Then follows the Quadrilateral.

Now, if these repeated appeals and invitations from the Episcopal Church (and the Lambeth Conference) to Christians of other names mean anything at all, they certainly bind us in honor to give this approachment from the Congregationalists a very sympathetic and brotherly consideration. If the canon is defective in any particular, let us amend it; but let us not, for the sake of our own self-respect, if for nothing else, fly off into

hysterical alarm over "terrible tendencies" and "the safety of our Catholic heritage", etc.

(3) I think that it is true, as I stated at the very beginning of the discussion in April, that the canon, if adopted in its present form, will necessitate an amendment to Art. VIII of the Constitution; and this is true, in spite of the implied inconsistency of Art. III. But this delay will give us time to thresh things out; and meanwhile we shall, I hope, adopt such measures as will prove to our Congregationalist brethren that we are ready to meet them more than half-way, and that we are and have been sincere in our declarations.

(Signed) THOMAS F. GAILOR,
Sewanee, Tenn., July 12th. *Bishop of Tennessee.*

AID FOR THE ARMENIAN CHURCH

To the Editor of *The Living Church*:



ITH so many matters of importance pressing for the consideration of General Convention one hesitates to propose others. Yet there is one matter of peculiar importance that should, it seems to me, receive consideration. I refer to the situation in Armenia, and the part our Church should take in the rehabilitation of the Armenian Church.

Armenia must and does look to America for the help, economic, educational, and religious, which she will require for some years. Previous to the war such help as she received has been through the schools and missions of various Protestant bodies, whose system and teaching cannot but have a disintegrating effect upon the Armenian Church. This effect must be increased in the future by the prospective enlargement of the work of those societies, and the weakened condition of the Armenian Church.

Would it not seem that this situation lays a special obligation upon our American Church to go to the help of her sister in her distress, and especially so as it is a task for which she is peculiarly fitted by reason of our common Catholic heritage, and mutual sympathies?

The proper lines of help would probably be similar to those of the Archbishop of Canterbury's Mission to the Nestorian Christians; and a definite and comprehensive programme worthy of the opportunity and of America's resources could probably be successfully launched if initiated before the present wave of interest in Armenia subsides.

As a missionary effort it should be the more attractive because it would seem as if God had some great purpose in mind in permitting the sufferings of the Armenian nation, and in saving it from extinction. May it not have been that she should be one of the chief instruments in the conversion of Islam? Certainly she is now preëminently qualified to be the messenger of the Prince of Peace to her erstwhile persecutors.

Strong though not so compelling reasons exist for our undertaking work among the Copts of Abyssinia; and the seed we sow in Armenian and Coptic schools and colleges may be counted upon to bring forth an harvest many hundredfold.

And while concordats are in the air might not a practical application of their principles be found in such a modification of Protestant missionary methods in Armenia, Syria, and Abyssinia, as would prevent the continued proselyting of native Christians, and bring the work of societies operating in those lands more into harmony with the Catholic traditions of the native Churches?

C. W. MACWILLIAMS.
Hutchinson, Kans., July 10th.

THE CLOSING OF RACINE COLLEGE

To the Editor of *The Living Church*:



CONFESS that I write both in sorrow and in anger. Racine College is, I understand, to be definitely closed. Another ruin is to be added to the long line of ruined educational institutions which marks the pathway of the Church in the United States.

Thus passes another great opportunity for the Church. This college was founded early in the history of the Middle West. In the sixties and seventies it drew its students from all parts of

the country; here lived and labored the saintly De Koven, that remarkable educator whose influence over boys and young men has rarely been equalled. Under De Koven the institution acquired a property in the city of Racine now worth hundreds of thousands of dollars. It was strategically located between the two great cities of Chicago and Milwaukee and in a most beautiful and healthful site on the shore of Lake Michigan.

Why has it gone down in defeat when other institutions of its class less favorably situated and of more recent foundation are prospering? It has not lacked consecrated labor, anxious thought, or earnest prayer.

Here Dr. Piper put in the best years of his life in hard, ill paid, and self-sacrificing work which undoubtedly saved the institution from bankruptcy a quarter of a century ago. Here Bishop Robinson (lovingly called by his boys "Robbie") wore himself out by his devoted labors in the cause of Church education, and upon it the lamented Nicholson lavished thought and care and energy which materially hastened his premature death.

Why has it failed, and why is the Church to-day without an educational institution of collegiate rank in the Middle West?

Doubtless it will be said that there were mistakes in the management, and this may be at once admitted; but I say that the shameful answer to the question is that the Church does not really believe that it has a teaching mission and hence does not support its own schools. The Master said, "Go and teach all nations". The Episcopal Church as a whole in the United States does not believe He meant what He said. Sectarian institutions are planted on every side, and thrive; they receive gifts and endowments from their own loyal laymen of hundreds of thousands and millions of dollars; these same laymen send their boys to their own colleges so fostered and endowed, and the result is that they have strong institutions. The Churchman does not support his own institutions; he does not believe that the Church of God has any teaching mission. If he did so believe he would demonstrate his belief by his deeds. The confession is shameful but it is as true as it is shameful. Write the fact in great letters and post it on the doors of the churches of the land: "The Church of God in the United States declines to teach, and permits its one educational institution of college rank in the Middle West, the future seat of empire, to die."

There is time to save the grand old college yet if some great-hearted man or men will liberally endow it and link its glorious past with a still more glorious future. Is there any one either in the clergy or the laity who will undertake the task?

My heart says "Yes", but my judgment says "No".

JOHN BRADLEY WINSLOW,

Madison, Wis., July 20th.

Class of '71.

CHRISTIANITY AND INDUSTRIAL PROBLEMS

To the Editor of *The Living Church*:



It is said in the July *Atlantic*, one of the most significant developments of the war in Great Britain was the growth of a new attitude towards industrial problems. "Nowhere is this attitude shown more decidedly than in the Report of the Archbishops' Committee of Inquiry dealing with Christianity and Industrial Problems. It is interesting reading and worthy of most careful study by the clergy in this country, for the industrial problems of America are quite similar to those of Great Britain, and the Church is being tested by its attitude towards these."

Many of us welcome the very decided and unqualified attitude taken by the Committee towards the evils of modern industrialism and the certain sound uttered by the Committee. One is struck with what a few years ago would have been termed radical socialism by many, and may still be so called. Yet the Committee is composed of four bishops, five priests, seventeen lay people. It is a fully representative body, and there is no minority report.

I merely wish to call the attention to the Church in America to this report in hopes that its contents will be read, discussed, and meditated upon. Some of the sentences stand out and the few given below are but samples of many others.

"We have allowed avarice and selfishness and grinding competition to work havoc over broad spaces of human life. We want a strenuous reaffirmation of the principles of justice, mercy, and brotherhood as sovereign over every department of human life."

"Life is more than livelihood, and human beings are men before they are workmen or employers."

The Church "would point out to its members that if they are living idly, whether on charity or on inherited wealth, when they are able to work, they are committing a sin."

"Industry is a social function, carried on for the benefit of the whole community."

"Social order must be tested by the degree in which it secures for each freedom for happy, useful, and untrammelled

life, and distributes, as widely and equitably as may be, social advantages and opportunities."

"Industry exists for man, not man for industry."

"The function of industry is to provide the material means of a good social life."

Each class "has a right to fair treatment and adequate payment for its services."

"Industry is before all things a social function and those engaged in it ought not to seek their own advantage at the expense of the community, by unduly limiting the output, raising the prices, or deteriorating the quality of the services they offer."

Industry "should, in short, be *social* in purpose and *co-operative* in spirit."

A living wage is defined as "not merely a wage which is sufficient for physical existence, but a wage adequate to maintain the worker, his wife, and family in health and honor, and to enable him to dispense with the subsidiary earnings of his children up to the age of sixteen years. By reasonable hours we mean hours sufficiently short not merely to leave him unexhausted, but to allow him sufficient leisure and energy for home life, for recreation, for the development through study of his mind and spirit, for participation in the affairs of the community."

"The worker who has given his life to a trade has acquired a vested interest which ought, in the name of humanity, to be respected."

"To leave the unemployed workman to struggle unaided with his misery is unchristian: to offer him doles is an insult."

I am conscious of the fallacy of judging entirely by quotations of a book. I am also aware that many will look upon the Report as dangerous social heresy, judging from the quotations. It is, however, the sober statement of the Church's duty to the industrial problems by men like the Bishop of Oxford and the Master of Balliol. As such it should be read and studied, for the greatest task before the Christian Church to-day is that of setting forth ethical teaching on industrialism.

H. P. SCRATCHLEY.

"THE WISDOM OF A CERTAIN RADICAL"

To the Editor of *The Living Church*:



AN article in the April issue of the *Social Preparation*, The Confessions of a Radical Preacher, has been extensively quoted in radical papers. It remained to the editor of your Social Service Department seriously to distort and severely condemn and entirely miss the point intended to be conveyed. As this occurred in one of the important departments of your valued paper, I crave the privilege of explanation and answer. The author of the article, although a well known writer in radical papers, in sending me the article in question explained that he would prefer to have it published without his name, to emphasize the parabolic intent and purpose as a type of our Lord's experience. With this I entirely agreed.

In his criticism of the article, the editor of your Social Service Department quotes from the article as follows: "Was my life then a miserable failure? Did I blunder in thus fighting the moneyed aristocracy? Should I have preached only flowery rhetoric and basked in the society of the luxurious? If I had done so, I would have won the plaudits of the hypocrites for one short generation, but the cause of justice would have perished forever." To this, the editor of the Social Service Department puts this criticism: "Does not the writer know that such extreme statements react and defeat the very cause he advocates?" In thus criticising, he is criticising our Lord Himself.

Ernest Renan in his *Life of Jesus*, in his magnificent apostrophe on The Death of Jesus, makes the same statement as does the author of The Confessions of a Radical Preacher. Renan declares that had Christ been willing to bask in the sunshine of popular approval, instead of facing death, His teachings would have lasted but one generation; whereas by His death upon the cross He ensured their eternity. No doubt your associate editor, in common with many others, has read this chapter of Renan's with honest approval. Coming across the same sentiments from the pen of a socialist writer in a socialist periodical, their innate prejudices cause them to roll their eyes in horror and lift holy hands of protest.

A. L. BYRON-CURTISS,

National Secretary, Church Socialist League.

WE CAN only have the highest happiness such as goes along with being a great man, by having wide thoughts, and much feeling for the rest of the world, as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.—*George Eliot*.



The Theory and Practice of Mysticism. By Charles Morris Addison, D.D. E. P. Dutton & Co. \$1.50.

The word *mysticism* is a symbol of a deep spiritual fact; it defies definition. It stands for the immediate experience of God, the ultimate and only Real. This the writer of the above named volume amply elaborates in the opening lecture of his most timely course, as he sets forth "the longing for God and its implications". These six lectures, twice given in theological schools, are now sent out to a larger public from whom they will receive varied response. He that hath ears will hear.

They are a striking compendium of unquestionable facts of history, followed by practical inferences equally unquestionable, after an intervening interpretative chapter which will be to many of especial illumination. It is Christian Mysticism with which the writer is dealing, and the reader must recognize at the outset that this central core of Christian experience—the purely subjective and immaterial, perhaps it may be called—is the theme, not the sacramental means, of Christian progress. Therefore, the second lecture, *The Way towards God*, with its rich catena of citations from the mystics themselves all the way down from ancient to modern, must not be taken to imply disregard of the divinely appointed means of grace. All the writers summoned in witness were living in faithful adherence to those means, and through the spiritual power thus imparted.

It is rather striking that the usual purgative, illuminative, and unitive ways are further sub-divided into more gradual steps (seven in this case) which the longing and striving soul must in general climb. In the main this is of helpful suggestiveness. Steps these are while yet not to be dissociated—purgation must go on throughout until human life as we know it passes finally over beyond the veil. How much further, who can tell?

Then follows the rarely helpful discussion called *The Meeting Point*, wherein both earlier mystics and also our deeply thoughtful contemporary philosophers are called in evidence, to reveal in some fashion the inner, *special faculty*, the "spark of the soul", by which God is apprehended; whether we call it sub-consciousness or intuition is immaterial.

One would like to interject right here, that the supreme distress of the seeking soul is the persistent and deadening tendency to rationalize subliminal experience. To learn interior silence is a life-work.

The author proceeds next to portray from their own writings the tenor of the lives of three typical mystics, of different races and of three successive centuries—St. Francis of Assisi, the Bl. Heinrich Suso, and Mother Juliana of Norwich. The Modern Mysticism of philosopher and poet comes then before us, with a final discussion, up to which all hitherto has led, of present day practical possibilities. The Church of Christ has a neglected work to do if it would save a yearning humanity from the manifold false and crooked and incompetent by-ways into which it is bound to wander in default of the true and only path to the Supreme Good.

But this (may I suggest?) she cannot do by beginning in the middle as so often happens, however helpful that may be in its measure. She must prepare the plastic soul of childhood and youth, both by leading in the ways of quietness, and (of unfailing importance) by instructing in right beliefs and sane theology. Only so can the recoil from fantastic vagaries and puerile experiments be secured when the full-grown life has discovered its aching void.

The timeliness of this treatment of mysticism to which I first alluded could be made much more obvious by ample quotations from the book itself did space allow; such as the writer on his part has made from his wide sources with admirable discrimination and power of selection. One would be glad to win increased circulation for this treatment of so profound and vital a subject. The biography with which each selection closes greatly enhances its practical usefulness. C. B. C.

The People's Book of Worship. A Study of the Book of Common Prayer. By John Wallace Suter and Charles Morris Addison. Macmillan. \$1.00.

In this little book—it has only 76 pages—the authors have given us a charmingly written essay on the Book of Common Prayer. It is the work of two of the clergy who have the liturgical spirit and have also a deep affection for the book of worship which so well expresses the spirit of the Anglican communion. The method

of treatment is descriptive; it is "an attempt in a simple way to describe what manner of book it is which we hold in our hands; it assumes that we do hold it in our hands, and use it, as members of the worshipping congregation." Beginning with a chapter on the meaning of worship, there is then an analysis of the book itself in its five parts: the daily offices, the liturgy, or order for Holy Communion, the special offices, the psalms, and the ordinal.

The authors confine their treatise to the general public services with chapters on the fundamental principles of the book and its spirit and use: all written with loving care and with full appreciation of the splendid heritage of devotion which the Prayer Book embodies, but with equal knowledge of the desire for flexibility and a fuller expression of modern needs which the present revision is expected to furnish.

The note which the authors seek to emphasize is the comprehensive character of the book, in its refusal to choose between what is Catholic in spirit and what is Protestant, or to compromise between them, but in the effort rather to embrace both, each in all its fullness. It is interesting to compare this treatment with that of Dr. Barry and Dean Delany in their recent treatise, where it is clearly shown that the Prayer Book is definitely Catholic, though showing the influence of Protestant thought and feeling and, like the articles of religion, seeking for a Catholic inclusiveness without omitting what the Reformation emphasizes in its revolt against a mechanical and magical sacramentalism and sacerdotalism.

Here and there are a few phrases to which objection might be made—*e. g.*, it is hardly just to declare that the rubric forbidding the use of the Burial Office for suicides is "a relic of mediaeval casuistry"—but on the whole the spirit of the work is excellent. One rises from its reading with the feeling that every page is the expression of loyal and loving understanding of our manual of public prayer. Criticism could not be made, often, of what is said; only of what might have been said, over and above the things that are written. Best of all, is the emphasis put upon the social character of our book of common worship as that which makes it offer a strong bond of unity to Christians of every name.

Pastoral Life and Work To-day. By the Rt. Rev. J. A. Kempthorne, D.D., Bishop of Lichfield. Longmans, Green & Co. \$2.25.

When the apostles took their last walk with the risen Christ to the Mount of Ascension they asked Him: "Wilt Thou at this time restore again the Kingdom to Israel?" His reply gave them no programme of restoration, but bid them begin with themselves: "Ye shall receive power . . . and ye shall be witnesses unto Me." In these days many of the clergy are using fine language about the work of reconstruction, when possibly the real work will begin not so much through the planning of programmes as by faithful witnessing. This seems to be the point of Bishop Kempthorne's little book on the pastoral work of the ministry. His introductory chapter deals with the need of rebuilding Church and national life, after the extraordinary crisis of war is over; but he has nothing new to say. Rather he calls the clergy back to the old paths and bids them put new zeal and devotion into the performance of old duties.

The book is full of practical and suggestive advice about the life of the priest, his study, his teaching and preaching, his pastoral calling, his self-discipline, his devotional life, and his work of training his people in faith and worship. Much of the book is written from the English viewpoint and deals with English parish problems, but it is no less valuable for American clergymen. The treatise suffers from condensation. The Bishop tries to pack into one small volume a mass of suggestion on every phase of ministerial service, with the result that the chapters sometimes lack life and "snap"; they read more like a compendium of rules for pastoral work than a stimulating call to service. There are several chapters, however, that are distinctly worth while, notably those on "Worship", "Personal Dealing", "The Home", and "Self Discipline".

The book is sane and sensible and evidently embodies the practical lessons of a faithful life of pastoral service.

A MOST USEFUL handbook is *A Dictionary of 6000 Phrases*, compiled and arranged by Edwin Hamlin Carr. Often when one is at a loss for the exact word or phrase to use on a particular occasion this little volume will be found to contain just what is wanted and will aid public speakers, writers, and others. [G. P. Putnam's Sons, New York. \$1.75 net.]

Church Kalendar



July 25—Friday. St. James.
 " 27—Sixth Sunday after Trinity.
 " 31—Thursday.
 Aug. 1—Friday.
 " 3—Seventh Sunday after Trinity.
 " 6—Wednesday. Transfiguration.
 " 10—Eighth Sunday after Trinity.
 " 17—Ninth Sunday after Trinity.
 " 24—Tenth Sunday after Trinity. St. Bartholomew.
 " 31—Eleventh Sunday after Trinity.

KALENDAR OF COMING EVENTS

Sept. 7—Idaho Dist. Conv., Boise.
 Oct. 8—The General Convention, Detroit, Mich.

Personal Mention

AFTER September 1st the Rev. WILLIAM HORATIO ANTHONY will be associated with the Rev. William Porkess, rector of St. Stephen's Church, Wilkesburg, Pa.

THE Rev. R. D. BALDWIN is rector of St. Andrew's Church, Clearfield, Pa. A recent erroneous statement made him rector at Brookville.

THE Rev. CEDRIC CHARLES BENTLEY will on September 1st become rector of St. Stephen's Church, Olean, N. Y.

THE Rev. H. J. BUXTON has resigned as rector of Christ Church, Huron, Ohio.

THE Rev. R. M. BLACKFORD is priest in charge of Calvary mission, Hillman, and Grace mission, Long Rapids, Mich. He should be addressed at Hillman.

THE Rev. H. NORWOOD BOWNE has accepted unanimous call to become rector of his old parish of the Holy Cross, Tryon, N. C., and took charge on July 1st.

THE Rev. M. C. DAUGHTREY has been compelled by throat trouble to leave his parish at Washington, N. C., for several months, his vestry giving him unlimited leave.

THE Rev. S. N. GRIFFITH has been placed in charge of the Church of St. John the Evangelist, Edenton, N. C.

THE Rev. WALTER G. HARTER has accepted an appointment to Christ Church, South Barre, Mass., and is now in residence.

THE Rev. WILBUR SCRANTON LEETE becomes secretary-registrar of the diocese of Nebraska. Mail should be sent to 1716 Dodge street, Omaha.

THE Rev. THOMAS H. M. OCKFORD is now rector of St. James' Church, Poquetanuck, Conn., and may be addressed at Norwich, Conn., R. F. D. No. 6, Poquetanuck Route.

CHAPLAIN JOHN M. ROBESON is at the port of embarkation, Hoboken, N. J.

THE Rev. CARL M. WORDEN, secretary-registrar of the diocese of Nebraska, has resigned, and is now on his vacation, part of which he will spend with his mother in Petoskey, Mich. On his return to the diocese in September he will become associate rector of All Saints' Church, Omaha.

Summer Addresses

THE Rev. JAMES T. ADDISON may be addressed at Manchester, Vt.

THE Rev. GEORGE L. BARNES will spend August in Ansonia, Conn., where he will have charge of Christ Church, and also of St. James' Church, Derby.

THE Rev. ALFRED R. BERKELEY is at Saluda, N. C.

THE Rt. Rev. W. T. CAPERS, D.D., is spending a part of his vacation at Colorado Springs, Colo.

THE Rev. THOMAS J. COLLAR is, with his family, spending a six weeks' vacation at the home of Mrs. Collar's parents in Sangerfield, New York.

THE Rev. THOMAS J. COLLAR is, with his duty at Old Trinity Church, New York City, for the six weeks from July 22nd to September 1st. He will be the preacher at the eleven o'clock service Sunday mornings. Mail for him should be sent to Trinity Clergy House, 61 Church street, New York City.

THE Rev. EDWARD S. DROWN, D.D., may be addressed until August 7th at the Summer School of Theology at Middletown, Conn.

THE Rev. H. B. GWYN should be addressed at 21 W. Cedar street, Boston, Mass., during July and August.

THE Rev. HENRY SWINTON HARTE and family are spending their vacation in Bethlehem and Lancaster, in the White Mountains.

THE Rev. WILLIAM H. P. HATCH, D.D., should be addressed from August 5th to September 12th at the Summer School, Middletown, Conn. At present he is at Randolph, N. H.

THE Rev. MAX KELLNER, D.D., may be addressed at 7 Mason street, Cambridge, Mass. During the summer he is acting Dean of the Episcopal Theological School.

THE Rev. THOMAS J. MACKAY completes twenty-eight years as rector of All Saints' Church, Omaha, Neb. He is spending a much needed vacation at Isle Royale, Lake Superior.

THE Rev. NORMAN B. NASH, before August 5th at Cambridge, Mass., should after that date be addressed at North Perry, Maine.

DURING August, the services at Christ Church, Davenport, Iowa, will be in charge of the Rev. W. M. PURCE, a former rector.

THE Rev. H. A. LINWOOD SADTLER and family are spending the summer in the Pocono Mountains, and should be addressed at Box 137, Pocono Pines, Pa.

THE Rev. J. LUNDY SYKES will be in charge of St. Paul's Church, New Orleans, during August.

DURING August and part of September, the Rev. THOMAS J. WILLIAMS will have charge of All Saints' mission, Linville, Avery county, North Carolina. After August 1st he should be addressed accordingly.

ORDINATIONS

DEACONS

COLORADO.—At Trinity Church, Greeley, on Trinity Sunday, the Bishop ordained to the diaconate Mr. HEBER CORWIN BENJAMIN and Mr. TOM JEFFERSON HALDEMAN.

CLASSIFIED NOTICES AND ADVERTISING

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

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

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

DIED

Entered into rest at her home in McKeeney, Kans., CORA FLORENCE CORTRIGHT, born April 3, 1847, died July 10, 1919.

"The strife is o'er, the battle done."

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED for Eastern Suburban parish. A gentleman; young; good common sense. \$1,200 and rooms. Address D. M. B., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

SUMMER LOCUM TENENS. A PRIEST of experience will accept appointment for July and August, anywhere; don't mind heat, cold, wet, dry, high or low altitude, nor amount of work; require money consideration; prefer point near sea among seamen. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, MARRIED. Graduate of England and America. Four years in Canadian Church. Active worker, good speaker, experience with men and welfare work. Desires position as rector, curate, or responsible position. Best references. Address APPLEBOX, care LIVING CHURCH, Milwaukee, Wis.

PRIEST 38 JUST RETURNED TO CANADA from active service as chaplain to the forces seeks a parish; good preacher and organizer; sound Churchman. Has served in England, France and East Africa in the war. Address F. H. S., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN (MAJOR) OF INFANTRY, age 30 years, returning after twenty months' service overseas, desires to enter work in parish following Catholic customs. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

YOUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course 2 years and 3 months, including 9 months affiliation with the West Penn Hospital. Salary paid, \$243 during course. High School Graduates preferred. Write or apply, A. LOUISE FORD, Sup't, Children's Hospital, Pittsburgh, Pa.

CHURCHWOMAN WANTED to act as house-mother in a Church school for girls. Address 223 Scott street, Ripon, Wis.

TRAINED NURSE WANTED to take charge of school hospital. Address Mr. R. F. MCKENZIE, Howe, Ind.

PRACTICAL HOUSEKEEPER wanted for a girls' boarding school. Address 223 Scott street, Ripon, Wis.

POSITIONS WANTED—MISCELLANEOUS

BY TRAINED WORKER (in deaconess orders) as housekeeper in School or Church institution, or in parish which has large Social Service work. Graduate nurse, can take charge of dispensary work, or supervise parish school employing teachers for grade work. Best of references from present position with record of five years' service. South or west preferred. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

OPPORTUNITY SOUGHT to teach boy, privately, general subjects, including Latin and French; or work in parish where rector would appreciate loyal, experienced assistance in Church work—guilds, services. Catholic, broad sympathies. Write LECTOR, care James Mitchell, R. D. 1, Dodgeville, Wis.

CHURCHWOMAN OF EDUCATION, with nurse's training, would undertake in her home the care and tutoring of two little girls between the ages of seven and twelve, from October to June. For terms and references address CHAPERON, care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, EXPERIENCED, available after September 1st, would be glad to devote a specified number of hours daily to some elementary Church work. Address, DEACONESS G., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER DESIRES good eastern position September. Highest references. Cathedral and large Church positions West. Address CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED GENTLEWOMAN desires position; companion or house-manager. Pleasant home main object. Highest references. Address A. A. M., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWORKER OF EXPERIENCE would like position in a Catholic parish. References supplied. Address CATHOLIC CHURCHWORKER, care LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, twenty-five, stenographer, former teacher, secretary on voyage, also tutor companion to children. Address CAPABLE, care LIVING CHURCH, Milwaukee, Wis.

VOCALIST AND READER DESIRES position as teacher. Also to direct amateur theatricals. Address VOCALIST, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of

consideration. Two great organs—Pueblo, Col., and Melrose, Mass.—contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN CO., Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

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

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

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

UNLEAVENED BREAD—INCENSE

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

ALTAR BREADS.—CIRCULAR ON APPLI- cation. MISS A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

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

CLERICAL OUTFITS

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

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

WOODLEIGH OFFERS EXCELLENT home for country life—good food, supervision of trained nurse—vacation, tired business people, convalescents. No tubercular persons taken. Farm and cottages attached. Booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

SCHOOLS FOR NURSES

YOUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course two years and three months, including nine months affiliation with the West Penn Hospital, Adult Medical, Surgical, and Obstetrical Training. Salary paid, \$243.00, during course, starting with probation period. High School Graduates preferred. Nurses eligible for State Board Registration of Nurses. Write or apply for further information to A. LOUISE FORD, Supt., Children's Hospital, Pittsburgh, Pa.

YOUNG WOMEN WANTED, with one year high school education or the equivalent, between 18 and 30 years of age, as applicants for training school for nurses in a new and finely equipped hospital and nurses' home. Address SUPERINTENDENT, Christian H. Buhl Hospital, Sharon, Pa.

PUPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. For further information address the SISTER IN CHARGE, Bay Shore, Long Island.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS

Swan and Elk streets, Albany, N. Y.

Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 P. M.

Week-day Services: 7:30, 9, and 5:30 P. M.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street. (Five minutes from Loop.)

Sundays: 7:30, 9:15, and 11. Daily: 7, 8, and 6 P. M.

MEMORIALS

CLEMENT LIDDON STOTT

In ever loving memory of CLEMENT LIDDON STOTT, a choir boy of St. George's Church, Kansas City, Mo., who entered into life eternal, July 26, 1910.

For every recollection we have of him, Love Divine—we give Thee thanks.

Lord all pitying, Jesu Blest, Grant him Thine eternal rest.

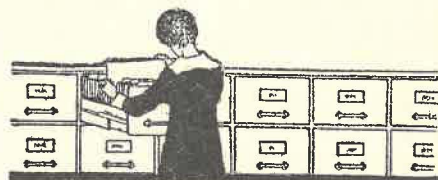
RETREATS

SEWANEE, TENN.—A retreat for Church women will be held at St. Mary's-on-the-Mount, Sewanee, Tenn., August 25th to 28th. The Rev. Lloyd E. Johnstone, conductor. Ladies desiring to attend this retreat will apply to the SISTER SUPERIOR, C. S. M.

ST. ANDREW'S, TENN.—At St. Michael's Monastery, Father WILLIAM C. ROBERTSON, rector of Christ Church, Chattanooga, will conduct a retreat for priests and seminarists. The retreat begins on Tuesday evening, September 16th, and closes on Friday morning, September 19th. Those who wish to attend will kindly notify the FATHER GUESTMASTER, O.H.C., at the above address.

WEST PARK, N. Y.—The retreat for priests and seminarists at Holy Cross begins on the evening of September 22nd and ends on the morning of September 26th. Conductor, Dean Vernon. Early application is requested from those who desire to attend.

INFORMATION BUREAU



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

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

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

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

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

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

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

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E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

American Academy of Political Science. Thirty-sixth and Woodland Ave., Philadelphia.

International Reconstruction. The Annals of the American Academy of Political Science, July, 1919.

George H. Doran Company. New York.

The School in the Modern Church. By Henry Frederick Cope, A.M., D.D. General Secretary of The Religious Education Association. Author of *Efficiency in the Sunday School*, *The Modern Sunday School in Principle, Evolution of the Sunday School*, etc. Price \$1.50.

The Religion of Old Glory. By William Norman Guthrie. Price \$2.50.

The Macmillan Company. New York.

A Book about the English Bible. By Josiah H. Penniman, Ph.D., LL.D., Vice-Provost and Professor of English Literature in the University of Pennsylvania. Price \$2.25.

S. P. C. K. London, England.

The Macmillan Company. New York. American Agents.

Christian Ethics and Peace Problems. By W. L. Paige Cox, M.S., B.D., Archdeacon of Chester and Canon-Residentiary of Chester Cathedral. Price 30c.

The Period of Congresses. By Sir A. W. Ward, Litt.D., F.B.A., Master of Peterhouse, Cambridge. Helps for Students of History Series. Price \$1.50.

G. P. Putnam's Sons. New York.

On Uncle Sam's Water Wagon. 500 Recipes for Delicious Drinks Which Can be Made at Home. By Helen Watkeys Moore, Author of *Camouflage Cookery*. \$1.50 net.

PAPER COVERED BOOKS

S. P. C. K. London, England.

The Macmillan Company. New York. American Agents.

The Training of the Clergy. An Essay in Criticism on the Report of the Archbishops' Committee dealing with the Teaching Office in the Church. By H. Maynard Smith, Vicar of Holy Trinity, Malvern. Proctor in Convocation for the Diocese of Worcester. Author of "Lectures on the Epistle of St. James", etc. Price 20c.

Our Religion. A little book for Christ's Soldiers and Servants. By George Harford, Hon. Canon of Liverpool. Edition for General Use. Price 20c.

What is the Gospel? By H. L. Goudge, D.D., Canon of Ely. A Paper Read to the Clergy of the Diocese of Southwell, Nov. 14th, 1918. Price 10c.

The Seventh General Council and the Doctrine of Icons. Conference in the Jerusalem Chamber, Westminster, December 2, 1918. Price 20c.

Our Hope and Strength. Devotions for the Period of Reconstruction. Compiled by the Right Rev. E. J. Palmer, D.D., Bishop of Bombay. Price 20c.

Administrative Reform. An Essay in Criticism. By H. Maynard Smith, Vicar of Holy Trinity, Malvern. Author of *Lectures on the Epistle of St. James*, etc. Price 20c.

Helps for Students of History Series:

Parish History and Records. By A. Hamilton Thompson, M.A., E.S.A. Price 30c.

A Short Guide to the Principal Classes of Documents Preserved in the Public Record Office, Dublin. By the Rev. Robert H. Murray, Litt.D., Helen Blake Scholar, Trinity College, Dublin. Author of *Revolutionary Ireland and its Settlement, 1688-1714*. Editor of *The Journal of John Stevens*. Price 30c.

The Care of Documents and Management of Archives. By Charles Johnson, M.A. Price 20c.

The French Wars of Religion. By Arthur Tilley, M.A. Price 20c.

An Introduction to the Study of Colonial History. By A. P. Newton, M.A., D. Lit., B.Sc. Lecturer on Colonial History in the University of London and King's Colleges. Price 20c.

The French Renaissance. By Arthur Tilley, M.A. Price 30c.

CATALOGUES

Episcopal Theological School. Cambridge, Mass. *Official Bulletin*, June, 1919.

Union Theological Seminary. 3041 Broadway, New York.

Announcement of Courses of Study. 1919-1920.

J. B. Lippincott Co. Philadelphia.

Fifty-third Annual Report of the Officers and Managers of the American New-Church Tract and Publication Society. For the year ending December 31, 1918.

YEAR BOOKS

Calvary Church. Pittsburgh, Pa.

Year Book 1918-1919.

PAMPHLETS

Press Bureau, The Armenian National Union of America. No. 1 Madison Ave. New York.

America as Mandatory for Armenia. Articles and Opinions by James W. Gerard; Frederic Courtland Penfield; John Sharp Williams; Charles W. Eliot; Benjamin Ide Wheeler; Charles Stewart Davison; Albert Bushnell Hart; William Walker Rockwell; Edward C. Little; The *New York Times*; The *New Republic*; Vahan Cardashian.

EDUCATIONAL

ST. JOHN'S COLLEGIATE INSTITUTE

ST. JOHN'S COLLEGIATE INSTITUTE, Corbin, Ky., held its eighteenth commencement on June 6th. The exercises were preceded by Holy Communion in the chapel, Bishop Burton being the celebrant. The baccalaureate sermon was preached by Bishop Burton, his topic being Christian Education. In the evening the student body participated in the formal commencement exercises. The Archdeacon of the diocese, president of the school, delivered the address in place of Bishop Burton, who was suddenly called away. A miscellaneous programme followed.

MARGARET COLLEGE

COMMENCEMENT EXERCISES of Margaret College, Versailles, Ky., began with the alumnae reunion on June 7th. Sunday morning the Bishop administered confirmation and preached a sermon. In the afternoon the baccalaureate service was held in the parish church, the Rev. John Gass being the preacher. His subject was Strength.

Monday afternoon class day exercises in the gymnasium were followed by the crowning of the May queen. Three well performed dramatic scenes were given, after crowning of the queen, by the pupils under the direction of the teacher of expression. As a memorial gift, the graduating class pre-

sented a clock for the students' sitting room.

The commencement took place on Tuesday morning, Judge Charles Kerr delivering an address which bore especially upon the responsibilities and opportunities young women will meet under the new conditions of life. Bishop Burton delivered the certificates to the six graduates. The whole class was commended for unusually good scholarship. The school is most prosperous, with bright prospects for next year.

SUMMER SCHOOL STARTS IN WEST TEXAS

UNDER AUTHORITY of the diocesan council of West Texas, a Church summer school was held at Port Lavaca, during the eight days of July 7th to 15th. The courses included Religious Education, Missions, Church Music, and Bible Study for devotional and missionary purposes. The Rev. W. Bertrand Stevens, Ph. D., acted as Dean, and also conducted the class in Religious Education. He delivered three lectures on the vital and strategic importance of this subject, incidentally demonstrating that a solution to its problem would virtually comprehend the whole sphere of religious activity. The Rev. L. B. Richards gave a series of expositions on the Epistle to the Philippians. Mr. Oscar J. Fox of San Antonio, recently appointed

diocesan choir director, gave a unique and helpful course of instruction in Church Music, especially stressing chanting and choir training. He organized the delegates into a voluntary choir which rendered acceptable music at the services held in connection with the school.

Mrs. W. B. Stevens delivered an instructive lecture on the Girls' Friendly Society. The Rev. A. J. Gaynor Banks conducted a demonstration Mission Study Class, using one of the text books published by the Board of Missions. The question and discussion method was used.

Bishop Johnston, present during the earlier sessions, made an eloquent appeal Thursday night for a greater sense of stewardship and responsibility on the part of the parents concerning the religious instruction of the children in the Church.

Study classes and lectures were held at the Lavaca Hotel, while all the services took place at Grace Church under direction of the rector, the Rev. H. R. Remsen.

Many delightful recreational features were introduced, conspicuous among them being a picnic to the site of the old port of Indianola, now marked only by a few ruins indicating the location of the old town before the storm of 1886. Judge Lewis Woods, a native of Indianola, standing on the ruins of the old court-house, delivered a lecture on the historical associations of this ill-fated spot.



STUDENTS AND FACULTY AT THE RACINE CONFERENCE

RACINE CONFERENCE

SOME two hundred and eighty spent the ten days from July 8th to 18th at the conference at Racine, Wis., and returned home most enthusiastic. Much of the success of the session was due to the splendid programme gotten together by the Rev. Charles H. Young and his associates.

Bishop Wise in his course on Vitalizing Our Forces sounded the note of absolute faith in Christ and in His Church. He pleaded that we were to trust Him and each other. He made it clear that the thing which hurts most is lack of confidence. Before we can talk unity we must believe in each other. He set the conference afire with his ringing challenges for the Church really to fulfil its mission. He was followed by Bishop Reese who showed how to make religion a personal, helpful thing.

There was great variety in the courses. Miss Grace Lindley of the Church Missions House put the Auxiliary vision before the members. All the Christian Nurture Series were conducted in that department. Bishop Burleson, Bishop McKim of Japan, and Miss Wood of China presented the vision of the mission field. Bishop Webb had a course in Practical Questions in Moral Theology and was chaplain of the conference. There was daily celebration of the Holy Communion, noon-day intercessions, and Compline each night.

The Rev. George H. Richardson had an interesting and helpful class on The Old Testament and Modern Life. Child life and its problems were discussed in various courses on teacher training. The Department of Music under Canon Douglas and Dean Lutkin was intensely interesting and practical. Bishop Anderson, just returned from his trip for the Commission on Faith and Order, made a report, with a stirring appeal to Churchmen to think and pray in terms of unity. Bishop McCormick gave an address regarding the War Commission's work. Among others on the faculty were the Rev. Robert S. Chalmers, Deaconess Fuller, and Mrs. W. A. Atkinson.

A unique feature of the conference was a course on Pageantry conducted by the Rev. George Long and the Rev. Morton C. Stone, and a most interesting course on the Book of Revelation by the Rev. George C. Stewart, D.D., of Evanston. So great was the interest aroused in both these subjects that there was hastily prepared the material for a pageant illustrative of the Apocalypse, and this was given on the green before the chapel, on the final night. Notwithstanding the hurried preparations which alone had been possible, more than a hundred people participated in the pageant in most orderly manner, the costumes having been gathered

and prepared under the directions of Mrs. Hugh L. Burleson. The readings, descriptive of the several scenes, were given by Dr. Stewart, while Mr. Long and Mr. Stone, directors of the pageantry course, were responsible for the most acceptable setting. The evening was perfect, and the pageant a marked success.

This final evening concluded with a service in memory of James DeKoven, for which the congregation moved from the chapel to DeKoven's grave immediately outside, where the collects were read by Bishop Webb. Finally the entire membership of the conference gathered for a quiet Eucharist on Friday morning.

BEDELL LECTURES

A COMMITTEE consisting of Bishop Vincent, Bishop Leonard, and the Rev. Dr. Peirce, president of Kenyon College, Gambier, Ohio, have invited the Rev. Dr. Manning, rector of Trinity Church, New York, to deliver the Bedell Lectures for 1919. The lectures are to be delivered at Gambier after the meeting of the General Convention.

RELIGIOUS EDUCATION IN THE PROVINCE OF SEWANEE

A HANDSOMELY printed bulletin has been issued by the Board of Religious Education in the Province of Sewanee, treating of the educational movements of the Church within that province. How careful has been the grasp of the situation by the members of the board, easily appears from the pages of this bulletin. Many will be surprised at learning how many educational activities are maintained by the Church within the Fourth Province. There is the University of the South at Sewanee; there are three secondary schools for boys; two junior colleges; six secondary schools for girls; a training school for women workers, at La Grange, Georgia; ten industrial and mission schools for white pupils in the mountain section; seven schools for negroes; and seven hundred and one Church Sunday schools; and some form of Church supervision is given to students in twenty-three secular colleges and universities. The bulletin recognizes also that religious education begins in the home, and that the character and quality of such education is a large factor in moulding the character and Churchmanship of the children. About one-tenth of the clergy and communicants of the Church, as well as Sunday school teachers and pupils, are located in the Province of Sewanee.

ANOTHER GIFT TO DE VEAUX SCHOOL

THE REV. WILLIAM STANLEY BARROWS, headmaster of DeVeaux School, Niagara Falls, N. Y., has just received a gift of \$2,000 from Mr. Albert H. Lewis, '75-'62, to apply on the Lewis fund, which now amounts to \$6,000. Mr. Lewis in the past has given the school a set of chimes and a tower clock, and on the last Founder's Day presented the valuable painting, Red Mountain Pass.

CONNEAUT LAKE SUMMER SCHOOL

"THE BEST EVER!" Such was the unanimous verdict of those fortunate enough to be able to attend this splendid school conducted under direction of the boards of religious education of Ohio, Pittsburgh, and Erie. It was the best in the point of numbers—130 present. It was the best in attendance of clergy—twenty-five, with Pittsburgh leading and Erie next. It had the largest and best teaching staff, with the added attraction of the Bishop of Erie as leader of the clerical conferences. Then the programme committee had done excellent work, and the weather was ideal, neither too hot, nor too cold; and the beautiful lake with its boats and bathers and sunsets and moonlight will long remain a joy in the memory. Conneaut Hotel, owned by the United States Steel Corporation and kept up with the efficiency that corporation always shows, is beautifully situated under shady trees with terraces gently sloping to the lake.

From Monday afternoon when the opening address was given until Friday noon when the school closed, the interest continued unabated. No one could have attended the classes of Mrs. John Loman on The Training of a Christian, Exemplified by the *Christian Nurture Series*, and listened to her clear and practical way of explaining things without being interested. We wish that many Sunday school organists, as well as superintendents, could have heard her methods of training children to sing the hymns. Organists that take no interest, and children who vote new hymns a weariness, need these new methods. Her classes were always full.

In no less interesting manner did the Rev. Robert Nelson Meade, rector of the Church of the Redeemer, Pittsburgh, show The way to adapt and use the *Christian Nurture Series* between Sundays, or, Social Service Exemplified in the Church School. His four lectures were full of new ideas to the uninitiated and the number of things that boys and girls could do along lines of social service were legion.

An old and tried lecturer gave the next

series in his Survey of the New Testament. The Rev. Lewellyn N. Caley, D.D., who had just received his doctor's degree from the University of the South for years of scholarly effort trying to place the Church school upon a higher plane, gave an introduction to The Gospels, The Acts, The Epistles, and The Book of Revelation that made the books live in the minds of those who heard.

The morning ended with lectures on Practical Problems arising from the use of

the Gospel to inspire hate in our men for the Germans. Needless to say he went these afternoons together, many things were brought out that showed the courage and away a wiser and possibly a humbler if not a sadder man.

Wednesday morning, the Social Service Commission of the diocese of Erie invited all the clergy to meet Dr. Ellis Oberholtzer, who had been Professor of History at the University of Pennsylvania, and a dramatic



AT THE CONNEAUT LAKE SUMMER SCHOOL

the *Christian Nurture Series*, by a very practical man, a few years ago successful in business, at present rector of St. Mark's Church, Toledo. The common-sense ideas he propounded about the smallest details of organization show that the highest success in Sunday school work, as in every other line, comes from "infinite capacity for detail".

In the afternoons there were conferences upon the different grades of the *Christian Nurture Series*. The sunset hour was made fascinating as Mrs. Mary K. Hawkes of Philadelphia taught the art, as old as the Arabian Nights, of Story Telling, and the evening closed with stereopticon lectures on the History of the Church by Dr. Caley.

Under the trees near the edge of the lake, every afternoon, Bishop Israel gathered the clergy for conference. The subject was After-War Problems and the Clergy. In the common sense with which the Bishop and the chaplains in France and in the camps had handled the problems that arose. One interesting story told of a general who had visited a conference the Bishop was holding with a dozen chaplains, wanting to order them what and how they must preach

critic, before the Governor appointed him one of the state board of censors. The moving picture house was placed at his disposal and, both by word and on the screen, he told the clergy of the work the censors were doing. Only four states have any censorship whatever, and in all the others criminals of all kinds can caper about the stage unmolested, unless by local ordinance. This putrid matter is guaranteed to ruin the minds of the youths of the nation, if it long continues; and the business is too powerful for local regulation. The clergy, preaching personal purity on Sunday, and the War Department trying to clear up the cities for the returned soldier, cannot compete with the nude and suggestive screen. Pamphlets narrating the work of the censors will be sent to any of the clergy who address Dr. Ellis Oberholtzer, 1025 Cherry street, Philadelphia.

The boards have taken this year's motto "The best ever!", for next year and propose to make the school entirely a Christian Nurture school with the Five-Fold Plan as the basis of instruction.

THE NATION-WIDE CAMPAIGN

A SERIES of six western regional conferences in the interests of the Nation-wide Campaign is being arranged for early September by the Rev. Dr. Charles C. Rollit, secretary of the Province of the Northwest.

In Kansas City the team from New York headquarters will meet diocesan leaders from St. Louis, Topeka, and Des Moines. These leaders will then organize local teams for supplementary regional conferences in Missouri, Kansas, and Iowa. In Denver the second regional conference will be followed by similar supplementary conferences in Grand Junction, Colorado, Cheyenne, Wyoming, and Salt Lake City, Utah.

A third conference in Minneapolis or St. Paul will be followed by conferences in Duluth, in Fargo, and in Sioux Falls. Churchmen from Montana, northern Wyoming, and Idaho will gather in Helena with supplementary conference in Havre, Mont., Boise, Idaho, and Sheridan, Wyoming.

Two regional conferences will be held on the Pacific Coast, the California dioceses and district and Nevada and Arizona meeting at San Francisco, with supplementary meetings in Sacramento, Fresno, Los Angeles, Reno, Nevada, and Phoenix, Arizona. Churchmen from Olympia, Spokane, Oregon, and Eastern Oregon will gather in Seattle, with later conferences in Portland and Pendleton, Oregon, and Spokane. Dr. Rollit will go to New York on August 1st to arrange similar regional conferences in the East.

"The Nation-wide Campaign" writes Dr. George Craig Stewart, "is a campaign for ships. They mean 'winning the war' just as the ships for which Mr. Hurley and Mr. Stewart asked meant winning the other war. Others may add to the fleet, but I suggest these five: 1, *Membership* (this is a campaign for members); 2, *Discipleship* (this is a campaign for disciples); 3, *Fellowship* (this is a campaign for Churchmen); 4, *Stewardship* (this is a campaign for honesty toward God); 5, *Leadership* (this is a campaign for leaders). These, as I see it, are the ships that bring us to 'the haven where we would be'."

The record for war activity among the New York churches has been attained by St. Bartholomew's, which between April 1917 and the signing of the peace treaty entertained, for one night or more, 63,027 soldiers, sailors, and marines, and furnished over 65,000 meals to service men. With the signing of the peace treaty, St. Bartholomew's splendid organization of volunteer workers is to be concentrated upon the Every-Name and Nation-wide Campaigns in the diocese of New York.

A regional conference held in Lynchburg, Va., on Tuesday and Wednesday, July 29th and 30th, will include the dioceses in the states of Virginia, West Virginia, and North Carolina. The conference beginning at 10:30 Tuesday morning will be addressed by the presiding officer, by the Rev. Drs. R. W. Patton and W. H. Milton, and will end with a series of questions and answers. In the afternoon Dr. Milton and the Rev. L. G. Wood will speak; in the evening, Bishop Reese of Georgia. On Wednesday morning Bishop Reese will lead a conference on parish organization and an address will be made on the Call to the Ministry and to men and women to give themselves to definite Church work. The Rev. L. G. Wood will lead an afternoon conference, and an address will be made on methods of helping the campaign. Each session will close with the answering of questions. Besides the speakers mentioned, the Rev. Augustine Elmendorf will have place on the programme.

WITH THE WAR COMMISSION

NEW YORK, July 18, 1919.

THE following chaplains have returned from overseas: Roger B. T. Anderson, O.H.C., Raymond Cunningham, Arthur W. P. Wylie.

Chaplain Remsen B. Ogilby, Debarkation Hospital No. 5, New York City, has recently been honorably discharged.

Chaplain Frank J. Knapp has been assigned to the port of embarkation, Hoboken, N. J., and expects to receive his discharge within a week or two.

NEW CALLS FOR CLERGY

The War Commission is again receiving applications for clergy to work in hospitals, in camps, and in parishes in the neighborhood of camps. It is also being called upon


for funds to defray the expenses of entertainment undertaken in parish houses and elsewhere for the benefit of soldiers. Furthermore, the War Commission is being asked in some cases to make appropriations so that work may be continued well into next year. It is evident, therefore, that the work of the Commission is by no means over.

The 267 outgoing letters for the week of July 7th to 12th, inclusive, will indicate the activity of the Commission. This record does not include the circular letters sent out to bishops and chaplains requesting information and data for the report of the history of the War Commission, the history and experiences of the chaplains, and various other reports for our files.

CRITICISM DIRECTED AGAINST THE ENGLISH ENABLING BILL

*Whose Consequences Are Uncertain
—Prospect for Disestablishment
Increases as New Bishops are
Chosen — Convocations Will
Meet—Farewell to Bishop Gore*

The Living Church News Bureau
London, July 4, 1919

 THE House of Lords on Wednesday agreed to the second reading of the Enabling Bill, after two days' debate on Lord Haldane's amendment.

"That this House is unwilling, especially in the absence of independent inquiry, to assent to legislation which would exclude the greater part of the people of England from effective influence in the affairs of the National Church as established by the Constitution, and which is so framed as to enable members of that Church to pass laws that may wholly change its character without adequate supervision by Parliament."

The discussion was resumed by the Marquis of Crewe, who brought forward an objection which subsequently was elaborated by other speakers. Lord Crewe pointed out that under the proposed constitution a voter was required not only to be baptized and a member of the Church of England, but also to declare that he did not belong to a religious denomination not in communion with the Church. Were the latter, he asked, to be excluded? The noble lord invited the House to picture the unfortunate parochial voter being put through his facings, and endeavored to stir their emotion by the sad tale of Churchmen who went to their own place of worship in the morning and to a Nonconformist chapel in the evening.

The Bishop of Manchester, stalwart Protestant as he is, made a great point of the effect of disfranchising Nonconformists. A parochial voter, said Dr. Knox, might be a thief, an adulterer, or a notorious evil liver, but he must not be a Wesleyan "deacon". In this connection, the Bishop betrayed astounding lack of knowledge of the Wesleyan Methodist Society by the use of the word "deacon". There are no deacons in the Methodist connection—only preachers (or ministers as they are called) and stewards.

Strange to say (and this seems to show that very few Churchmen, to whatever party they belong, are quite clear what the effect will be of the Enabling Bill, if passed), the Bishop of Liverpool gave his support to the measure, remarking that his diocese "was one of the most Protestant in the country".

Lord Phillimore, the new president of the English Church Union, said with reference to the argument that the bill would "put the Church in the hands of the sacerdotalists", that he was the official representative of the so-called sacerdotalists, and that it was with the greatest difficulty that he dissuaded his friends from opposing the bill.

The Bishop of Norwich, one of our "school-master-bishops", who has lately distinguished himself by appearing in a Baptist pulpit, said that the scheme, as he saw it, resembled the work of experts rather detached from common life, and proceeded to criticize the measure in a speech which subsequently the Archbishop of York suggested might very suitably have been made elsewhere.

The Lord Chancellor informed the House

that the Government had decided they were unable to support the bill in its present state, but that individual members of the Government might vote as they pleased.

The Earl of Cavan having spoken in support of the Bill, the Archbishop of York wound up the debate in a speech which grew in power and eloquence as he went on. He made gentle fun of the Bishop of Manchester's "bogeys", and reiterated the Archbishop of Canterbury's words, "This is an appeal to Parliament to help the Church to do its work properly. If the measure becomes law it will give new hopefulness and fruitfulness to the partnership between Church and State." The second reading was carried by a majority of 97.

There is one thing of which thoughtful and far-seeing Churchmen appear to be convinced. That is, if the House of Commons should throw out the Enabling Bill, after it passed the House of Lords, then Disestablishment will be brought about in a speedier manner than most people contemplate. Under existing conditions, nothing in the way of Church reform seems possible, and the feeling of unrest among Churchmen grows stronger every day. One great contributory cause to this feeling is, of course, the appointment of bishops. The Prime Minister, notwithstanding the warnings he has received, still persists in appointing to bishoprics men who, if the Church had powers of election, would not, to adopt the language of the man-in-the-street, "stand the ghost of a chance" of being appointed. His latest nomination of Dr. F. S. Guy Warman, Vicar of Bradford, to the see of Truro has caused almost as much consternation in Church circles as the unfortunate Hereford appointment of a year ago. In theological matters, Dr. Guy Warman is distinctly Protestant, and there can be no doubt that, as the *Times* observes, the Methodists who abound in Cornwall "will know how to appreciate the new Bishop."

APPROACHING CONVOCATIONS

Convocation of both Provinces will meet again next week, and business of more than ordinary interest will be brought forward for consideration. In the Upper House of Canterbury the reports on Coöperation in Christian Teaching and Prayer between Churchpeople and Nonconformists and on The Ministration of Women will be presented by the Bishop of Chelmsford and the Bishop of Peterborough respectively. These are matters of the greatest importance, and are arousing much uneasiness in Church circles. For instance, at the annual festival of the Confraternity of the Blessed Sacrament, the Superior-General, the Rev. Lord Victor Seymour, referring to these two matters, said they were met on the verge of a crisis. Very dark clouds had gathered on the Church's horizon. It was possible, in God's wonderful mercy, that the clouds would pass away and the threatened storm would not break. The Superior-General went on to say that those who knew anything of Church history in England during the last eighty years would be slow to think that all the struggles for the Faith would end in disaster, and many things pointed in the direction of a great victory. But while they hoped for the best they must be prepared for the worst. And what, he asked, would be their duty if the English Church officially lent itself to outrages on Catholic order? If permission were given to women to preach in our churches, or if Noncon-

formists were admitted to the teaching office of the Church, what was to be the nature of their protest? It was, of course, impossible at present to say how they would act in certain contingencies, and he counselled patience. The proper course for Catholics was to wait until they had time to think and pray and take counsel with one another. So would they remain united in their efforts to spread Catholicism in England.

"The victory, which must always await those who fought for God and our Lady," said the Superior-General, "may be nearer than we imagine."

Similar sentiments to the above were expressed by the Rev. P. H. Leary, the well-known vicar of St. Augustine's, Kilburn, who said it was a dangerous experiment to provoke people determined not to tolerate attacks on Catholic faith and order. Fr. Leary, in a letter to the *Church Times*, says, "If members of the convocation refuse to listen to the cautions which we know have reached them, they cannot plead ignorance, but they will act with their eyes open; and if they bring disaster upon themselves as well as upon the Church generally, the overwhelming responsibility will rest with them."

PEACE THANKSGIVING

Thanksgiving services have been arranged throughout the land on Sunday next to celebrate the conclusion of peace, and special forms of prayer and thanksgiving are being sent to every incumbent in England and Wales. The service at St. Paul's Cathedral on Sunday morning will be of the nature of a State function, and will be attended by the King and Queen. The arrangements are in the hands of the Lord Chamberlain, and it is announced that the Speaker of the House of Commons will be present, with many members of Parliament, and, similarly, the Lord Chancellor and members of the House of Lords are invited to attend. The Archbishop of Canterbury will preach the sermon.

PROTEST ON BEHALF OF REV. L. S. WASON

With reference to the deprivation of the Rev. L. S. Wason, perpetual curate of Cury-with-Gunwalloe, Cornwall, a protest signed by some thirty priests of the diocese has been addressed to the Bishop of Truro (Dr. Burrows), pointing out that in the judgment the law as to the rite of Benediction was declared for the first time, and that the defendant (who, by the way, did not appear before the court and whose defence the Bishop declined to read) suffered the extreme penalty for having persisted in doing that which no sentence of the court had previously condemned. "We appeal," say these priests, "to the opinion of the whole Church to support our solemn protest against a merciless sentence." Accompanying this letter was another, addressed to the Bishop and priests of the diocese, in which the Bishop was asked to call the synod of the diocese to deal with the case there. Fifty-two priests of the diocese appended their signatures as supporting the suggestion.

FAREWELL TO BISHOP GORE

Dr. Gore, who ceased to be Bishop of Oxford on July 1st, was presented with a farewell address last Friday at a large and representative gathering of the clergy of the diocese in the Chapter House of Christ Church, Oxford, at which the Archdeacon of Oxford presided. The address, which was signed by no less than 667 clergy, including the Bishop of Buckingham, and the Dean and four members of the Chapter refers to the immense debt the diocese owes to Dr. Gore during his eight years' tenure of the see of Oxford, and proceeds:

"You have given us a noble example by

your unremitting devotion to the necessary but exacting task of administration. By your accessibility for counsel and advice, by your sympathy with those in difficulty, by your definiteness and courage in taking decisions, and by the support you have given to those who, after seeking your counsel, have had to face opposition in acting upon it, you have lightened other people's burdens by unselfishly sharing them yourself. You have really ruled, but always constitution-

ally, and as a true father in God."

Dr. Gore made an eloquent reply in returning thanks, acknowledging the loyal help he had always received from all the officers of the diocese, clergy and laymen, and said he should endeavor to make a right use of the leisure which he trusted he should now gain.

Arrangements are being made to add a portrait of Dr. Gore to the series at Cuddesdon.

GEORGE PARSONS.

NATIONAL BUREAU REGULATES SALE OF SACRAMENTAL WINE

With Simple Restrictions — Archbishop Platon on Russian Church Conditions—The Church in Mount Kisco

New York Office of The Living Church }
11 West 45th Street }
New York, July 21, 1919 }



FOR the information of all concerned the daily papers on Saturday, July 19th, printed the following very important regulations regarding sacramental wines:

"Washington, July 18.—Regulations just issued by the Bureau of Internal Revenue afford every religious organization in the United States opportunity to obtain wine for sacramental purposes.

"We have endeavored to cut out all "red tape,"" Deputy Commissioner Gaylord said, "and have made the regulations easy for bona fide organizations to follow."

"Where sacramental wines are produced and distributed under clerical supervision, as in certain monasteries of the Roman Catholic Church, the usual internal revenue tax must be paid and accurate records kept of all shipments.

"In case of purchases of wine from dealers not under Church supervision, the bureau expressed a preference that an affidavit of the use to which the wine was to be put accompany the order, for the protection of both the seller and the purchaser. Churches not having hierarchical organizations will obtain wine on the application of the minister or duly authorized officer of the congregation.

"Jewish congregations, each of which is a separate entity, will obtain wine for their services on application of the rabbi. The historic mead, brewed from grapes and honey, will continue to be used in the Passover feast. The bureau has ruled, contrary to erroneous reports that mead was prohibited, that the drink may be made in accordance with ancient custom in the homes of Jewish families when intended for use in the religious festival."

CHURCHMEN HEAR ARCHBISHOP PLATON

The pitiful condition of Russia and the Orthodox Church under bolshevik domination and the need for immediate help from America was set before a meeting of bishops and priests by his Eminence, Archbishop Platon, Metropolitan of Odessa and Kherson, in the Church Missions House, New York, on July 14th. The meeting was called as a joint meeting of the House of Bishops' Committee to confer with the authorities of the Eastern Orthodox Churches and the General Convention Committee to confer with the officials of the Eastern Orthodox Churches and Old Catholics. The Bishop of Harrisburg was in the chair.

After prayers the Metropolitan was given the floor. He shows in his person the suffer-

ings through which he has passed in his escape from Russia. In his story, told simply and directly, carrying along his hearers with breathless interest as he enumerated the un-imagined horrors of Russian conditions, he said: "Dearly beloved brothers and sisters and wise pastors: I find no words in which I can express to you my deep appreciation of your love and the respect you have shown in coming together. We Russians are not accustomed at the present moment to the expression of love for us. At the present moment, Russia is not on the list of our great men. At the present moment, when the fates of nations are being determined, Russia is not counted as existing. The name of Russia is not included in the Treaty of Peace. But that does not kill us. The time will come when Russia will say her word, and that apparently very promptly. In ten years, certainly not any more than that, Russia will rise in her full greatness and will say that word. And we Russians are not afraid that will turn out to be a mere 'scrap of paper'."

After outlining the material and human resources that Russia possesses, he said of the Church: "The Russian Church is proving herself the most democratic of the democratic people. She has washed her face with the blood of her martyrs, and has shown to the world the love of her own people. If you could only know what suffering the Church is undergoing at the present time! Already fourteen bishops have been killed. Almost in my presence they have recently killed in Kieff a good and eminent gentleman of seventy-two years. I know that my personal friend, Andronik of Perm, has been killed in the following manner: His nose cut off, his eyes gouged out, his cheeks torn off, and then he was finally suffocated and thrown into the river. I know that Archbishop Anorosy has been killed in the following manner: He has been tied to a horse, the horse being driven with full force until the Archbishop has been practically without breathing, and finally torn apart and the parts thrown out on all sides. Many martyrs also appear from the ranks of the clergy, and many from the believing Christian laymen. . . . The moment has come when America can extend her hand of assistance. Russian has fallen into the hands of brigands and has not herself the strength to rise. She is bound hand and foot, and is motionless. She is beaten more severely than the evangelical person illustrated as going from Jerusalem to Jericho, you Americans have the opportunity of being a greater Good Samaritan than the gospel one. . . .

"But, you will question, 'In what manner can we show this assistance?' First of all, if you Episcopalians would protest against the inhuman, barbarous, un-Christian and atrocious attacks made by the bolshevik upon the native people of Russia, that would be the first method. You can influence the

well-to-do, the ones in power, to give Russia this assistance. We are dying of hunger, from lack of food, and from cold. And if you would convince your President, so as to have your President turn his good face and good offices toward Russia in convincing the American people that bolshevism has nothing in common with socialism or communism, but that bolshevism is merely brigandry, villainy, force, you would in that way do a very great thing.

"Understand that my native people look upon the bolshevik as barbarians, and that when the indignity of the Russian people finally reaches a great height, they will relentlessly treat the bolshevik."

His Grace emphasized the fact that it was not money he wished, but sympathy and help to suppress bolshevism.

Several speakers followed, emphasizing points in the Archbishop's presentation of Russian conditions. The meeting concluded with the formation of a bureau of propaganda to act in an advisory capacity to the Joint Committee of the General Convention on the Eastern Orthodox Churches, whose purpose it is to prepare and circulate literature giving the correct account of the effect of bolshevism on Russian life and religion. The following committee was appointed: The Rt. Rev. James H. Darlington, D.D., chairman; the Rt. Rev. Dr. Lloyd, the Rt. Rev. Dr. Burch, the Rt. Rev. Dr. Garland, the Rev. T. J. Lacey; the Rev. H. J. Glover, the Rev. Charles T. Bridgeman, the Rev. Thomas Burgess, the Rev. H. V. B. Darlington, Mr. George A. Armour, Mr. John S. Newbold, W. Fellowes Morgan, Esq., the Rev. W. C. Emhardt, secretary, as representatives of the Episcopal Church; the Rev. J. Alexopoulos, the Rev. D. Kallimachos and Mr. Petros Tatanis, as representatives of the Greek Church; the Rev. Alexander Kukulevski, the Rev. John Telep, the Rev. Benjamin Gasalyga of the Russian Church.

BUILDING AT MT. KISCO

A brisk campaign in the parish and community made it possible for the Rev. H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, to announce three Sundays after preaching a sermon in the interest of completion of the church, that a largely over-subscribed fund was on hand. The amount asked was \$36,000. The tower needed to complete the church, to be named the Peace Tower, will be a token of thanksgiving for peace and victory, and will contain a tablet with the names of men and women in their country's service during the war. In the tower a gallery will be added to the church interior. The estimated cost is \$25,000. The vestry asked for the extra \$11,000 to pay a mortgage on the rectory and free the parish from all debt. The rectory, purchased in 1916 for \$17,000, has given great satisfaction.

St. Mark's, one of the most beautiful of American country churches, is the work of Cram, Goodhue & Ferguson, architects. Since the cornerstone was laid in 1910 under the rectorship of the Rev. Egisto F. Chauncey, there has been a consistent development and growth. The first plans called for an expenditure of \$60,000, exclusive of windows and interior details. In the first year \$40,000 was paid, leaving an indebtedness of \$20,000, which was raised in 1917 under the present rector; and the church was consecrated on St. Mark's day of that year. The interior has been beautified by the loving tributes of the parishioners and memorials for those who have worshipped therein. The chancel contains a wealth of the exquisite carved wood, the work of Irving & Casson of Boston. The completed church will represent a value of about \$175,000.

MR. JAMES MOORE HICKSON ON MODERN SPIRITUAL HEALING

He Notes Distinction between Mental and Spiritual Healing - The Cambridge Deanship - Military Observe Anniversary

The Living Church News Bureau }
Boston, July 21, 1919 }



R. JAMES MOORE HICKSON, the English layman, has created unprecedented interest in the revival of the gifts of healing during the past week at St. Paul's Cathedral. Thousands of people have visited St. Paul's, and, according to my personal estimate, nearly two thousand have had Mr. Hickson's hands laid upon them during the past two weeks and have been personally prayed for. Each prayer that Mr. Hickson prays is a most personal prayer peculiarly fitting the need of the individual. During this week Mr. Hickson will go to many homes in and near Boston to touch and to heal. On Thursday and Friday he will be at the Church of the Advent. His plans after this are still uncertain.

Each day before beginning his work of healing, Mr. Hickson makes an informal address to an expectant congregation. All of the oratorical tricks of the elocutionist are cast aside as the speaker tells his listeners of the need for a revival of spiritual healing in the Church.

I am especially interested in the distinctions that Mr. Hickson makes between the physician of the body and the physician of the soul. I am impressed, too, by Mr. Hickson's insistence that the physician of the body is one of God's agents for healing.

"What do we do when anyone belonging to us is ill? We send for the doctor and do all we can for the recovery of the sick person. We assume at once, without question, that the patient should be made well as soon as possible. We do not first deliberate whether it is God's will that he should be healed; we do not say that it may be God's will he should continue to suffer; no, we do all we can to relieve his suffering. How, then, is it, when we come to the question of healing by spiritual means, we immediately begin to ask if it is God's will he should be healed; why do we hesitate to use the very means which our Lord enjoined to be used in the case of the sick? Does not the very fact that His life was a ministry of healing prove to us that His will is to cure? Here we see the will of God as it is revealed through the laws of nature."

"When we are seeking healing for our bodies alone, and from material means alone, though it is God who is working, we are limiting His influence to the physical plane, because we are not open to receive anything higher from Him; we are not expecting anything higher. A drug may benefit the physical, but the doctor who administers it would never claim that it would reach the spiritual part of man's nature. Magnetic healing is a natural gift of God, and this, too, rests on the physical plane. The same law applies to mental healing, the principle of which is now being recognized and used by many of the medical faculty. Its working is upon the mental plane, and, through the mental, effects are produced upon the physical, but it cannot rise to the spiritual plane without a spiritual force behind it. Mental healing demands some power of conscious coöperation. It works, as it were, by self-suggestion; it is subjective, and thus cannot affect those

cases most needing it, where the personality itself is affected, the mind deranged, the will paralyzed, and the mental faculties obscured. We come to the conclusion, therefore, that the results of healing by natural powers can be no higher than natural; or, in other words, we are limiting God's healing to the physical and mental planes, and the spirit is left untouched. These means can be used apart from belief in God and without dependence on Him, so that the results which are often really obtained are only natural, and leave the person no higher than they found him. They may even be the foundation of fresh unbelief.

"True spiritual healing, as we have seen, seems to have effect on the whole physical as well as the moral and spiritual nature, because it is healing through the complete divine humanity of our Lord, which cleanses from all sin, with a view to perfect soundness in the presence of God and man. Natural healing deals with both cause and effect only when the cause is in the physical constitution; spiritual healing can deal with the cause when it lies deeper in the moral and spiritual weakness and wrong-doing.

"Though I have shown that the work done solely on the mental and physical planes can only have natural results, yet we must remember that the spiritual force may be brought into all this work to uplift and spiritualize it, and that then indeed the spirit is reached, and God's work is no longer limited to the natural planes. We cannot doubt that through the faith and prayers and the devoted lives of many doctors and nurses, as well as through the means they are using, God comes in healing to those to whom they minister. We cannot draw a line between natural and spiritual healing, nor would we, for there is but one healing, since all healing comes from God."

WHO WILL BE DEAN AT CAMBRIDGE?

The *Transcript* published in the *Churchman* Afield page last Saturday an admirable survey of the possible deans of the Episcopal Theological School:

"The recent and erroneous announcement of the election of the Rev. Charles L. Slatery, D.D., rector of Grace Church, New York City, as Dean of the Episcopal Theological School, Cambridge, leads to much speculation as to who really will be the successor of the late Dean Hodges. Whoever he is, he will not be named until after the meeting of the trustees next September. The faculty plans to meet early in August and at that time it is expected that a name or names will be suggested to the trustees for action. The Cambridge School, unique

among theological schools, is controlled by a body of seven laymen, their governance being supplemented by a board of visitors, made up of the Bishop of Massachusetts, *ex-officio* president, and three clergymen, and two laymen. It has, therefore, an unusually large lay control. The actual administration of the school, however, lies fairly freely in the hands of the Dean, who is usually assisted in determining the policy of the school by the faculty. The election of the Dean is therefore an exceedingly important matter, for according to his cut will be the tendency of the school under his régime."

Continuing, the writer discusses several men who might be chosen, naming Dr. Slatery, Dr. H. B. Washburn, and Dean William J. Scarlett of the Cathedral at Phoenix, Arizona.

ANNIVERSARY OF CHATEAU THIERRY

Six hundred people—on a day when not a street car in Boston was running on account of the strike—attended the memorial service in honor of the boys who fell at the Second Battle of the Marne, at Château Thierry, at the Cathedral Church of St. Paul last Friday. The commemoration was a tribute to the valor of the Twenty-sixth Division. The Rev. Edward T. Sullivan, summer pastor at St. Paul's, made the address. Men of the Twenty-sixth Division and members of their families attended.

"It was one of the great battles of history," said Mr. Sullivan. "Our boys of the Twenty-sixth Division were the heroes of it. With magnificent audacity they rushed forward and went up the slope and drove the Germans back. This was their baptism of fire. . . . The men looked at danger with eyes of laughter, and men who do what they did for their country and for the world touch the hem of the very garment of God. Those who went away never came back. They went away as boys and came back as men."

Before the service there was singing on the porch, in which the vested choir and the trumpeters assisted. At the close the "Dead March" in *Saul* was played. During the services patriotic hymns were sung.

DEATH OF COMPOSER'S WIDOW


Mrs. Maria Derby Parker, widow of James C. D. Parker, prominent in the musical world as organist and composer, was buried Wednesday from Trinity Church, Back Bay, where the husband had been organist for a quarter of a century. The Rev. Alexander Mann, D.D., rector of Trinity, conducted the services, and the summer choir sang a group of hymns, and also chanted "I Heard a Voice from Heaven", the music of which was written by Mr. Parker. The body was taken to Mt. Auburn cemetery for burial.

RALPH M. HARPER.

THE CHICAGO LETTER

The Living Church News Bureau }
Chicago, July 21, 1919 }

NEW CHURCH PLANNED FOR ROGERS PARK

HE Congregation of St. Paul's-by-the-Lake, Rogers Park (Rev. H. N. Hyde, rector), has recently sold its property at 1713 Lunt avenue and plans to build a church sufficient for its needs at an early date. Meantime the main floor of the commodious parish house has been transformed into a place of worship. The rector says:

"We are fortunate in having a parish

house beautifully adaptable to the purposes of divine worship. What has been the stage will make an attractive and sufficiently spacious chancel and sanctuary. Choir stalls have been placed outside the chancel in the southwest corner of the room. The pulpit is well located at the north end of the chancel steps, and near it will stand the organ. In the body of the church room there will be seats for two hundred people. The first service in the new place of worship was held on July 13th at 7:30 A. M."

Union services of the Rogers Park churches are held on Sunday evenings at

7:45 o'clock and will be held on July 27th at St. Paul's parish house. Regular morning services are held in the respective churches as usual.

A FRESH AIR CAMP

St. Chrysostom's parish (Rev. N. O. Hutton, D.D., rector), is well known for its good works, of which one is a fresh air camp at Berrien Springs, Michigan, opened on June 25th. The camp director is Mr. Frederick C. Spalding. Forty members of the camp may come for two weeks at a time. These outings will continue until the 15th of August, when for two weeks the Cathedral will use the equipment for its boys.

A new cabin erected for the camp director with funds left by the will of Mrs. Helen R. Runnells, is like the others except that it has but one bunk and has places for the library, medical supplies, and other camp necessities.

A SERVICE OF THANKSGIVING

Another of the notable services of praise and thanksgiving to Almighty God for the signing of the Treaty of Peace at Versailles on June 28th, was held at Grace Church, Oak Park (Rev. F. R. Godolphin, rector), on July 6th. The music, remarkably fine, was given by the combined parish choirs, supplemented by the Second Regiment Band, I. R. M. The order of the service was Holy Communion, the adaptability of which for this special occasion was realized by many in the large congregation present. A telling sermon was preached by the rector on The Peacemakers.

INDIVIDUAL COMMUNION CUPS IN MINNESOTA

REPLYING to a request that individual cups be used throughout the state at celebrations of the Holy Communion, the Bishop of Minnesota sent the following letter to the state board of health:

"Your communication regarding Communion cups duly received. No individual diocese or individual parish of the Episcopal Church has any canonical right to change such a customary feature of its public worship as the Communion cup. Consequently I must respectfully decline to accede to your request to use individual Communion cups or to urge the use of the same throughout this diocese. But I have urged our clergy to use every precaution in administering the cup in the Holy Communion either by wiping the edge of the cup with cloth or cotton dipped in alcohol or by the use of the practice of intinction. This practice is one whereby the wafer is dipped in the wine and given to the communicant without the lips touching the cup.

"The individual Communion cup where I have observed its use is not particularly sanitary or cleanly. In fact, unless a very large number of cups were provided it would be open to the same complaints as is the common Communion cup.

"I cannot close this letter without pointing out to your honorable body that the first case of communication of disease from the Communion cup is yet to be recorded."

RECONSTRUCTION AT HALIFAX

IN HIS address to the synod last month the Bishop of Toronto summarized the steps which have been taken in reconstruction since the disastrous explosion at Halifax. Having himself visited the scene, he said:

"Nine thousand buildings have been repaired, including the Cathedral, which was damaged to the extent of \$9,000 in spite of its being situated about two miles from the scene of the explosion; 700 new houses are

being built, of this number 326 are handsome hydro-stone buildings. These buildings are specially designed so that no two are alike in outward appearance. The dwellings are being built on wide streets with large courts in the rear. Every house is being furnished and handed over to those who survived the catastrophe, on the same basis as they held their previous property. Originally, 10,000 families were cared for, and five months after the explosion 900 families were still being housed. These houses were specially constructed and each contained eight apartments of four rooms each."

CONSECRATION OF CHURCH AT PLYMOUTH, CONN.

ON ST. PETER'S DAY, Sunday, June 29th, Bishop Brewster consecrated St. Peter's Church, Plymouth, Conn. Over four years ago, on the afternoon of February 27, 1915, the old church, a frame structure built in 1796, consecrated by Bishop Jarvis in 1797, was totally destroyed by fire, with nearly all its furnishings, books, communion silver, altar hangings, etc. Services were begun



ST. PETER'S CHURCH, PLYMOUTH, CONN.

with the Holy Communion the following morning, the Congregationalists kindly allowing the use of their conference room, and strenuous efforts having been made on Saturday night to procure equipment. Services were held there until the early part of February, 1916, when the new stone church was ready for occupancy. It is a handsome structure, built of field-stone, completely furnished, and has a capacity of 150, or possibly 200. Thanks to the self-sacrifice of members and the kindness of outside friends—the parish has no wealthy members—the church was paid for in full a few months ago. The consecration occurring on a Sunday, but few clergy were present, although the church was packed to its capacity. The Rev. Dr. Shepherd of the General Theological Seminary and the Rev. M. J. Simpson, who was rector before the present incumbent, served as deacon and subdeacon. The Rev. H. B. Phelps and the rector took morning prayer. Mr. Wilbert N. Austin, senior warden, read the instrument of donation, and the sentence of consecration was read by Mr. Simpson.

On the evening before, Bishop Brewster confirmed a class of fifteen, while on Sunday afternoon he confirmed five more at St. Mark's Church, Terryville, a mission of St. Peter's.

FREE PEWS IN PENNSYLVANIA

A COMMITTEE on free pews appointed by the Bishop of Pennsylvania give practical effect to the recommendation of the laymen's temporary advisory committee, "that in all churches of the diocese all pews or sittings should be made free at the earliest opportunity", has recently submitted its report.

The Protestant Episcopal Church, this document declares, is frequently regarded as having in general use rented pews or

sittings which are barriers to free worship. This system results in making people regard our parish churches as exclusive and snobbish, where strangers and poor people are not welcomed. "For our diocese the facts are that in April, 1918, not more than 58 out of 187 parishes and missions reporting to the General Convention used the pew renting system. Only 163 parishes and missions out of said total of 187 made financial reports for that issue of the diocesan journal. The 58 parishes derived from pew rents only 16½ per cent. of their total annual receipts for all purposes. The pew rents so reported were equal to only 10 per cent. of the total receipts for all purposes."

While the pew renting churches are relatively few, and the total annual pew rents is small compared to the total income of diocese or parish, yet these 58 churches are largely city churches, having about 50 per cent. of the total membership, and exercise wide influence. It has been suggested that endowments and investments afford assurance of a free church, but examination shows that churches with large investments and endowments also retain pew rentals. Facts indicate that it is quite possible to abolish the system.

Pew and sitting holders are generally regarded as owners of the church, who elect its vestrymen and dictate its policy, preventing general participation by all the congregation. The pew renting system keeps some people and their families out of the Church, discouraging persons of limited means, and strangers, from regular church attendance. Residents and strangers will not continue coming to a church where they must depend upon the courtesy or favor of others. Therefore, a number of rented seats will be found unoccupied during services, and many people are attracted to free churches, or else become totally indifferent. Nor does the Church which labels some portion of its edifice "free" and the remainder "rented" meet the situation, as it emphasizes clearly a class or a moneyed distinction.

Notwithstanding any benefits of the system in the past, it is no longer of sufficient importance to justify its retention. It cannot be in full accord either with the underlying freedom of worship taught by Christ and His Apostles, or with the individual responsibility of our Christian profession. If any parish feels that the pew renting system is legally essential to protect its property, other means can be found to accomplish that object.

In the diocese as a whole, the Pennsylvania committee finds, we are not attracting the people to the churches, and many nominal members are performing no active work and assuming no financial responsibility. "This situation, we believe, would be materially improved by abolishing the restrictive pew renting system, and giving men, women, and children of every parish, and strangers as well, a sense of ownership in God's house, and responsibility for personal service and support."

"We are convinced," the report continues, "that the time has come to ascertain whether the 58 parishes really desire to continue the pew renting system. We believe that our people as a whole do not desire any exclusive rented privilege in the Church buildings which their fellow worshippers cannot equally share."

It was suggested that even though some charters are based upon a rental system, and charter changes are difficult, it may be best for the parish if the pew holders throw open their pews to unrestricted use. At any rate the matter of "free pews" should be fully discussed.

MENTIONED IN GENERAL ORDERS

THE NAMES of two clergymen appear in General Orders No. 88, Headquarters Second Division, A. E. F., under the heading: "The names of and the deeds performed by the following named officers and enlisted men of this division are published as being well worthy of emulation and praise:

"Chaplain Ernest W. Wood, 9th Infantry.

"Conducted services for the dead throughout the engagement at Blanc Mont, October 3-9, 1918; this under heavy artillery fire and without regard to personal danger. He closely followed the advanced line to render this last service to those who had fallen in action.

"Chaplain William E. Patrick, 23rd Infantry.

"Searched for wounded, gave them first aid, and assisted in their evacuation under heavy machine gun and artillery fire. His firm determination to go wherever he could be of service, disregarding personal safety, was a constant source of inspiration to all officers and enlisted men of his battalion. This in the Argonne-Meuse offensive from November 1 to 11, 1918."

Chaplain Wood is a regular army chaplain of some years standing, and will remain in the service. Chaplain Patrick, who received a G. H. Q. citation and the distinguished service cross in addition to this mention in division orders, has returned home and was recently discharged from the service. During the summer Mr. Patrick is in charge of the Church of Our Saviour, Allerton, Mass.

DETROIT CONVENTION OF THE BROTHERHOOD

THE THIRTY-FOURTH annual convention of the Brotherhood of St. Andrew will assemble in Detroit on Wednesday, October 1st, one week before the General Convention. The programme now being assembled presents some of the foremost preachers and speakers of the Church.

The general theme will be The Challenge of the New Day. The war is over, and step by step a new peace is coming to the nations. To promote this peace, and to direct it into profitable channels, will be the great purpose of the General Convention. The Brotherhood convention, therefore, preceding the official convention of the Church, will present a rostrum for preliminary discussion of many of the problems that confront the Church.

The convention will open with a great Churchmen's dinner at the Hotel Statler on the evening of October 1st, when the convention theme will be the subject. Churchmen generally of Detroit and its vicinity will join the delegates at this dinner, and speakers of unusual prominence are to be invited. At the Cleveland convention of the Brotherhood over eight hundred Churchmen attended such an opening dinner, and at the Philadelphia Convention 1,100 did so. A thousand may be expected at Detroit.

The convention will open officially on Thursday morning, with organization, addresses of welcome, greetings, appointment of committees, and the like. The business meetings will include reading and acceptance of the report of the National Council, election of the new Council, and such action as shall promote the Brotherhood's new and enlarged plans.

Outstanding services will include the great corporate Communion, which will be celebrated by Bishop Williams at St. Paul's Cathedral. These great Eucharists have drawn together at some of the conventions from 600 to 2,000 men, depending upon the

registration. Bishop Page will be the chaplain of the convention, and will conduct the preparation service on the night previous. In the churches of Detroit on Sunday morning various laymen of the Brotherhood, acting with the approval of the Bishop of Michigan, already gained, will make addresses on the convention theme.

At public meetings such subjects will be discussed as Christianizing Industry, Christ the Supreme Need of Every Man, Bringing in the New Day. There will be general conferences on the usual departments of the Church's work, which invariably take a practical and helpful direction, and are participated in by men of experience and ability.

Acceptances for the programme have already been received from Bishop Williams of Michigan; Bishop Page of Spokane; Bishop Wise of Kansas; Bishop Woodcock of Kentucky; Dr. Gardner of the General Board of Religious Education; Dr. Patton of the Nation-wide Campaign; Dr. Stewart of Evanston, Ill.; Dr. Renison of Hamilton, Canada; Chaplain Bell of Great Lakes; Franklin Spencer Edmonds of Philadelphia; Frederick R. Gilbert, president of the Michigan Church Club; Col. Raymond Robins of Chicago; Major Sanborn of the Brotherhood's Army and Navy Department; Henry J. Ide of Boston, president of the National Federation of Church Clubs; and various officers and secretaries of the Brotherhood. A large number of others, bishops, priests, and laymen, have been invited to participate, and their acceptances are pending.

Convention headquarters will be the Hotel Tuller (only the banquet being held at the Statler), and among the unusual features will be a boys' convention held on the same days as the main gathering, in adjoining halls, and so arranged as to programmes that the boys will share in the important features of the main convention especially suited to them. The Juniors of the Brotherhood and the boys of the Church generally are therefore especially summoned to Detroit.

Further information may be had by addressing The Convention Secretary, Brotherhood of St. Andrew, Church House, Philadelphia.

FUNERAL OF CHAPLAIN O'DOWD

FUNERAL SERVICES of the late Rev. D. Herbert O'Dowd were held at Grace Church, White Plains, N. Y., on July 18th. An account of his tragic death was given in our last issue. The services were conducted by the Rev. St. Clair Hester, rector of the Church of the Messiah, Brooklyn (where the deceased was sometime curate), assisted by Bishop Burgess and Dean Treder. The Rev. G. Wharton McMullin, sometime rector of the Church of the Ascension, Rockville Centre, of which Mr. O'Dowd was recently rector, was in the chancel, and a delegation of firemen, whose chaplain he had been, attended the service, as well as many former parishioners from Rockville Centre.

THE CHURCH IN THE VIRGIN ISLANDS

IN AN ARTICLE published in the New York *Evening Sun* on Saturday, July 19th, timely information concerning the Church's needs in the Virgin Islands is contributed by the Rev. Dr. Gustav A. Carstensen. Believing that this statement of conditions will be interesting and of value to American Churchmen, we quote:

"The transfer of the Virgin Islands from Denmark to the United States in April, 1917, a consummation voted for by 98 per cent. of the inhabitants as far back as the Presidency of Andrew Johnson, stirred up a

tempest in the religious teapot of the islands, say Churchmen in this country.

"By an unwritten agreement between the Church of England and the Episcopal Church of America all undertakings of the Anglican Communion are turned over to the Episcopal Church whenever a bit of territory where she is established is transferred to the United States.

"The Rev. Dr. Gustav A. Carstensen, a native of the Virgin Islands, was sent there by the Episcopal Church after the purchase of the islands by this country to make preliminary inquiries concerning the expected transfer of the work of the Church of England to the Episcopal Church. In telling of the reluctance of the members of the Anglican Church to be transferred to the American Church Dr. Carstensen says:

"The congregations were decided in their opposition to the transfer. The Church in St. Thomas voted unanimously against it, but the Primate of their Church upheld the arrangement made with the Episcopal Church and the transfer of authority was made.

"I believe it will be necessary for the Episcopal Church to adhere to the islands' tradition of not separating the races at public worship. Whites and negroes worship side by side. The people are accustomed to it and would, I believe, resent separating them. Ninety per cent. of the population is negro.

"I hope that one result of our Nation-wide Campaign now in progress will be funds and workers to embark upon institutions and hospital work. The care of the insane in the islands is a disgrace. They are put in jail with criminals and petty offenders. Hospital facilities are painfully lacking. The gospel of cleanliness needs to be preached to the negroes, who live in miserable huts. They need to be taught how to keep their homes orderly."

"The Church property in the islands does not pass to the Episcopal Church because the individual parishes are incorporated and the title to them never rested in the Church of England."

THE CHURCH LEAGUE OF THE ISOLATED

THE CHURCH LEAGUE of the Isolated was started as a direct result of a letter published in THE LIVING CHURCH in the fall of 1917 by Mrs. Olive B. Marple, then living far from any of the services of the Church in Oklahoma. Thus writes the Rev. R. C. Ten Broeck in the *Church News* of Missouri.

The immediate result of this publication, he continues, was the receipt of a number of letters from all over the country from laymen and clergy intensely interested in the same question. As the result of this conference, carried on through the mails, among those who had had experience in this matter, the league was quickly organized. The Rev. T. J. E. Wilson, Hinckley, Minnesota, a markedly successful missionary in the district of Duluth, became president; Miss May Robbins, Skyland, N. C., secretary; the Rev. Martin Damer, Nampa, Idaho, treasurer.

The plan of organization was quickly developed. Co-operating with the national officers, a secretary for each diocese is selected. It happens that Missouri has the honor of being first to offer service, and secured the first appointment of a secretary. The function of this secretary is to present the work to the diocese, gather the names of communicants far from any church, keep a list of these, and send this list in to the national secretary also. He is also expected to notify either the national or the proper diocesan secretary at once in case he hears of any such communicant

living in another diocese, or moving into it. He must not fail to notify the bishop or other available clergyman nearest to the place, of the location of this "isolated" communicant, and to assure himself that this communicant is in the way of receiving necessary, or at least occasional, ministrations.

To keep the "isolated" regularly in touch with the Church at large, two plans are utilized. Effort is made to have some communicant in a larger parish correspond regularly with one, or more, of the "isolated". A newspaper entitled *The Isolated Churchman* is published, and sent to each name on the list without charge. The Church Periodical Club may send its publications to any of the isolated.

The finances of the league have been conducted on the voluntary plan. The services of every officer are rendered gratis.

The Church League of the Isolated is a definite effort on the part of devoted Churchmen to accomplish a work wherein the Church has been notably deficient, namely, the establishment of work in the small town and country. The Church is rapidly assuming a place of decided leadership in the large cities, but in the small town is almost unknown in many districts.

IT MIGHT seem almost sinful presumption, for such as we are, to take to ourselves, as if intended for our pattern, the example of so great and holy a saint [St. James], one brought so very near the Person of our Divine Saviour Himself. But we know it is not presumption, since even Christ's own example, and that of the Eternal Father, are set before us for our study and imitation.—*Selected.*

MEMORIALS AND GIFTS

ST. PETER'S CHURCH, Carson, Nevada, has received a set of communion linen in memory of Miss Mary Casson, a faithful communicant and valued member of the vestry. The gift came from Mr. Carl Petty of Brooklyn, N. Y., a family friend.

THE BABIES' BRANCH of the Woman's Auxiliary, through the New York office, has given a beautiful font to St. Mary's Church, Winnemucca, and also one to St. Andrew's Church, Battle Mountain, Nevada. These have come through the visit of Mrs. Biller to Nevada several months ago.

TRINITY CHURCH, Waupun, Wis. (Rev. G. J. Sturgis, vicar), has received as a gift a complete set of gold silk festival vestments, chasuble, stole, maniple, burse, chalice veil, and altar frontal. The vestments were made by the Sisters of the Holy Nativity, Fond du Lac, and are the gift of the Trinity guild.

ON SUNDAY, June 22nd, the Rev. Charles C. Kelsey, curate of Christ Church, Raleigh, N. C., and in charge of the work at St. Saviour's Church, blessed the branch lights, altar rest, and hymn board presented to St. Saviour's by a number of friends "to the glory of God and in thanksgiving for the victory".

A TABLET "in loving appreciation of the sacrifices made during the great war 1914-1918 by our allies and our own people" was dedicated at a memorial service in St. Peter's Church, Hazleton, Pa. (Rev. A. E. Clattenburg, rector), on July 4th. It contains the parish roll of those who earned the gold star, and two separate lists of others who served in army and navy.

AT THE time of the ordination of the Rev. Paul D. Bowden to the priesthood, in St. Matthew's Church, Kenedy, Texas, Bishop Capers accepted and blessed a brass altar desk, the gift of Mrs. Upton B. Bowden, in memory of John W. Bowden of Norfolk,

Va., father of the Rev. Upton B. Bowden. Also a Eucharist light lighter, the gift of Kirtland Douglas Bowden, now serving with the A. E. F. in France. Up to his volunteering last June the latter had been his father's acolyte for many years.

ST. MARY'S CHURCH, Shelter Island, N. Y., has been enriched by a gift of two tall standard candlesticks of solid oak, polished, and decorated in gold, harmonizing in material and design with the present furnishings of the sanctuary. The gift, which is that of Mrs. Claire D. Whitaker, of Shelter Island Heights, is in loving memory of her little son, Frederick Prescott Whitaker, who entered paradise August 23, 1918, aged two years. The gift was blessed for use in the church by the Rev. H. L. Thomas on Sunday, July 13th, at the Holy Eucharist.

ST. MARY'S CHURCH, Pocomoke City, Md., has received a bell from Mr. F. Lee Bonnevill and his brothers in memory of their mother. It was first used to proclaim the signing of the peace treaty, but was dedicated on the Fourth Sunday after Trinity. Made by the McShane Company of Baltimore, the bell carries this inscription:

"To the glory of God
and in loving memory of
ELIZABETH GRACE (VEASEY) BONNEVILLE,
of St. Mary's Church, Pocomoke, Maryland,
born Feb. 13, 1839,
at rest May 17, 1900.

"I was glad when they said unto me, We will go into the house of the Lord!"

ST. MARY'S CHURCH, Shelter Island, N. Y., has received the following memorial gifts: A silk American flag, of large dimensions, in memory of Mr. J. B. Edson, from his sister, Mrs. James Herman Aldrich; a set of rugs for the baptistry, in memory of Mr. Arthur Mawrey, from his widow, Mrs. Jane Mawrey; an antependium for the altar, of old gold lace, of intricate design, in memory of Mrs. W. R. Thomas, from her son, the Rev. H. L. Thomas; a lavabo basin and napkin, from the same donor; a set of bookmarkers for the lectern, the gift of Mrs. Orin Lester. These gifts were dedicated with appropriate prayers by the Rev. H. L. Thomas, and are now in use.

GRACE CHURCH, White Plains, N. Y. (Rev. Frank H. Simmonds, rector), has within the year received the following among other gifts and memorials: Altar and reredos, in memory of the late rector, erected by his parishioners and friends; a credence table, in memory of Mary A. Squire; a rood screen and calvary, in memory of Dora Tripp Bartlett; two sets of Eucharistic vestments (violet and black), presented by a friend; a third set (green), presented by the altar guild; a sanctuary lamp, in memory of Myria Moehring; a processional cross, presented by Mr. Haveland and family. The vestry has just voted to enlarge the parish house to three times its present size.

A PEACE CROSS to be used as a processional cross has been presented by the congregation to St. John's Church, Georgetown parish, Washington, D. C. (Rev. Christopher P. Sparling, rector). It bears the inscription:

"Thanks be to God, who gave us the Victory,
through Jesus Christ our Lord."
"Presented by the Congregation June 28, 1919."

The cross commemorates victory in Europe, is a memorial to the men who sealed that victory with their lives, and is a thanksgiving for dear ones restored to their homes. The service flag contains seventy-two stars, including four for women, and two gold stars, one of which is for a young man who was on the *Cyclops*.

ST. LUKE'S PARISH, Cedar Falls, Iowa, has recently been the recipient of several memo-

rial gifts, including an upright Adam Schaff piano, presented by Mr. and Mrs. John D. Thompson, in memory of Mrs. Thompson's mother; a pair of solid brass Eucharistic candlesticks, by the Rev. John S. Cole, late priest in charge, in memory of his son George Craig Cole; a sterling silver chalice and paten, by Mrs. W. H. Merner, as a thankoffering for Mr. Merner's recovery from severe sickness; an altar service book, in red morocco, and a brass missal desk, by the Rev. H. C. and Mrs. Boissier, in memory of their parents, Peter Henry Boissier, priest, and Louisa Sophia Boissier; and John Cromb and Catherine Cromb; a sterling silver ciborium by Miss Ivelred Ives, in memory of her father, B. E. Ives.

ST. MICHAEL'S CATHEDRAL, Boise, Idaho (Very Rev. Alward Chamberlaine, Dean), has been made recipient of two handsome memorial gifts recently. The first was a group of Tiffany windows for the east transept, presented by Mrs. A. H. Boomer in memory of husband and children. These windows portray the Nativity, the central panel being the blessed Virgin and Holy Child with star of Bethlehem overhead; to the left are the shepherds, to the right the wise men. The window has been pronounced the finest exhibition of stained glass in Idaho. The other memorial gift is a new organ presented by Mr. and Mrs. R. M. Davidson in memory of Mr. Davidson's brother, the late Charles O. Davidson. It is being built by the Kimball Co. at a cost of about \$7,000, and will be ready for installation December 1st.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Commemorative Services—Choir Encamps—
Trinity Pageant

WITH A threefold object special services were held in Trinity Memorial Church, Binghamton (Rev. Wilson E. Tanner, rector), on Sunday morning, July 6th. The first object was to commemorate men of the parish who fell in battle; the second, to offer thanksgiving for those who came back; and the third, to offer intercession for the extension and permanence of peace. The soldiers attending were in uniform and entered the church behind the vested choir. The colors were borne in the procession by a soldier, a member of the marine corps acting as guard of honor. The service flag with its 45 blue and 2 gold stars indicated the offering made by the parish to the allied cause. The Holy Communion was celebrated by the rector, and the sermon delivered by the Ven. A. R. B. Hegeman, who was rector of the parish at the beginning of the war. An address was also made by Lieut. Colonel Cecil G. Wilkinson of the Canadian army.

CHOIR BOYS of Grace Church, Utica, enjoyed last week at White Lake in the Adirondacks under the supervision of Choirmaster MacKinnon.

THE TRINITY PAGEANT by the Rev. Carroll Lund Bates was effectively given by children of the Church school of St. John's Church, Oneida (Rev. S. R. MacEwan, rector), on Sunday evening, June 29th.

COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

Girls' Friendly Society

THE DIOCESAN COUNCIL of the Girls' Friendly Society met on June 25th to discuss the proposed change in the third central rule. Great interest was manifested and several associates not present sent an expression of their opinion. The diocesan president called on each member for her view. A

motion that the diocese protests against any change in the rule, was unanimously carried. A committee of associates looking for a house suitable for a lodge, finally found one, but on account of the recent decided increase in real estate values, the committee could not obtain terms which they had expected. As it developed during the discussion of the third central rule that in event of the change being adopted a number of valuable associates as well as members would cease to feel interested, and as the full strength of the not very large diocesan organization would be needed to open a lodge, it was considered wiser to hold the matter in abeyance.

THE BLUE JAY INN, the Girls' Friendly Society Holiday House at Buffalo Park, was opened on June 28th, with every prospect of being crowded all summer. The house committee, after consultation with the senior members' club, decided not to raise the price of the non-members' board. It was felt that any increase might deprive some girls sorely in need of rest and good food. Enough money was raised to prevent disaster at the present prices. The Denver clergy take the services at the "Little Chapel among the Hills" every Sunday, and are entertained at the Blue Jay. The growing appreciation of these services by the summer cottagers is shown by the large attendance. At the Bishop's last visit many, unable to find seats, stood under the pines in the church yard and listened through the open windows.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Ep.

Parish Adopts Single Budget—Adjusting Bridgeport Boundaries—Soft Seats Snare Sinners

ST. JAMES' PARISH, Danbury (Rev. Aaron C. Coburn, rector), will by vote of the vestry, on January 1st undertake a new method of meeting current expenses. The following plans are to be put into operation: (1) The Church will support the Church school; and the children of the Church school, since they are members of the Church, will be expected to help support it. (2) Instead of having two budgets, namely for Church support and for Missions there will be one, to which will be added the amount needed to meet Assessments, Apportionments, etc., so that a single budget will meet all demands for work at home and abroad. A return will be made to the single envelope plan. The rector has this to say in regard to the latter change: "We object to the duplex envelope for the same reason that we object to two budgets, which infers that we have two duties and that there are two units of human beings to be served. We believe that the duplex envelope is a constant reminder of a false assumption, namely, that when we give money to our Church we are only paying our just bills, while in putting money on the other side we are, out of the greatness of our hearts, making a free gift to others. In the economy of the kingdom of God there is no distinction between ourselves and others."

ST. JAMES' CHURCH SCHOOL, Danbury, which during the past year has been using the Christian Nurture Lessons in a portion of the school, will introduce them throughout the whole school during the coming year. The rector will act as superintendent and a director will be appointed.

CHANGES are probable in the near future in the boundaries of certain parishes in Bridgeport, in the interest of greater efficiency. It is probable that new church buildings in the east and north end will before long be built, realizing the hopes of

many years. The Italian work in this city under the care of the energetic priest in charge has many encouraging features.

THE REV. GEORGE E. KNOLLMEYER, rector of St. Peter's Church, Milford, is again this year holding an evening service in a small union chapel for the summer colony at Woodmont, a suburb of West Haven, and in other ways ministering to the spiritual needs of this ever increasing summer settlement.

THE REV. GEORGE B. GILBERT, missionary of the Middlesex archdeaconry, has been receiving recently not a little newspaper publicity owing to his efforts to replace the stiffbacked pews in the little mission church at Chester, with a more comfortable seat in the nature of a mission chair. The newspapers have given him such headlines as "Rocking Chairs to have Backsliders". Mr. Gilbert's assertion that it is the monstrosity of Prussianized pews that is killing the church, and his intention of having his parishioners more comfortably seated when they go to church, brought down on his head the satire of the newspaper men.

THE INTERIOR of the Forbes Memorial Chapel of the Epiphany in St. Paul's parish, New Haven, is being entirely redecorated this summer and a number of improvements are being made in the organ.

TRINITY PARISH, New Haven, moves on August 1st into the building which it will use for a time as a parish house. The present parish house, situated in the business section, has been leased for a term of ninety-nine years to a real estate syndicate.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Diocesan Budget Sent to New York

THE NATION-WIDE CAMPAIGN is moving forward. Parishes and missions have made their survey and the diocesan budget of needs has been submitted to the central office in New York. Arrangements are being made for a great intensive campaign reaching every Churchman in the diocese. The diocesan committee met in Wilmington at the Bishop's house on July 15th and spent hours in going over the needs of the diocese and making the survey of Church Extension work planned for the next three years. The report submitted to the central office will later be returned for a further intensive study of each project and until these needs have been finally endorsed by the committee and received the final approval of the Bishop no information will be given to the Church at large. But the diocese is planning great extension work. Plans were made for a large delegation at the regional conference in Lynchburg, Va., on July 29th and 30th.

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EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.
Prospective Consecration at Kent Island

CHRIST CHURCH, Kent Island (Rev. Hunter Davidson, rector), is having an extensive addition made to the old church, doubling its capacity. The recess chancel will be in the form of a Gothic apse, greatly enhancing the beauty of the old building, which will be Gothic cruciform. A large pipe organ will also be installed, with a vested choir. Christ Church parish has already overpaid its missionary apportionment, and has just presented the largest financial budget in its history. Bishop Adams visited the parish twice for confirmation last year, and expects to consecrate the new church at an early date. A number of memorials will be blessed at that time also.

ERIE

ROGERS ISRAEL, D.D., Bishop

The Clergy Confer with Bishop Israel

BISHOP ISRAEL is not to be absent from Erie this summer and will take no vacation; but will have charge of services at the Cathedral during the absence of the Dean.

ON JULY 11th, the Bishop called all the clergy together for discussion of the Nation-wide Campaign. The surveys had not shown that there had been thorough understanding of the importance of future plans for each parish. After an afternoon spent in discussing the subject from every angle the plan seemed to be clearly understood; and the clergy promised to have all surveys in the hands of the diocesan committee before July 20th.

FOND DU LAC

REGINALD HEBER WELER, D.D., Bishop

Enthusiasm for Fond du Lac Children's Home

AT THE recent meeting of the corporation of the Fond du Lac Children's Home it was reported that the property occupied by the Home had been purchased for \$3,000 from the chapter of St. Paul's Cathedral. At a special meeting of the corporation held in February last the membership was increased from eighteen to twenty-two, eleven of whom should be elected from the city or vicinity of Fond du Lac. This action stimulated local interest to the extent that a committee of women raised \$7,000 locally, \$3,000 being used to purchase the property. The remaining \$4,000 has been expended in interior painting, plumbing, screening, beds and bedding, table linen and silver, hot water gas heater, drying room, floor finishing, pantries, bath rooms, clothing, kindergarten chairs, tables, and play yards, shades, mattresses, bed and crib pads, etc. A committee of prominent men in the city raised \$18,000 and have enlarged the building, adding closed in porches, sun parlor, or nurseries, accommodation for 34 children, a new heating plant, sewers, grading of the lawn, planting shrubbery, and painting the outside of the building.

The Rev. A. Worger-Slade, rector of Wau-paca, was elected field secretary to aid in securing an annual pledged support of \$6,000.

The Home merits the interest and support of Church people. It does not aid in breaking up homes but boards and cares for children until their homes can be reestablished. The membership is made up of the Bishops of Fond du Lac and Milwaukee *ex officio*; three members elected by the diocese of Fond du Lac, three by the diocese of Milwaukee, three by the Chapter of St. Paul's Cathed-

ral, Fond du Lac; the rest by the corporation from the city of Fond du Lac or vicinity.

IDAHO

JAMES B. FUNSTEN, D.D., Miss. Bp.

Nation-wide Campaign—Convocation—Death of Mrs. MacLean—Woman's Auxiliary

THE NATION-WIDE CAMPAIGN has been inaugurated in Idaho. The survey is now in preparation, and committees of laymen all over the district are being formed to handle the campaign.

THE ANNUAL convocation of the district will meet in Boise on September 7th, 8th, and 9th.

THE REV. CHARLES MACLEAN, one of the retired clergymen of the district, has met with sad loss in the death of his beloved wife after long and lingering illness. Mr. MacLean has been connected with the district some ten or twelve years, and until recently was actively engaged in work.

A MEETING of the Woman's Auxiliary of the district recently held at St. Michael's Cathedral was opened with a quiet hour and celebration of the Holy Communion, Bishop Page being the celebrant, assisted by the Dean. Memorial resolutions to the late beloved Bishop was adopted; delegates to the Triennial were elected and other important business was transacted. The offering of the Auxiliary will be larger this year than ever before.

THE BISHOP of Eastern Oregon visited Boise on July 6th and preached a stirring sermon in the Cathedral. He brought a fresh and interesting message direct from France, where he has been as Y. M. C. A. secretary the past year.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

Growth at Cedar Falls

ST. LUKE'S PARISH, Cedar Falls (Rev. Herbert C. Boissier rector), recently passed from the "small mission" class to the "aided parish" column, and is to-day work-

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ing hard and earnestly to become self-supporting. The parish last year rebuilt its former church, enlarging and entirely re-furnishing it, and building a commodious and convenient basement parish hall beneath, incurring a debt of \$4,000 on a property to-day worth \$12,000. The annual budget has risen from \$500 to \$2,400. There is no rectory, and this is an immediate and pressing need. The rector at present lives in an inconvenient rented house, over six blocks from the church. In answer to Bishop Morrison's request that all priests' salaries in the diocese be increased by ten per cent., the vestry of St. Luke's has replied by nineteen per cent. increase. The Iowa State Teachers' College at Cedar Falls brings its quota of students and faculty members as an additional force into St. Luke's parish.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Girls' Friendly Society Secures Baltimore Property

ON JUNE 24th, the Girls' Friendly Society in Maryland, Inc., purchased from the Society of Colonial Dames their property at 417 N. Charles street, Baltimore. A campaign for this purpose has been carried on for a month, and the fund was raised entirely by members of committees who solicited personal subscriptions. This purchase puts the work in Maryland on a basis already obtained in other states. It is proposed to establish a home for girls, a center for social and educational activities, a lunch-room, and a business office.

The Girls' Friendly Society is a national and international organization. Originally it received its charter from the parent society in England in 1877, when the first branch was started in Lowell, Mass. Baltimore followed with the second branch in America at St. Luke's parish house in 1879. At the present time the world membership (and the sun never sets on all its branches) is nearly half a million; in the United States there are 52,000, and a conservative estimate of the active members in Maryland is 600. The workers are members of the Church, but the work is carried on among girls of any or no faith. The objects sought are educational, social, physical, moral, and spiritual betterment, and to this end the society actively coöperates with and aids all social, educational, civic, and patriotic agencies.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Brotherhood Activity

A HOT MEETING night and the prospect of many such ahead did not prevent the Michigan assembly of the Brotherhood of St. Andrew from holding an enthusiastic meeting in Detroit on July 2nd and planning a programme of steady work right through the summer. Mr. Frank J. Weber was elected chairman of the committee to prepare for the national convention which meets in Detroit from October 1st to 5th. Mr. Weber asked the coöperation of everyone present, stating his conviction that the spiritual message of the convention was of the utmost importance to the men of the Church, and that we must make it possible for a very large number to enjoy the mass meetings and participate in the annual corporate Communion and various practical conferences regarding the work of laymen. Lawrence E. Midworth was elected president of the assembly, vice John D. Alexander, who recently entered the field service of the National Brotherhood as a traveling secretary.

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NEBRASKA

New Rectories

ST. MARTIN'S CHURCH, Omaha, is building a new rectory on the lot adjacent to the church building on J street. It will be ready for occupancy in early September.

ST. ANDREW'S CHURCH, Omaha, has purchased a commodious house which is being moved to the church property, and will be remodeled into a rectory for the Rev. Arthur H. Marsden, rector.

NEVADA

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

Death of Chief of Pah-utes—Church Sites

CAPTAIN DAVE NUMANA, chief of the Pah-ute Indians, died on July 13th at the age of 92 and was buried the next day by Bishop Hunting. A most faithful communicant of the Church, the last time he could get out he had to be assisted to the altar rail by the Government Agent, also a communicant, who knelt by his side. Numana always stood for right things, and was a most potent influence. Many times in the early days he kept his people out of warfare with the whites. During services he always sat in his chair in the aisle and now and again would interrupt the preacher to interpret something he felt might be obscure, and when the offering was taken he always spoke in his native tongue, evidently urging all to be generous. His loss will be sorely felt. The man who will probably be elected chief in his stead is also a communicant.

TRINITY CHURCH, Reno, has sold the lot on which the church building stands for as much per front foot as was originally paid for the whole lot. Possession will not be taken by the buyers until next spring. In the meantime a more desirable location will be secured and a larger and more substantial church erected. It is expected that it will be organized as the Cathedral church.

IN THE archdeaconry of Reno two lots have been purchased at Yerington for a church site; a new organ has been purchased for Mina; a woman's guild organized at Yerington. A junior branch of the Auxiliary has been organized by Miss Garter, the missionary, among the Indian children on the Reservation.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

The Cleveland City Mission

THE REV. L. E. SUNDEBLAND, in charge of the "Episcopal City Mission" of Cleveland since its organization in 1910, has resigned to become superintendent of The New York Protestant Episcopal City Mission Society. The work of the Rev. Mr. Sunderland in Cleveland during the past nine years reveals the fact that a great work can be done in every large city by the Church if Churchmen can be made to see what a fertile field the hospitals and institutions afford.

When the work of the City Mission was begun in 1910 the Rev. Mr. Sunderland was the only paid worker. To-day he has associated with him a staff of five, two priests, one layman and two lay women, besides a number of clerical and lay volunteer workers. The work is officially recognized by the city and county governments and by the boards of important homes and hospitals.

The City Mission has under its care thirteen hospitals, three homes for the aged, three correctional institutions, and eight institutions for children. About sixty thousand persons pass through these institutions

every year. One of the most interesting things in connection with the Cleveland Mission is that this work is financed by the Church Club of Cleveland and in a real sense is a big brother work.

OREGON

W. T. SUMNER, D.D., Bishop
Standing Committee Organized

THE STANDING COMMITTEE of the diocese has organized by electing as president the Rev. Thomas Jenkins, and as secretary Mr. C. N. Huggins, Electrical Building, Portland. Communications should be addressed accordingly.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
Parishes Centralized—Festival

BISHOP AND MRS. FAWCETT and their daughter Susanne are taking a vacation motor trip to Green Bay, Wis., visiting at Starved Rock, Chicago, and other points en route.

THE PARISHES of St. Andrew's and St. Stephen's, Peoria, have been placed under the oversight of the Rev. H. L. Bowen, rector of St. Paul's Church and rural Dean of Peoria. The Rev. F. C. St. Clair, who has just been transferred from the diocese of Chicago, has been placed as deacon in charge of the two first-mentioned parishes, and will have office hours at St. Paul's, which is centrally located, and will facilitate the unification of the Church work in Peoria. St. Paul's Church has overpaid its general missionary apportionment of \$564 for this year by \$100.

ST. PETER'S CHURCH, Canton, observed its patronal festival on June 29th, with special services. At mid-day Eucharist, the Rev. H. A. Burgess, priest in charge, celebrated, assisted by the Rev. George Mackay, former rector, and the Bishop preached. A large congregation included some former parishioners and others from out of town.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop
Railroad Buys Parish Property

THE PROPERTY of St. Mark's Church, North Tonawanda, is soon to be acquired by the New York Central Railroad, who are re-routing their tracks through the city. This will make a happy solution for the vestry who have long wanted to build elsewhere nearer the congregation. The new site has not yet been determined upon.

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