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# The Living Church

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VOL. LXIII

MILWAUKEE, WISCONSIN, AUGUST 7, 1920

NO. 15

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

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IT IS THE genius of Christianity to have transfigured sacrifice by displaying it to us as the reverse of the medal called Love.—*H. R. Harveys.*





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## After the Anglo-Catholic Congress

ALL England, such as observes in matters ecclesiastical, is amazed at the great success of the Anglo-Catholic Congress. When we learn that more than ten thousand people were actually in attendance at several of the evening sessions at the Albert Hall, the seating capacity of which had been enlarged for the occasion, we begin to appreciate the extent to which the principles of Catholicity have permeated what has been called "a Protestant people in a Catholic Church". At the very time the London correspondent of the *Churchman* was assuring American readers that the Catholic Movement had passed into history and subsided, this tremendous demonstration of its vitality was being made. One wonders at the blindness of English Churchmen to whom this expression was so entirely unexpected, while yet sympathizing with the secretary of the English Church Union, who writes in the *Gazette*, "We had high hopes, but I think that hardly any of us, even to the very last, quite dared to hope for such an amazing success as that realized on the first day of the Congress." That "amazing success" was, in turn, eclipsed at the closing sessions.

The real fact is that the Catholic Movement has thoroughly permeated the brains and the spirituality of the Anglican Communion, if not, wholly, the masses. By which we do not mean that there are neither brains nor spirituality among those who still believe that they do God service in opposing that movement, but rather that these latter have, in one generation, passed from the dominant to a relatively small minority party in the Church. That this was true of England as well as of America we should hardly have believed without some such demonstration as this. Crown appointments, made by a Baptist prime minister, may still intrude remnants of the past into the most conspicuous places in the Church, but these cannot stifle the sympathy with the Catholic Revival that is felt by so large a number of the really devoted clergy and laity.

Of course we say this without having the illusion that every one who is touched with the spiritual magnet of the Catholic Religion fully exemplifies that religion in practice, much less that the problems of Catholicity have been solved. As to the application of Catholic principles to modern life and conditions there are great diversities among us and there will continue to be. It was unworthy of the *Guardian*, which was evidently taken wholly by surprise by the extent of this demonstration, and which treated it very inadequately in its news columns, to say patronizingly, "The title of the Congress is interesting as a chapter in the evolution of nomenclature. . . . but to be an Anglo-Catholic clergyman, is it really necessary to wear a biretta and be called 'Father'?" If the conception of Catholicity thus depicted has sometimes seemed to be that of a few men of very modest ability, the question asked as though it were appropriate to the Congress

or to the great mass of Catholic Churchmen as a whole is entirely unintelligent. An outdoor procession of ecclesiastics vested in cassock and surplice would seem to suggest the need of some head covering other than a straw hat, and a biretta would appear to us as being "good form", while the title Father as applied to a parish priest would seem to accord with good taste unless it were unduly pressed, as it is not by sensible men; but birettas and personal titles have no more necessary connection with the Catholic Movement than Sam Brown belts had to do with the winning of the war. It is the outside-aloofness of high-and-dry observers such as the *Guardian*, rather than any widespread pettiness among Catholic Churchmen themselves, that is responsible for this unworthy confusion of thought. The subjects discussed at the Congress were serious and dignified subjects, worthy of the best thought of the wisest men in the Church. They were discussed in many instances by scholars of world renown. The grave statement, said to have been printed in one of the English papers, that the thurifers were smoking in the procession—no doubt to the horror of our good friend Presbyter Ignotus—is not more unintelligent than this question so awkwardly asked by the *Guardian*.

So also the magnificent, and largely impromptu, offering for world-wide missions, with the pecks, if not bushels, of jewelry contributed, testifies to the depth of conviction of those who attended. They were not seekers after curiosity. They were there frankly as Catholics, and as Catholics they were interested in the subjects, of importance to all Churchmen, that were discussed from the Catholic point of view.

IT IS INTERESTING to read the comments of various periodicals representing the various religious points of view. The *Church Times*, of course, treats the Congress with cordial consideration and alone devotes adequate space to the reports of it. "We were prepared", says the editor after it is all over, "to be told that we had given disproportionate space to the proceedings of the Anglo-Catholic Congress. . . . We confess, however, to surprise at finding the Congress made the principal topic of organs so unlike as the *British Weekly* and the *Catholic Times*. . . . The Congress has made plain what was formerly unknown outside—that the Catholic movement, so far from languishing, was never more vigorous, and, what is more important, that the propelling force is its eager desire to serve God by serving mankind." Of the attitude of the [Roman] *Catholic Times* the *Church Times* says it "is in the main distantly polite, losing its frigidity for one moment only, before a final exhortation to Anglo-Catholics to strengthen themselves for the task of spreading genuine Catholicism among all classes of people by reposing themselves upon the strength of the [Roman] Catholic



Church." The *British Weekly*, though criticising the Anglo-Catholic position rather severely, says, "As Dr. Dale said after reading the Life of Pusey, the movement led by Keble and Newman, and many other great and holy men, was of God, in spite of much that seemed to mar it. . . . We of the Nonconformist Churches find in the High Churchmen of today very much with which we passionately sympathize." The *Universe* (R. C.) is editorially unsympathetic but its news representative, who attended and reported the Congress, is almost enthusiastic.

"Catholics can only take the recent High Church demonstration at *prima facie* value," he says. "Experts and theologians can deal with the doctrinal or ritualistic side, but to the onlooker it was a sincere, imposing, powerful, cultured, and courteous display of strength by the dominant party in the Anglican Church, who seemed amazed at their own easy and unchallenged position. Twenty bishops in cope and mitre attended the High Mass, including one from the Bench, 'Old Sarum' himself, who seemed led like a hostage into St. Alban's, Holborn, for the good behaviour of the Lambeth Conference. The Archbishop of Cyprus was solemnly enthroned in place, or in spite, of the Archbishop of Canterbury. Disraeli would have been horrified at this result of the Berlin Congress. . . ."

"Reunion is in the air. The Low Church want to exchange pulpits. The High Church would like to exchange their bishops, and doubtless there must be some Catholics who, contrasting the record of Lord Halifax with some of the Catholic peers recently in the Lords, would like to exchange laities. It is neither unnatural nor disloyal to envy the Anglican Church the laity who filled the Albert Hall, for they deserve to belong to the body as well as to the Catholic spirit. To disparage them is fatuous, and to hear twelve Anglican bishops on a public platform recite the 'Hail, Mary!' is a public revelation. The High Church have conquered. They are no longer a sect, but a Church, cultured, social, and organized. Anglican 'Protestantism' is dead. The Lambeth Conference will show whether even Pan (Anglicanism) is dead. What is visibly alive is Anglo-Catholicism.'"

On the Church side, we have already lamented the unaccountably frigid attitude of the *Guardian*, in marked contrast with the cordiality of the *Church Times*. The *Record*, representing the Low Church party, though criticising, is much more sympathetic than might have been anticipated. Saying that "it would be impossible to deny its success", it continues:

"The main impression left on the writer after a close attendance at its meetings is that the Congress far exceeded the expectations of its organizers, and marked an epoch in the 'Anglo-Catholic' movement. Further, it would be dishonest to overlook the serious *devotional* atmosphere of it, from the demeanor of the clergy in the opening procession to that of the stewards at the Albert Hall meetings. Every speaker, too, spoke with a quiet incisiveness and a studious desire to exhibit a spirit the very opposite of aggressive, while there is no Evangelical who will not rejoice at the obvious zeal for the missionary cause, the burning desire to solve social problems, the steadfast opposition to destructive criticism, and, above all, the 'personal devotion to our Redeemer and Lord.'"

Remarking, as we have done, that in two issues of the (New York) *Churchman* which chanced to appear at the very time of this Congress, its London correspondent was pronouncing the obituary of the Tractarian movement, the *Church Times* observes that "his disappointment must be deep at a refutation of his thesis so immediate and lively."

SUMMING it all up, we cannot fail to see that neither friend nor foe anticipated this overwhelming success of the demonstration. We suspect that there is some ground for the comment of the *Guardian*, "The Anglo-Catholic Congress, which in its inception bore every sign of being intended as an extremist demonstration, has in the event attracted to itself a good deal of more or less moderate opinion, and has gained in influence thereby." But that is because "moderate opinion" is, to-day, definitely based upon Anglo-Catholic principles.

In our own country we believe American Catholic Churchmen to be as oblivious of their own power, as amazingly blind to the fact that, much beyond what is true in England, the Catholic movement has become the dominant perspective of the Church, as are their prototypes in that country. We find here, as there, the pessimist who believes that he, and a mere handful of personal friends, alone represent the true Catholic position, all others being impostors or

apostates. We find, occasionally, the type that pronounces those with whom he disagrees, "No Catholics". Naturally, as time goes on, this type disagrees with an increasingly large number of people, and since each of these is inevitably added to the category of those who are "No Catholics", the number of "Catholics" that remain tends to grow smaller and smaller, until finally the sole remaining "Catholic", after all others have been expelled from his "party", becomes an Elijah lamenting that he only is left that has not bowed the knee unto Baal. This pessimism has no foundation in fact; it is the disorder of a warped perspective. It will die out with this generation.

Against that individualistic conception of Catholicity which is nearly extinct we place the undoubted fact that the call to English Churchmen to rally in the interest of Anglo-Catholicism was so successful as to amaze Anglo-Catholics themselves.

We commented in advance of the Congress upon the curious failure of its management to utilize the Catholic strength of the American episcopate, so many of the members of which are now in England in attendance upon the Lambeth Conference. So far as we have been able to learn, just three American bishops participated openly in the Congress: the Bishop of Milwaukee, the sole representative of our Church upon the official programme, the Bishops of Pennsylvania and Atlanta as taking part in the procession. Yet we believe that if the matter had been properly presented to them, two-thirds of our episcopate would have given their hearty support to the principles of the Congress. We believe a very large increment might have been added from the episcopate of other lands. It requires some will-power, no doubt, to overcome the latent hesitancy among Anglican bishops to embark upon a street procession, vested in cope and mitre, yet it is incredible that the twenty parading bishops might not have been multiplied two or three times over from among American prelates alone if these had been properly approached. Yes, we are inclined to think that Catholic pessimists, quite to their own amazement, were pushed aside by the vast enthusiasm of Catholic optimists when once the opportunity was given, and that the out-door spectacle might have thrust the actual procession quite into the shade if *confidence* had been a little more conspicuous in the management of the Congress. We venture to prophesy that the next Anglo-Catholic Congress will find the greater part of the Anglican Churches present by representation as a matter of course.

For back of the questions that divide us in the Church, each of which somewhat changes the particular line-up of forces, there is one line that is fundamental in distinguishing Catholics from Protestants. A Catholic views all religious questions from the perspective of nineteen centuries and a Protestant from the perspective of four centuries. Whoever has the larger perspective is, at least latently, a Catholic, however imperfectly he may have learned what is involved therein; and whoso exhausts his religious perspective by the experience of only four centuries and among one race is a Protestant, be his stole never so red, or the alms basin elevated never so high as he makes his glorious recession after the most intricately rendered choral matins. There is a ritualism of the Catholic and a ritualism of the Protestant, but the ritualism of neither of them, nor its lack, makes them what they are.

In the face of this overwhelming testimony to the predominance of the Catholic conception of the Church among Anglicans we call our American Churchmen to optimism and confidence and away from pessimism and littleness. The future is ours, because the future is God's.

And we also call upon all American Churchmen whose outlook is not hopelessly narrow to work together to remove the adjective *Protestant* from the title of our American Church. If there are reasons, as there appear to be, why we may not substitute the more adequate word *Catholic* for it in the legal and technical name, we can at least call ourselves the American Episcopal Church, and not deceive the world by conveying the impression that the Church of this land and of the Anglo-Saxon people is a sect growing out of the quarrels of Reformation days. We shall not ask the Church to do this hurriedly or to complete the process at one time, but we shall earnestly hope that at the next General Conven-



tion the time will be ripe for the beginning of a process, extending over several years, to be made.

The Anglo-Catholic Congress was a great success, despite the failure of its management adequately to use the episcopate or any considerable part of the Catholic sentiment of the American Church. That success is but the promise of the success that might be, if all the Catholic forces of the Anglican Churches might be mobilized together.

IN the issue of July 24th, reproducing some of the Anglo-Catholic Congress pictures from the London *Daily Sketch*, we copied also the identification lines from the latter. Thus one of the marching prelates was labelled The Archbishop of Rupert's Land. This appellation now proves

to be a mistake. We cannot tell who is the dignitary shown in the picture but it appears to be certain that it is not the Canadian primate. Whether the latter will feel that his reputation is blasted because of the error or because of its correction we cannot say; but in any event we shall hope that the next time Catholic prelates of the Anglican rite are invited to demonstrate, he may be found the Abou ben Adhem of the episcopate—his name leading all the rest.

WE are looking forward to having 'Hilltop' again this year," writes the editor of St. Mark's (Minneapolis) *Outlook*. "We will, however, be restricted to six weeks, and probably will only be able to accommodate twelve at a time. Will the time ever come when we can have a 'really, truly belonging place' for the Wells Memorial summer work? Some place by the water ('Hilltop' is a mile

and a half from the lake), some place where we can take our tired nursery mothers and children, or a patient needing a little change after leaving a hospital; where our groups of both girls and boys, that live with the family in one hot little room, could have a chance for out-of-door life—good for their bodies and souls—when, O Lord, oh, when, will St. Mark's be rich enough to find a place where the souls and bodies they have undertaken to minister to can have a chance away from the hot, sweltering city? When, oh, when?"

In a practical world, the answer ought to be, "Why not now?" In Minnesota there are said to be ten thousand lakes. The land around them is not adapted for any use except the uses of pleasure. The plow does not take well to sandy beaches, nor are bluffs good orchard ground. If our cities allow a chosen few to monopolize meadows for golf links, why should they not take pains to see that the lake shores are used for what is their God-intended purpose, that men may go apart into a deserted place and rest awhile, that children may know the meaning of the cooling wave, and that mothers may feel the refreshment of breezes from off the expanse of waters? Truly, why not now? The expense is little, and the joy is great. The man who holds great wealth in stewardship can find no better investment. Common sense suggests that there ought nowhere to be difficulty in raising such funds. There are many lakes, with park ground available, for the thoughtful investor.

**ACKNOWLEDGMENTS**

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

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

220. Calvary Guild, Ashland, Ky.....	\$ 36.50
Previously acknowledged .....	63,005.22
	<b>\$63,041.72</b>

**THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM**

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

50. Brogan School District No. 1, Brogan, Ore.....	\$ 36.50
Previously acknowledged .....	3,574.27
	<b>\$ 3,610.77</b>

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Mrs. S. Edsall, Oakmont, Pa.....	\$ 6.00
St. Thomas' Church School, Terrace Park, Ohio.....	3.00
Redeemer Scout Camp, Pittsburgh, Pa.....	20.00

"Perpetua" .....	5.00
St. Peter's Parish, Cheshire, Conn.....	14.00
A. R. ....	3.00
	<b>\$ 51.00</b>
<b>FUND FOR AMERICAN CHURCH IN MUNICH</b>	
Miss Annie T. Staab, Norwalk, Conn.....	\$ 10.00
<b>PADEREWSKI FUND FOR POLAND</b>	
A communicant of St. Paul's, Columbus, Ohio *.....	\$ 2.00
In memory of Mary Curt Mackall—per Mrs. J. K. Smoot....	2.50
	<b>\$ 4.50</b>

\* For relief of children.

**ANSWERS TO CORRESPONDENTS**

INQUIRER.—(1) The canon law of the English Church forbids the re-marriage of a divorced person during the lifetime of the other partner under any circumstances. The law of the American Church permits such re-marriage to the innocent party in a divorce for the cause of adultery after one year has elapsed, provided that the facts in the case, with a copy of the court decree and record where practicable, shall be laid before the ecclesiastical authority of the diocese, which authority, having taken legal advice, shall have given written assent to the marriage; no clergyman, however, being obliged to solemnize such a marriage, which many believe to be contrary to the law of God and the best traditions of the Church.—(2) A person whose marriage is questionable or contrary to the American canon may be admitted to Holy Communion only on submission of the case by the minister to the bishop for his godly judgment, except when in imminent danger of death.—(3) If a priest should knowingly perform a marriage contrary to the provisions of the canon he would be liable to trial and deposition, suspension, or admonition.—(4, 5) Churchmen are not agreed on the subject, nor has there been uniformity in discipline throughout the whole Catholic Church. The best teaching (in our judgment) and that of the great preponderance of authorities in the Anglican and Latin Churches during the entire period of Christian history, is that a marriage once performed, for which there was no existing impediment, is indissoluble; though legal requirement that the parties shall live apart is recognized as sometimes necessary.—(6) The so-called Nestorian Church existing to-day is understood not to hold to the position that historically is termed Nestorian.

**DAILY BIBLE READINGS**

BY THE REV. DAVID LINCOLN FERRIS

(For the Week Preceding the Eleventh Sunday after Trinity)

**STANDARDS OF RELIGION**

*A False Standard*

Sunday: St. Luke 18: 9-14

"I thank thee that I am not as other men are"

THE spirit of phariseeism is one of the greatest obstacles to the extensive influence of religion. It brings an unjust reproach upon the cause, leading men to judge all professing Christians by that standard. It drives men away from religion and the Church. And it did not die with the first century. It reappears wherever one adopts the attitude: "I am holier than thou." It is the cheapest thing there is in religion, shallow and contemptible. No Christian is surely immune from its insidious influence. Its antidote is the publican's prayer.

*Humility*

Monday: I Corinthians 15:1-11

"Would not lift up so much as his eyes to heaven"

This expression is paralleled by St. Paul's: "I am not meet to be called an apostle." Humility was a prominent characteristic in the Apostle's life, combined with that of wise leadership. There is a false modesty, a mock humility, from which we may well pray to be spared. But the consciousness of our own weakness and our own sin should successfully prevent us from assuming an air of superiority. To the high-minded such an attitude is obnoxious. Humility is in proportion to the knowledge of one's own shortcomings. The true penitent is both contrite and humble. As the Spirit of the Master motives our life we approximate the attitude of the publican.

*Grace*

Tuesday: Romans 5

"Much more did the grace of God abound unto me"

The Christian religion is an experience in the grace of God. That is one of the most profound teachings in the Bible. The New Testament exalts the idea in its power to eradicate sinful habits, and make life sweet and clean. The expression: "The riches of Christ's grace", sums up every Christian blessing of which the justification of the publican is an illustration. He "went down to his house" with the consciousness of forgiveness, with a new sense of spiritual



power, and with a new love in his heart for his Father in heaven. Such are the riches unsearchable. Over every page of the New Testament grace abounds. As grace reigns in our hearts we are transformed into the Master's image and character. . . .

*The Divine Standard*

Wednesday: St. Luke 14: 7-11

"He that humbleth himself shall be exalted"

It has been said that two surprises await us in heaven. One is that we shall miss those whom we expected to see; and the other that we shall see those we did not expect. Judged by worldly standards it was the rich man whom we should expect to see in Abraham's bosom. The divine law of exaltation and abasement is inexorable. There is nothing in the person who trusts in his own righteousness and despises others to exalt him in the sight of God. His standard is character stripped of temporalities. May He have mercy on us as we fall so far short of His Ideal, and quicken in us the desire to be more worthy of His love!

*The Two Views of Prayer*

Thursday: St. Matthew 6: 5-15

"When ye pray"

In the gospel for the day parable we have two views of prayer: the monologue, and the dialogue. "The Pharisee prayed thus *with himself*". The publican held converse with God in his plea for mercy. Mercy, not justice, for without mercy hope is impossible. Prayer is an instinctive characteristic of our nature holding communion with God. Conscious of no need, how can the self-righteous pray? Filled with virtue, he has no need of pardon; with the thought of duty done, he has no need of guidance; without infirmity, no need of healing; satisfied with superficial morality, no need of living fellowship with God. The Pharisaic standard bases religion upon observance, not character, "he went up into the temple to pray". May the dear Lord give us grace to pray aright!

*Justified*

Friday: Romans 3: 19-31

"Justified freely by His grace"

The publican "went down to his house justified". Forgiveness with the imputation of righteousness! These the Pharisee neither sought nor obtained. The publican's cry for mercy was the expression of trust and the result of faith. He went down at peace with God. St. Paul elaborates the idea based upon personal experience. Our worship should bring the publican's sense of justification. Those who earnestly seek are not "sent empty away".

*The Purpose of Religion*

Saturday: 2 Corinthians 3: 12-18

"Transformed into the same image"

The purpose of religion is to bring us into harmony with God, similarity of character, identity of purpose. Religion does its work in proportion as it makes us Christ-like; and we have no claim to be called religious until our moral nature becomes like His. The difference between the Pharisee and the publican was that one professed religion, and the other sought to be transformed by it. As the eye of faith beholds His glory and studies it we too are transformed into the same image by the Spirit of the Lord.

NOTES ON THE NEW HYMNAL—XXXII

BY THE REV. WINFRED DOUGLAS

**H**YMN 24. "Saviour, breathe an evening blessing". James Edmeston wrote about two thousand hymns. Of them all, only this and "Lead us, heavenly Father, lead us" are in general use; yet how worth while was the consistent life-long effort at the happy task of praising God! To the man who has enriched the Church with but a single hymn we owe a debt of gratitude; not only for the hymn, but for the life and effort that made the one hymn possible. Edmeston's life reminds one of the noble words of Epictetus, the Phrygian slave and Stoic philosopher:

"What else can I do than sing hymns to God? If I were a nightingale, I would do the part of a nightingale: if I were a swan, I would do as a swan. But I am a rational creature, and I ought to praise God; this is my work; I do

it; I will not desert this post as long as I am permitted to hold it: and I beseech you to join in this same song."

Bortnianski, from one of whose choral compositions the present tune has been arranged, was the father of modern Church music in Russia. While he underestimated the musical value of the ancient traditional music, so fully appreciated by later and greater composers, he laid a solid foundation of method for their work in his numerous liturgical compositions. Many of them have but little of the characteristic national flavor: but the present tune is thoroughly Russian, and is the precursor of the strong Slavonic influence which is enriching our Church music to-day.

HYMN 26. "God, that madest earth and heaven".

Archbishop Whately supplied Bishop Heber's single stanza with a companion of which the first four lines are a paraphrase of the ancient antiphon upon *Nunc Dimittis* at Compline: *Salva nos, Domine, vigilantes, custodi nos dormientes, ut vigilemus in Christo et requiescamus in pace.*

HYMN 27. "Now from the altar of my heart".

John Mason was rector of Water-Stratford in 1683 when he published his *Songs of Praise*, containing this hymn. The movement leading to modern hymnody was just astir in the Church of England. Bishop Ken's three great hymns had come into use at Winchester ten years earlier. Before the end of the century both the Baptists and the Independents permitted their first Hymnals. Mason was therefore a true pioneer in this new world of praise, which was destined to supersede the older world of the metrical paraphrase.

The hymn originally contained four stanzas, of which the third contained a striking poetical figure:

"Man's life's a book of history;  
The leaves thereof are days;  
The letters, mercies closely joined;  
The title is Thy praise."

HYMN 28. "Before the ending of the day".

This hymn has been endeared to many generations by its use as the Office Hymn at Compline, to which position it seems to have been assigned in Ireland in the eighth or ninth century. It bears evidence of high antiquity, because the versification is based on quantity, not on accent; as is the case in practically all hymns subsequent to the fourth century. It is found in quite early manuscripts among the Ambrosian hymns; but is not regarded by the learned Benedictine editors of St. Ambrose as his. The first tune was composed by Prof. Hall of Columbia for "Asleep in Jesus"; its use with the words in which we prepare for "death's twin brother, sleep" is most appropriate. The melody is one of the most beautiful recently composed; and its beauty is of the older and purer religious type. Music has an intense power of association. Forgetful of this, well-meaning persons have tried to make Church music popular by introducing into it melodies appropriate to the merry social gathering, the concert hall, the opera. But the only result has been that the associations of the alien style have lowered the spirit of reverent devotion which is one of the priceless gifts of liturgical worship. Prof. Hall's music is true worship music.

The second tune is the plainsong melody used in comparatively modern Continental books for the Office Hymn at Prime. It is found earliest in French manuscripts. Its use with these words is due to the indefatigable Richard Redhead, who harmonized it with ponderous progressions and a distorted rhythm in his *Ancient Hymn Melodies and Other Church Tunes* in 1859. It became known as Redhead No. 12, and in that form was associated with the words of the Compline hymn. The melody is really a simple chant, and should be sung lightly and quickly—almost twice as fast as the preceding modern tune.

IN THE BIBLE the Body is said to be more than Raiment. But many people still read the Bible Hebrew-wise, backward: and thus the general conviction now is that Raiment is more than the Body. There is so much to gaze and stare at in the dress, one's eyes are quite dazzled and weary, and can hardly pierce through to that which is clothed upon. So too is it with the mind and heart, scarcely less than with the body.—*Anonymous.*





WHAT is the essence of a holiday? Change of scene has something to do with it, no doubt: the banker cannot take a holiday in his bank, the smith at his forge, nor the parson in his parish. But mere change will not suffice; and I suppose the factor of

individual taste must determine the rest. I remember a holiday with some English friends who were so strenuously intent upon attaining physical weariness that nothing less than continual violent exercise satisfied them. Twenty-mile walks in the rain, sea-bathing with an arctic wind, Cader Ydris climbed with no regard to ricked ankles and blistered heels: all that made up for them the perfection of vacation! At the other extreme one looks with wonder at the people who content themselves with endless games of bridge seasoned by gossip, or the others who live in an atmosphere of uninterrupted tobacco-smoke, with "the market" for the unflinching theme of conversation. Sport, of course, has its place; travel, too, where the element of unfamiliarity of landscape can be found; deliverance from wonted daily burdens is essential: and there are overworked people for whom entire passivity is indicated as the most urgent need.

Myself, I like a holiday to begin with a journey on the water: if it can't be overseas, at least there is the sense of leaving the land for a while. Then comes emancipation from the conventional garb: a grey coat, a red cravat, an olive-drab shirt, go far to superinduce the holiday feeling in one habituated to the "customary suit of solemn black".

For the rest, comparative coolness, a breezy veranda with a pleasant prospect, unlimited books both old and new, flowers in abundance, no telephone, no victrola within earshot, and many children near by: these are the *desiderata*. I rather think the children are the most essential: though some of my quiverful friends intimate that an old bachelor treats children like hot water, to be turned on or off at pleasure, while the parents have to deal with an ever-flowing stream.

All those things are mine as I write, "far from the madding crowd", on a bright day in Nova Scotia. It is July Fourteenth, "Bastille Day", the national festival of our oldest ally; and there comes to mind the glorious spectacle I witnessed just a year ago, as the *corps d'elite* of the victorious armies of Freedom swept down the Champs Elysées, Foch and Joffre, Haig, Pershing, and Diaz leading them. How we cheered little François and I, from the terrace of the Hôtel Dufayél! Little sign of war or victory here to-day. That dour Yorkshireman cultivating his cabbages is a veteran, whose marriage was touched with the informality of a war-romance; no one now talks about Hun submarines in the Bay, or looks for mysterious signal-fires on the mountainsides; but augmented prices are the unflinching reminder that peace does not mean the *status quo ante bellum* for any of us.

HOW LITTLE THE "CONCORDAT" is wanted by our Congregational brethren appeared at the recent International Congregational Council in Boston. The Rev. William Robinson, of Lytham, England, said that the people of northern England will never form any consolidation of denominations. An Australian delegate, president of the Congregational Union of Australia, summed up the real worth of Congregationalism in this formula: "The gathered Church, liberty of prophecy, and the right to call ministers," and declared that consolidation with other Protestant bodies would safeguard all those. Several advocated the federal union now proposed under the name of "The Churches of Christ in America", undisturbed by the fact that there are several "Churches of Christ" which will not be included, and that

therefore the title might be thought "arrogant" and "un-churching". The Rev. J. G. McKenzie, of Wolverhampton, said: "We are divided on fundamental questions: What makes a Church? What makes a Christian? Historical circumstances compelled us to separate; to-day the chasm is not only unbridged but unbridgeable. [Evidently a true pontiff is necessary!] The Church is big enough to hold the episcopacy, but the episcopacy as historically understood is not big enough to hold the Church."

The Rev. W. L. Sperry, of Boston, said he opposed monopoly and competition, and declared that the Congregational task is "to believe in the ultimate validity of the democratic theory of the Church. Congregationalists recognize the full validity of the orders, sacraments, and usages of the other communions of Christendom, but cannot recommend the acceptance of programmes for unity which propose, either tacitly or avowedly, to confer upon our churches and our ministry spiritual grace supposed to be now withheld from us by virtue of our history and polity."

Then the president of the American Unitarian Association, Dr. Samuel A. Eliot, presented "a message from a branch of the early Pilgrim Churches which broke away from the main line of descent a hundred years ago. I bring affectionate salutation from a Church of the same lineage, enriched by the same inheritance. The common tradition of Scrooby, and Leiden, and the *Mayflower* is ours. Our common tradition is founded on the compact entered into by the Pilgrims. Even now we may see flying from the citadels of dogmatism the white flag of truce."

For part of this we are doubtless to blame: our talk about "the monarchical episcopate" has misled our brethren, and we need to show that the primitive apostolate is essential to any true Christian democracy, if it is not to run the risk of degenerating into a loose group of soviets and so lose its essentially democratic character. It is not for the episcopal form of government that we stand, but for the apostolic priesthood which the episcopate preserves. To talk about "validity" is to darken counsel by words without knowledge. Unless one adds a predicate, "liberty of prophesying" necessitates prophets: and the validity of a special prophetic ministry among our Congregationalist brethren is duly attested—let these bright names quoted illustrate. But, while they expressly repudiate any claim to the priestly ministry, we affirm that Holy Church has received, preserved, and transmitted the priestly order, and that we fulfil, however unworthily, its functions. Episcopal ordination is essential, so far as history shows, to the validity of the priesthood; but this is not to say that episcopal ordination is essential to free prophesying. Our task is rather to show that the priesthood is necessary to the complete Church, than to quibble over "polity".

The unspeakable tragedy of what is quoted above lies in this: that it is a question of historical sentimentality with and in these centuries which seems to our Congregationalist brethren to overshadow in importance the honor of our Lord Jesus Christ. Dr. Eliot, who stressed so eloquently the memories of Scrooby and Leiden and the *Mayflower*, knows that the Pilgrim Fathers, like Calvin their first begotten, worshipped Christ as God: a quasi-authoritative text-book of his sect denounces such worship as polytheism. He himself, if memory fails not, has raised the spectre of "a revived and threatening prelacy", to terrify Orthodox Congregationalists into making common cause with Unitarians.

Yet surely, Dr. Sperry (to name one only) has more in common with Bishop Lawrence, who confesses the Blessed Trinity revealed in the Incarnate Word, than with the President of the American Unitarian Association, who denies that central verity.

No, Concordats are "healing the wounds of the daughter of God's people lightly". We must rather pray to Him who maketh men to be of one mind in His House.



## A HYMN OF HEALTH

O God, who into cold, dead clay  
Didst breathe the vital breath,  
Help us to keep this gift divine,  
To live, and conquer death.

Make strong our arms to do that work  
Each has on earth, we pray;  
Though journeying towards eternity,  
Make all live well each day.

O Christ, the Great Physician, come,  
And teach us by Thy grace  
To use the means that Thou dost bless  
To save the human race.

As Thou didst heal the blind and deaf,  
The maimed, the halt, the lame,  
So teach us now to do Thy work,  
And labor in Thy name.

O Holy Ghost, who givest life,  
Make clean our hearts from sin;  
As temples make our bodies fit  
For Thee to dwell within.

Make strong the weak, increase the strong,  
Keep clean our outward part,  
That we may win Thy great reward,  
And see Thee, pure in heart.

GEORGE W. LAY.

## ECCLESIASTICAL ARCHITECTURE

BY THE REV. MILO H. GATES, D.D.

FOR many years an increasing number in our Church have been interested in good architecture. The majority of these are of the most practically minded among us. They have been impressed with the fact that it costs no more to build a good thing than it does to build a bad thing, and that the good building, whether large or small, is in itself a magnet of attraction and a powerful influence. They have seen the people go readier and take a more vital and profounder interest in the parish church which is beautiful than the parish church which is artificial and ugly. Further, an increasing number have realized that what we offer and consecrate to God should be our best.

Accordingly, at the last General Convention, the Rev. W. J. Dixon, clerical deputy for Arizona, presented the following:

"RESOLUTION FOR THE APPOINTMENT OF A JOINT COMMISSION  
ON CHURCH ARCHITECTURE

"WHEREAS, both on the part of the clergy and of the laity, there is, in this Church, sore need of fuller information, as to what constitutes the fundamental principles which should govern the plan, the design, and the decoration of churches, ignorance of which sometimes leads to such deplorable results in Church architecture;

"ART. I. THEREFORE, be it resolved, the House of Bishops concurring, That a Joint Commission, consisting of three bishops, three presbyters, and three laymen, with power to add not more than three experts to their number, be appointed, whose duty it shall be to disseminate information on this subject throughout the Church, with a view of raising the standard of knowledge and taste, as to what is pure and beautiful, in style and design, and correct in plan and proportion.

"ART. 2. In pursuance of this end, it shall be the duty of this commission to effect in each diocese and missionary district with the consent of the bishop thereof, the organization of a diocesan commission on Church architecture.

"ART. 3. The central commission shall be authorized to prepare a handbook under the direction of one or more experts, which shall contain a brief statement of the essential principles of some of the leading styles of Church architecture with illustrations of the best examples of those types which have proved to be most suitable to the various conditions found in city, town, village, and country parishes. This handbook shall be furnished at as low

a price as possible to the diocesan commissions, which in turn shall furnish it to the clergy and interested laymen of the parishes and missions throughout the Church.

"ART. 4. It shall be the further duty of this commission to take the matter up with the officials of the theological schools of this Church, with a view to the inauguration of a short course on Church architecture, to be given annually in each school by some competent expert.

"W. J. DIXON,  
Clerical Deputy for Arizona."

This was carried with unanimity by both houses and the commission was appointed as follows: The Rt. Rev. Dr. Rogers Israel, Bishop of Erie; the Rt. Rev. Dr. Thomas F. Davies, Bishop of Western Massachusetts; the Rt. Rev. Dr. Herman Page, Bishop of Spokane; the Rev. Mr. Dixon, Arizona; the Rev. Dr. D. D. Addison, Massachusetts; the Rev. Dr. M. H. Gates, New York; Mr. Charles Steele, New York; Mr. R. A. Cram, Massachusetts; and Mr. B. G. Goodhue, New York.

A preliminary meeting of the commission was held in the Church Missions House on February 2nd at which important plans were made and the way was prepared for a larger meeting. This meeting, called by Bishop Israel, chairman *pro tem.*, has just been held in the Boston Art Club. Permanent organization of the commission was made by the election of Bishop Israel as chairman and Dr. Gates as secretary.

The commission decided, after lengthy discussion, to interpret the word "architecture" to include all the arts associated with a Church fabric.

The preparation of a handbook, ordered by the resolution of the General Convention, was referred to a committee consisting of Mr. Cram, Mr. Goodhue, and Dr. Gates. As a considerable time will be needed for this work, it was decided to publish, in September, a brief bulletin, to be distributed to every clergyman in the Church and the secretaries of all the dioceses, which shall contain a copy of the resolution of the Convention constituting the commission, a brief statement of the principles under which the commission is to work, together with an announcement of the proposed handbook.

Committees were formed for the purpose of urging upon the heads of the schools of architecture in this country the need of larger attention to the matter of ecclesiastical architecture in their courses of instruction; and, as directed by the General Convention, a committee was appointed to urge upon the heads of the theological schools of our Church the advisability of having, each year, a brief course of lectures upon Church Architecture and the Allied Arts.

It was also decided to authorize the secretary in the interregnum, *i. e.*, until the handbook shall be published, to reply to all queries concerning proper architects and other workers, etc.

A committee consisting of Mr. Dixon and Dr. Addison was appointed to draw up a model canon under which diocesan commissions on Church Architecture and the Allied Arts may be formed. This is in accordance with Article 2 of the General Convention resolution which directs the commission to effect, "in each diocese and missionary district, with the consent of the bishop thereof, the organization of a commission on Church architecture."

It was the consensus of opinion of those at this meeting that it may be well, if possible, at the next meeting of the General Convention, to arrange for certain conferences and lectures by experts upon Church Architecture and the Allied Arts.

The secretary desires to ask, first, that secretaries of commissions already formed will communicate with him in order that he may know what dioceses have such organizations, and that he may receive copies of the canons by which the organizations have been formed. Second, in several dioceses, for instance the diocese of Michigan, admirable work of the kind proposed has already been done. It will be of great assistance to the commission if such information may be sent to it. Third, the secretary will be grateful for other information and for any suggestions in this connection. The secretary, who is the author of this article, may be addressed at Intercession Vicarage, Broadway and 155th street, New York City.



**THE ONEIDA MISSION CHURCH**

By THE RT. REV. REGINALD H. WELLER, D.D.,  
*Bishop of Fond du Lac*

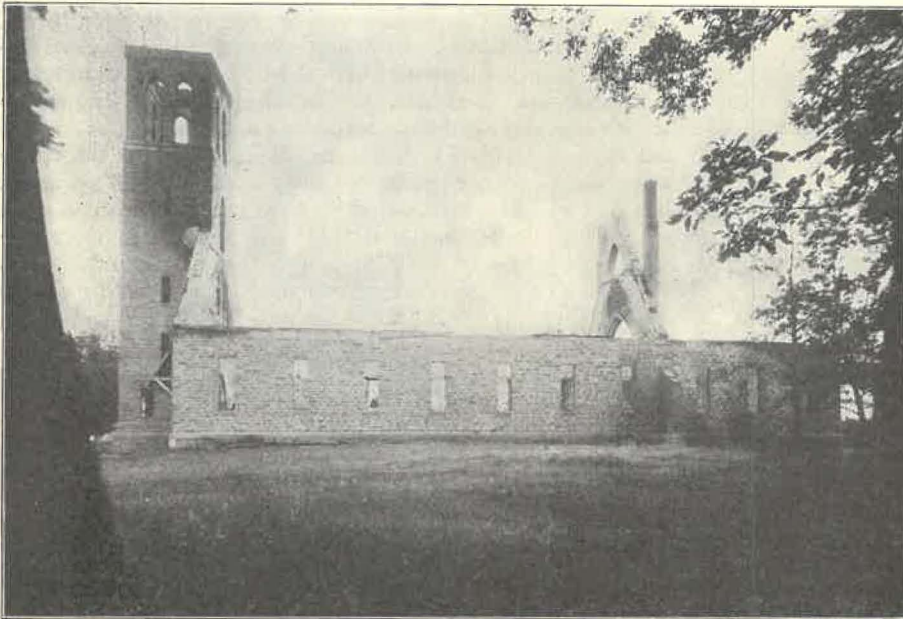
**S**ATURDAY night, July 17th, the Church of the Holy Apostles on the Oneida Indian Reservation was struck by lightning and the building with its altar, furniture, organ, and other memorials was destroyed by the fire that followed. The tower, though cracked, and the walls are still standing.

The church was erected in 1886 by the Rev. Edward A. Goodnough, who was the faithful missionary at Oneida for thirty-six years until his death on January 25, 1890. It was the fruit of sixteen years of effort and sacrifice on the part of the Indians and their friends. The Indians gladly gave their labor and money through many years. At one time eighty men gave one day a week to this work, others gave two and three days each week. By degrees they accumulated the sum of \$3,000 only to have the entire amount lost in 1884 by the failure of a bank. Undismayed, they renewed

with the stipulation that it should be used for some special object in the church and should commemorate the good work of the children themselves. A chancel window was determined upon and it was to become a memorial to Bishop Kemper. The design was selected, the window was made and put in place, and the little girls were taken from Green Bay to Oneida to see the result of their work, when they were surprised and delighted to find their own names recorded upon the glass as the givers of the window in connection with the memorial inscription to Bishop Kemper. This window, with all the other appurtenances of the building, is totally lost.

On the Monday following the fire a meeting of the congregation was held in the parish hall. After addresses by the Bishop, various members of the tribe, Mr. John D. Goodnough, son of the former missionary, and the present missionary, over \$1,000 was subscribed by the people and another thousand has since been pledged by them.

The loss would be a serious one for any ordinary congregation, but for the Oneida Indians it is a calamity. The



Seen from the north side



From the sanctuary through the nave

VIEWS OF THE RUINS OF THE CHURCH OF THE HOLY APOSTLES, ONEIDA, WIS.

their efforts and a noble stone structure was completed in 1886 and is now destroyed.

The chancel was erected with money given by the late Rev. Dr. Batterson to Bishop Grafton. This was while the Rev. Solomon S. Burleson was the missionary in charge, and the work was done under his direction. He was in charge of the Oneida Mission from the death of the Rev. Edward A. Goodnough until he himself died in 1897, a period of seven years.

In the church were memorials to Bishop Kemper, the Rev. S. S. Burleson, the Rev. A. Palmer, and others, and gifts from Mrs. Lydia B. Hibbard of Chicago, an ardent friend of the Oneidas. Owing to the isolation of the building, its comparative safety from danger by fire, and the very slender income, only a small insurance of \$4,000 was carried.

An incident connected with the chancel window, the subject of which was "Christ Blessing the Little Children", is worthy of repetition.

Half a dozen little girls in Green Bay had the happy inspiration to work for some worthy object, which had not been determined upon in advance. Meeting at each other's homes, they worked, sewed, and made fancy-work, had sales, and, continuing for a number of years, accumulated a considerable sum. Two older friends added to the amount, and then the question was seriously discussed as to what should be done with the money.

The church, then known as Hobart Church, at Oneida, was then being erected by the Indians. These children offered the money to Mr. Goodnough, who accepted it, but

building was perhaps the largest one in the diocese of Fond du Lac and ranked as one of the two or three most handsome buildings in the diocese.

In the face of this calamity I can only appeal to the generous friends of the Oneida Indians for assistance. The parish house is entirely too small for the congregation to worship in and I must immediately provide some way to house this congregation before winter. It is decidedly a case where he who gives promptly gives twice. Any sums however small will be gratefully received and acknowledged by me.

**"SLAUGHTER OF THE INNOCENTS"—  
ENGLISH ELECTIONS TO THE  
HOUSE OF LAITY**

**D**ESCRIBING the recent elections to the House of Laity in the newly constituted Church Assembly of the English Church, the *Guardian* uses the expression that we have reproduced in the above title, remarking that "a very large number of the old members of the Representative Church Council have failed to secure election to the new Church Parliament. Some of them, naturally, did not stand, but the majority did. Of the 231 laymen who represented the Province of Canterbury in the old House, 121 have fallen by the way; of the 125 for York, 73 no longer sit. The number of women elected is 41—6.35 per cent. of the whole Assembly, and 11.48 of the House of Laity. The Assembly consists of 646 members—38 bishops; 251 clergy, and 357 laity."



1833-1920

Four score and seven years have passed away  
 Since Keble spoke the words that Newman heard  
 And hailed them as a message from on high.  
 Third with those two in deep fidelity  
 Pusey proclaimed Faith's Gift Divine, and stirred

The heart of Oxford. Now that day by day  
 The Sacrifice is offered, and for sin  
 The waters of the penitential fount  
 Flow full and free, how shall we not recount  
 The great things God hath done for us, and win

High grace to seek more blessing, grace to pray  
 For courage in resisting heresy,  
 For meekness, and for love of friend and foe;  
 So at the last by that grace we may know  
 The gift of gifts, perfected unity?

V. S. S. C.  
 in *London Church Times*.

### THE ITALIANS AND THE AMERICAN CHURCH

BY THE REV. LORENZO DI SANO

THE Italian people love the American Church; in fact that is the kind of Church the better class of Italians have always been anxious to have even in their native land. But the Italians are great lovers of their native customs and traditions. To forbid these people the practice of what is dear to them is a great mistake. The Italians are a people of an artistic temperament; holiness and beauty must go side by side with them. Religion and patriotism without ritual are neither religion nor patriotism for the Italians. They are born in the midst of ceremonies. In fact the Church and her ceremonies are so closely associated in the hearts and minds of the Italians that it is almost impossible to separate the two.

The nation's example ought to be a good lesson for the Church. There are over fifty nationalities in America, all observing their own native customs and traditions; yet they all love and would die for this great republic, because the American republic leaves them free to honor their native heroes and great saints. This was true also with the Roman empire, which never tried to suppress the customs and traditions of the nations which she absorbed either by conquest or by immigration. So we believe that the American Church, if she wants to call into her own fold the Italians, must respect their religious customs and the love they still cherish for their own native heroes.

There are no other people on earth who hate the imperialistic form of religion and the despotism of the Pope of Rome as much as the Italian people. But, although they dislike the Pope and his Vatican staff, they still love the Catholic Church services. These the American Church, according to its highest and best traditions, can give them.

Italians want religion, but they must have a religion in which they feel at home. Canon St. George, of the Prayer Book Revision Commission, says: "The attempt in the interest of traditional uniformity to insist on a form of worship which has no particular meaning and appeal to people drawn to us from all nations and tongues, with every kind of religious inheritance, is to kill devotion, and to empty churches." St. Paul, the greatest Christian missionary, tells us that with the Jews he became a Jew, and with the Gentiles he became a Gentile. He adapted himself to the customs of the people wherever he sojourned, provided he could lead them into the communion of Jesus Christ. The American Church should follow the example, tact, and wisdom of the great apostle, St. Paul.

Again, why have the various Patriarchs and religious leaders of the Russo-Grecian and other Eastern Churches always managed to hold together their faithful people? It is because those Eastern Christian leaders have had the wisdom to keep up with their people's Christian customs and traditions. The preservation of the people's religious traditions and sentiments has been the keenest vision of the East-

ern religious leaders, which has helped to hold all the Eastern Christians together in independence of the Bishop of Rome.

This vision and wisdom of the Eastern religious leaders is lacking among a good number of the Anglo-American bishops and religious leaders, and as a result we have the so-called Low, Broad, and High Church controversy, a controversy which in many respects is preventing the progress of the Church. For instance, why is it that the American Church, which is the Church most suited for that great mass of unchurched Italians in America, has not been able to approach them? Italian-Americans, for one reason or another, no longer care to connect with the Church of Rome. One reason seems to be the lack of sufficient numbers of Italian clergy; another reason is that some of the Italian priests who are doing missionary work among Italian people are not in the Church because of religious conviction, but rather for material advantages. Another reason is the narrowness of the Church itself; that is, when an Italian mission is started, the missionary is told that he must conform his religious services and forms to the Protestant Episcopal Church. This, notwithstanding its dignity and simplicity, has never been impressive, and never will be, to a Latin race.

We consider that the success of our Church mission work to the Italians in America depends upon two things: First, the Church should recruit honest, devoted, moral, and spiritual Italian priests, giving them good support and equipment from the start. Secondly, the Church should allow the people to preserve their religious traditions and sentiments. When the Church learns to admire and find a place for the traditions and Christian customs of the various races in America, her fold will increase, and her victory will be assured.

We are convinced that the Church will win more unchurched people to the Kingdom of God, if she only allows freedom to each and every missionary to use those methods which he thinks best to reach the people.

### PRAYER, REPENTANCE, STUDY

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF  
 NEW HAMPSHIRE]

THE SPIRIT of the Lord must be in the wheels or they are only dead machinery. And so we must all, by the old simple ways of Christ's religion, meet our very modern world and its pressing and hard problems. There is a real need of parochial missions. We must become individually more prayerful. There must be more earnest and regular worship. There must be more careful preparation for our communions, and more good communions; we must really examine ourselves as to our sins and have a sincere repentance for them and earnest efforts to live finer lives. We must work for others as God gives us opportunities (and they come plentifully); and, hardest of all for some of us, we, clergy and lay people alike, must really study the problems we have to meet; study our Bibles and what the Church teaches; study social problems such as a fair distribution of profits or the bad environments of many young people; study economic problems of social wrongs and taxation and waste and wages; study political and national problems of Americanization and social legislation and the claims and objects of socialism, whether they be moderate or extravagant. We can only help the men who are swept away by bolshevism and the I. W. W., if we understand their grievances, real or imaginary. We of the clergy have a message about God's revelation to men to deliver of which we can speak with confidence and authority, but we are no better than other men as regards the detailed solution of social or economic problems; and, while we rightly insist on the moral and religious spirit in which they should be approached, we ought to be very humble about the wisdom of our opinions and our right to speak as experts. And yet we cannot get and influence individuals for a righteous approach to social problems, unless we are in a small or a large way earnest students who can think and speak intelligently of them. We (and again I mean laity as well as clergy) cannot be well equipped to put men and women in the right temper for a moral and sympathetic handling of difficult questions, unless we as Christian priests and laymen are men of prayer and of thoughtful attention and study.

LET THY grace accompany me all the days of my life, that I may, by a holy conversation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with Thee at whatever hour Thou shalt come.—*Bishop Jeremy Taylor*.



## Parish Organization and Administration

A Series of Lectures Delivered on the Reinicker Foundation Before the Students of the  
Virginia Theological Seminary

By the Rev. W. H. Milton, D.D.

Executive Secretary of the Nation-wide Campaign

### IV

LET me warn you, as I have done already, indirectly, against trying to graft an elaborate system upon every parish. Let your system grow, as it will do, once you have implanted and applied the principle. But don't make the mistake of thinking that your first step should be to put into effect all the activities and organizations of the metropolitan, or even of a strong and established rural parish. "Milk for babes" is as valuable a dietary for parishes as it is for individuals. Don't try to force the growth of your League; make your advance by stages. Plan new developments each year. My own last enterprise was attempting the transformation of temporary Information Men, called into service by the N. W. C., into lay evangelists; and at the same time, the organization of the women under the leadership of one of my parish guilds, to follow up the work of these men and of the archdeacon, by inaugurating Mothers' Meetings and Girls' Friendly Societies in outlying districts, where mission services are begun. Don't pad your organization with useless additions; the fact that a certain guild or society has worked well in some other parish does not prove that you need it. And the need should come first.

It may help you to know that I have had to readjust my ideas as to what is indispensable in a parish, with every change I have made. There are radical differences in every system of parish organization I have had, because there are radical differences in every parish I have had. I do not know, for example, that my system of Communion Alms would work in any other parish; though I should undoubtedly try it in my next. It grew out of an experience at my first early Communion. But you must see that without the tender sentiment and training which I fell heir to there, it might prove a comparative failure. I am quite certain that it would be impossible to put into effect all the activities now a normal part of the parish life, without the same gradual process of unfolding the Church's whole mission, through which these people have been passing, perhaps, for a quarter of a century. I might realize the form, but the spirit is a growth and an education. Indeed, I come back once more to the thought, as the result of deep conviction and wide observation, that without the spirit the best laid plans must fall short of large results. You must keep pace with your expanding plans by educating and inspiring the vision and devotion of your people. The body grows by the vigor of its life; and the life must be fed, not less because the body is the Body of Christ, His Church, nor alone, as many seem to think, by the ministry of the Sacraments, but equally by the ministry of the Word.

Of course much of your work of administration will be in connection with the *financial* support of your parish and its larger obligations in the diocesan and general Church. I say *your* work. For, if I have not made it already plain in my first lecture, I repeat that you must lead your parish here as in any or every other function of your ministry, if you expect to realize the largest results, spiritual and temporal, in any sphere of it. If the business of your parish—in the technical sense of the term—is not your business, you will find it will not be anybody else's in the way and to the degree that you will want it to be. It is your function to lift the cautious business man's point of view to the mountain-heights of the seer's vision, else he will drag your ministry down to the level of his own selfish calculations, limit the free-will offerings of the people to the chance coins on the plate, and secure the support of your parish by some system of enforced taxation; while the larger work to which you gave yourself when you entered the ministry of Jesus Christ, and accepted His com-

mission to go into all the world, will get what you may be able to extort from the miserable pittance that is left over from these two sources of income.

You must get your people to see that it is a mockery to use the words of the Communion Office, "And here we offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice," unless their offerings in money as well as in prayer are some sort of expression of so sweeping an obligation. You must make them feel the hypocrisy of the offertory sentence, "All things come of Thee, O Lord, and of Thine own have we given Thee," unless there is some correspondence between such ascription of praise and the actual offering of their substance. You must strive to raise the whole question of giving from the low plane of occasional and niggardly almsgiving to the high sacrificial plane of conscious stewardship. And you must do it, not merely, nor chiefly even, for the sake of the support of the work, parish or missionary, but for the salvation of your people's souls. We need the heathen to save the Church; to furnish needs that are large enough after we have satisfied our own, or before, to compel us to make sacrifice worthy of the sacrifice which He made who loved us and gave *Himself* for us.

Whatever you do, don't begin your ministry by allowing the support of the Church's work, in parish or beyond, to depend upon suppers and bazaars and like devices which belittle the work itself and make impossible any large response from the people who, because God has blessed them most richly, should give proportionately of their wealth. What earthly hope is there of realizing any sort of sacrificial expression of stewardship from such people, if you make the work so contemptible as to depend upon such devices for its support? I have never asked a large offering from any congregation yet, for the first time in my ministry to that congregation, that they did not gasp: and, I thank God, they have never once failed to do more than I asked of them. And they always will, if you will believe in them, in the work you are appealing for, and in the God who has called you to do it in His Name!

You will shortly have put into your hands the official report of the Nation-wide Campaign to date. I trust you will read, mark, learn, and inwardly digest it, for it is the best possible commentary on the statements I have been making to you. The Campaign itself has been simply a more or less hasty application of the principles which I have given you for the guidance of the permanent organization and administration of the parish. You will note the confirmation of certain principles which I have pressed. Note the almost invariable feeling of the "impossible", of the value of a programme and of system, of the new-found oneness of clergy and laity in a common interest, of the interdependence of the temporal and spiritual interests of the Church, of the willingness of the people to work once a great goal was set them; of the inestimable value of lay-service even in what has been exclusively the ministerial sphere; of the invariable increase of support for local needs, when the method of indirect appeal and of putting world-interests first was substituted for the old way of taxation for revenue only and giving the world what was left over from the parish; of the value of centralized and thoroughly coordinated organization; and, lastly, of the new-found joy of the minister who has come into his own by assuming real leadership in his parish, not in one field of its activities only but in every field.

Still, all this goes for naught, unless you see in these spasmodic experiences the germ and groundwork of principles and system applicable and essential at all times and under all circumstances in the normal life and work of the



Church, in parish, community, and diocese. No method was proposed in this Campaign that is not of permanent use in the normal administration of the parish, none that had not been previously tried under widely different circumstances and proved itself feasible. And, in spite of the storm of criticism from those who refused even to study the plans suggested, and rendered a verdict before they had heard the evidence, such testimonies as I have read, and far more than are included in this report, must convince every fair-minded person that nothing strange and novel has been proposed or demanded of the faith and practice of the Church. You will find in such a study as I have suggested of these experiences, coupled with the definite Follow-Up Programme, which will shortly be put out in hand-book form, all that is needed to supplement your own initiative and industrious study of the conditions and needs of whatever work may fall to your lot, when you take up the duties of your first ministry. You will not need more from me in the way of definite description of system and method.

And now, in what time remains to me, I would like to lay before you certain warnings and counsels as to your own personal relations to the work of administration, and in that work among the people in whom, after all, must lie your chief interest. Even in your enthusiasm for the Church's Mission, you will find yourself thinking, as you ought to think, and wondering just how your plans and purposes for the extension of the Church's mission and influence are going to react on the people themselves, just what enlargement of vision and spirit will come to them. The greatest reward of the ministry is not the work accomplished through one's people, but to see the change slowly wrought in those people and to mark the expanding life of the people. You will have noted the expression of deep satisfaction in the reports that have been made in the Nation-wide Campaign. Whatever you do or leave undone, you must carry your people with you. You must learn to be patient with their slowness of understanding; and it will help you to be patient if you remember how blind you were once to the larger vision of the Church's Mission. You cannot expect them to take hold at once with a shout, when you reached the stage you have won only after many and long-sustained groans. While leading them always into larger expressions of that "living sacrifice, holy, acceptable unto God", you may not forget the last clause of St. Paul's exhortation, "which is your *reasonable service*." You must study the resources of your people first, and as far as possible know better than any one else knows what they actually can do *with sacrifice*; and then temper your demands, while you woo them on, by asking a "reasonable service". You must make them feel that you are their protector from ill-considered and unwise appeals, as well as their commander in all worthy enterprises. And you must lead them, not from the trenches in their rear, but in the ranks of the foremost charge over the top.

In this connection let me warn you against ever taking advantage of, or abusing, the confidence of your people. You may adopt it as an invariable rule that if you cannot win the approval and support of your vestry, you are not likely to win the support of the congregation, and if your vestry is in any sense representative of the whole congregation—and it is a good thing to work toward that end, as far as you can, without dictating the personnel or seeming to interfere with the free choice of the congregation—it will be far easier to win twelve men than several hundred men and women. And even if you can't win them, and if they are not as representative as they should be, still they are the legal representatives, and should be respected and recognized as such. You can use your tact and powers of persuasion to bring them over to your way of thinking. It is always possible that one man is wrong rather than twelve, even though he be their chosen leader and minister in spiritual things. And as long as the government of this Church is representative and popular, rather than autocratic and sacerdotal, the ministry should be governed by that fact. You are, after all, a shepherd, and not a driver of oxen. The good shepherd goes before his sheep and leads them; he is not behind them with a goad to drive them.

And so I come back to my starting-point. You are called, and will be commissioned, as "stewards" and "minis-

ters"—*oikonomoi*, economists, and *diakonoi*, servants, terms that inevitably suggest the claims of the *temporal* administration of your household of the Faith, as well as the *spiritual* care of the *members* of the household.

"Stye-wards"—*guardians of the pig-stye*—as a recent writer reminds us the old English word meant, and goes on to say, "The terms pig-stye and back-yard are not pleasant; but we like our breakfast bacon and eggs; and we are more dependent upon the stye-wards than upon the house-stewards. . . . He is a very short-sighted and improvident head-steward who provides for every necessity and luxury in the house, and lets the stocks and the gardens run wild. It does not require much intelligence to reason, 'No pigs, no bacon; no cows, no milk; thistles; desolation.'" Without going further you will read the writer's parable.

And "deacons"—servants of Christ: St. Paul never ceased to be "the Lord's deacon" in his own conception of his ministry, "the servant of the Lord", as he loved to call himself. No man who is true to his ministry will ever leave this diacnate behind him, bishop or priest though he may later be called. He will never forget the scathing rebuke of the Master, as He rose from His self-assumed task of performing the most menial duty of the household—washing the travel-stained and soiled feet of His disciples, whose pride had held them back from the same service, and said, "I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, The *servant* is not greater than his Lord; neither he that is sent greater than he that sent him."

And yet I would not have you forget—nor by any word of mine mislead you into putting second that which must always be first as the ultimate purpose of your ministry, be it serving tables of administration, preaching the Word, or ministering at the Holy Table—the feeding of the flock of Christ and the spiritual extension of His Kingdom.

By an irresistible impulse, and almost immediately, those who were made deacons and specially appointed to relieve the Apostles of an undue burden of administration of the temporal needs of the congregation, became preachers of the Word, and one of them, Stephen, full of faith and power, "did great wonders and miracles among the people."

"Ministers of Christ and stewards of the mysteries of God" we are, as the ultimate purpose and mission of our ministry, whatever be the tasks we are called to perform in the household of the Faith. Our one aim shall be to make *full* proof of our ministry; as servers of tables or stewards of divine mysteries, we shall seek to "make good" the promises of God in this ministry of His Son. In the words of John Huntley Skrine, "we will follow George Herbert to the wash-tub's side to 'find our flock most naturally as they are, wallowing in the midst of their affairs'; and there where the people are, and as they are, we will minister the grace of God. Not with less zeal but with more shall we preach the Word within the church door; for the heart must beat stronger which is to pulse life to far-off members. Not less devoutly shall we tend the holy fire upon the altar of the shrine; for from that altar must we carry the live coals of sacrifice, which shall touch the lips of the furthest afield and purge his sin. But in the shrine or in the field we will make true our homely rustic name of Person: we will be ministers of a Life which, once for all committed to the saints from the Person of the Man Christ Jesus, still must pass through a *person* to persons, and from a *man* to men."

[THE END]

#### THE GIFT

Through veils of fog a white gull flew—  
 A spirit of the sea—  
 It rested on a billow's crest,  
 Then in the mystery  
 Was lost again. It did not know  
 The gift it left with me—  
 A rare gift from its white-winged soul  
 Of something glad and free.

LOUISE MARSHALL HAYNES.



## Prison Reform

By Clinton Rogers Woodruff

PRISON reform bids fair to come in for a large share of attention at the hands of the Church and of Churchmen, as our new social service leader, Dean Lathrop, has made for himself a prominent place as a penologist. Those wishing to know something about his earliest work along these lines should turn to the new edition of Frederick H. Wines' standard work on *Punishment and Reformation* (Thomas Y. Crowell Co., New York), and read what is said there about the Preston School of Industry. Here Father Lathrop, when rector of the Church of the Advent, San Francisco, was a trustee. And he, while serving in that capacity, secured the services of Calvin Derrick as superintendent, who at the instance of Father Lathrop introduced an effective self-government plan. The Preston School of Industry is a semi-military institution giving military instruction and drill to its inmates. These are young men and boys ranging in age from nine to twenty-five years and in seriousness of offence from mere dependency to murder. Differing in regard to some matters of application from Mr. George, though agreeing with him on the main principles, Mr. Derrick at once placed two limitations on the scope of self-government. The first was that all who seemed unfit to participate in such a regime, or incapable of deriving benefits from it, should be excluded. Among these were the mentally inferior; those afflicted with venereal disease in a dangerous stage; moral perverts; and a small number of "unbalanced, defiant boys who could not live peaceably except under rigid restraint". The total exclusions comprised about one-tenth of the population.

The second limitation was a restriction on the activities to which self-government should apply. Here the principle adopted was that the activities normally left to the control of boys outside should be left to their control in the institution. These embraced, of course, social activities in general, the management of clubs, and the use and upkeep of playgrounds. They embraced also home study, certain minor affairs connected with the military life of the institution, the control of a few unskilled industrial activities, and a partial control of discipline. Activities not included in the scope of self-government were the medical work of the institution (since boys outside are not normally the arbiters of their physical care); the giving of mental tests and the study of vocational aptitudes; the control of classes, shops, and work squads; and the management of the dormitories.

Mr. Derrick aimed from the first to let self-government come, if at all, as a thing desired by the inmates. There was to be no autocratic imposition of it from above. Sooner or later they would have to become enthusiastic about it, if it was to succeed, and this might as well be at the very outset. Accordingly he put it squarely up to them whether they would have self-government or not.\*

Senator Hiram Johnson when governor of California placed the stamp of his official approval upon the experiment. Moreover, when Mr. Derrick became superintendent, in 1912, it was agreed on the part of Governor Johnson, the Preston board of trustees, and himself that he should have a free hand in the working out of his theories for two years. If at the end of that time the plan was rejected, he should retire; if endorsed, he should remain. He continued in charge until August 1916, when he was granted a year's leave of absence to assist in the self-government programme that had meanwhile been instituted at Sing Sing. The plan was, therefore, regarded as a success and was continued under Mr. Derrick's successor, J. L. Montgomery. California may thus be regarded as the first state to have endorsed inmate self-government officially.†

Speaking of Wines' book, reference to the new edition of which has already appeared in *THE LIVING CHURCH*, it is a store-house of definite and carefully selected data and deserves the attention and study of all interested in this

serious problem of crime and its solution. In these articles the emphasis has been chiefly placed on prevention, and that must continue to be the case, but it will take a long time for some of the policies to develop and become effective. In the meantime we have crime and criminals with us and they must receive a large share of attention. It may be that there is something to be said for the attitude of certain single taxers who refuse to help any charitable undertaking on the ground that they owe their first duty to securing justice through the single tax. If that policy were inaugurated they maintain there would be no poverty and therefore no need for charity. Granting the premises this may be sound logic but it is not scriptural.

So with crime. While it is to be hoped that with the operation of certain preventive factors it will be greatly diminished and possibly eliminated, still it is a condition and not a theory that confronts us. If any one doubts this let him read Thomas Mott Osborne's *Society and Prisons*.‡ It contains a telling indictment of present conditions. After reading this book, which unquestionably is one of the most substantial contributions to the literature of penology that has been made for a generation, one not only realizes how much needs to be done, but—what is most important—is inspired by a sincere desire to help meet the situation. In discussing crime and criminals he says:

"The conception of the criminal as the unfortunate victim of a 'disease of criminality' should be utterly discarded; it has no sound foundation. On the other hand society, having determined just how and to what extent all offences against its standard of conduct should be punished, must learn to execute its decrees as inexorably as God, through the laws of nature, inflicts His punishments. But just as the affectionate mother, although she cannot prevent nature's punishment, gives love and sympathy to her baby who has burned his finger; so the state on its parental side should deal tenderly and sympathetically with its erring children.

"Ignorance is the curse of God,  
Knowledge the wing wherewith we fly to heaven."

Then again, after declaring that a man's actions are the resultant of many forces—his heredity, his environment, his training, all reacting upon that mysterious something, the man's own individuality—he says:

"What is it that makes John so different from his brother James; that makes Peter the very antithesis of Paul? No one knows. No one is ever likely to know. For, lay whatever stress we please upon all the recognizable influences which form a man's character, we are still far from accounting for the human being who stands before us; we cannot explain what makes me, me; and you, you."

Mr. Osborne points out:

"If the influences which really form a man's character are hard to determine, it is still harder to find adequate reasons to blame him for the conduct and results. He is certainly not responsible for his heredity—many children would select other families to be born into, if they had the choice; he is certainly not to blame for an unfortunate environment—the slums are surely an acquired taste; his training is largely dominated by his parents' resources, for which he is certainly not responsible—whether he goes to school and college, or is early turned adrift into the streets, being largely a matter of the paternal pocket-book.

"'Judge not that ye be not judged,' is the Biblical injunction. It is not only good ethics, it is sound penology. We must hold a man closely responsible for his crime, for that is the best way to prevent a repetition and it also gives a chance to educate him into a better outlook upon life; but at the same time we must recognize that he may not be at all responsible for the ignorance or weakness that led him to commit the crime."

One gets a fair conception of Osborne's philosophy from these views, and he has sought to embody them in "the welfare system", which "means a training in democracy; it means applied Christianity, for it is a practical effort to operate the prisons on the Golden Rule and its work."

His account of "Canada Blackie" is a stirring one. It

\* See Wines, pp. 384-386.

† See Wines, pp. 392-393.

‡ Yale University Press, New Haven.



is too long to quote in its entirety. However, I commend its thoughtful perusal to all my readers, but I must give this much of it (Osborne, pp. 218-219) to show the spirit which "the welfare system" engenders:

"On the morning of February 26, 1915, just ten days after Blackie's pardon, three men were put to death, one after another, in the electric chair at Sing Sing. The nervous strain which always accompanies an execution extended through the prison and the warden's house, even to Blackie's sick-room. In the cold grey dawn, as the fatal hour approached, Blackie became more and more restless. His faithful friend and biographer, Mrs. Field, coming to his bedside, heard him praying; and immediately afterwards wrote down, so that it should not be forgotten, this eloquent cry to God from the lips of the man who was himself so soon to die:

"O God, if I could only be taken instead of those three young men in the full vigor of their strength! There is work for them to do on this earth, even behind the bars, while my course is run. The sand in my hour-glass has only a few grains left, and they are rapidly slipping through. But—Thy will be done! And if they are to go and I am to stay, even for a little while, may it be for some great and high purpose. O God, in spite of the past, make the life of each man within the walls count for something! May the passing out of these three brave souls to-day mean also the passing out of that old medieval law of capital punishment. Bless all my pals everywhere."

Editorial reference in these pages has already been made to Frank Tannenbaum's *Atlantic* article on "Prison Cruelty". If one wanted corroboration of the necessity for immediate and insistent attention, he would find it there. It also affords corroboration of the soundness of Mr. Osborne's policies, of which, *inter alia*, he has (p. 444) this to say:

"I do not want at present to go into an analysis of the results upon the individual of social organization in prison. It must, however, be obvious that its first consequence is to eliminate the greater part of the evil results of the old system, to make those non-existent; and, secondly, it tends to introduce a new set of consequences which emphasize the social aspects of human life, which develop initiative, self-restraint, coöperation, powers of group activity, and all the characteristics that come from freedom of participation in the activities of the group. It brings new problems and new evils, but they are the problems and the evils of association and not those of isolation. And these new problems are the problems of democracy, and their control is to be found in the methods of democracy. Just as the old system tends to desocialize and to distort the prisoner, this new system of social organization tends to socialize the unsocial criminal, and to develop the undeveloped mind of the man who has lived—as many prisoners have—a very one-sided and incomplete life."

There is a penal reform league in England with which many prominent Churchmen are actively identified. At its recent annual meeting, its presiding officer, the Rev. Canon Barnes, described the work of the league and the spirit and principles underlying. His comments and observations are well worth consideration on this side of the Atlantic.

"The Penal Reform League has a valuable programme of reform, both legislative and administrative. As you know, it is not in essence hostile to the prison commissioners. It exists, according to its own programme, to interest the public in the right treatment of criminals, to promote effective measures for their cure and rehabilitation, and for the prevention of crime. What the League really exists for to-day is to overcome public and official apathy, which tend merely to continue the existing penal system, to utilize the successful experiments which have already been made in certain foreign countries, notably America, and to urge that in this country we should continue and increase such experiments so that in our prison administration here we may not be unworthy of our position as one of the leading civilized countries of the world.

"Our idea, as I have just stated it, is that the community should seek to reform the criminal. Mere punishment is often ineffective as a deterrent from crime, and in all other ways is sterile. You do not wish to crush character, as so often happens under our existing system, but to strengthen it. It is better to help men than to hurt them, even though they are criminals. Society gains nothing from mere punishment. There must be deterrents against crime, granted; but equally we must seek so to strengthen character that if a man is put into prison he emerges with the potentiality of a better citizenship as the result of his term of imprisonment. To shut a man up under the old conditions, which still too largely obtain, does no good. These conditions too often have the effect first, to use a phrase of the prison commissioners' Report, of 'blunting the habit of regular work'; secondly, they impose on the prisoner an intolerable bur-

den of silence; and thirdly, they force a man in upon himself—and no one of us can be forced in upon himself without mental and, too often, moral harm. The total effect is to empty life of all that is really of value. We wish as a result of our penal system to turn out, not merely material for further imprisonments, but good citizens. You may say that these things to which I have referred are not inherent in the existing system. I am afraid that such conditions, the legacy of the false ideas of the nineteenth century, still prevail."

A writer in *America* points out that, no matter how ideas may differ, nearly every one interested in the prison problem is in favor of schools for the prisoner. Scarcely a prison to-day is without them. "It is a fatal thing," he says, "for the prisoner to be left with mind unoccupied. It is fatal for anyone, much more for a man who is isolated from the world and the interests of the world. An idle mind is a danger. On account of the peculiar mentality of the prisoner it is more than a danger both for himself and for society. So in the matter of schools there are certain sane postulates that should be the common ideal of every American prison. If the prisoner is illiterate he should be made literate. If he has no trade he should be taught one. And I would say that there should be specialization in his training, regulated by the needs that we may call local. If the prison is situated in an industrial centre, his training should be mainly industrial; if it is placed in an agricultural centre, agriculture should be mainly stressed."

From what has been herein set down the need for prison reform will be seen to be imperative and the factors entering into the problem are such that they make a peculiar demand on Churchmen. That we will do our share may be expected. Dean Lathrop has always had a prison or penitentiary where he ministered to the Churchmen. He knows criminals, and incidentally penitentiaries and jails, from the inside. In San Quentin, California, he ministered to from fifty to seventy men and heard many confessions and knew the men intimately. This inside view has been most helpful to him in making his judgments. Indeed he can take the point of view of the man who has been a jail-bird. It was through this experience that Governor Johnson appointed him trustee for the Preston School with the instruction that he was to clean it up. At that time there was only one other trustee and the Governor was careful in putting in a third, a man who would support Dean Lathrop's ideas. The work at Preston has been one of the satisfying activities of his life. Indeed, if he were left free to choose what to do he would choose to be voluntary chaplain in a penitentiary. "There is no work more thrillingly interesting," he declares.

The Dean will have a chance to make the whole Church agree with him!

[Correspondence concerning the department of Social Service should be addressed to the editor of that department, Clinton Rogers Woodruff, 121 S. Broad St., Philadelphia.]

## THE ALTAR: WELLESLEY CONFERENCE

God loves this altar well, for here  
No carven saint, nor sculptured frieze,  
But in the panels of clear glass,  
The lovely pattern of the trees.

The wind runs through the slender elms  
And sets the little leaves astir,  
And the bright patines of the sun  
Go glimmering in the dusky fir.

And here is but the quiet sky,  
Filled with pure light, austere and cool,  
And here at twilight shadows fall  
Serene and very beautiful.

There is no reredos like this—  
God made it, and it pleased Him well,  
For here the trees together sing,  
And praise Him in their canticle.

M. LETITIA STOCKETT.





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 SUFFRAGAN FOR MONTANA

To the Editor of *The Living Church*:

YOUR issue of July 24th contains a letter from Bishop Faber, and editorial comment by yourself, relative to the election of a Suffragan Bishop in Montana, all of which should be carefully considered by every Churchman particularly in view of the way in which the status of a suffragan bishop was brought before the last General Convention.

Bishop Faber states that he deprecates sentiments regarding suffragans which of late have found too frequent expression. It seems to me that there are no sentiments connected with the matter. Canons regarding suffragan bishops were adopted by the Church only after certain specific limitations as to powers and privileges were plainly stated; and when any priest of the Church accepts election to the office, he does so with a full knowledge and understanding of those conditions.

Now the tendency seems to be that we must not take too literally the restrictions which the Church imposed, and that we must, out of sentiment, accord to these suffragans all the powers and dignities which belong to a bishop or to a bishop coadjutor. Montana proposes to establish a precedent along this line. It may be said that there is no intention to violate canon law; the fact remains that such action as they contemplate will later be used as a lever for creating legislation by our General Convention.

Were I a member of any standing committee, I would feel it my duty, regardless of feeling, to vote against the creation of any such situation as Montana seems to propose, until such time as canon law had been amended to give them the right to take action. The final question, which to my mind is still not answered, is, "Why not a Bishop Coadjutor?"

Yours respectfully,

Omaha, Neb., July 29th.

J. S. HEDELUND.

BOY CHOIRS

To the Editor of *The Living Church*:

MR. WILLIAM RIPLEY DORR has given a most masterly defense of boy choirs in the last number of *THE LIVING CHURCH*. I have observed carefully, ever since the latter years of my own boy-choir days, all choirs, boy and otherwise, that I have had opportunity to observe. I have discussed them with choirmasters of boy choirs, with choirmasters who do not like boy choirs, with "once-upon-a-time" choir boys, and with psychology professors. Never have I met with an objection that is not fully answered in Mr. Dorr's letter.

In most cases of choirmasters who do not like boy choirs, the reasons when analyzed seem to be either that they have never trained boy choirs, or, having attempted to train them, have found that they did not have the right kind of ability to build a successful boy choir.

The matter of the "sexless tone" is one of the points which I discussed with the psychology professor, who was not at all experienced in boy choirs, but who was very much interested in the psychological reason for the religious suitability of the boy choir rather than that composed of women. His conclusion was the same as that stated by Mr. Dorr. In regard to power, the writer whom Mr. Dorr is answering seems to be rather off the track, because boy choirs develop a remarkable degree of power, which is characterized, nevertheless, by the purity of tone which my psychology professor described as "sexless", and "suggestive of the song of the angels". One fault that I have found with even well-trained women's choirs when attempting to sing Church music is that they lack the flexibility which the critic of the boy choir ascribes to the head-tone of the boy. With practically all Church music written for the remarkably flexible boy's voice, I have found myself inwardly groaning at the ponderousness of the ladies' voices when attempting to sing this music which was not written for them. The ladies' voices which can most nearly interpret our Church music correctly are those which the most nearly resemble the boys' headtones, with their lightness and flexibility.

As for the influence upon the boys themselves, in discipline and wholesome leadership, I would consider the boy most fortunate indeed who was privileged to feel the personality of such men as Mr. Tilton, of Trinity Church, Hartford, Conn., of Mr. Clement R. Gale, of Christ Church, New York, and of Mr. Dorr

himself. And these men can all bear testimony, as can the writer himself, to the real spiritual influence which the singing of the music of the Church may have upon the young choristers, and to the awakening of the spiritual life which the boy feels surging within him as he throws himself with heart and soul, as well as voice, into the singing of God's praises.

Sincerely,

Louisville, Ky., July 26th.

C. E. CRAIK, JR.

[ABRIDGED]

To the Editor of *The Living Church*:

HERE we are everlastingly lamenting the fact of the lack of men in our congregations and in one parish kicking the boys out of the choir! Surely they must realize in Evanston that the future leaders, vestrymen, bishops, priests, and deacons, are the boys of to-day. They must know that the child is most susceptible to religious influence, and that it is most necessary to create in a boy's life the attitude toward religion before he fully understands the same.

Boys can easily be won to the Church if they receive kindness from both rector and choirmaster and above all are given a job.

What better sight than a row of America's future manhood in the chancels of God's house? I would rather have fifty lads up there who could not sing than one hundred paid professional "show offs", who are more interested in the dollar than the soul. Thank God for that splendid article of William Ripley Dorr. One hopes earnestly that St. Luke's, Evanston, will bring the boys back.

R. AUGUSTUS FORDE.

Oneonta, N. Y., July 26th.

THE GREAT PLAGUE OF LONDON

To the Editor of *The Living Church*:

REFERRING to *THE LIVING CHURCH* of July 3rd, page 334, lines 30 *et seq.*, will Dr. Newman Smyth kindly say how many Roman Catholic archbishops, priests, and deacons were in London A. D. 1665?

H. C. SOTHERON.

140 Strand, London, England, July 19th.

VOLUNTEERS NEEDED FOR ALASKA

To the Editor of *The Living Church*:

BISHOP Rowe has had to make a trip to Point Hope, on account of the death of our devoted missionary, the Rev. A. R. Hoare; and has commissioned me to inform the Church as to the vacancies in Alaska and call for volunteers. The Bishop says: "Ask why the Church cannot supply workers."

The mission at Fairbanks has been vacant for a year; Valdez for about a year; Seward, for several months; the Rev. Mr. Drane is due to leave the Tanana Valley Missions, on furlough; Cordova, also will be vacant on account of the Rev. Mr. Ziegler's furlough; Juneau and Douglas will be without ministrations after the five year term of the present missionary expires this fall. Six posts without men. Two others are due to leave, but are staying on.

The Bishop has given twenty-five years of arduous work to the establishment and maintenance of these missions. They have ministered to multitudes of people—not to be estimated by the number resident in the territory at any one time; they will doubtless minister to many more who come and go as well as to the more permanent and larger population which we now believe is in sight for Alaska on account of the coal and pulp industries.

The Alaska Mission has many friends, and we cannot believe that the Church at large really wishes the Church's work in Alaska to be suspended or discontinued. And we trust it is only necessary to state conditions to the clergy in the States in order for several of them to volunteer. Of course, there is work to do at home. If we waited for the time to come when there was not, the Church would never have spread from Jerusalem or from England. Of course, there are vacancies in the dioceses; but the above represents a large percentage of our missions; and there are few sections in the States where our people cannot reach some church. It would seem to be a case of helping



out where the need is greatest, and where it is hardest to get men.

If any are deterred for fear they could not stand the climate, we can relieve them of that anxiety. Our men have never suffered seriously anywhere, and ordinarily are as comfortable as in the States. Living conditions are more favorable than in many parts of the States. No one could wish a finer bishop to work under, and the board is kind. Expenses are paid to and from the field, and there is a furlough at the end of one's term. The experience with human nature is valuable; and one makes many fine friends. The country is going to be developed, and it is a privilege to help lay foundations. We all say, Come!

I am sure that Dr. Wood, as well as the undersigned, will be glad to give any further information.

G. D. CHRISTIAN.

Holy Trinity Cathedral, Juneau, Alaska.

#### REFERENDUM ON PRIZE FIGHT LEGISLATION IN MASSACHUSETTS

To the Editor of *The Living Church*:

I HOPE that you can call attention to the attempt to secure a referendum upon the bill enacted by the last Massachusetts Legislature which authorizes three state commissioners to license prize fights for commercial purposes, giving 5 per cent. to the state and 95 per cent. to the promoters.

Even those who favor the bill ought to see the justice of submitting to the voters a great moral question like licensing the pugilism business. The legislation was quietly and without newspaper or public discussion hurried into law.

The Massachusetts Federation of Churches, the Massachusetts Y. M. C. A., the Massachusetts Y. P. S. C. E., and other societies are represented upon the referendum committee of which the Rev. E. T. Root, 53 Mt. Vernon street, Boston, is chairman and from whom blank petitions can be secured.

In Mayflower year, Massachusetts may thwart the plot to repeal the anti-prize fight laws of the various states of the Union. Montana's referendum killed a similar law in the spring of 1919.

We look for another Bunker Hill victory to prevent the foreign pugilism business getting dividends out of commercializing this evil in America.

We do not oppose amateur boxing, nor professionalism in boxing under proper rules and regulations, such as the Amateur Athletic Union has found safe.

Your readers will be interested in this matter, and, if you tell them the address of the referendum committee, may assist in getting 15,000 signatures before August 20th.

Yours faithfully, WM. SHEAFE CHASE.

481 Bedford avenue, Brooklyn, N. Y., July 30th.

#### ONE NOTE

By H. E. O. C.

SEATED in a corner of the studio, the City Woman listened to her young friend's lesson on the violin. The child was at the beginning of her study, and had not mastered even the first intricacies of that difficult instrument. But the master patiently reminded her of the correct position for hand, head, and shoulders; and slowly guided her arm backwards and forwards, running the bow over the strings.

Then, suddenly, she found her tone—a clear, resonant note, with confident touch.

"Keep on playing that note," said the master.

And backwards and forwards the child drew her bow, intent upon keeping the quality of tone she had acquired.

Silently the violinist reached for his instrument. Quietly he raised it and began an accompaniment, softly and with little trills and runs. Gradually he worked up to a swift, violent movement, where harmony chased harmony in quick, loud succession.

"Hear the storm rage!" said the master.

And the child, awed by the music and the picture of the elements, steadily drew forth a long succession of the same tone.

"The storm is dying now," murmured the master, "play as softly as you can."

And his own music drifted away until it ceased.

The child said nothing—just smiled and drew in a long breath. She had been part of that beautiful harmony.

And the Listener thought of how God, the great Master, in His mysterious workings does often use our one, monotonous note, played in earnest but ignorant fashion, to weave around it and above it and below it His own accompaniment.

#### A QUIET, SAINTLY LIFE

By THE RT. REV. EDWARD M. PARKER, D.D.,

Bishop of New Hampshire

LOUISA SMITH SALTUS died in Concord, New Hampshire, on May 29, 1920.

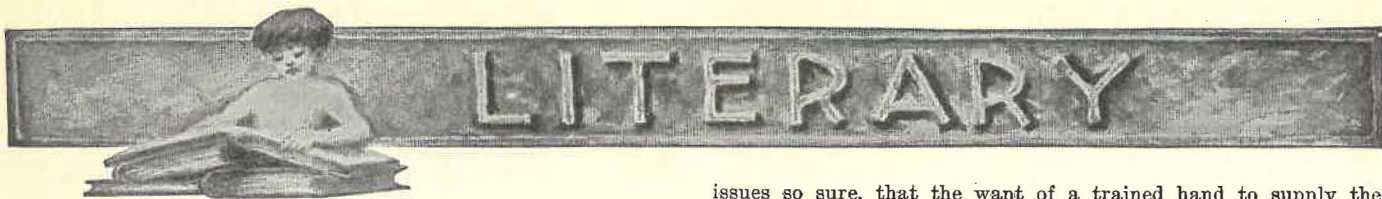
As a young man I remember well the impression made upon me by the address of an English clergyman on the place and importance of feeble, aged, Christian people in the work and life of the Church. Their calmness and quiet trust in God, their nearness to things unseen, their loving sympathy with the joys of little children and the activities of those who are bearing the burdens of life, their cheerful patience and quiet restfulness, their aloofness from the disquietudes of the life which they still share, help us, Mr. Heygate said, to realize better the presence of God and the reality of things unseen. They contribute something very definite, very priceless, to the full life of the Church militant. We cannot lose what they give to the united life of the body of Christ without grievous loss.

I write to-day to speak of a like life of unusual holiness which has just ended, and which has been a blessing and a power in the diocese of New Hampshire. Some of us are called to lives of activity in the spread of God's Kingdom. Our hard and pleasant duty it is to be like Martha, busy about many things large and small, and it is difficult not to be, like her, over-anxious and troubled about them, but I commemorate to-day the life of a young wife stricken down shortly after her marriage to the Rev. A. Wright Saltus, by a disease that crippled the power of activity and movement, and that advanced by slow and steady degrees of increasing loss of power to utter helplessness. I knew Mrs. Saltus first in 1887 when her illness was just showing itself, and I have known her intimately as friend and priest ever since. I understood well the joyous interest in life, its simple pleasures, and its greater delights of travel and society which she naturally had, and I have witnessed her uncomplaining cheerfulness, a cheerfulness which never suggested the Christian resignation of God's will which it really was, as helplessness increased. I have complained more in a day of the discomfort of a slight illness, or the annoyance of an interruption of work or pleasure, than I have heard her complain in thirty-three years of infirmity. I mean this in its bald literalness. I have watched with wondering admiration the constant thought of others and their religious welfare, their simple joys and sorrows, and the small plannings for them which her feebleness made possible; and all this was the result of the life of an attractive natural character, deepened and sustained by a most devout and continual use of prayer, meditation, and all the sacramental gifts of God's Church.

There are many quiet simple lives of saintliness that when described have little to talk about, little that is good newspaper material. But I write these words as I travel in a hot and dusty train of one who was well known among Church people in New Hampshire, because those of us who are incessantly busy need to be reminded that to make life effective we must have the spirit that moulds quiet, holy lives like that of Louisa Saltus; because we need in times of discouragement and questioning, to remember that the sacramental life of the Church does produce lives of real saintliness; because it is good once in a while to lift the veil that hides a life of quiet development in goodness, and to remind ourselves that the Church is more advanced by the simple-hidden goodness which we may all increasingly have than by the conspicuous activities and the visible organizations, which are necessary but in which we cannot all have a large share. Lives like that of Louisa Smith Saltus make poor headlines and do not take long in the telling, but they are "good news" for a Church newspaper; they are a mighty power for righteousness and cheer in all who know of them.

PETER WANTED to walk like Christ that he might get near Christ. He did not say: "Lord, let me walk around the sea here," but, "Let me come to Thee." When Peter was in the boat, what had he between him and the sea? A couple of planks, but when he stepped out upon the water, what had he between him and the sea? Not a plank, but the word of the Almighty Jesus.—*Rev. Andrew Murray.*





*The Christian Monarchy: With Special Reference to Modern Problems of Church Government.* By the Rev. William Crouch with an introduction by the Right Hon. the Viscount Halifax. Longmans. Paper Cover \$1.00.

This treatise is called forth by the "Life and Liberty" movement in England and the passage of the Enabling Act. Its whole contention is that while the laity, as members of the body, have every right to be consulted, the government and administration of the Church rest solely with the bishops. In so far as the present movement in England aims at freeing the Church from the interference of Parliament or the Privy Council, the author rejoices; but he is unwilling that the laity shall have any real voice in the Church councils and he is sure that the democratic element is inconsistent with the monarchy of Christ. He is, of course, quite out of sympathy with anything approaching the American system! To him, "the democratic element in Church government is desired by those who really want self-government."

Is it not rather the fact that it is desired by those who feel that the Church is its members; not something *superimposed upon* its members? Archbishop Benson's account of the baptismal controversy in the North African Church brings out very clearly the fact that disaster resulted because the laity had no voice in Church legislation and yet that it was among them that there were in existence and at work the very principles which so soon over-ruled the decisions of the councils. Bishop Westcott, again, has pointed out that we must concede real authority to those from whom we ask substantial service. There must be a sense of responsibility running all through the body if every part is to exercise its function and perform its work. No one among us would make the Church a lay democracy; but the presence of the laity in councils (where no decision can be made without the joint consent also of the bishops and clergy) is a recognition of the fact that the mind of the whole Church is wiser than the mind of any order or class. Legislation in which the laity have no voice is at best academic; legislation must, to be effective, carry with it the firm conviction of its truth and vitality, its importance and usefulness, on the part of the whole Church.

With what the author says as to the attitude of Dr. Temple and *The Challenge* towards the creeds, American Catholic Churchmen will be in substantial agreement. The aim of theology is not "the progressive ascertaining of the truth", nor is it true that "where the statements of the creed are not capable of authentication in personal experience they must be held to have no abiding spiritual importance". The aim of theology is the progressive application to life of age-long truth, ever being newly apprehended.

Despite his protest to the contrary, the author's main contention will appear to most earnest advocates of Church reform wholly reactionary. To American Churchmen its timidity of lay influence and power at once condemns it. We are most of us aware of the dangers of a Christian democratic government, but we prefer it to a Church organization merely superimposed upon its members, not reflecting their life, growing with them, or working through them.

C. F.

*The Redemption of Religion.* By Charles Gardner. Longmans, 1919. ix + 185 pp. \$2.75 net.

The problem of world reconstruction as seen by the author of this thoughtful and thought-provoking book is essentially a problem of redemption. The redemption of the individual is the ultimate consideration, but his redemption is inextricably bound up with the redemption of the State. "We are to-day reaping the fruits of the past failure to apply Christ's teaching to the State." "The war thrust the state problem on us all, and we must solve it or perish." "The state reacts on man in every department of life so that he cannot do the things that he would." "The man who has been born anew into the Kingdom is forced to deny his birthright by the state that has not been born again." To this extent socialism has sensed the problem aright. But Christianity and Christianity alone possesses the requisite forces for its solution. Christianity itself, however, must first come to a deeper and truer understanding of its own nature and functions. This is to be accomplished mainly through a revaluation of Jesus' Gospel (which was primarily a Gospel of the Kingdom) under the light afforded by the critical labors of the era now closing. Such a revaluation is undertaken, somewhat sketchily, by the author. The task is so laudible, and the writer's feeling for the real

issues so sure, that the want of a trained hand to supply the critical sub-structure (seen, *e. g.*, in the too ready and not always intelligent dependence upon Schweitzer, and in chapters iii and iv generally), and the occasional lapses of taste (*e. g.*, the last paragraphs of pp. 71 and 75), are all the more regrettable. A fresh and vigorous style makes the book easy reading, while the well prepared index is a boon not always found. C. B. H.

*The Pilgrimage of Etheria.* Edited by Mrs. M. L. McClure and C. L. Feltoe, D.D., in Translations of Christian Literature. Series III, Liturgical Texts, pp. xviii + 103. S. P. C. K. New York: Macmillan's.

This is an interesting member in an extremely valuable series. The account of the pilgrimage of "Etheria" toward the end of the fourth century is full of matters which pique one's curiosity. The ordinary human side of the narrative is not without a claim to interest, but the incidental references to conditions in the early Eastern Church, as to matters hierarchical and liturgical, are of considerable importance. In the introduction, pp. xxvii-xxxii, under the section "Monks and Nuns", it might have been well to compare certain of the terms used by Eusebius and Aphraates, the Persian Sage, with such words as "monazontes" in the *Pilgrimage*. Aphraates uses the exact Syriac equivalent, "ihidayê", as does Eusebius, and both writers fell within the same century as the *Pilgrimage*, if we accept the date of Dom Ferotin as being more probable (*circa* 395). What is perhaps of the greatest interest is the account of the Holy Week services in Jerusalem, and the verification of Etheria's narrative in reference to an old Armenian lectionary. I believe further research, which unfortunately cannot be carried on by Mrs. McClure's painstaking labor, will show a still more interesting confirmation of the observations of the *Pilgrimage*. The book is well done, both as to translation, introduction, and index, and is a most useful contribution, as well from the standpoint of general as of special interest.

*The Town Parson.* By Peter Green. Longmans: \$2.25.

A very homely, wholesome, and common sense book on pastoral theology. Originally given as lectures at Cambridge and King's College, London, and dealing with the life of the clergy from the viewpoint of an Englishman, the several chapters are so wholly human and practical that they are full of value for any student for the ministry or any young priest just beginning his work. Dean DeWitt has done something of the same thing for Americans in his *Decently and In Order*, so full of sound sense and rugged sincerity. If you like his book, you will like this. If you don't like either, even where you disagree with conclusions, there is something the matter with you: find out, if you can, what it is.

*The Moral Basis of Democracy.* By Arthur Twining Hadley, Ph.D., LL.D. Yale University Press: \$1.75.

Sermons and addresses by the President of Yale; many of them baccalaureate sermons preached before Yale University; some of them addresses given in war times, others dating back more than ten years. Straight, clean-cut, clearly put; always basing the moral appeal on the character and teaching of our Lord, but using His human example only, not stressing His Divine authority, it is a call to the educated man of to-day to make his moral adjustment to the new order and an appeal for service to the community, the state, and the nation.

*Because Thou Didst Give Jesus Christ.* By Gertrude Hollis. S. P. C. K. 25 cents.

A series of meditations to be used in preparation and as a companion devotion to the Christmas Communion; but useful at other times. Rather conventional in type.

*What America Did* is a readable account of the achievements of the great war by Florence Finch Kelley. It is just the sort of a book one needs to refresh his memory of the great events that followed one upon another with such rapidity as almost to blur memory. (New York: E. P. Dutton Company.)

THE FIRM of Thomas Y. Crowell Co., New York, has issued a revised edition of Frederick H. Wine's standard study of the penitentiary system, *Punishment and Reformation*. The revision is by Winthrop D. Lane of the *Survey*, who has contributed several additional chapters.



## Church Calendar



Aug. 1—Ninth Sunday after Trinity.  
 " 6—Friday. Transfiguration.  
 " 8—Tenth Sunday after Trinity.  
 " 15—Eleventh Sunday after Trinity.  
 " 22—Twelfth Sunday after Trinity.  
 " 24—Tuesday. S. Bartholomew.  
 " 29—Thirteenth Sunday after Trinity.  
 " 31—Tuesday.

## Summer Addresses

THE Rev. Dr. OCTAVIUS APPLGATE, rector of Grace Church, Utica, N. Y., is again camping at Rainbow Lake in the Adirondacks.

THE Rev. GEORGE M. BABCOCK, on vacation during August, offered his services to the Bishop of Pond du Lac as Sunday supply in vacant parishes, and accordingly is at Grace Church, Sheboygan, on the first three Sundays of the month.

THE Rev. Dr. E. H. COLEY, rector of Calvary Church, Utica, N. Y., and family will spend August at Newport, R. I.

THE Rev. J. L. COTTON, rector of St. Paul's Church, Newburgh, N. Y., is officiating at St. James' Church, Winsted, Conn., during August in the absence of the rector.

THE Rev. H. H. FOREMAN, Archdeacon of Central New York, will be at Henderson Harbor during August, his family accompanying him.

THE Rev. HERBERT A. GRANTHAM, rector of Christ Church, East Haven, Conn., will take services at Christ Church, Bronxville, N. Y., during August.

THE Rev. Dr. H. H. HADLEY, rector of St. Paul's, Syracuse, N. Y., is summering with his family on Lake Ontario.

THE Rev. CYRIL HARRIS, priest in charge at Cornell University, should now be addressed at 610 E. Buffalo street, Ithaca, N. Y.

THE Rev. R. V. K. HARRIS, rector of St. James' Church, Winsted, Conn., is spending August at Homewood, Yarmouth, Maine.

THE Rev. THEODORE HAYDN, rector of Calvary Church, Syracuse, N. Y., will be in Brooklyn until September 1st. His address is 199 Carroll street.

THE Rev. JESSE HIGGINS, rector of St. George's Church, Utica, with his wife is spending July and August at their summer home, "Hilltop", in Forestport, N. Y.

THE Rev. Dr. A. A. MUELLER, for the past two years instructor in Latin and Greek and chaplain at St. John's Military Academy, Delafield, Wis., has gone into residence at St. Mary's School, Knoxville, Ill., and should be addressed accordingly.

THE Rev. EUGENE S. PEARCE, rector of Zion Church, Rome, N. Y., is spending August at Westport, Conn., and Sherwood Forest Club, Annapolis, Md. All mail should be sent to Westport.

DURING August the Rev. THOMAS McCLINTOCK is in charge of union services for St. John's and Christ Churches, Georgetown, S. C.

THE Rev. O. D. SMITH, rector of All Saints' parish, Syracuse, N. Y., is taking summer duty at the Church of the Good Shepherd, Buffalo.

THE Rev. WILSON E. TANNER, rector of Trinity Memorial Church, Binghamton, N. Y., with his family will spend a few weeks at Capital Island, Maine. Mrs. Tanner is convalescing after an operation for appendicitis.

THE Rev. OSCAR WOODWARD ZEIGLER, secretary of the Prayer Book League, will during August have charge of the services at Emmanuel Church, Baltimore, Maryland.

## Personal Mention

THE Rev. MORTIMER S. ASHTON, rector of Emmanuel Church, Cory, Pennsylvania, has been appointed chaplain of the Sixteenth Infantry of the National Guard.

THE Rev. PAUL D. BOWDEN will become rector of St. James' Church, Warrenton, Va., going into residence at Warrenton about September 1st.

THE Rev. WALTON HALL DOGGETT, rector of St. Anne's Church, North Billerica, and in charge of St. Alban's Mission, North Chelmsford, and St. Luke's Mission, East Billerica, has accepted a call to the rectorship of the Church of the Good Shepherd, Dedham, Mass. He will begin his new work on the first Sunday in October, succeeding the Rev. William F. Cheney, rector for forty-five years.

THE Rev. GEORGE F. DUDLEY, rector of St. Stephen's Church, is secretary of the Standing Committee of the diocese of Washington; and all communications for the committee should be sent to him at 3017 Fourteenth street N. W., Washington, D. C.

THE Rev. RICHARD R. GRAHAM should be addressed for the next six months in care of Brown, Shipley Co., 123 Pall Mall, London, England.

THE Rev. E. N. JOYNER, retired since May, should be addressed at Edgemont, Caldwell county, N. C.

MR. J. M. LORD, lay missionary of the archdeaconry of Wilmington, has been put in charge of Grace Church, Whiteville, and Lebanon Chapel, Wrightsville, N. C.

THE Rev. GEORGE P. MAYO, founder and principal of the Blue Ridge Industrial School for Mountain Children at Dyke, Greene county, Virginia, has accepted the rectorship of the Monumental Church, Richmond, to begin on October 1st.

THE Rev. GEORGE ADRIANCE MOORE has resigned the rectorship of St. Mark's parish, Coldwater, Mich., to take effect September 1st.

THE Rt. Rev. WALTER H. OVERS, Ph.D., Missionary Bishop of Liberia, is again in America, and during his stay may be addressed at 10 Charles street, Jamestown, N. Y.

THE Rev. ELMER N. SCHMUCK, rector of St. John's Church, Minneapolis, has been elected to the board of trustees of the Seabury Divinity School as representative of the alumni association.

THE Rev. H. W. TICKNOR, formerly rector of Calvary Church, Tamaqua, Pa., has entered upon his new duties as rector of the Hyde county parish in East Carolina.

THE address of the Rev. R. W. TRENBATH is 163 Cooper avenue, Upper Montclair, N. J.

ON JULY 26th the Rev. CLARENCE R. WAGNER and Mrs. Wagner left for Manila. Dr. Wagner is returning to his position of master in the school established at Baguio by Bishop Brent in 1899, to prepare American and English boys for universities. He expects to remain at least three years.

THE Rev. RAYMOND L. WOLVEN, on the staff of the Cathedral of All Saints, Albany, since his return last November, after fifteen months in the *Foyer du Soldat* with the French army, will sail for Europe, to spend a year in Roumania in the service of the Y. M. C. A.

THE Rev. WARREN R. YEAKEL, district missionary for Utica, N. Y., resigns to accept a call in a milder climate.

## DEGREES CONFERRED

OGLETHORPE UNIVERSITY, Atlanta, Ga.—D.D. upon the Rev. HENRY D. PHILLIPS, chaplain at the University of the South, Sewanee, Tenn.

OXFORD UNIVERSITY (England).—On July 20th, the honorary degree of doctor of divinity upon the Rt. Rev. THOMAS F. GAILOR, D.D., Bishop of Tennessee, and President of the Council.

## ORDINATIONS

### DEACON

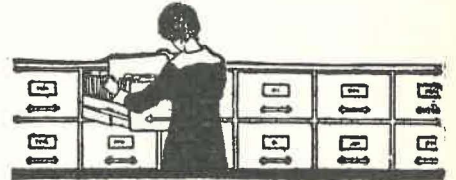
ARKANSAS.—MR. FRANK W. GEE, a former Methodist minister, was ordained to the diaconate in Christ Church, Little Rock, on Sunday, July 11th, by Bishop Winchester. The Rev. John Boden presented the candidate and the Very Rev. Rufus B. Templeton, D.D., Dean of Trinity Cathedral, preached. The ordained has been assistant to the Rev. Mr. Boden since his admission as a candidate and will remain in the same capacity.

EAST CAROLINA.—In St. James' Church, Wilmington, on St. James' Day, July 25th, the Rt. Rev. Thomas C. Darst, D.D., advanced the Rev. ALEXANDER MILLER to the priesthood. All the parish churches in the city gave up their services for this one. Owing to local newspaper articles not only many Church people witnessed the impressive service, but a number of visitors as well. The candidate was presented by the Rev. Frank D. Dean, a seminary

classmate. The ordination sermon was preached by the Rev. A. B. Parshley, another classmate. The music was rendered by the combined Church choirs of the city. Mr. Dean, a graduate of the Virginia Seminary, class of 1918, recently came to the diocese from Kentucky, and has been placed in charge of Ascension Mission.

LIBERIA.—On Sunday, April 25th, the Bishop of Liberia, in St. Mark's Church, Cape Palmas, advanced to the priesthood the Rev. Messrs. SAMUEL HIMIE MERRIAM and SIMON YUDU SIE BONIFACIO, and ordered deacon Messrs. JOHN DIO MARKE, STEPHEN WADE APPLETON, ANTHONY D. WILSON, JAMES DWALU, and HENRY BAGBO WILSON, all except Mr. Anthony D. Wilson being natives.

## 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 production, 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, Milwaukee, Wis.*

## THE LIVING CHURCH

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

### NEW YORK:

E. S. Gorham, 9 and 11 West 45th St.  
 Sunday School Commission, 73 Fifth avenue.  
 R. W. Crothers, 122 East 19th St.  
 Brentano's, Fifth Ave. and East 27th St.  
 Church Literature Press, 2 Bible House.

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 Geo. W. Jacobs Co., 1628 Chestnut St.

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**DIED**

**BLAKE.**—Miss FANNIE H. BLAKE, daughter of the late Daniel and Emma Rutledge Blake, passed to her rest on July 28th at her home in Henderson county, N. C., near Calvary Church, of which she had been a life-long member. She was buried in Calvary churchyard.

"May she rest in peace!"

**LITTLE.**—Mrs. CAROLINE FERRIS LITTLE, widow of the late Dr. Arthur Little (for twenty-two years rector of St. Mark's, Evanston, Ill.) died on Sunday, June 27th, at Portland, Maine, after an illness of two days. The funeral was on June 29th, from the chapel of the Cathedral in Portland.

**WALKER.**—In Buffalo, N. Y., on July 26th, BERTHA BARBARA (Bach), wife of the late Rt. Rev. William David WALKER, D.D., Bishop of Western New York. The funeral occurred on the 29th from St. Paul's Church. Burial at Kensico.

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**WANTED**

**CHURCH TIMES, JULY 9.**—If any reader will be good enough to forward a copy of the London Church Times for July 9th to EDITOR OF THE LIVING CHURCH (PERSONAL), 1801 Fond du Lac avenue, Milwaukee, Wis., the editor will be grateful to him, and will gladly return it or pay for it.

**MISCELLANEOUS**

**A HOME AND NURSING CARE, UNDER** Church influences, in the Eastern States, for one or more delicate and gentle girls who are mentally crippled. Moderate terms desired. Address G-195, care LIVING CHURCH, Milwaukee, Wis.

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**NOTICES**

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#### SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y.

#### RETREATS

CONNECTICUT.—A retreat for priests of the diocese of Connecticut and all others who wish to attend will be held at Kent School, Kent, Connecticut, under the auspices of the Priests' Fellowship of the diocese of Connecticut. The retreat will begin on the evening of Monday, September 6th, and will close with a corporate communion on Friday morning, September 10th. Freewill offering, no charge. Notify the SECRETARY of Kent School, Kent, Connecticut.

TENNESSEE.—Retreat for priests, at St. Andrew's, Tennessee, conducted by FATHER HARRISON, O. H. C. Retreat begins Tuesday night, September 21st, and ends with Corporate Communion Friday morning. No charges made for attendance, but a voluntary offering will be made. Those wishing to attend will please notify the GUESTMASTER, St. Michael's Monastery, St. Andrew's, Tennessee.

#### BOOKS RECEIVED

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

The Abingdon Press. New York City.

*Steps in the Development of American Democracy.* By Andrew Cunningham McLaughlin. \$1.50 net.

Longmans, Green & Company. New York City.

*The Faith of the New Testament.* By the Rev. Alexander Nairne, D.D. Fellow of Jesus College, Cambridge, and Canon of Chester Cathedral. \$2.25 net.

*The America I saw in 1916-1918.* By L. H. M. Soulsby, Author of *Stray Thoughts for Girls, Prayers for To-Day, Etc., Etc.* \$2.00 net.

*The Way of Beauty.* By Sister Agnes Mason, Community of the Holy Family. \$1.75 net.

*A History of Penance.* Being a Study of the Authorities (a) For the Whole Church to A. D. 450. (b) For the Western Church from A. D. 450 to A. D. 1215. By Oscar D. Watkins, M.A., Vicar of S. Cross, Holy-

well, Oxford. Vol. I. The Whole Church to A. D. 450. Vol. II. The Western Church from A. D. 450 to A. D. 1215. \$16.00 net per set.

*The Problem of Reunion.* Discussed Historically in Seven Essays. By Leslie J. Walker, S.J., M.A., Late Senior Chaplain to the 19th Division, B.E.F., Sometime Professor of Philosophy at Stonyhurst College, Author of *Theories of Knowledge, Indifference, etc.* \$4.50 net.

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

*Scoutmastership.* A Handbook for Scoutmasters on the Theory of Scout Training. By Sir Robert Baden-Powell (Chief Scout). American Edition. \$1.50 net.

Fleming H. Revell & Company. New York City.

"Pussyfoot" Johnson. Crusader-Reformer, A Man Among Men. By F. A. McKenzie, Author of *Korea's Fight for Freedom, etc.* Introduction by Dr. Wilfred T. Grenfell. Illustrated.

Charles Scribner's Sons. New York City.

*West and East.* The Expansion of Christendom and the Naturalization of Christianity in the Orient in the Nineteenth Century, being the Dale Lectures, Oxford, 1913. By Edward Caldwell Moore, Professor of Christian Morals, Harvard University, President of the American Board of Commissioners for Foreign Missions.

Horace Worth Company. Boston, Mass.

*Church-Going Pays.* By Edward E. Keedy, Author of *The Exceeding Worth of Joining the Church, Moral Leadership and the Ministry.* 56 cts. postpaid.

#### CATALOGUES

St. Hilda's Hall. Charles Town, W. Va.

*St. Hilda's Hall, A Church School for Girls.* Register for 1919-1920.

Kearney Military Academy. Kearney, Nebr.

*Thirtieth Annual Catalogue, 1920-1921.*

#### PAMPHLETS

American Constitutional League of Wisconsin. 300-9 Trust Co. Bldg. Milwaukee, Wis.

*The Distribution of Wealth. Fiddling.* 10 cts. net.

From the Author.

*Historical Address at the Service Commemorating the One Hundredth Anniversary of the Consecration of Bishop Brownell.* By the Rev. William A. Beardsley. Held in Christ Church Cathedral, Hartford, Conn., Tuesday, Jan. 13, 1920. Printed for the Diocese.

University of Wisconsin, Madison, Wis.

*Parent-Teacher Associations.* By Edith E. Hoyt, Instructor in Education, Department of Debating and Public Discussion, University Extension Division, The University of Wisconsin. Serial No. 1030, General Series No. 814. 10 cts. net.

#### PAPER COVERED BOOKS

The Faith Press. 22 Buckingham street. Charing Cross, W. C. 2. London, England.

*Assyrian Church Customs and the Murder of Mar Shimun.* By Surma d'Bait Mar Shimun (Sister of the martyred Patriarch) with introduction by His Grace the Archbishop of Canterbury, and Glossary by W. A. Wigram, D.D.

#### ST. STEPHEN'S COLLEGE

ST. STEPHEN'S COLLEGE, Annandale, announces the election of L. R. Shero, Ph.D., for a number of years professor of classical languages at Macalester College, St. Paul, Minn., to the Hoffman professorship of the Greek Language and Literature, beginning next September. Dr. Shero succeeds Dr. John A. Robertson, who retired last June, after twenty-six years service.

Professor Shero is the son of the Rev. Dr. Shero, for a number of years warden of Racine College, and comes from a family

long noted in the educational life of the Church.

This is the fifth addition to the faculty of St. Stephen's in the past year and a half.

#### ST. JOHN'S UNIVERSITY, SHANGHAI

ON SATURDAY, June 26th, were held the graduating exercises of St. John's University, Shanghai. In the morning the Bishop of Shanghai laid the cornerstone of the new science laboratory being erected by the China Medical Board on the Rockefeller Foundation. This building will provide quarters adequate for the departments of physics, biology, and chemistry. The laying of the cornerstone was witnessed by the faculty and the entire student body.

In the afternoon it began to rain, so the commencement was held in-doors. Crowds of alumni and guests, however, attended and more than filled the large assembly hall, when the graduate degrees were conferred. The Hon. Chenting Thomas Wong, recently China's delegate to the Paris Peace Conference, was made a doctor of laws. Prolonged cheers were given when it was stated that it was chiefly due to him that China had not signed the treaty of peace with Germany which handed over China's province of Shantung to Japan. Dr. Wong is one of the leading Chinese Christian laymen and his popularity means much in commending his faith to the student class.

#### DEATH OF REV. A. L. HAZLETT, PH.D.

AFTER A FORTNIGHT in Boston, where he went to spend his vacation, the Rev. Albert Lester Hazlett, Ph.D., rector of Trinity Church, Miami, Florida, died in the Massachusetts metropolis on July 12th.

Dr. Hazlett was born in Hazlett, N. J., the son of George W. and Annie Hazlett. He received the bachelor's degree in science from Farmington College in 1890, and from Kansas Wesleyan the doctor's degree in philosophy in 1897. Ordered deacon in 1904 and priest in 1905 by Bishop Olmsted of Colorado, he performed his first clerical duties in charge of St. Paul's Church, Denver, Colo., from 1904 to 1906. For the following ten years he was Archdeacon of Nevada and a member of the Council of Advice of that district, and also an examining chaplain. He was a delegate to the General Conventions of 1907 and 1916 from Nevada, and in 1917 became one of the examining chaplains of Southern Florida.

In 1900 Dr. Hazlett was a commissioner to the Philippines; he was for six years editor of the *Nevada Churchman*; and for several months he was lieutenant-colonel of the Nevada state militia and a member of the Governor's staff. In 1897 he published a volume, *What Would Jesus Say?* He was widely learned in Indian lore, and published *A Study in Red* dealing with the American Indian, and also a vocabulary of the Ute language.

In 1888 he married Elvie Norcross Hubbard in Vineland, N. J.

#### LARGE CONFIRMATION CLASS IN THE PHILIPPINES

MEAGER REPORTS of a recent visitation of the newly consecrated Bishop of the Philippine Islands, Bishop Mosher, to the mission at Sagada (Rev. John A. Staunton, Jr., priest in charge) state that the Bishop confirmed a class of 348 presented by the missionary. All Churchmen will feel devoutly thankful that the attempts made two years ago to disrupt this mission have so signally failed.



## TRIBUTE TO ORGANIZERS OF LATE CONGRESS IN LONDON

*And Comment of the "Westminster Gazette" — Speakers and Subjects of Next Church Congress — National Assembly Elects Officers — Oxford Honors Dr. Lowell*

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

THE executive committee of the Anglo-Catholic Congress have arranged to meet in the Autumn and draw up a statement regarding lessons to be learned from the recent gathering in London and the influence it is likely to exercise in the future. In the meantime, a fund has been started to give some "tangible expression of gratitude" to the chairman of the committee, the Rev. M. E. Atlay, and the honorary secretary, the Rev. H. A. Wilson, for their valuable services. Father Atlay is the well known vicar of St. Matthew's, Westminster, and the Rev. H. A. Wilson is assistant priest at the same church. It may truly be said that it is mainly due to their zealous efforts in the way of organization that the Congress was carried to so triumphant a conclusion. It has been suggested that an Anglo-Catholic Congress on the lines of that just held in London might be organized next year in Manchester.

There have naturally been many comments in the secular newspapers concerning the Anglo-Catholic Congress; taken as a whole, these have been very fair, and, in some cases, sympathetic. The following extract from the *Westminster Gazette* is interesting, both as a reflection and a graphic description of the procession of bishops to St. Albans:

"If one reflects that only a few years ago some people were maddened by the sight of a surplice, even the surplice of that time, innocent as a nightgown, and were even impelled to chase a man so attired through the streets, pelting him with stones, the procession to St. Alban's, Holborn, stands out as a startling and arresting episode. The traffic at the corner of Gray's Inn-road and Holborn was held up for a quarter of an hour while hundreds of Anglican clergymen and a dozen or so of Anglican Bishops walked solemnly to high mass in an Anglican church. A crowd of people looked on, some with reverence, saluting the crucifix and bowing to each bishop as he passed, a mere handful with hostility; all with interest. As for the clergy, walking sedately in fours, in cassocks, suplices, and birettas, they had the air of complete composure, as though such outdoor parades were to them of everyday occurrence. There were young priests, middle-aged and aged priests; an impressive body of men, with refined, ascetic faces and an easy carriage. Behind them, with silver crucifix, priest-thurifers swinging censers, and priest-acolytes bearing candles, there marched an imposing array of bishops, all mitred, all wearing bright copes—pageant figures in crimson, green, purple, and cloth of gold. Among them, the only layman, one little nigger boy with frizzy hair beneath a scarlet skull cap, paced solemnly behind his Reverence of Zanzibar.

"Even more remarkable than the procession was the freedom from molestation which it enjoyed. A mere score of police were in attendance. There were people in the crowd who objected strongly to the whole

proceeding, but none emulated the fervor of the Protestants of twenty years ago, nor sought the martyrdom of the late Mr. John Kensit. Only, when the procession had passed, a knot of people collected on the Holborn pavement to discuss vehemently for a few moments the dreadful roads which lead to Rome and the appalling fate to be encountered at that journey's end."

### PROGRAMME FOR NEXT CHURCH CONGRESS

The complete list of speakers for the next Church Congress, which, as previously noted, is to be held at Southend-on-Sea in October, has been issued. On Problems of the National Assembly, addresses will be given by Lord Phillimore, the Rev. A. S. Duncan-Jones, the Rev. A. H. Wilson, Viscount Wolmer, and Canon Grose Hodge. On Christ and Womanhood, the speakers will be Miss Gertrude Tucker, Mrs. Cyril Bailey, Miss Picton-Turbervill, and Canon Goudge. On the question of Reunion, with special reference to the Lambeth Conference resolutions, papers will be read by Mr. Athelstan Riley, the Rev. F. B. Macnutt (the well-known editor of *The Church in the Furnace*), the Rev. Timothy Rees, and Dr. Garfield Williams. The League of Nations, under the title of The Healing of the Moral Wounds of the War, will have as its champions Lord Robert Cecil and Mr. Barnes, M.P.

An echo of the Lambeth Conference will be found in the sermons at the opening services. The appointed preachers are announced to be the Archbishop of Canterbury, the Archbishop of Cape Town, and the Archbishop of Sydney, New South Wales. The Bishop of Chelmsford (Dr. Watts-Ditchfield) will be president of the Congress.

### NATIONAL ASSEMBLY

Following on the appointment of officers and committees at the preliminary meeting of the National Assembly of the Church of England, held a fortnight ago, the next step to be taken in order to make the decisions of the Assembly legally effective is the appointment of an ecclesiastical committee. It will consist of fifteen members of the House of Lords, nominated by the Lord Chancellor, and fifteen members of the House of Commons, nominated by the Speaker. To this committee will be submitted the measure which the National Assembly will draw up, conferring powers upon the parochial Church councils, the legislative committee just formed by the Assembly acting with that committee in consultation. Moreover every measure which the Assembly wishes to pass into law must be referred by their legislative committee to the ecclesiastical committee, who will report upon it for the information and guidance of both Houses of Parliament. If both Houses pass resolutions sanctioning its presentation to the King, the royal assent will be given to it, and it will then possess the force of an act of Parliament. It is understood that the right of Parliament to discuss a Church measure is also safeguarded by the power of the chairman of committees of the House of Lords, and the chairman of ways and means in the House of Commons, to draft a measure which they think deals with different subjects into two or more bills, each of which Parliament will have the right to debate and express opinion thereon.

### PAROCHIAL CHURCH COUNCILS

There are signs that the parochial Church councils bill, which Lord Wolmer intends

to bring before the National Church Assembly, will provoke much keen criticism, particularly from those who seek to control a clergyman when he attempts to make changes in the order of services at his church. The question has also been raised whether the bill unduly infringes the rights of the vestry—whether, indeed, the vestry should practically be done away with, as is proposed, and all the rights of the laity be centered in the new councils, with greater and more definite powers than those possessed by vestries. Again, serious opposition is apprehended from patrons of livings and boards of trustees, and, it may be, from bishops. In any case, the bill would confer such great powers on parochial Church councils that it is not possible to conjecture the form in which the National Assembly will send it to the ecclesiastical committee of the Houses of Parliament. Meanwhile, Lord Wolmer is inviting criticisms of his proposed bill from those who have had experience in these matters, in order to elicit opinions as to what functions are proper to parochial church councils.

### KING'S COLLEGE, LONDON

The new principal of King's College, London (in succession to the late Dr. R. M. Burrows) is Mr. Ernest Barker, M.A., fellow and tutor of New College, Oxford. Mr. Barker, who is in his forty-sixth year, was educated at Manchester Grammar School and Balliol, Oxford, where he won a scholarship. From 1898 to 1905 he was a fellow of Merton, and fellow and lecturer of St. John's from 1909 to 1913, when he was appointed to the position he at present holds. He has served in the office of Junior proctor at Oxford, and has been a delegate of the Common University Fund, a member of the Hebdomadal Council, and of the General board of the Faculties.

### CONFERENCE OF C. E. M. S.

Last Friday, between forty and fifty bishops from overseas, including four from the United States, accepted an invitation to confer with the Archbishop of York as to the future of the C. E. M. S. abroad. The members of the society in all parts of the world have most loyally accepted the new form of the rule of life put forward at last year's annual conference, and the interchange of opinion among the bishops last week should prove of the utmost value in helping our leaders to attract, inspire, train, and use the men of the Church for her work in every corner of the earth. At their own request a number of the prelates present—including the Bishops of Gippsland, Grafton, Tasmania, Christchurch (New Zealand), Assam, British Honduras, Victoria (Hongkong), Chekiang, Ontario, and Swansea—made their personal renewal of the pledge of membership in the society, receiving from Dr. Lang the new badge as an outward symbol of the important forward step the C. E. M. S. is thus making at its "coming-of-age." The special form of service used was the one recently issued by the society. Most of the other bishops present had either already made this renewal or were deferring it till their return to their own dioceses.

### DEGREES CONFERRED

In a convocation held at Oxford University last Saturday, the vice-chancellor presiding, the degree of D.Litt. *honoris causa* was conferred upon Dr. Abbott Lawrence Lowell, president of Harvard University. Professor Gilbert Murray, Regius Professor of Greek, who introduced Dr. Lowell, said the conferring of the degree was a token of the friendship of the United States and England, and their participation in common studies. Dr. Lowell, he said, was at once an eminent man of letters, who had taken



a prominent part in public affairs, and a friend of England and her institutions.

At the same convocation, the degree of D.D. was conferred by decree of the House upon the Bishop of Quebec.

#### RESTORATION FUND

The response to the Dean and Chapter's

appeal for a fund for the restoration and preservation of Westminster Abbey is highly satisfactory up to the present. In little over a fortnight £76,000—or more than a quarter of the sum asked for (£250,000)—has been received.

GEORGE PARSONS.

## NEW YORK RECEIVES NATIONAL ASSOCIATION OF ORGANISTS

*Which Holds Convention with Valuable Musical Papers and Organ Recitals—Death of Rev. G. S. Pratt*

New York Office of The Living Church }  
11 West 45th Street }  
New York, August 2, 1920 }

A SERIES of notable events took place last week when the thirteenth annual convention of the National Association of Organists was held at the College of the City of New York.

About six hundred organ players and lovers of organ music attended the meetings, conferences, recitals, and special musical entertainments in the largest places of amusement. Registration began on Monday evening and the final event—an organ recital in the Chapel of the Intercession, Trinity parish—was held on Friday evening.

Henry S. Fry, organist of St. Clement's Church, Philadelphia, was elected president; Mr. Walter N. Waters, St. Patrick's Cathedral, New York, was reelected secretary.

Instructive and thoughtful papers were read by active members of the association as follows:

The Organist's Duty to Himself and to his Community, by Mrs. B. S. Keator, president of the State Council of New Jersey.

Church Music and Secular Influences, by Nicola A. Montani of Philadelphia.

The Relations of Minister, Organist, and Choir, by Mr. James C. Warhurst.

Progress in Modern Organ Building, by Mr. Ernest M. Skinner.

Mr. George Ashdown Audsley, Mr. Mark Andrews, and the Rev. John Keller were appointed speakers in several conferences and discussions.

On Tuesday afternoon there was a joint session with the Organ Builders' Association of America. Several subjects were discussed. "How can we together advance the cause of Music in America? The value of mutual respect and coöperation between the organ builders and organists."

(a) What the builder owes to the organist.

(b) How the builder helps the organist.

On Tuesday afternoon a recital of ten organ compositions was given by Samuel A. Baldwin, Professor of Music, City College of New York, the genial and untiring host of the convention.

Nine organists from Philadelphia gave recitals on Wednesday afternoon and evening of compositions by members of the American Organ Players' Club of that city.

An elaborate recital was played by Miss Alice R. Deal of Chicago on Thursday evening. Another recital was given on Friday afternoon, by Frederic B. Stiven, Professor at the Oberlin Conservatory.

Mr. Chandler Goldthwaite of Minneapolis was the recitalist at the Chapel of the Intercession the same evening.

In the great assembly hall of the City College and in the church fully sixty organ compositions were heard on organs of the first magnitude. A list of the composers represented exhibits the catholicity of the performers. The best writers of the world, past and present, were with few exceptions duly represented.

It was an enthusiastic convention from start to finish. The attendance was as large on the closing night as on the opening day. The spirit of the gathering was uplifting. High ideals of the organist's duties and responsibilities were accepted as a matter of course. The widespread influence of such a convention may be better estimated when it is stated that members were present from distant places like Portland, Maine; Burlington, Vermont; Chicago and Minneapolis; and the lower section of Texas.

Invitations for the next convention came from ten cities. The executive committee will select a meeting place and make arrangements for the gathering a year hence.

## PENNSYLVANIA DIOCESES WILL COMMEMORATE ANNIVERSARY

*Of the Church's Coming—City Mission Faces Crisis—Death of Rev. C. C. Parker*

The Living Church News Bureau }  
Philadelphia, August 2, 1920 }

REPRESENTATIVE Pennsylvania Churchmen have proposed a statewide observance of the two hundred and twenty-fifth anniversary of the introduction of the Church into the colony of Pennsylvania.

Under resolution adopted by the convention of the diocese, a committee has been appointed to further the movement. With the approval of the several diocesans in the commonwealth, this committee now recommends to the parochial clergy that they make some suitable arrangement for observing the anniversary in each congregation on November 14th, the Twenty-fourth Sunday after Trinity.

Appropriate literature is being sent to the clergy, including copies of the sermon delivered by Bishop Tuttle at the opening service of the convention of the diocese, and the minute presented by Mr. John Cadwalader. An instructive monograph on Henry Compton, Bishop of London, has been written by Dr. Charles P. Keith and published by the Church Historical Society. Copies can be secured through Mr. W. I. Rutter, 525 South Forty-first street. In their letter to the clergy the committee say:

"It is to Bishop Compton that the Church in Pennsylvania owes its introduction. We

#### DEATH OF REV. G. S. PRATT

The Rev. George Starkweather Pratt, rector emeritus of All Souls' Anthon Memorial Church, died suddenly Wednesday evening, July 28th, at his residence. He was born in Milford, N. Y., in 1848, educated at Cooperstown Seminary and at Rochester University and Divinity School. Ordained deacon by Bishop Bissell at Burlington, Vt., in 1887; he was ordained priest the following year by Bishop Potter in this city and became curate of St. Michael's Church.

In 1905 he was made rector of All Souls' and held the office until his recent retirement. He was married in 1882 to Miss Margaret Whitnew of Brooklyn. Funeral services were held in the parish church on Friday.

#### DR. HOLDEN AT ST. JAMES' CHURCH

We are informed that the proper notice in regard to the Rev. Dr. J. Stuart Holden of London is that he will preach in St. James' Church, New York City, on Sunday morning, August 8th, and also on the 15th.

#### SISTERS OF ST. MARY

The board of trustees of the House of Mercy on Inwood Heights, New York City, has recently resigned in favor of the Sisters of St. Mary, who have had internal management of the house for fifty-five years. The Sisters have leased the building to the Children's Society, and have removed to their farm at Valhalla, about twelve miles distant, taking with them as many girls as can be sheltered in the temporary buildings on the farm. Funds are in hand for the erection of the first section of the permanent house. Plans have been submitted and the ground has been prepared for building in the near future.

are also greatly indebted to Commissary Bray, who set up a library here as a magnet to induce desirable men from the universities to settle here; and who inaugurated the Society for the Propagation of the Gospel and the Society for the Promotion of Christian Knowledge, from both of which the early churches received generous nursing care.

"Locally, twenty laymen who took advantage of the charter proviso and built the first church in 1695 were pioneers of religious liberty; and erected a sanctuary, from which in due course movements of incalculable influence developed."

It has been suggested that a fitting memorial to the leadership of the men to whom the Church in Pennsylvania owes its origin be erected and that offerings be made for this purpose at the commemorative services on November 14th.

The committee in charge of this movement is composed of the Rev. Louis C. Washburn, D.D., the Rev. Edward M. Jefferys, D.D., the Rev. John H. Mockridge, D.D., Messrs. John Cadwalader and Henry Budd.

#### CITY MISSION FACES CRISIS

The crisis which confronts the City Mission is revealed by the report which states that there exists a deficit of \$29,129.48 for the first six months of this year.

It is obvious that it is running behind at the rate of \$60,000 a year.

This will cause deep concern to many Church people, for the City Mission is well and favorably known. In fact, this charity



holds first place in the hearts of many Churchmen of Philadelphia. The high cost of living is the cause of the deficit which has accumulated in spite of the fact that the Mission has received during the same period individual contributions amounting to \$12,000, or substantially at the rate of contributions received by it during the last few years. "The crisis is therefore not due to the Nation-wide Campaign but to the fact that charities as well as individuals must pay more to live in this year of grace." So states the appeal for \$30,000 additional contributions during the balance of the year, which has just been issued by the Diocesan Council committee. It goes on:

"The plain truth is that this splendid charity has never received in the past from our people the support to which it was entitled and it must now receive such support or materially curtail its activities."

It would indeed be a calamity if the City Mission were forced to curtail the indispensable activities upon which the community has learned to depend. The Executive Council has made an appropriation of \$5,000, payable August 1st, and has promised to appeal to the parishes and individual laymen for funds sufficient to enable a gift of like amount the first of each calendar month succeeding.

Realizing that this sum cannot be attained by small contributions the Council calls on the parishes, on laymen and women of means, to stand loyally behind the City Mission. It asks for one hundred parishes or laymen to give \$50 a month for the five remaining months of this year.

It will be a reflection on the diocese as a whole if it fails to respond liberally to this

appeal in behalf of one of the most important enterprises in the diocese.

#### DEATH OF REV. C. C. PARKER

On Friday, July 23rd, occurred the death of the Rev. C. C. Parker, a retired priest of the diocese. The burial service was held in St. Peter's Church, Pine street, on July 27th.

Calvin Clark Parker was graduated from Kenyon College in 1859, receiving the master's degree in arts a year later, and was graduated from the Philadelphia Divinity School in 1863. He received holy orders at the hands of Bishop Potter in 1863 and 1864. In those years he was in charge of work at Emmanuel Church, Philadelphia, and assistant at St. Paul's Church. From 1864 to 1867 he was missionary at Warren, Ridgeway, and Corry, Pa., going thence in the latter year to St. John's Church, Erie, and Grace Church, Miles Grove. In 1872 he became rector of Christ Church, Greensburg, and in 1875 assumed charge of St. John's Church, Lower Merion, remaining in that field for almost twenty years. From 1905 to 1909 he was assistant at St. Peter's Church, Philadelphia, and in the latter year became chaplain of the Home of the Merciful Saviour for Crippled Children, in the same city. After 1910 he confined his activities to supply work.

#### THE NEW HYMNAL

The Executive Council of the diocese has appointed the Educational Department in the Church House as headquarters for the sale of the New Hymnal, thus enabling the parishes and missions to secure the reduction on their orders. THOMAS S. CLINE.

## INTER-RACIAL CONDITIONS IN CHICAGO SUBJECT OF REPORT

*By Interchurch Committee —  
Changed Work of Negroes—  
Comparisons of Race Efficiency  
— Cathedral Shelter — Elgin's  
Triumph*

The Living Church News Bureau  
Chicago, August 2, 1920

CHRISTIANS of all faiths, and society generally in America, will be greatly indebted to the Interchurch Movement for the valuable facts and statistics gathered by its agents far and near in the many surveys undertaken. The negro situation in the city of Chicago is well termed chaotic. The members of the Chicago Survey and Survey Division having the special field of industrial relations in this great city have given us some specimen facts concerning labor conditions among the colored people, that are most significant and suggest a more hopeful outlook on the negro problem. They tell us:

"With the 1920 census reckoning 144,000 colored persons in Chicago, the question of their destiny, their outlook, hope, and development, is one of the vital issues of the community. They are here to stay. That is a proven conclusion shown in the efforts of several committees from the best intentioned and most enlightened sections of southern states. After days, and sometimes weeks, of endeavor to recruit laborers for the southern fields, these committees abandoned their efforts and returned home to report no progress. The tone of the newspapers and magazines of the negro press is

unmistakable in this regard. It is taken as an accepted fact that the ninety thousand negroes borne to Chicago from the South on the tide of war labor migration are to stay in Chicago and take their chances for good or bad in the matter of their destiny, their outlook, hope, and development.

"The report sheet of an investigator working on a survey of industrial facts in this field opened with these observations:

"In 1910 the industrial character of the negroes of Chicago was semi-industrial and domestic. In 1920 the industrial character of the negro of Chicago may be said to be primarily a factory one, having undergone the transition in the ten-year period from housework to factory work. Fewer negro men or women are doing domestic work now as compared with 1910. Shortage of male and female labor in factories and stores explains the change. Moreover, the negro has found store and factory work more to his liking; the work-day is shorter, rates of pay higher, and the conditions surrounding the work more pleasing."

"Employment bureau figures of large business organizations show that the period from 1916 to 1919 witnessed the first introduction of negro labor into many concerns, while still others who had employed colored labor on a small scale enlarged their quota to an extent that is surprising when the actual number employed to-day is footed up. Before 1919 negro girls were a scattered and negligible element in the mail order business. To-day 1,600 colored girls are working as entry clerks in these establishments. Montgomery, Ward & Company and Sears, Roebuck & Company were among the first

to prove that the negro girl is a capable and efficient helper. High school graduates were selected wherever possible. Colored supervisors were trained and placed over these girls. Rest rooms and social centers were made available and endeavors put forth to show individual interest and care.

"Where a situation presents more or less of chaos with many indefinite drifts, it may be worth while to reckon only with facts, to review the facts, and then ask what they mean. Figures based on authentic investigation of labor during 1919 show that only 2 per cent. of the negro workers of Chicago are engaged in skilled trades, while 28 per cent. are in semi-skilled occupations, and 70 per cent. in the unskilled division.

"In comparison the Federal department of labor sets the figures that 20 to 25 per cent. of the white native American population is in the category of skilled workmen, 40 per cent. in the semi-skilled, and the remainder in the unskilled occupations. The negro being largely in the unskilled category has an average wage of about 45 cents an hour, while the wage of the white workers in the same category is from 50 to 55 cents an hour. This naturally has its effect on living conditions and the standards of food, clothes, and housing that are inevitable factors in what is called the race problem.

"In the beef killing department of one of the large packing concerns (where between 8,000 and 10,000 negroes are employed), the loss in percentage of days worked was found to be smaller among the negro steady employees than among the white steady employees, according to Federal labor department findings. A period of one month was considered. All negroes and whites whose names appeared on the payroll for a period of one month were tabulated with their records. The number of full days lost for colored and white workers was taken into consideration and reckoned as absenteeism. The following results were obtained: White skilled workers had a loss of 8 per cent of days in the monthly period. The white semi-skilled workers had a loss of 7.5 days and the white unskilled a loss of 7 per cent. The colored skilled workers had a percentage of 6.5 per cent.; colored semi-skilled, 7 per cent.; and the colored unskilled a percentage of 7.5 per cent. The general average number of days lost for the white workers was slightly over 8 per cent. and for the colored workers was 7.5 per cent. In substance, the average number of hours worked for colored and white men and women in the various industries considered was practically the same, indicating that in the matter of hours lost from working time there is but a slight difference between colored and white workers."

#### THE CATHEDRAL SHELTER

Mr. Daniel J. Kerr, who has served very efficiently as superintendent of the Cathedral Shelter, resigned several weeks ago, to take up other evangelistic work. The Rev. Eli Slifer is now acting as superintendent, and is at the shelter most of each day, and in the evenings. The doors of the shelter are open to any man seeking temporal or spiritual help. The only service maintained during the summer is at 3:30 on Sunday afternoons, and from thirty to forty men attend. Assistance is being given by young men and women of the Moody Bible Institute.

On a recent Sunday eleven men raised their hands for prayer. A number come regularly who probably would not go into a church building, and the shelter seems to be a real anchor to them. After service on Sunday each man receives a cup of coffee and a sandwich. A considerable number who have been helped spiritually



through the shelter are now working regularly. Two or three men are staying at the shelter, and paying room rent, which is applied to maintenance of the work. Under the summer plan the shelter is operating at an expense of about \$125 a month.

Early in June the Cathedral Shelter was transferred from the Department of Missions and Church Extension to the Department of Social Service of the Bishop and Council. The same committee, however, was continued in charge. In the fall it is hoped that a better location can be secured where more men can be served. The shelter has clean beds for deserving men during their convalescence following discharge from the County Hospital.

#### CHURCH AT ELGIN TO BE CONSECRATED

In January next, the Rev. James Madison Johnson will have served seven years as rector of the Church of the Redeemer, Elgin, and the vestry has asked the Bishop to consecrate the church on January 9th. A series of services and meetings will be held during the week of consecration. This, says the rector, means "that after building the parish house, recovering from the fire, building the new church, and getting the parish house damaged in the tornado, we shall have cleared off all of our debt as a result of the \$9,000 campaign for that purpose carried on two years ago, and four years after the erection of the church the parish will be free from debt. That may not be big in figures as viewed from wealthy city parishes, but it is big for Elgin. A part of the consecration festival is to be the presentation of a confirmation class of business men who are to be recruited by our men.

"We are meeting the summer attendance problem with a successful experiment. The church choir, all of young people who would ordinarily vanish from church during the summer, have taken over the Communion service at 8 A. M. so that we have a plain sung Eucharist and address every Sunday at 8 A. M. And the young people are very faithful. A series of picnics and other outings helps to hold them together. This permits those who wish to enjoy the early service and have the rest of the day for themselves. Then the Church school choir of boys takes the later service. The aggregate attendance at both services is much larger than under the former summer schedule. And there is a remarkably large percentage of young men at the early service.

H. B. GWYN.

#### CONVOCAATION OF LIBERIA

ON WEDNESDAY, April 21st, the general convocation of Liberia met in St. Mark's parish, Cape Palmas, with Bishop Overs presiding.

It was quite a coincidence that Bishop Overs should have had his first sitting as president of the convocation at Cape Palmas, the seat of the pioneer missionary operations of the American Church on these shores, for it was in Cape Palmas that Bishops Payne and Auer, the Rev. Messrs. Hoffman, Toomey, Savage, and other American missionaries labored and died for the evangelization of the natives.

In spite of the difficulties attending travelling along this coast, clerical and lay representatives went from three of the four counties to welcome the new Bishop.

The patience and indulgence in conducting the convocation showed that his long experience on the West Coast of Africa had enabled Bishop Overs to understand the African temperament.

One of the first resolutions passed was to place upon record high appreciation and

gratitude to the American Church for the appointment of the present bishop in Liberia, and to pledge him unreserved support and coöperation.

The Nation-wide Campaign and what it stands for were very plainly brought out by the Bishop in his address. He pleaded that the district strain every nerve to raise at least \$5,000 as its quota. Steps were taken accordingly.

Discussion of the problem of the untouched hinterland of Liberia, with its thousands who have not yet known the Lord, resulted in some immediate action. The problem will be met partially, if not fully, by the home Church.

The Sunday school in the district, as elsewhere, is the nursery of the whole Church. It was decided that hereafter the Sunday schools should be brought into closer touch with the convocation.

Female organizations also had their biennial meeting, when reports were submitted on the work done since the last meeting, showing a strong desire to extend their labors to the heathen upon a self-supporting basis. A handsome sum of money was presented.

On Saturday morning the Bishop addressed the clergy and laity upon Church Customs and Usages, and by his lucid presentation of the subject made plain several points not previously understood.

The ordination of priests and deacons was held Sunday morning, April 25th. At 3 P. M. the convocation was entertained by St. Mark's Sunday school, and souvenirs were distributed to the members of the convocation.

At 4 P. M., the Bishop confirmed a class of one hundred and sixty-six, and set apart as deaconess Mrs. Agnes A. Thompson.

At 7 P. M. the closing service of the convocation was held.

Monday afternoon, after completing its business, the convocation adjourned to meet in Cape Mount in 1922.

Thus a session full of life, love, and interest was brought to a close with strong inspiration and awakened zeal.

#### MISSIONARY INSTITUTE FOR FOUR DIOCESES

THE DIOCESES of Virginia and West Virginia will hold their annual missionary institute at St. Hilda's, Charles Town, West Virginia, September 14th to 17th.

There will be junior and senior classes on the Survey, classes on the Missionary Character of the Bible, and on Methods. There will also be a class on Archdeacon Stuck's new book *Alaska*.

The evenings will be devoted to the Nation-wide Campaign, one period being for the discussion of Pageants, which will occupy so large a place in the Church's programme this fall.

For further information write the Programme Committee of which the chairman is Mrs. E. E. Osgood, Brook Hill, W. Va.

#### A PRIMARY MISSIONARY JOURNEY IN SOUTHWESTERN VIRGINIA

ON SUNDAY, June 20th, writes the Rev. Edward W. Hughes, Bishop Jett paid his first visit to the extreme southwestern part of his diocese, holding service that evening in Christ Church, Big Stone Gap, when four were confirmed. Next day the Bishop, accompanied by Archdeacon Rich and Mr. E. C. Burns, lay reader in charge, took an auto trip into Lee county where Deaconess Adams presented four for confirmation at St. Andrew's Chapel. On Tuesday morning the Bishop's party went through Wise county

to Sandy Ridge. About seventy people, coming, some on horse and some on foot, waited after the service until eleven o'clock to discuss with the Bishop the conditions of mission life, their interest in the school, and their appreciation of the workers.

On Wednesday morning after an early service, the Bishop and his party walked back four miles to Virginia City, catching the train to Castlewood and Dante, a large mining camp where the men of the Church had arranged a banquet supper to which some seventy-five representatives of the coal company were invited. The vice-president of the company acted as toastmaster, and most of the men made brief speeches.

Service was held on Thursday night at Nora, a lumber camp, where Mrs. Binns and her helpers have been at work for more than

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Paper, 50 cents. Postage, 3 cts.

This has been entirely re-written and therefore embodies the experience of the six years that have elapsed since the first edition was issued. It is such a booklet as Church people will be glad to read. Suitable prayers for the sick are included.

Commended by Bishop Whitehead

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### Christianity and Spiritism

By the Rev. GEORGE CRAIG STEWART, D.D.  
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five years. A comfortable home has been erected for them, and a two-room schoolhouse. Services are held in an old—once primitive—Baptist church on Thursday nights, and there is a Sunday school on Sunday mornings. Sunday schools are also held in Open Fork and in Buffalo. Mrs. Binns has collected \$1,000 for a much needed church; when this amount reaches \$1,500, construction will commence.

Friday was spent at Dante, where, after Holy Communion, there were two quiet hours with devotional talk by the Bishop. After dinner a conference of workers was held. The Bishop said that the work was more interesting than he had deemed possible. Not only are the mountain districts thickly populated with an agricultural people, but in many hollows are hives of industry where thousands of people in mine and mill are developing the resources of the country. But the Church is doing comparatively little to help the bigger and better life because the Church is without money.

On Saturday the party went through Russell county, holding service that night at Tazewell in the union church, which was crowded to the doors. On Sunday at Richlands, through the courtesy of the minister and his officers, the Methodist church was offered for a service. Nearly thirty years ago, when Richlands was expecting larger growth, several Church families were in the community and a pretty little red brick church was erected—to pass into secular hands when days of depression came. It is hoped soon to buy back this building—now a residence—and again set it apart for God's use.

A journey of forty miles led to evening service in South Clinchfield, in the mess hall of a coal products company. This camp is only three years old, but is the only one of its kind in America, or possibly in the world. Entertained by the vice-president of the company, the Bishop spent more than an hour watching the work and learning of the processes by which the by-products of coal are extracted. No one could see this plant and the calibre of the men—about fifty of them college graduates—without being struck by the character of the work.

On Monday the Bishop visited Norton, and the little brick church erected as a memorial of Dr. John Lloyd. Three were baptized and one confirmed. On Tuesday, three were confirmed at Tom's Creek, in a union church belonging to the mining company. And on Wednesday Bishop Jett and his party made an auto tour of the Flat Woods district, bordering on Scott county, where it is hoped that an industrial school and orphanage may be erected very soon. Nineteen children are already waiting.

Passing over the mountain top and by scenery as fine as can be found in all Virginia, the Bishop went to Wise courthouse, where service was held in the Methodist church, whose minister was most cordial in his greeting. One was baptized and two were confirmed. That night it rained, but nevertheless the party drove to Norton to be ready for an early morning train to Whitewood, in Buchanan county. The train of twelve flat cars was late, but the fourteen-mile trip was made in little more than two hours. Evening service was held in the union church.

Leaving Whitewood next day was uncomfortable. Rain poured down, but only two ladies and children could be crowded into the cab of the engine. For the Bishop a make-shift porch was constructed by pulling boards over the end of a pile of lumber on one of the cars; but the cracks were not waterproof, and there was no chance to dodge, and the drops were very wet. However, the rain only reached as far as the

top of the mountain, and the sun dried everybody off during the descent. Evening service was arranged at the mines about four miles from Richland, and—withstanding the returning rain—a congregation of thirty listened to the Bishop's heart to heart talk on how we can help each other. One of the mine operators is anxious to establish here a social welfare worker who will teach a Sunday school, and the Bishop has almost promised that a deaconess will soon be sent.

On Saturday the Bishop went to Carbo, in Russell county, where again service was held in the Methodist church, and attended by forty per cent. of the population. Sunday, of course, was the Fourth. In the morning the Bishop took the train for Clinchfield, where is a shaft mine from which the coal comes which is transformed in South Clinchfield into by-products and smokeless fuel. The congregation was not large, but interest was real. After luncheon the Bishop was guest in two motors cars in his ride to Tazewell Court House, where at a night service over two hundred were present and six were confirmed.

This was the last service of the trip. The Bishop was intensely interested. The people are exceedingly religious and very

much in earnest, particularly in the mountains. "We must do everything we can for these people. I have been impressed by the earnestness of every one engaged in the work. We must let every one know how vital it is."

The Bishop travelled 558 miles, by auto, on foot, and in the train. There were seventeen services, two celebrations of the Holy Communion, and twenty-four confirmations.

DEATH OF MRS. W. D. WALKER

THE OBITUARY NOTICES of this week contain the name of Bertha Barbara Walker, wife of the late Bishop of Western New York. In her death Churchwomen of her home lose a tireless leader, who was always her husband's helper and popular everywhere because of her gracious personality and un-failing judgment. She was a vice-president of the Woman's Auxiliary of the diocese, an honorary associate member of the G. F. S., and one of the associate board of the Church Charity Foundation.

Born in New York City, Bertha Barbara Bach met her husband while he was curate at Calvary Chapel there. They were married in 1905, and always lived in Buffalo. Mrs.

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If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 cupful	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 glassful	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

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Walker leaves a brother and three sisters. Funeral services were held in St. Paul's Church, the Rev. Dr. Jessup being assisted by Bishop Olmsted of Central New York and Suffragan-Bishop Elect Ferris of Rochester. The clergy of Buffalo made up the honorary and active pallbearers, and women of the various organizations served as watchers while the body lay in state in St. Paul's Church after the funeral services and until the removal to the train. A special service was conducted on Friday morning, July 30th, in St. Bartholomew's Church, New York City, Dr. Jessup officiating with the rector, Dr. Leighton Parks. Burial was in Kensico cemetery, beside the body of Bishop Walker.

The Woman's Auxiliary of the diocese has adopted resolutions mourning Mrs. Walker's death.

#### DEATH OF REV. ALBERT WARE

THE DEATH is reported of the Rev. Albert Ware, rector emeritus of North Kent parish, in the diocese of Easton, Maryland.

Albert Ware, son of Robert and Sarah Bendal Ware, was born in Seavington, Somersetshire, England, April 21 1844. Soon after the close of the Civil War he came to Virginia and engaged in farming with another young Englishman. Later he entered the Theological Seminary at Alexandria, Virginia, and was graduated from there in June 1875, being ordained deacon at that time by Bishop Whittle. He went to St. Stephen's Church, Bedford county, Virginia, and in August 1877 was ordained priest in his own church by Bishop Whittle. He stayed in Bedford until 1880, when he became the rector of Old Wye in Talbot county, Maryland. In 1888 he accepted the rectorship of North Kent parish, at Massey and Millington, Maryland, where he stayed for twenty years until forced by illness to retire to his home. The vestry made him rector emeritus the moment his successor, the Rev. C. R. Birnbach, took charge.

Mr. Ware was married in 1876 to Miss Florence Ford of Appomattox county, Virginia, and became the father of five children, one of whom, Miss Lelia Nelson Ware, principal of schools at Massey, survives him together with his widow. Mr. Ware had been a most faithful and devoted pastor all his life being especially studious to minister to the sick and afflicted. He was patient and most appreciative of all the kindness shown to him. When he went to North Kent, the parish was much run down; but after twenty years of his care it became a "desirable" one. Shortly before his retirement, Mr. Ware procured an endowment for the parish; and when, in 1905, the business part of Millington burned down, together with our chapel, he went to work and, in spite of approaching age, built and had consecrated a fine new chapel there.

Burial services were said at the parish Church of St. Clement's, Massey, on Tuesday, July 26th, by his successor, assisted by two other clergymen.

#### MARRIAGE OF BISHOP McELWAIN

THE MARRIAGE of the Rt. Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota, to Mrs. Mabel Collins Lofstrom was quietly solemnized in the Church of the Good Shepherd, Windom, Minnesota, on Wednesday, July 28th, with the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, officiating. The Rev. J. D. Salter was celebrant at the nuptial Eucharist.

Among the numerous wedding gifts received by the Bishop and Mrs. McElwain was a sterling silver tea service of Gorham manufacture from the clergy of the diocese,

a substantial token of their affection and esteem for their Diocesan. A number of the clergy were present at the wedding.

#### STEP TOWARD UNION WITH ORTHODOX EAST

THE DEPUTATION from the Commission to confer with Eastern Orthodox and Old Catholic Churches after its successful conference in Berne proceeded to Geneva, where Bishop and Mrs. Darlington attended the Woman's Suffrage Alliance Convention. Mrs. Darlington was a delegate from America and the Bishop was elected an honorary visitor.

At Rome the Bishop called on Riccardo Garibaldi and discussed with him religious and political subjects.

On the boat from Ancona to Athens, by permission of the Captain, the Bishop held a service in English on Sunday that was attended by Greeks and Italians. On arrival at Athens the deputation was cordially received by the Metropolitan and representatives of the government. At a brief meeting of the Holy Governing Synod the following illuminated greeting from the Commission was presented:

"To the Most Reverend Metropolitan Archbishop Meletios and to the Holy Synod of Greece—Greeting:

"The American Episcopal Church takes this opportunity to send its felicitations to the Church and people of Greece on the attainment of their long cherished national aspirations. It is a matter of singular satisfaction to all your friends in the United States to know that the centenary of Greek independence will witness in 1920 A. D. the just extension of Hellenic territory and the union of great hosts of unredeemed Greeks under the glorious flag of the Motherland. American Churchmen have labored with untiring interest in defense of Greek rights and rejoice in the achievements of this hour. To you as representing our sister communion we pledge our fullest coöperation in entering and using the great door of opportunity which opens before you. We pray God to hasten the day which shall witness fulfilment of the Divine Master's own petition for His believers and faithful disciples that all may be one.

"That they all may be one, as Thou,



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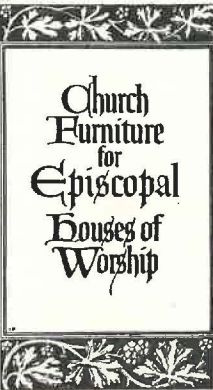
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Father, art in Me and I in Thee, that they also may be one in Us'. St. John 17:21. "Church Missions House,

New York City, U. S. A., May 13th, 1920.  
"(Signed)

"(seal) THOMAS F. GAILOR,  
*Presiding Bishop of Council.*

"(seal) JAMES H. DARLINGTON,  
*Chairman of Commission to confer with Eastern Orthodox and Old Catholic Churches.*

"(seal) B. TALBOT ROGERS,  
*Secretary of Commission to confer with Eastern Orthodox and Old Catholic Churches."*

Presented and read to the Metropolitan and Synod of Greece on Wednesday, June 16th, Wednesday, June 3rd, Gregorian Calendar. This was proclaimed by request of the Synod in the Cathedral of the Annunciation, Athens, at a special service on Friday, June 18th, of June 5th, Gregorian Calendar.

At a great mass meeting held in the Cathedral, Metropolitan Meletios delivered an address which was followed by the reading of the Commission's greeting in English by the Rev. H. V. B. Darlington and in Greek by Dr. Alivisatos. At the conclusion of the service the deputation was greeted by cheering crowds, who followed the automobiles, making it difficult to leave the premises. Bishop Darlington received the decoration of a Grand Commander of the Order of the Redeemer from the Metropolitan's Secretary and Dr. Alivisatos. At Mars Hill the Metropolitan read St. Paul's address to the Athenians in Greek and Bishop Darlington read the same in English. At the National Museum each member of the deputation received gifts of great antiquity as tokens of friendship towards the United States.

The deputation received calls from the Minister of Foreign Affairs, Politis, and other representatives of the government, from many prominent citizens of Athens, and from Metropolitan Platon of the Russian Church.

After reading the proposed articles of a Concordat Metropolitan Platon wrote his reply as follows:

"It was with feelings of the deepest interest and natural and heartfelt emotion that I read the draft of agreement between Eastern Orthodox, Old Catholic, and Anglican Churches. It is of infinite importance for the history of the Church and we must consider it as an epoch making document, as it brings us practically to the solution of the problem of uniting our Churches. Our wishes and expectations are at last attained. Glory and thanksgiving to the Almighty! In these days of all-pervading political egotism, when hatred and strife have become the standard feelings of life both private and public, in these days when humanity is so deeply divided we see that men unite as Christians in their faith in Jesus Christ, the faith that so many are willing to forget, and that so many have lost beyond return. The right way has been found, the way that leads, not only to eternal salvation, but also shows a way out of the horror and nightmare of the present day. It is love and charity replacing hate. Thrice blessed be this beginning of the noble Anglican Church, and the document embodying it. Nicene Creed accepted, the seven sacraments acknowledged, it will be now easy to come to an agreement regarding all other difficulties including the question of the holy tradition of the Church, not mentioned in the document.

"Such is my personal opinion and I am sure it would receive confirmation from the

Church of Russia, if our Church had the possibility of making her voice heard.

"7|20 June, 1920.

"METROPOLITAN PLATON, *Athens.*"

On Saturday morning, June 19th, a second conference was held with the Metropolitan and Synod.

The Synod expressed itself as pleased with the propositions as stated in the paper of the American commission submitted to them. Dr. Papodopoulos, who is president of the Theological Department of the University of Athens and also president of the Greek Commission to confer with Anglicans, was asked to prepare an immediate reply to be given to the American commission, and it was promised that a more extended reply would be prepared and mailed the deputation at the Lambeth Conference in July.

It was agreed that a confederation of Churches might be formed immediately, but for real unity of the Church the American proposal and the Greek reply would have to be supplemented by several further exchanges of papers, so that all matters of detail would be answered to the satisfaction of both Churches.

The Metropolitan presented Bishop Darlington with a Communion set. The second in size which had been in use at the Cathedral of the Incarnation at Athens.

At one o'clock an official dinner presided over by M. Politis, Minister of Foreign Affairs, and with many others of the ministry present, was tendered the commission at the Hotel Grand Bretagne.

At five o'clock a reception was tendered the deputation and the ladies of the American legation by Mr. and Mrs. Frazier, at which the British Ambassador, Lord Granville, the French Minister, M. D'Billy, and Madame Schliemann, widow of the discoverer of Mycenae's treasures, were present.

At seven o'clock, at the Parnassos, a formal reception, with hundreds present by invitation, was given by the Greek American Society of Athens. Addresses of welcome were given by the president, Johanne M. Dumbergas, by the Metropolitan Meletios and Antoniadis, Professor of Civil Law in

the University of Athens, and replied to by Bishop Darlington, the meeting adjourned with cries of "Long live America" and "Long live Greece".

Sunday at the Cathedral there was an ordination of a deacon and a priest with the American deputation present. At the conclusion of the service the choir sang "Long Life" to honor the American visitors, and Bishop Darlington gave the benediction from the Iconostasis. The Bishop was then taken to the Russian Church, where Metropolitan Platon addressed the congregation after the Eucharist, describing the work of the commission, and the Bishop replied.

Later the choir came down to the front vestibule of the Church and sang "Long Life", each one being presented with a small American flag.

Metropolitan Platon not only endorsed enthusiastically for the Russian Church the proposals offered by the commission, but presented the Bishop with a Russian mitre, which he asked the Bishop to use at all Orthodox services, and which the Bishop wore with other Russian vestments when he gave benediction.

The Rev. Lewis Nichols, by request of the British ambassador, celebrated Holy Communion and preached in St. Paul's English chapel.

In the afternoon the deputation was entertained at dinner by the Society of the Unredeemed Greeks who are still under Turkish rule, when several addresses were made and resolutions offered. But the time had arrived to hasten to the Piraeus to take the Italian Lloyd steamer *America* for Constantinople.

Special carriages had been constantly at the service of the deputation during their stay in Athens, and now the Metropolitan called to bid them farewell, and representatives from the government, the Church Synod, and from the various societies of Athens accompanied the deputation to the vessel and saw that every possible arrangement was made for their comfort.

Dr. Hamilcar S. Alivisatos, Church director of the Ministry of Public Instruction,

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was present every day from 9 A. M. to 9 P. M. to act as interpreter and guide, and to explain all matters connected with Church and State in the Kingdom of Greece.

With a number of the leading clergy he took charge of all the details of the departure and accompanied the deputation on the vessel.

The journey of a day and a half to Constantinople was most interesting, passing the famous Islands of the Aegean Sea, through the Dardenelles, past Gallipoli, and the wrecks of French and British war vessels.

While passing Gallipoli we were stopped for inspection by the Allied authorities and our ship ran foul of the Norwegian steamer *Nidos* and carried away her bowsprit and wireless apparatus.

In the Sea of Marmora British ships could be seen attacking Turkish positions and the smoke of burning villages in the distance.

A formal instruction was given to Y. M. C. A. secretaries who were going to their assignments in Constantinople, Serbia, and Roumania, and they were advised as to how to work with Eastern Orthodox people.

At Constantinople quarters had been engaged at the Pera Palace Hotel.

As arranged from Athens a call was made on the Acting Ecumenical Patriarch Dorotheos who with several of his bishops and archimandrites received the deputation.

After a formal statement and due explanations a copy of the proposed Concordat was left with the Synod, and a Greek copy was presented to each member.

A guard of soldiers was on the street before the Bishop's palace, and all along the way up two flights of stairs and through six rooms were monks and uniformed attendants in double line to the large Synod hall.

The Synod carries out its work and decisions in a most democratic way by vote of all its members. And the Patriarch showed the same liberal spirit that was found in Greece and Switzerland. During the past year the Synod had been considering proposals for Church Unity and submitted copies of their conclusions, as still embodying the view of the Church of Constantinople. (A copy of this document should have been in the secretary's mail, but is still missing.) Saint Sophia, the Sultan's Palace, the American Red Cross, and other points of interest were visited. On Thursday, June 24th, there was a formal meeting with the Patriarch and Synod. The proposed Concordat was favorably discussed and a written reply was given which with their proposals will be considered by the Commissions.

The deputation attended the Cathedral service on Sunday morning, when an immense crowd gathered.

After the special prayers for the President of the United States, and the safety and success of the Commission by individual name, the Patriarch rose and descending from his throne removed his robes, omophor, mitre, and jewelled engolpion, and with two assistant bishops conducted Bishop Darlington from the high sedilium on his right side to the foot of the patriarchal throne, and there invested him with all that of which the Patriarch had just divested himself, placing on his head the mitre and seating him on the patriarchal throne with the staff in his left hand and cross in the right hand, asked him to bless all the prelates, clergy, and people present, while the choir sang "Long life" and the Nicene Constantinopolitan Creed.

After this the anti-doron loaf was given the Bishop, who, descending to the foot of the throne, distributed the anti-doron bread

to many hundreds of people, until forced to leave for his boat with a great crowd still waiting to receive a portion from his hand.

### BEQUESTS

THE REV. DR. RANDOLPH HARRISON MCKIM, late rector of the Church of the Epiphany, Washington, D. C., left the following bequests to Church and philanthropic institutions: \$1,000 in cash to the endowment fund of his church and a similar amount to the Domestic and Foreign Missionary Society; cash bequests of \$500 to Washington and Lee University, the Florence Crittenden Home, Virginia Educational Society to prepare young men for the ministry, and Camp 171 of Confederate Veterans. The American Security and Trust Company was made executor of the estate which it will hold in trust, paying amounts to certain relatives, the will having already made provision for the widow. Upon the death of the survivors of these benefices the trust fund of the estate is to be divided, five-twelfths going to the Virginia Theological Seminary and seven twelfths to the University of Virginia. The will stipulates that if these institutions should erect buildings, or endow scholarships they should bear the name of the donor. Dr. McKim also left a number of legacies to other relatives and friends.

### MEMORIALS AND GIFTS

A SET of green altar, lecturn, pulpit, and credence table hangings was presented to St. Stephen's Church, McKeesport, Pa., by a member of the parish, Mrs. Edward Gambridge, as a thanksgiving offering to God for the safe return from the world war of her son William and the other soldier boys from St. Stephen's. The hangings were blessed by the rector, the Rev. L. Norman Tucker, on the Seventh Sunday after Trinity.

SR. ANDREW'S, Denver, Colo., has been the recipient of numerous gifts recently. New Hymnals have been given by the Woman's Auxiliary and the choir. Sister Mary Raphael has completed a tabernacle veil and hangings for the lady altar. An anonymous donor has given a sanctus bell, and Mr. J. W. Hudston, secretary of the Board of Trustees of the diocese has presented a rich Gothic sanctuary lamp. These latter gifts were blessed on the Seventh Sunday after Trinity by the vicar of the parish.

A MEMORIAL TABLET to the honor of the Rev. E. P. Hart, long the beloved and devoted rector of St. Mark's Church, Rochester, N. Y., was dedicated on Sunday, July 18th. It is the gift of Mr. Hart's wife and sisters; Mrs. Alice Hart, Mrs. W. G. Mitchell, and Miss Florence A. Hart. Another sister, Miss Mary E. Hart, founder of the Little Helper's Society, died since Mr. Hart's decease. Although Mr. Hart had received many calls to other and larger parishes, he made St. Mark's the sole field of his service.

The tablet is inscribed as follows:

"In Loving Memory of  
EDWARD PHELON HART  
Priest and Pastor  
In charge of St. Mark's Church December  
21, 1884  
Rector September 24, 1886—May 16, 1917  
"He was a good man, and full of the Holy  
Ghost and of faith, and much people  
was added unto the Lord."

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firmation. At Christ Church, Willard (Rev. A. L. Byron-Curtiss, missionary), on July 18th, Bishop Fiske confirmed sixteen candidates, and one privately next day. Four of these were from Calvary Church, Hayt's Corners. At the same service, ten young men were admitted as members of the Brotherhood of St. Andrew, forming a new chapter. At St. James' Church, Cleveland (Rev. G. H. MacNish, missionary), on the following Sunday the Bishop confirmed sixteen candidates, making a total of fifty-five presented for confirmation in three years, thirty-nine having been presented under the former missionary, the Rev. S. F. Burhans.

THE HOLIDAY HOUSE of the Girls' Friendly Society at White Lake is so popular that it must turn away applicants for August. Regular services are being held there on Sunday mornings by the Rev. F. C. Smith during July and August and the new Archdeacon, the Rev. H. W. Foreman, was the special preacher on July 18th.

THE FIFTEENTH local assembly of the Daughters of the King of Central New York and Albany was recently held at Grace Church, Cortland (Rev. A. H. Beaty, rector). The speakers were the Rev. John E. Wootton, who conducted a quiet hour; the rector of the parish, who gave an address of welcome; the Rev. H. P. Horton, who preached at the evening service; and Miss E. E. Behlendorff, who addressed the business session.

CENTRAL NEW YORK led in attendance at the summer school in Geneva.

NEIGHBORLY KINDNESS to an unusual degree is being exemplified by the rector of the Church of the Saviour, Syracuse, the Rev. Karl Schwartz, Ph.D., who during August will, in addition to the usual services in his own parish, celebrate and preach at 9 A. M. in Calvary Church, and take the evening service at St. Philip's, the mission to the colored people. He will also respond to sick calls in Trinity parish, being the only rector remaining at work in the city.

MISS SARAH REESE, of Hartford, Conn., a missionary under the Board for several years in Japan, and later detailed to Red Cross work in Vladivostok, whence she came east with injured English and Slovak soldiers, has recently been visiting in Marcellus and her experiences in foreign service much interested those who had the privilege of meeting her.

**COLORADO**

IRVING P. JOHNSON, D.D., Bishop

Union Service at Fort Lupton—Vacation Arrangements

AT FORT LUPTON the experiment was tried of holding a union service in the Chautauqua tent on the last Sunday in June. The Methodist minister read the lesson and Mr. W. W. Grant of Denver preached.

DURING THE vacation of the rector of All Saints' Church, Denver, the Rev. Clarence Tinker, Mr. Leonard Steele, a candidate for holy orders, will hold the services. The Rev. Edwin Skinner is supply for the Rev. Henry S. Foster at Ascension Church, and the Rev. George Holoran at St. Thomas' Church for the Rev. Robert Bell.

**CONNECTICUT**

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

Diocesan Paper—Italian Mission—Healing Mission Continued

STEPS ARE being taken to make the diocesan paper, the *Connecticut Churchman* appear regularly. The editors will be assisted by a committee appointed by the Bishops at the last diocesan convention.

SOME RESULTS of the Nation-wide Campaign at Calvary Mission, Bridgeport, are: increasing attendance at services and Church school, the organization of a men's club, and a branch of the Girls' Friendly Society. There is a prospect in the near future of the erection of a combined chapel and parish house, and the coming of a permanent rector.

ST. FAITH'S HOUSE, at West Morris, is being used this summer as a house of rest for the diocesan clergy who desire to spend their vacation there.

DR. RALPH ADAMS CRAM is preparing designs for a number of small candlesticks of pattern and finish similar to the altar cross for Christ Church Cathedral, Hartford.

THE PAST YEAR for St. Paul's Italian Mission, Hartford, has been the most efficient since its organization seven years ago, although the mission is handicapped by the lack of a suitable building.

THE SERVICES of intercession for healing held on Friday mornings at the Cathedral during the past few weeks will be continued throughout the summer if the interest in them continues.

**EAST CAROLINA**

THOMAS C. DARST, D.D., Bishop

Diocesan Paper Changes Hands—Proposed School at Northwest

THE *Mission Herald*, the Church paper of the diocese, is now under the management of the Rev. Theodore Partrick, Jr., at Lumberton, where Mr. Partrick is in charge. The previous editor, the Rev. J. H. Gibboney, is now in Virginia.

INCLUDED in the plans for mission work in the archdeaconry of Wilmington is the establishment of a parochial school at Northwest, under supervision of the Ven. W. R. Noc.

IMPROVEMENTS to the exterior and interior of the church at Burgaw, now under way, when completed will make it a very handsome edifice.

**GEORGIA**

FREDERICK F. REESE, D.D., Bishop

Woman's Auxiliary—Men's Club Encourages Children's Recreation

JUST BEFORE leaving for the Arctic, the Bishop of Alaska wrote to the diocesan treasurer of the Woman's Auxiliary thanking her for the check for \$100 for a "Bishop Rowe Scholarship", this being one of the pledges of the Auxiliary for the year. The scholarship will be used at Anvik. Thanks were also expressed for the action of the diocesan officers regarding the bill before Congress to prohibit canneries upon the Yukon. The Bishop of the diocese has also written a letter to the Auxiliary thanking the members for the check of \$200 for the Clergy Vacation fund and the Clergy Travelling fund.

AT A recent meeting of the parish aid society of Christ Church, Savannah (Rev. J. D. Wing, D.D., rector), plans were formulated to open a tea room in the early fall, to be operated by eight chapters to raise funds for certain improvements in the church building. Repairs have already begun on the organ.

THOMASVILLE is to have a campaign to provide amusement and recreation for its children. This movement originated with the men's club of St. Thomas' Church (Rev. W. H. Higgins, rector), at a meeting at the parish house. In connection with an

athletic playground, which is the first recreation work decided upon, it is planned to utilize the leisure hours of the children, and a committee was appointed to study forms of amusement adopted in other cities. As soon as definite information is at hand, the entire citizenry will be asked to cooperate. Judge J. H. Merrill, senior warden of St. Thomas', is president of the new organization. This is the second Church club in the diocese to take the initial step in

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providing suitable amusement for the children, the men's club of Waycross having brought the idea before the people of that city in the early spring.

#### IOWA

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

##### The Church at Cedar Falls

St. LUKE'S CHURCH, Cedar Falls (Rev. H. C. Boissier, rector), after many delays has recently installed a fine pipe organ built by the Max Schuelke organ company of Milwaukee. The organ contains ten stops, has tubular-pneumatic action and electric blowing mechanism, and though quite small in specification is an instrument of much power and splendid tone. It has been fully paid for from the day of its installation, and is a free-will offering from the parishioners. An elaborate service of dedication is being arranged to take place in September. Acquisition of the organ fully rounds out the plant of this parish, which now possesses a rebuilt church and parish hall, a rectory, and an extra lot of ground for future use, all the growth of three years.

#### NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop

##### Minimum Salary

THE DIOCESAN council voted at its recent meeting that the minimum salary for an unmarried priest should be \$1,200 and for a married priest or an unmarried priest with dependents, \$1,500 and a house. The meeting, which lasted part of two days, convinced those present of the practical value of the new organization.

#### NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

##### Sister Ireland Leaves San Juan Mission

THE SAN JUAN INDIAN MISSION has sustained serious loss in the withdrawal of Sister Ireland, consequent on a mental breakdown caused largely by overwork, and exposure to the sun among the hogans of the Indians. Sister Ireland was untiring in her devotion to the Navajos, and whatever success has attended the mission ever since its inception has been very largely due to her.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

##### Warm Weather Activities

IN THIS DIOCESE it is realized that in spite of the warm climate the summer is the season when some of the most progressive work can be accomplished. The Cathedral provides open-air services, popular alike with communicants and non-Churchmen, and this year it is sending Canon Talbot as a propagandist to acquaint people at the summer resorts with Cathedral building plans. The Laymen's Service Association is taking advantage of the season to extend its membership into some of the rural parishes which in winter are relatively inaccessible on account of bad roads. Parishes at Rockville and Seat Pleasant have already organized branches of this association which may be considered a fruit of the Nation-wide Campaign. The president of the Washington association, George B. Seldon, has been presented with a gavel, the head of which is made from a magnolia planted by George Washington at Mount Vernon in 1779, and the handle from a tree of the same variety which was planted by LaFayette in 1824.

MEN AND BOYS of St. Alban's parish have been doing volunteer work in excavation for the areaway around the guild hall. Because of the widening of Wisconsin avenue, it has been necessary to remove the lych gate to a line parallel with the guild hall. This has compelled changing the roadway and has brought about much temporary confusion. The excavation was about half completed in the first week of voluntary work.

#### WEST VIRGINIA

WILLIAM L. GRAVATT, D.D., Bishop

##### Unveiling at Mountain Mission

AT St. ANDREW'S Mountain Mission Chapel, Harper's Ferry, Sunday evening, July 25th, occurred the unveiling of the remodeled and redecorated chancel. Side-walls and ceiling are finished in beaver-board frescoed a pure white and paneled with moulding finished in bog oak. A frieze moulding gives to the side-walls a very pleasing effect. Just above the new altar, finished like the walls, there appears a beautiful picture of The Good Samaritan, done in oil. Above the picture on the white wall the text "Do thou likewise" stands out boldly in raised letters.

The sermon, on the text, "Go, and do thou likewise," was preached by Mr. R. J. Ford, a senior student of the Virginia Theological Seminary, who has charge of the mission. Mr. Ford designed and remodeled the chancel, and painted the picture.

The little mission chapel was crowded to the doors. The choir of Zion Church, Charles Town, assisted the local choir.

#### SACRIFICE?

THERE IS a good deal of cheap talk about sacrifice in giving. People in churches and other places use the word as if they really knew what it meant when in reality they have never made a sacrificial gift in their lives.

There is one denomination in the United States that numbers 808,000 members. The missionary boards of this church have asked for a special sum of \$3,000,000 for missionary and educational purposes. This amount seems large, and one church member commenting on it critically, said, "Why, we never can raise that amount in the time given us. We shall have to make a 'haw-bone sacrifice!'"

But a friend asked him to consider the following which he had carefully worked out and tabulated:

If 10% of the membership of the church contributed the price of a pair of shoes, 10% the price of a very ordinary umbrella, 10% the price of a pound of candy (not the best), 10% the price of a box of tobacco (not the best) 10% the price of a pair of silk hose (not guaranteed), 10% the price of a two-cent postage stamp (very ordinary), 10% the price of a pair of gloves (not very good ones), 10% the price of a novel (not a very good one), 10% the price of a theater ticket (balcony), 10% the price of a movie (any kind), the total would more than equal the entire \$3,000,000 asked for.

How much sacrifice is involved in the giving of the average citizen who goes to church in a \$3,000 automobile, for which he pays \$100 a month for upkeep, when he puts \$1 into the collection, and then criticizes the appeal of his \$2,500 salary minister because he asks for more money to keep the starving people in Europe from dying?

Heaven help some of us in the final judg-

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ment when the real accounts of men will be made up by the eternal Bookkeeper who is an expert who cannot be deceived by our juggling of the ledger which we have tried to keep with a balance for "sacrifices" to our credit.—DR. CHARLES M. SHELDON, in *Christian Herald*.

THE BUDGET—A FAMILY DIALOGUE

MA—THIS new minister knows about as much about financing a church as the man in the moon.

PA—Why, what's the matter now?

MA—Oh, he came to the guild meeting and says we are not to earn money for the Church this year.

PA—How does he propose to raise the money?

MA—You would laugh to hear him talk about the budget, the budget. Says that the vestry will give us money for our really necessary work.

PA—What does he mean by the budget?

MA—He says that once a year each organization is to send in their plan of work and an itemized bill. Then the vestry will cut out all unnecessary items and the whole parish in a meeting for that purpose will have the right to put some of those items back by vote if the majority vote for it.

PA—But what has that got to do with raising the money?

MA—That's what I want to know. He seems to think that you will call our family together and that we all shall pray and decide to give our limit and that you will then give John, Mary, and Henry each a portion to give in his own name, dividing it up for the Nation-wide Campaign and our parish, and give it weekly.

PA—Well, just what is your kick?

MA—We had planned to earn \$600 to put the organ in repair and could have gotten it easily in two sales and a concert.

PA—But, dear, I've got to draw the line this year at spending money every month on one of your church hold-ups. Didn't it cost me \$25 for a special costume for Mary, not to mention having to pay twice for all that food you cooked. If it is not one thing it's another. Your church just takes money away from me whether I will or not. It's robbery.

MA—That's what the minister says. He maintains that the budget solves all difficulties, adds dignity to the Church programme, ceases to belittle the vestry, gives courage and faith to the minister and the leaders, and forces the community to respect the honest methods of the Church which dares to discard deceit and camouflage in finance.

PA—Well, you have your guild dues to fall back on.

MA—No; he said that we could invite more members if we had no dues and that the church treasury ought to finance all legitimate expenditures of all the organizations. Otherwise those expenditures should be cut out as extravagance.

PA—Well, I suppose he thinks the war is over and that we are going to give generously in that same old war spirit. Let's try it one year and be up-to-date.

MA—He actually seems to think that instead of doing real work for the Church that we can run around the people's houses and cultivate un congenial persons regularly and methodically. Of course we did that once or twice, but who ever dreamed of doing it all the time.

PA—That minister of yours is quoting some great thinker in that, and I believe the thinker's name was Jesus Christ. Ma, we must try this scheme out; and I'm going to church regularly too.—*Bells of St. Michael's* (Anniston, Ala.)

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