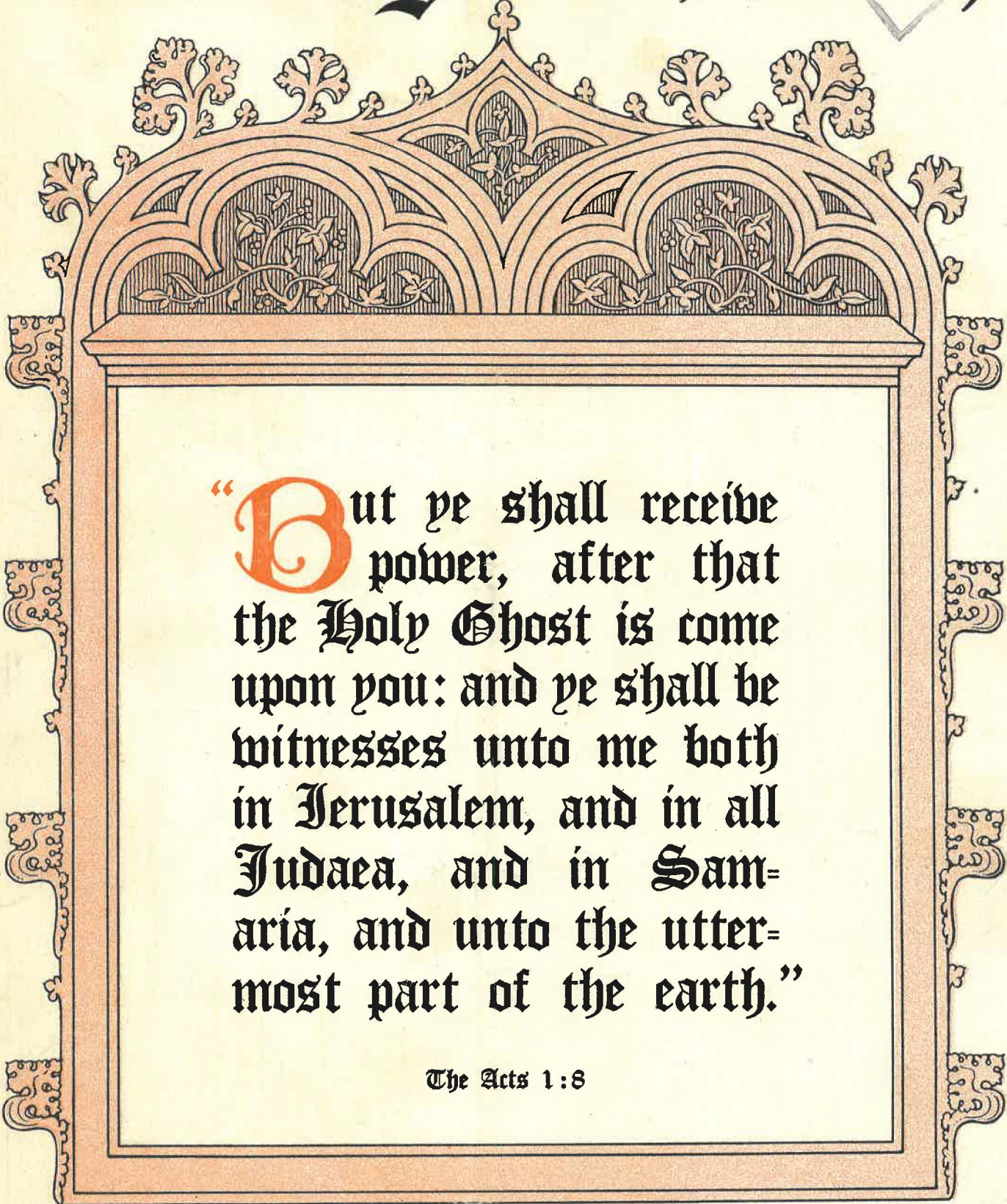


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The Living Church

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But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The Acts 1:8

Nation-Wide Campaign Number

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Bishop Fiske, in this book, has increased our debt of gratitude
to him. If only the parish clergy this coming winter would gather
their most earnest men and women, once a week, and go through
this book with them and send them out to carry the truths it
teaches to their friends and neighbors, what might not be accom-
plished! Bishop Fiske supplies, in an immediately available form,
just the truths for lack of which the people of this country are
spiritually starved.

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We can *unreservedly* commend this plain, practical exposition
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whom is committed the instruction of their people in the Christian
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Written, not in a spirit of dogmatism, but with persuasive rea-
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instructive.

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VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 4, 1919

NO. 23



Now—The Campaign

THE Nation-wide Campaign centers around a Programme.

Men say it is a campaign looking toward the spiritualization of the Church. They are wrong. Spirituality is promoted by prayer and sacraments and not by campaigns.

Others say it is a campaign for money. They are wrong. It was a grave mistake to talk in advance about raising umpty-million dollars.

Both mistakes are in perspective. Millions of dollars must be raised, and spiritual energy is the ultimate force upon which we rely by which to raise them; but after all, the central fact of the Campaign is a Programme.

The first step in giving expression to the Programme is the Survey. That is a picture of what the Church is doing, and, even more, of what the Church could be doing, and ought to be doing, if the men and the women and the money were at hand with which to do it. From Maine to California, from Florida to Honolulu and beyond, there are things that are undone, some of them not even attempted, because local resources have seemed inadequate to do them.

And here is the pith of our difficulty. We in the Church have all been busily engaged in doing little things. We are straining our resources to enable our vestries to pay from a thousand to two or three thousand dollars salary to our over-burdened rector; who, in turn, is straining his resources to amuse us laymen, when, if Sunday be neither too bright nor too wet, we patronize him by going to church; while the women of the guild are busy over a fair by which to raise the money to lay a new carpet, the Sunday school teachers are telling interesting stories to somebody else's children instead of trying to make intelligent Churchmen of them, the precentor is trying to find a tenor who doesn't flat, the men are planning a smoker in order to "interest" other men, the choir boys are being anathematized because they track mud all over the floor of the guild hall or play leap frog on the rectory lawn, the chief topic of conversation in guild is whether Susan or Matilda will catch the curate; and the one basis of unanimity in the parish is thankfulness that, as a parish, we are not like Saint Dionysius' on the other side of the river.

And outside, the great world is groaning almost in despair. "Labor" is ranged against "Capital". Wealthy pew owners are refusing to confer with collective bargainers. The United States Senate is grappling with problems, the determination of which will affect our grandchildren's grandchildren. Secularized politicians are framing programmes

that, as problems in morals, would tax our professors of moral theology. Our colleges and universities are groping after God and not finding Him. Mourners are seeking consolation in spiritualism. Sufferers are trying unchurchly cults that promise relief from pain. There is a vast world of degradation of which we speak as the underworld, in which no spark of light from the Church's beacon permeates. And the world outside America is only just trying to recover from despair.

The contrast between these two groups of conditions, the one within, the other without the Church, is almost enough to shake one's faith. In which realm, one is bound to ask, is Almighty God chiefly functioning? Which groups of problems must most closely appeal to Him?

But when the war challenged the American people, and vast numbers of busy men and women immediately left what they had been doing and enlisted in the service of the Red Cross, the Y. M. C. A., and similar activities, Churchmen and Churchwomen were conspicuous among them. Parishes that were appalled at the prospect of a deficit of a thousand dollars in a very modest budget, contributed men who immediately set to work to raise millions for these purposes—and raised them within a week. Scarcely a city, great or small, failed to have its leading Churchmen on liberty loan and Red Cross committees. A remarkable number of Churchwomen were the most active in the Red Cross. From the pettiness within the Church to the magnitude of problems without, these sprang at almost a day's notice. And, in great things, they made good.

Shall we go back now to the littleness of life within the parish church in which we all acquiesced before the war?

Great numbers of Churchmen say, No!

And they mean it.

THE NATION-WIDE CAMPAIGN is the movement that is destined to change all this. Of course the men who didn't plan it and who prefer to stand on the outside and criticise might have done it a great deal better; and they must reckon with God and their conscience because they did not.

But the Church is trying this particular plan, and those who do not wish the Church to sink back into pettiness must apply their energies to this—or do nothing.

The intention is to substitute a nation-wide and a world-wide programme for a parochial one. The Survey is the gathering together of the possibilities. A quarter or a half million dollars is needed for a work among university students here; a hundred thousand dollars for a needed phi-

lanthropy there. Clerical salaries must be levelled up somewhere else. Buildings must be erected in many, many places—churches, parish houses, rectories, social centers, schools, college halls, dormitories, hospitals, homes. Workers must be supplied in countless numbers of places and salaries be supplied for them.

But all this is to be made concrete and definite. A need may have risen on the east side of New York, or on the plains of Nebraska, or among degraded peoples in the Carolina mountains; but, before it can appear in the Survey, *somebody* must have worked out a constructive plan by which to relieve the need. There must be no generalizations. The place and the purpose and the probable cost of the needed building must all be in evidence, and must be well defended. The need of a new worker or an increased salary must be shown. The Survey must illustrate vision but not dreams.

The sum total of the Survey is to be expressed in *Opportunity*. All this is the unoccupied field which the Church can occupy and will occupy if her children can successfully be called from little things to big things.

But can they?

Well, we have the promise that faith can remove mountains. There are in the Church enough men with faith to have seen the vision, to have worked up the plan, to have carried the Board of Missions for it, to have converted our strongest clergy and most hard-headed business men, to have dropped their ordinary work and devoted their whole time to it, to have staked their reputations on its success.

But after all, God calls on no man to succeed. He only asks us to try.

THE NATION-WIDE CAMPAIGN is the most wholesome thing that is before the Church. Nobody dreams that it is a substitute for spirituality. It is a Programme. It is a challenge. It is an opportunity. It is nothing more.

That programme, that challenge, that opportunity, is about to be laid before all of us Churchmen in concrete, intelligible form.

We shall need to bring to it a consecrated enthusiasm. We shall need infinitely to increase our spiritual vitality. We shall be called upon to let the world know the valuation that we place upon our religion.

And after all is said, there are just two factors that each of us needs to consider in doing his part.

One is God.

The other is Me.

The Church is now about to make the challenge from the Party of the first part to the party of the second.

And we can easily guess where God stands in the matter.



THANKS for the two cases cited in your editorial on "Pensions," writes a correspondent. "Won't you write a short article on a Sustentation Fund? You must know that half of the clergy are starving to death in these days of H. C. L. I could give you a dozen names right now."

Clergy
Salaries

As we turned to the existing machinery of the Church Pension Fund to provide for the former glaring need, so we must look to the Nation-wide Campaign to supply this other. It is understood that provision for the levelling up of minimum salaries of the clergy has been made in many of the diocesan budgets, as it should have been.

To secure that levelling up, and the proper sustentation of the clergy now at work, we must all proceed enthusiastically to make the Campaign a success.



THE need of immediate relief presented by the Bishop of West Texas is one that can probably not even wait for the Nation-wide Campaign, though, if it be not too late, provision for permanent rehabilitation may perhaps be incorporated into its budget. But when

such a widespread disaster as that in southern Texas occurs, we have nothing to take the place of immediate contributions. The Red Cross will, no doubt, provide for much of the needed relief of individuals, but for restoration of the losses in Church property we can look to no one except the Churchmen of the land. All we are knit together in one, and the need of one is the need of all. As that is the fundamental principle of the Nation-wide Campaign, so is it the principle on which we must act very promptly in relieving the need caused by this widespread disaster in Texas.

If any shall find it convenient to utilize the good offices of THE LIVING CHURCH for this need, as they have done so generously in connection with other world needs, we will very gladly undertake to acknowledge and promptly to transmit their contributions.



FROM this date we must remind correspondents that the miscellaneous news of the Church must be treated very briefly indeed until after General Convention and that the discussion of questions that will come before General Convention is now concluded. Several serious papers relating to those issues have been received within the past few days, but with every desire to assist in the illumination of the questions discussed, it is impossible now to make space for them. There have been many months in which we have welcomed these discussions, and the attempt has been made to present the issues from various points of view so as to do full justice to them. Those who have waited until this time to send articles have done an injustice to themselves. And we realize, of course, that with respect to the more important issues many more have desired to express opinions than could be accommodated in the space at our disposal.

While a reasonable variety of contents must still be maintained, the October and November issues must obviously be closed to the news and the discussions that are normally very welcome.

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:

61. Mrs. J. C. Phillips, Shippensburg, Pa.—special gift..\$	10.00
173. Julia Hope Elliott, Warren, Ohio—two children.....	73.00
257. All Saints' Church Guild, Valley City, N. D.....	36.50

Total for the week.....\$ 119.50
Previously acknowledged\$ 55,833.04

\$55,952.54

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:

25. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.\$	36.50
Previously acknowledged	2,716.42

\$2,752.92

ARMENIAN AND SYRIAN RELIEF FUND

Rev. Walker Gwynne, Summit, N. J.....\$	10.00
J. Bull, St. Paul, Minn.....	10.00
Birthday offering from St. John's Church School, Arlington, Mass.....	3.65
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
Rev. Cyrus Townsend Brady, Yonkers, N. Y.....	25.00

\$ 73.65

BELGIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....\$	25.00
All Saints' Sunday School, Northfield, Minn.*.....	2.75

\$ 27.75

SERBIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....\$	25.00
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POLISH RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....\$	25.00
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ITALIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....\$	25.00
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....\$	25.00
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FUND FOR HOLY TRINITY CHURCH, PARIS FRANCE

Mrs. Lydia B. Hibbard, Chicago, Ill.....\$	25.00
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* For relief of children.

ANSWERS TO CORRESPONDENTS

R. W. V.—It is entirely lawful to obtain wine for Holy Communion. Local regulations differ and your Bishop could probably suggest to you how to proceed and from whom to buy.

BISHOP CAPERS APPEALS FOR STORM SUFFERERS

[A TELEGRAM]

High River, Alta., September 27th.

Editor Living Church, Milwaukee, Wis.:



TROPICAL storm beginning Saturday night, the 13th of September, off the coast of Texas, with Corpus Christi as its center, reached its height the following day, Sunday, and left in its wake ruin, desolation, and death. Two hundred citizens of Corpus Christi were killed and scores of people in the neighboring towns and surrounding country are reported lost.

The Church has suffered to the point of irretrievable loss and ruin unless her devoted members and friends throughout the nation come immediately to her assistance by generous gifts. The church buildings at Corpus Christi and Rock Port are practically demolished, while the Rev. Dr. Sykes, rector of the Church of the Good Shepherd, Corpus Christi, and six of his vestrymen lost all their property and personal effects. A conservative estimate places the property loss of the Church at twenty-five thousand (\$25,000) dollars and that of Corpus Christi and the surrounding country at three million.

The whole situation would be calamitous indeed, if it were only the result of a passing storm, but even this is not the measure of our misfortune: The diocese has been dragging through two years of drought, which was followed by destructive rains and floods last spring and summer, and now that which has been saved through hard and frugal living has been swept away in a night and only death and poverty are left as the final trials of the sufferers' faith.

I can think of no disaster since the Civil War that has so seriously afflicted the Church over such an extent of territory as this one has. At least 30,000 square miles of the diocese are within the area of this direful storm; while the crops of the entire diocese have failed.

I appeal to the Church at large to come generously and at once to my assistance, lest we lose the very foundation work of sixty years' building, through the heroic and self-sacrificing labors of Bishops Gregg, Elliott, and Johnston. All gifts and communications must be sent to the Hon. Roy Miller, Treasurer of Diocesan Missions and Chairman of Civic Relief Committee, Corpus Christi, Texas.

WILLIAM THEODOTUS CAPERS,
Bishop of West Texas.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE BOOK OF JOB

(For the week preceding the Seventeenth Sunday after Trinity)

The Problem of Suffering

Sunday: Job 3.



THE Book of Job has been called "the greatest poem in the world's literature", "the most beautiful and the most elevated production of Israel", and "one of the grandest things ever written with pen". We owe much to the Revised Version for enabling us to appreciate it. This poem is our oldest statement of the never-ending problem of the meaning and purpose of life, the indiscriminate operation of pain in a world of moral order, the growth of a soul when tried by suffering. Sooner or later it must speak to us all, for in the land of Uz there is always a man whose name is Job. The solution of the riddle is found in religion, trusting in God, and not in the intellectual endeavor to find the way out.

Man's frailty: God's perfection

Monday: Job 4.

Eliphaz is the wisest and most considerate of Job's friends, but a moralist and not a comforter; a man who sees in suffering the retribution of some secret sin, and not a tender-hearted friend who seeks to reconcile a sufferer to his lot as the innocent soul is tried by affliction. "Shall mortal man be more just than God?" The discourse in chapters four and five rises to a noble climax, but hopelessly out of place and utterly inadequate. One cannot heal the broken-hearted with the balm of Eliphaz, but by the sympathy of a

brother man. One cannot bring comfort to the bedside, or consolation to those in sorrow, until one has submitted oneself to the will of God. One must learn obedience by the things one suffers—as our Saviour did, so that He can be touched with the feeling of our infirmities. The solution of Job's problem and of yours and mine is in the tender and loving "Come unto Me" of the Master.

Foregleams of Immortality

Tuesday: Job 14.

The problem of this book is so intense, the crisis of Job's mental condition so pathetic, that one cannot do it justice by any series of selections. It must be studied through, and my hope is to create a new interest which will lead to that during the week. Job faces the realities of life, as he asks the age-long question: "If a man die shall he live again?" The yearning is pathetic, the appeal is moving in the flash of momentary brightness as he reaches up to One who is not the God of the dead but of the living. One cannot read this chapter without being profoundly moved with gratitude to the Christ of Life who brought immortality to light.

The Fight of Faith

Wednesday: Job 23.

Job turns from his friends to the God who dwells in the thick darkness above the apparent misrule of this world. "Oh, that I knew where I might find Him." Strong in his sense of innocence he seeks for a divine hearing of his case. "I know that my Redeemer liveth," and so, forward and backward, on the left hand and on the right, he seeks for Him. In our best moments, as in our deepest distress, we all must seek after God. Only as we find Him in Jesus Christ can our soul be satisfied.

The Discipline of Life

Thursday: Job 36.

"Whom the Lord loveth, He chasteneth." He makes no mistakes. Life is a discipline under a merciful design. There is no teacher like God. Job's three friends have maintained that suffering is compatible with divine justice; Elihu, that it is compatible with divine love. And because God is just we can trust His love.

Communion with God

Friday: Job 40.

Out of his suffering and discipline, which is neither removed nor explained, Jehovah speaks to Job as a Friend and not as a Foe. Those who suffer loss may be as sure of God's love as those who prosper. Life is a discipline, not an operation of favoritism, finding its highest good in communion with God. We near the climax of the poem. There is nothing more sublime in this wonderful book than the speeches of Jehovah. If we would find God it must be through yearning. "If a man willeth to do His will, he shall know."

Vindication

Saturday: Job 42.


Not material possessions but fellowship with God is the reward of righteousness; the end of Christianity is Christ. There are problems in life we cannot solve. We must rest in the belief that our Father in Heaven, revealed in Jesus Christ, is good, and wise, and loving. Some day the riddle will be solved. Behind the veil which mortal mind cannot pierce lies the solution in the keeping of our Father.

THE NATION-WIDE CAMPAIGN will be a white hot furnace of enthusiasm to blend our diocesan and sectional interests and our local dooryard zeal into a passion for national vision and national effort. The Church has been seeing dioceses as a child sees the separate and scattered units of a map of the United States, cut by a jig saw into forty-eight pieces. To the child it seems more like a basket of chips than a map. Once put together the map is clear. *The Church is putting its map together.*

Unless you are still travelling by stage coach, unaware of railroads; unless you use candles, ignorant of electricity; unless you still read Jane Austen, thinking her books were published last week; unless you still consult the files of *Godey's Lady's Book* for fashions; unless you still try to subscribe for *Gleason's Pictorial Drawing Room Companion*; unless you still think of the church as a place to make a formal call on Sunday; unless you live solely in yesterdays, then march with the army of God and His Church in the great Crusade of to-day.—Rev. Geo. P. Atwater, D.D. (Akron, Ohio).

Letters from a Militarized Civilian

X

ESE Rhine Province people are surely religious after their fashion. Jews abound, and nearly every village has a synagogue. The rest of the population is almost solidly Roman Catholic. Shrines adorn the street-corners, crucifixes preach along the wayside, little chapels are set at the intersection of busy streets. Last Sunday I went to the Herz Jesu Kirche at 8 o'clock, the third mass. Not a seat in that vast building was vacant, and the aisles were thronged, too. Old German chorales and vernacular prayers gave the congregation a large share in the service. When I commented on all this to a Methodist friend from Oregon, he said drily: "Think how much worse they might have behaved in Belgium if they hadn't been so religious!" I hadn't any apt retort ready.

The peasants hereabouts are peculiarly dull, colorless, and unattractive, with hair, face, and eyes all of one bleak neutral tint (or so it seems), dirty in person and clothing, squalid in their homes, not to be compared with the Bavarian highlanders or the Black Forest folk, and with nothing of the swift responsiveness which is never lacking in France. I climbed up the other day, through glorious forests far above Sayn. On the summit one looked across rich rye-fields and clover-fields to endless expanses of woodland, cared for as only German forests are. Then came the village of Stromberg, with 600 people: so blankly uninteresting that I could have wept with disappointment. A neglected little church; houses built mostly of concrete blocks, desperately ugly; dirty children; smelly streets; without a suspicion of picturesqueness to atone for its other faults; that was Stromberg, with no American soldiers to show better things. In the larger towns things are better; but modern *Kultur* as the esthetic side would have hard work to justify itself hereabouts. "The old is better," however, as usual.

I sat on the Fürstenhof terrace the other evening at dinner. The Kapellmeister, at my request, was giving us *O du mein holder Abendstern*, from *Tannhäuser*; and just outside the railing, by my table, two dear small boys, 8 and 10, were standing, absorbed in appreciation, beating time with tiny fingers. A beaming grandmother stood near, watching over them. They were so sweet that I ignored the "I. Matrosen Division" and their sailor-caps and remembered only that little boys are *almost* the dearest things in the world. When the music was over, I offered some sweets, which were shyly accepted. Their proud *Grossmutter* told me how Friedrich and Gerhardt had come down from Berlin because food-conditions were so bad there, and life was so unsafe. Their father is a portrait-painter, their grandfather, here in Coblenz, for forty years organist of the chief parish church. We met the next day and the next; so now we are quite old friends. From them (the elders, I mean) I am learning something of the state of mind of the middle-class citizens. They seem to have little confidence in the perpetuity of the present régime at Berlin; they are frank monarchists, though with no special love for the ex-Kaiser; and they are grateful for American protection in this uncertain time. I am perfectly sure they aren't answerable for the atrocities that made the world loathe the very name of Germany.

NEXT DOOR TO THE HOSTESS HOUSE stands the Stadt Theater, built in 1787. A stock company, reinforced for gala performances, gives entertainment at prices which seem ridiculous to us, exploited as we are by the theatre trust. I sat in the best box, at a very good rendering of *Die Lustige Witwe*, and paid 33 cents for my seat. There are "movies" in abundance, and a splendid City Festhalle besides. The newer parts of the city are laid out handsomely, more after the open garden-fashion of our American towns than the mediaeval enclosures which still prevail in France. Indeed, it is no treason to *la belle Alliance* to own frankly that an American always feels more at home, so far as such material things go, in German cities than in French. But oh, for the radiantly smiling, "merry-twinkling" French children, the

cheerful sidewalk cafés, where one can eat in fresh air, the unfailing and self-respectful courtesy of even the poorest French people!

The true glory of Coblenz is not the monstrous William I, "largest equestrian statue in the whole world." (I loved a photograph of an American battalion taken with that idol for a background.) It is the beautiful left bank of the Rhine, wooded, free and open to all, with flowers and vistas, but not too much landscape gardening. That there are statues of various royalties, and inscriptions recording where "the unforgettable Empress", or the ever-to-be-lamented Grand Duchess, sat, is unimportant. The notable fact is that all who live in Coblenz, or visit here, have direct access to the water-front under circumstances of beauty and freedom. I sit there for hours, rejoicing. Would that our rivers were so accessible! And thank God for the Charles River Embankment, at any rate.

ONE ENCOUNTERS strange survivals here. How many of you remember, without an effort, the Napoleonic kingdom of Westphalia? The Baltimore Bonapartes do, doubtless, though with never a thought of putting in a claim to it. But there is still a strong French tradition here in certain quarters, harking back to that brief era. French Christian names abound; and among such there is a corresponding detachment from all things Prussian. I heard of an old Rhineland noble who always referred to the Kaiser as "that accursed Brandenburg robber", and called the Prussian eagle "the squashed crow". The movement for a separate Rhine republic has many supporters among such, though practical men plan rather for a self-governing state within the German federation than for an impracticable independence. "Sinn Fein", in the Rhineland as in Ireland, is only an iridescent bubble. Of course there are still signs of the old order: Women wear silver coins for brooches showing the Kaiser's head cut out in open work; one shudders at seeing "*Unterseeboot*" on the ribbon of a child's sailor-hat, or "*S. M. S. Hindenburg*", perhaps. But they remain, I think, only as in Paris one still sees "*Abri, 40*", on a door, showing where 40 people might take refuge in a cellar when the alarm sounded for an air-raid.

I HAVE SAID NOTHING of my own work here. Sermons on Sundays in the big "Y" huts, talks, on week-night evenings, about world-politics, real American democracy as distinguished from the Satanic counterfeit of it which we know as bolshevism or parlor anarchism, story-hours, and quiet personal interviews with boys from all over the country: here in the occupied regions, as in France, that has been my job, and I am grateful for the opportunity of rendering such service.

This is a discursive letter; and I end with one glimpse of the effect of the life our soldiers have been leading. Last week I motored eastward, past Montabaur, to a tiny hillside village called Hahr. Its special interest for me lay in the fact that for some months one of my own boys, a Dartmouth graduate (son of the best and kindest physician that ever a priest relied on in time of bodily need), had been in command there. When I reached it, it was only to find that the soldiers had all been withdrawn. The "Y" tent remained, ready to be taken down; nothing else but peasants' cottages, a tiny shop or two, the gray old church, and the presbytery. As I entered the church to say a prayer the *Pfarrer* met me, breviary in hand, beaming. *Der Herr Hauptmann* had been billeted in his house: what a noble young man, so handsome, so kind, so wise! Everyone had loved him, everyone grieved when he and his men went away. We grew intimate in our antiphony of praise for the young captain, and parted quite like friends. Then, as I rode away through Mendt and other unheard-of hamlets, I thought of other towns occupied by another army, and exulted in the contrast, "our enemies themselves being judges."

PRESBYTER IGNOTUS.

The Church and Reconstruction

By the Rev. James E. Freeman, D.D.



OME nations are more far-sighted than others. Before the war had been under way many months, Great Britain had begun to create machinery to deal with the new conditions arising out of the war, with the result that, before the terms of the armistice had been agreed to, the well-lubricated machinery that had to do with reconstruction was in full operation. What this will mean in the recovery and extension of her trade and commerce is clearly evident.

Some of the large religious bodies on this continent undertook as early as a year ago to lay their plans for a great national or international movement, and in the late spring just past they had not only effected wonderful results, so far as organization was concerned, but had actually secured for the larger prosecution of their Church enterprise the greatest sums ever subscribed for the cause of religion. Our Church, through its general boards, realized that if we, as a Church, were to keep pace with the demands of the present hour, and if we were to have higher efficiency and greater expansion in our work, we must undertake a movement not merely nation-wide, but world-wide in its scope, and this could only be done through the coöperation of every part of the machinery already in existence. It was the conviction of the originators of the plan that the movement should primarily look to the regeneration and rehabilitation of the Church, and that a call for millions should not be the slogan.

Obviously money is a necessary element in the development and execution of any work, but it has been deemed wise to make the campaign of our Church essentially a spiritual one. Any member, clerical or lay, of our body, who feels satisfied with conditions as they are, is hardly worthy of confidence or respect at such a critical time as this. On the other hand, we believe we have both a polity and a system that are wonderfully adapted to present world needs. The large question is, how completely have we recognized our obligations and applied our energies in meeting the demands of the new age?

The most obvious fact to us to-day is the need of a reconstructed and revived Church, to meet the needs of a reconstruction age. Our missionary work abroad is not only inadequate as far as men and means are concerned, but it is inadequately supported, and the knowledge of our people at home as to the character, extent, and importance of the work is exceedingly limited. Our missionary work in the domestic field is likewise imperfectly understood. We have had some propaganda, but the average Churchman, clerical or lay, has no statesmanlike vision of what is done or needed, either at home or abroad. As for the life of our own Church in this country, whether in city, town, or rural part, it has become decentralized and utterly diocesan, parochial, and congregational. While our system calls for the best-conceived national Church polity, we are at the present time, let us be frank to admit it, lacking in cohesion, split up into unrelated interests, and without the sense of solidarity.

No Church of our body, however strong or however well financed, may, except to its infinite hurt, enjoy within its own narrow parochial limitations its own finely developed privileges and opportunities without due regard to its world-wide responsibility. Insularity issues in arrogance and makes for division and disintegration. We have been altogether too habituated to this sort of parochial and congregational spirit. The churches and missions on the far-flung battle line have up to the present time felt no consciousness of fellowship with their colleagues in city and town churches. Plus all this there has been a dangerous tendency to the development of a party spirit. All this must cease if the Church is to deal with the immediate problems of the new age.

This nation, before we entered the war, comprised forty-eight sovereign states, related under our federal constitution. But they were forty-eight distinct entities, and up to the war period there was no large disclosure of their intimate fellowship or common interests. The war changed all this, and

to-day we are, we believe, a real *United States*. It was the gathering together of the unrelated elements in our national life that produced an army and a navy of incomparable efficiency and power. Men were called from civil life into action, to what end? To save democracy. Shall there not be a like call, for a far higher purpose, to the men and women of our Church to unite in one common cause, that the high claims of our Lord and Master may be effectively presented?

The most practical statesmen, here and abroad, have come to realize the relation of Christianity to the concerns of men. Confining our vision to our own country, we are the witnesses to-day of widespread unrest and disorders, and threatened breaches in our community and state life. It is becoming increasingly clear that the present problems cannot be solved by political and social economists. The world needs religion; practical, applied religion; and if it cannot have it it faces disorder and chaos. The Russian situation is a tragic exemplification of this. Shall the future be determined by the "man on horseback" or the divine Man who hung upon Calvary's cross? It is no time to haggle over parochial or party conceits or methods. It is a time to get together for the saving of our house. Benjamin Franklin's aphorism, once regarded as humorous, has become axiomatic: "We'll hang together, or we'll hang separately."

Complacency or self-satisfaction at such a time as this spells our defeat and ruin. The Nation-wide Campaign issues a call that transcends the call to the colors. It means action, intelligent, aggressive action; it means sacrifice, large, self-effacing sacrifice; it means service, complete, unremitting service; and all this that the Gospel of Christ may be "truly preached, truly received, and truly followed". If any man or woman, clerical or lay, in our Church, feels apathetic or indifferent to this world-wide claim, or again, if they feel that it can succeed without their coöperation, they are the exemplars of a view that is narrow, unstatesmanlike, and fraught with great perils to the Church and its interests in this very critical hour.

If we really mean what we have preached and sought to exemplify through every agency of the Church; if we really mean that there is a grace ministered to men through the sacraments; if we really mean that the salvation which our Lord brought to the world is its supremest need; if we really mean that He alone must be made Sovereign in the hearts of men before there can be any real and abiding peace, then we must undertake this campaign with intelligent zeal, consecrated effort, and in the spirit of Him who gave His life that the world might be saved.

One of the most striking cartoons of the war period represented the former Kaiser of Germany standing before a wayside shrine upon one of the highways of northern France. The figure of the monarch portrayed him in an attitude of conceited power and self-assurance, with upturned, hardened face, looking upon the figure of Christ upon the Cross. The contrast between the two figures was striking in the extreme, the soldier-emperor representing human power, arrogance, and self-pride, the Figure on the Cross representing humility, self-effacement, sacrifice, and service. The cartoonist had with rare perception inscribed underneath the figure of the Kaiser these words: "I live that men may die"; and underneath the figure of the Christ: "I die that men may live".

Here in this cartoon were presented the two philosophies of life, the one that witnesses to selfishness and the satisfaction of human passions, the other that witnesses to service and supreme sacrifice for others.

Now, as never before, the world must make choice of one or the other of these two philosophies. We are at grips with titanic forces, the one that would draw us back again to the things of barbarism, with all that this implies, the other that would raise us up to new ideas and ideals of power and usefulness. The hour has struck when the Church must prove its cause.

Social Justice

A Suggested Programme for the Joint Commission on Social Service

By the Rev. Augustine Elmendorf

LEGISLATION



THE great feeling of unrest everywhere manifested points to the fact that there will be great changes in social relationships in the new era that we are entering after the war. There are only three ways by which society can progress and change: (1) by revolution; (2) by voluntary coöperation; (3) by legislation. No one wants changes to come by revolution, with its accompaniment of violence and bloodshed. Revolution is the result of the unwillingness on the part of society to change by one or both of the other methods. While great advance doubtless will come through voluntary working out of improved conditions on the part of socially minded people, of which there are some notable examples to-day in the business world, nevertheless it remains true that most changes must come by the orderly process of legislation.

Experience teaches us that in the average group of Episcopalians not more than one tenth are familiar with the proposed legislation which may at the moment be up for discussion before the legislature of any given state. This is a very serious situation and points to a very definite duty on the part of the Church. It is obvious that there is great danger in leaving legislation to be the outcome of agitation solely on the part of politicians and agitators who are all too apt to have nothing but selfish interests at heart. It unquestionably is the duty of the Church to train her members in good citizenship, and this should result in producing leaders in the state from amongst our membership.

The following plan, therefore, has been suggested to meet this situation, that there should be established in as many parishes as possible social study classes, to be conducted somewhat after the pattern of the mission study classes. The point of departure for such a study class would be the proposed legislation having to do with social welfare which was to come up before the legislature of the state in which the parish is situated. It is always possible to interest people in what concerns their own state. In every state, proposals concerning child welfare, hours of employment of women, conditions of labor and industry, health insurance, the treatment of prisoners, the insane, feeble-minded, etc., are in the form of bills, to be presented at the legislature for enactment into law. These problems open up a wide field for study and discussion. We believe it would not be difficult to form study classes and to give material to such classes for eight or ten interesting sessions in the months immediately preceding the assembly of the legislature. The work in preparation for such study classes should be carried on at the central office of the National Commission on Social Service which we now call the Joint Commission.

INFORMATION

Another useful piece of work which ought to be carried on by the Joint Commission is the collection of data obtained from investigations made by the Department of Labor at Washington, the Children's Bureau at Washington, and such agencies as the Russell Sage Foundation and the Rockefeller Foundation. If, for example, an investigation is made regarding the working out of a coöperative management of business in certain industrial plants in the country, such data and the results of the plan worked out should be placed in the hands of our Church members who have part in or are interested in the management of big industrial concerns, so that the information may be as widely distributed as possible.

Both of these methods—that is, the method of the social study class and the method of giving information obtained after careful investigation—are ways in which the Church may be definitely related to the problems of reconstruction, and at the same time avoid any appearance of meddling in the conduct of business, which is so resented by many business men and sometimes with good cause. No one can rightly

object to free and open discussion of what is actually proposed in the state, and proposed seriously enough to be put in the form of a bill in the hope that it may be enacted into a law, and certainly there can be no objection to the Church using her offices for the purpose of giving information regarding a particularly successful venture in the way of improving conditions of labor and the relationship between labor and capital.

INSTITUTIONAL WORK AND AGENCIES

Institutions.—It is apparent, from investigation that has been made regarding the institutions in our various dioceses and missionary jurisdictions, that there has been no constructive policy on the part of such dioceses and missionary jurisdictions regarding what institutions are needed and what sort of work the Church ought to be doing for dependent people, the physically disabled, and the delinquents.

Some dioceses are fairly well equipped with homes for old people and are doing no other kind of institutional work. Next door to a diocese well equipped for work amongst old people, and having the same sort of population, may be found a diocese that has no institution whatever. Another diocese will have a home for boys, perhaps, or an orphan asylum, and nothing more. It is impossible to tell in most cases why our various dioceses have the institutions that they have, or why they have neglected to have others which would fill a need equally imperative. The question has never been faced as to what institutions, if any, an ordinary diocese, with a population partly urban and partly rural, should have. Ought the Church to use her influence to see to it that the state or community takes care of all persons requiring institutional care, or are there some classes of people who ought to be cared for by the Church and not by a secular agency, either governmental or voluntary?

It would seem that our duty is clear as respects children. One cannot view with indifference the turning of the care of children over to politicians or to secular agencies with no religion or with all sorts and varieties of religion. It is true that, while most states that are abreast of the times regarding the care of children have developed a placing-out system under state supervision, there are always large groups of children who cannot be placed out and for whom institutional provision must be made. In most states in the union there have been established within recent times juvenile courts to take care of the cases of the children who are incorrigible or who are in danger of becoming incorrigible. Investigation shows that large numbers of these children are regularly sent to penal institutions, and in some states to Roman Catholic institutions, because there is no provision made for their care by non-Roman Catholic Churches.

It has been demonstrated at St. Andrew's Industrial School at Providence, R. I., at the Industrial Farm at Covington in the diocese of Southern Virginia, and at the Bonnie Brae Farm in the diocese of Newark, that the Church can do a magnificent piece of work in providing a home for boys who would otherwise, many of them, have to be sent to some penal institution. Work of this kind ought to be carried on in all parts of the country by the Church.

Furthermore there are certain parts of the country that have no provision for crippled children. Many of these children have become so crippled as the result of the epidemic of infantile paralysis. The Joint Commission ought to be so financed that it could assist in starting such institutions where needed, giving, perhaps, some help in the maintenance, at first, as well as in the organization of such work. Again it is very questionable whether it is fair to leave to public institutions the care of our old people. Homes for the aged almost universally make a charge that is prohibitive to the very poor unless they are fortunate enough to belong to a parish of such means that they may be provided for on the parochial budget. Public homes for the aged, commonly

known as almshouses, can make no distinction between persons sent there whose lives have been debased by drink and immorality and those sent to such places simply because they are poor. Oftentimes relatively cultured Church people come to the end of their lives friendless and alone. Every diocese ought to face the situation frankly and fairly as to what it owes to its old people. The Joint Commission ought to be put in a position where this problem may receive the attention it deserves.

The Church Mission of Help.—This agency for the work amongst wayward girls is now carried on in the dioceses of Long Island, New York, Newark, New Jersey, and Pennsylvania. The Church in this work has demonstrated in a unique way its ability to handle the problem of the wayward girl, and enormous good has resulted in the places where the work is established. It has passed beyond theory into demonstration of what the Church is capable of doing in this important branch of her work.

Two things are necessary: (1) There must be an adequately supported department under the Joint Commission to push forward this work in all parts of the country where it is needed. There are at least fifteen places now and the probability is that there are nearer one hundred where this work needs to be carried on. We need money to organize it. (2) The work must be carried on by trained workers. There are many splendid women trained in the war who desire to give their life work to the Church. We have at this time an opportunity which may not come again, but there must be money furnished to train the workers and then set them to work in the various fields of which we already have knowledge.

City Mission Work.—Here again is a kind of work which the Church has demonstrated she is abundantly able to do and to do well. This work consists of a ministry to the prisoners and the outcasts of various kinds, in the many institutions which now form a regular part of the ministry of a state. There are about twelve organizations of this type in the country. Notable work has been carried on for many years on these lines in Philadelphia, New York, and Boston, and in more recent times in Cleveland, Cincinnati, St. Louis, and elsewhere.

This sort of work commends itself to people of all kinds and wins love and respect for the Church. It is the sort of work that ought to be carried on in every large city in the United States. We want to put the Church foremost in works of this sort. We must have an adequately supported central office to organize the work and train the workers for it.

Work amongst Colored People.—The Church has some splendid industrial schools for the training of negroes in the South. What is needed is that there should be some plan worked out by which those so splendidly trained in our schools could be used in their home towns in a kind of extension work, so that the Church could have her full share in the training of colored people in citizenship and in the new part which they will be expected to take in the coming days. No definite plan has been worked out, but the matter has been regarded of sufficient importance to put a considerable sum of money in the proposed budget for the investigation and working out of some plan along these lines.

LOGGING CAMPS

Logging camps employing between one hundred and fifty and two hundred thousand men are operated in Wyoming and Washington. For the most part, these places are hotbeds of I. W. W. propaganda, apparently because the I. W. W. has been more interested in getting at these men than has the Church.

Careful investigation of the situation was made by Dr. Tippy of the Federal Council of Churches. He presents definite recommendations and conclusions in his report. He found the men eager and willing to discuss economic problems, and suggests that chaplains should be appointed to go to these camps. The point of contact with the men might be the holding of open forums for the discussion of such questions as whether the I. W. W. programme is the best that can be suggested, what other ways are there of solving the problem which society faces, etc. He suggests that such chaplains should be trained to carry on work of that sort, and they must be men of ability and be well paid. Bishop

Keator writes that he considers the suggestions made by Dr. Tippy of great value and that he would heartily coöperate in his jurisdiction with such work if the Joint Commission could be financed to carry it out.

If it would overcome unwise and shortsighted propaganda the Church must exert herself to carry to men of all classes a broader and better vision of what constitutes social justice and righteousness for all men, and to show more sympathy for those who do not know what religion means. It is said that the Presbyterians expect to put fifty thousand dollars into this sort of work. The Episcopal Church ought to do its share also.

COUNTRY DEMONSTRATION STATIONS

The Episcopal Church is everywhere known as the City Church. We have almost no places in the country that we can point to with pride. In a few places remarkable work has been done in country districts. We propose, if we can get the financial backing, to gather the experts on country work in conference to develop the best plan for carrying on our Church work in the various country districts available, and we ought to be in position to underwrite a considerable number of places where properly paid clergymen could be established with a sufficient staff to carry on a really great work. We believe that we could demonstrate that the Episcopal Church is as capable of carrying on country work if properly supported as it is of carrying on work in suburban places. The problem of the country church is so largely a community problem that this naturally falls under the Board of Social Service rather than under the Board of Missions.

PAROCHIAL SOCIAL SERVICE

We need to have at the central office a department on parochial social service, to collect the data available and, if necessary, to have demonstration stations which would show the best method or methods of community work which it is possible for large parishes, medium-sized parishes, and small parishes to carry on in all types of classes and communities. This matter is of very great importance if we are to preserve for the Church that which is fundamental, the saving of the energy and time of the clergy for spiritual work, without which all efforts, whether for religious education, social service, or missions, would fail.

TRAINING OF WORKERS

In addition to the training of workers for the Church Mission of Help and for City Mission work, there is an increasing demand for trained workers for parishes. There are many parishes desiring and able to pay good living salaries for trained workers, but we have not the workers to send. At the same time, there are a great many women and men also who would be glad to give their life to Church work. The Social Service Commission ought to be in position to provide training for such workers and to send them to parishes that need them. The expense of such an undertaking would be relatively small, but it would not be fair to rely entirely upon a voluntary staff of instructors.

FIELD SECRETARIES

To carry out the programme suggested above it would be necessary not only to increase the staff at the central office but also to provide field secretaries to cover such dioceses as are financially unable to support their own secretaries.

I AM GLAD that the Church in the Nation-wide Campaign is undertaking the King's business in a business-like way. The plan seems to set forth a right combination of vision and efficiency. Certainly if this war has taught us anything, it is the necessity of coördination and coöperation in order to achievement. The Church's work has hitherto been done in an entirely too haphazard and miscellaneous a manner. The creation of a common executive board embracing the three great branches of our work, and the making of a common budget, certainly promise the coördination and coöperation we so imperatively need in this great crisis. It ought to appeal to the business sense of the average American. We have proved in this war that we are a people of the finest idealism and the most practical efficiency. If the Church can present her work to her people so as to appeal to these two characteristics of the American mind and heart, I think she will achieve as she never has before.—*Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan.*

The City Mission Idea

By W. H. Jefferys, M.D.,

Superintendent of the Philadelphia Protestant Episcopal City Mission

"Go out at once into the streets and alleys of the city, and bring in the poor, the crippled, the blind, and the lame." When the servant reported, "Sir, your order has been carried out, yet there is still room," the master said to him, "Go out into the highways and the country lanes and *compel* people to come, so that my house may be filled."



MOST of our dioceses are built entirely on the parochial idea. They are groups of parishes united under a bishop, with special arrangements for parochial extension and with or without some attempt at united institutional activity. These dioceses have no part whatever in that aspect of the Kingdom of God expressed so positively in our Lord's parables of the King's hospitality and seeking out the straying sheep. The church doors are usually open, there are many free churches, and all have at least a few drafty and otherwise selected free pews; but the great overmastering passion to go out into the streets and alleys and drag men to the feast of Christ's love seems to be unborn in them. A few dioceses have it and have expressed it through what is called the City Mission.

The City Mission idea has been recently defined by a conference of those who are doing the thing as "that type of work in the Protestant Episcopal Church whose function is to express Christ's love and remembrance to His neglected, forgotten, and straying sheep, by bringing the services, sacraments, and pastoral ministrations and, where necessary, social welfare aid to people of our cities and ports of entry, particularly to those who are isolated in public and private hospitals, reformatories, and other institutions; to conduct agencies of social helpfulness, to promote social justice, to aid in establishing better conditions of living, and also, where the organization of the city or diocese indicates its advisability, to institute missionary work, and to carry on the work of parochial Church extension." In other words, the City Mission, in each case with which we are familiar, actually represents and does work in the whole diocese, is an organization within the diocese, to which the diocese commits its non-parochial work—not necessarily all of its institutions as such, though this is always so to some extent, but the organization to which are referred all kinds and sorts of pastoral and social service work which are without the reach and beyond the possibilities of the parishes.

To some extent it is the "George" of the diocese, and whatever comes up that cannot be handled parochially is referred to "George" that he may do it. This being the case, the City Mission requires, of necessity, great flexibility, and, while having certain distinct and permanent lines of work, it must also have the possibilities of undertaking new and varied temporary work at short notice. The actual Commission of the Philadelphia City Mission is in these words: "The Convention commits to said Philadelphia Protestant Episcopal City Mission the religious ministration to inmates of the penal institutions and hospitals of Philadelphia, the oversight of the charitable enterprises developed by it, and the administration of such other work as may from time to time be referred to it by this Convention."

Generally speaking, the activities of the City Mission are divided, on the one hand, into pastoral work in institutions of all kinds and among people who are unchurched, and which range from holding services and visiting in the penitentiary to reading the burial service over the unknown dead in the morgue; and, on the other hand, into a great variety of social service undertakings which range from

charitable relief to taking slum children to the circus. The City Mission stands for the whole "lost sheep" idea. It doesn't merely leave the door of the sheepfold open that the lost sheep may find its way home, but it goes out into the streets and alleys of the city to find the sheep and carry it home.

We have found an interesting state of affairs to exist in the work of the Philadelphia City Mission; namely, that all its yearly statistics of work can be easily classified under the headings of Christ's "Inasmuch as ye did it", which can hardly be said, without stretching a point, of a great deal of parochial activity.

Another point of interest for these so-called practical days is that it is peculiarly true of City Missions that they do things rather than talk about them. For this reason it happens that the majority of our own Church members are unable, to this day, to define what the City Mission is. I do

not know of any other form of Christian activity of which it may be so honestly said as it may be said of the City Mission that "Ye did it". "I was all these things and you did not just talk about it, but you just did it. You did not have many conventions, you did not care much about statistics, you did not write many treatises, but you did the thing and you did it in My Name."

Now what does the City Mission actually do? Well, here is the sort of thing—just two or three samples out of what yearly amounts to thousands in our greater City Missions—to show some of the



"THE STREETS AND ALLEYS OF THE CITY"

peculiarities of City Mission work.

The Philadelphia City Mission has an "All Souls' Chapel" in the heart of the great big Philadelphia Hospital; this is the city hospital. There is a City Mission chaplain who devotes his whole time to this institution. This spring he read the burial service over a woman and laid her at rest in the City Mission's lot in Mount Moriah cemetery. She was a member of his flock at All Souls', a baptized and confirmed member of the Episcopal Church, who had for fifty-three years been a bedridden inmate of that institution. Some of us are fifty years, or thereabouts, old, and consider ourselves getting on. In looking back, nursery days feel some distance off. That woman was in the Philadelphia Hospital three years before we half-century ones were born. She died with no relative, to her knowledge, living, and no living friends, outside of her hospital acquaintances, and her best friend on earth was the City Mission chaplain. Talk about lost sheep! Incidentally, this speaks pretty well for the medical care of the inmates of the Philadelphia Hospital.

We remember a typical instance of City Mission relief work. A woman appeared in the central office on a bleak November day. It was sleeting against the window-panes and she was thinly clad and soaking wet, and her face bore that peculiar expression, that look of hopeless despair, which creates the thought: Suicide! When she was able to tell her story, it appeared that she was three months behind in her rent and "they" had finally been ejected. Her wretched household goods were loaded upon a wagon, which was standing outside of the little home, but which would not move because she had nothing to pay for the moving. It appeared that her children, four of them, were sitting, in the rain, on top of the wagon. Her husband was in the penitentiary on a two years' sentence. It was an interesting question to ask ourselves what one would have done suppose that woman,

instead of at the City Mission office, had appeared in one's own drawing room in the "residential quarter". Would one have put on one's raincoat and gone forth to the rescue? And at which end would one have begun to perform the same? The answer is "No"; one would have telephoned to the City Mission's office (which, by the way, is a warrant for the existence of the institution, and suggests the idea: What do I do to support our City Mission? By the way again, have you a City Mission in your diocese?). Within ten minutes the landlord was informed that the City Mission would guarantee the rent until further notice, the grocer was ordered to deliver food, coal was requisitioned, a trained visitor was on the way, with the mother, to open up the home again, to install the furniture, to pay the wagoner, to build a fire, to dry the children, and to cook the supper. Then the chaplain at the penitentiary was told of the circumstances and to "tell the father not to worry, that his family would be lovingly watched over until his return to them."

It is an accepted principle of City Mission workers that no human being is irremediably unworthy. In spite of experience and familiarity with ways and means, the City Mission worker gets left and tricked occasionally, partly because he (or she) has a lot of faith, and partly because he takes long chances; and yet often the longest chances result in increasing the faith.

Not so very long ago, an apparent "bum" blew in and asked for a few nights' lodging and some "eats". He was utterly unknown to us and had nothing whatever to recommend him, except that he was a human being. He did not, apparently, have a cent in the world, or in prospect, but he did say that he would pay it back sometime. He was given what he asked for and made to feel that he was welcome to it. He was also told that if he felt able to pay it back later he might do so. After a few days he disappeared on the far horizon and we forgot all about him—after we had paid his board bill. About a year later, we received the following letter with its enclosed check:

"South Bethlehem, Pa., April 14, 1919.

"P. E. City Mission, Philadelphia, Pa.

"Gentlemen: I received on February 25, 1918, a meal ticket from the above, to be used at the Friendly Inn.

14 meals at 15 cents each.....\$2.10
7 night lodgings at 20 cents each..... 1.40

Total\$3.50

Interest compounded until April 25, 1919, at

6 per cent.23

I want you to have a smoke..... .12

Total\$3.85

"You might be interested to know that on Monday, February 17, 1919, the Supreme Court affirmed the judgment in my case. I got a very satisfactory settlement from my attorneys in Philadelphia on March 13th.

"Enclosed please find check No. 210, dated April 14, 1919, amount \$3.85, to liquidate my account. Very gratefully yours,
"C. H. D.

"P. S.—This statement is subject to correction. If any mistake has been made will gladly correct the same.—C. H. D.

"P. S.—I wish to thank you most kindly for the assistance given me at such a time when I needed it so badly.—C. H. D."

Speaking of "bums", a Y. M. C. A. worker in New York once told me that a "bum" had recently said to him: "If it wasn't for bums like me, you fellows would all lose your jobs." The answer to that is simple enough. If it wasn't for "bums", we should be glad to lose our jobs. But you see, "bums" are sometimes such very worth-while people.

Suppose our Lord had been choosing, during the war, the field for His incarnate life; where might He have been found? Would it, for instance, have been in the Salvation Army with the front-line troops? To judge from reports it seems pretty evident that among the men at the front the Cross of the Legion of Honor—approval—has been awarded to the Salvation Army. It certainly has done a wonderful bit of very human service, and it has done it with humility and with little palaver—a service which we instinctively feel is peculiarly Christlike in its qualities. We are not trying to decide anything; we are just wondering, we Pharisees, who have so long condemned the Salvation Army as unscientific.

While we are in the business of supposing, let us suppose once more. Suppose that our Lord were choosing a field for service in the present organization of any one of our big dioceses, which field would He choose? Does any particular field suggest itself as likely to appeal to Him more than others? Because, I suppose, if we really felt persuaded as to the bare possibility of His being found in any particular work we would want to back it to the limit. Would we not? Every diocese has many fine fields of service, but which would be the particular one He might so greatly honor? What are you doing to support that field and those who are working in it? Is it in need of workers, and does the Church give it her very best? If not, why not?

We did not say anything in particular! Did you?

THE WORK OF MR. HICKSON

BY THE REV. WM. T. MANNING, D.D.



THE work of Mr. James Moore Hickson during the past summer brought home to many of us the following facts:

- (1) The pathetic need of such help among people everywhere.
- (2) The readiness of people of every sort to seek this help, and especially the open-mindedness of men in regard to it.
- (3) The call to the Church to revive the ministry of healing and to exercise it quietly but really.
- (4) That great as are the physical results of this ministry, its spiritual results are far greater, for it brings faith and courage even to those who receive no immediate bodily help.
- (5) That this ministry is a direct challenge to simple faith in God and in His willingness to help us in body and soul, such as we need now above all other things.

The clergy and laity who have been interested in Mr. Hickson's work will be glad to know that he has postponed his visit to India and the East, and will be present in Detroit during the General Convention, after which he hopes to continue his work for some time in this country.

CONVENTION MEETING PLACES AND HEADQUARTERS

ST. PAUL'S CATHEDRAL PARISH HOUSE, corner of Woodward and Hancock Avenues, 1¼ miles from Hotel Statler. House of Bishops. Woodward Avenue cars pass directly in front of the Cathedral, passengers alighting one block north at Warren Avenue.

ARCADIA HALL, Woodward at Stimson Place. House of Deputies, Joint Sessions, and mass meetings. Woodward cars pass Arcadia, cars stopping at Stimson Place.

FIRST PRESBYTERIAN CHURCH (Woodward cars), at Woodward and Edmund Place (three blocks from Arcadia). Woman's Auxiliary and Church Periodical Club.

ST. JOHN'S PARISH HOUSE, 17 Montcalm Street East (near Woodward and 8 blocks from Arcadia, 5 blocks from Statler Hotel). G. B. R. E. and Junior Auxiliary Study Classes, exhibits, and meetings.

TEMPLE BETH-EL, Woodward at Eliot and Stimson, daily forum of Social Service Commission. Daughters of the King. League for Social and Industrial Democracy. Nation-wide Campaign and Church Personnel Bureau. Social Service exhibit. Exhibit of Churchly Literature, Morehouse Publishing Co.

CHRIST CHURCH (Jefferson Avenue near Hastings Street. Jefferson car passes the door). Church House, Woodbridge Street in the rear of Church building. Deaconesses of the Church.

HOTEL STATLER (Convention Headquarters). Grand Circus Park, one block from Woodward Avenue, and five blocks from City Hall and Public Square.

ARTS AND CRAFTS PLAYHOUSE, 25 Watson Street (one-half block from Woodward Avenue). Girls' Friendly Society.

CONCENTRATE on the *big* things for the Church and the little ones will take care of themselves.

General Convention and Pre-Convention Meetings

TO THE END OF THE FIRST WEEK

SEPTEMBER 29TH TO OCTOBER 2ND

Domestic Missionary Bishops, Statler Hotel, Louis II Room.

FRIDAY, OCTOBER 3RD

Foreign Missionary Bishops, Statler Hotel, Louis II Room.

SATURDAY, OCTOBER 4TH

Board of Missions Executive Committee, Statler Hotel, Louis II Room.

MONDAY AND TUESDAY, OCTOBER 6TH AND 7TH

Board of Missions, Statler Hotel, Louis II Room.

Registration of Deputies. Statler Hotel, Parlor C.

MONDAY, OCTOBER 6TH

8:00 P. M.—Synod of Mid-West, Christ Church.

TUESDAY, OCTOBER 7TH

10:00 A. M.—Synod of Mid-West, Christ Church.

10:00 A. M. TO 4 P. M.—Registration of Woman's Auxiliary, First Presbyterian Church.

10:00 A. M. TO 4 P. M.—Registration of Junior Auxiliary, St. John's Parish House.

10:00 A. M. TO 4 P. M.—Registration of Daughters of the King, Temple Beth-El.

4:30 P. M.—Quiet Hour, Woman's Auxiliary and Daughters of the King, St. John's Church.

8:00 P. M.—Fourth Province, Y. M. C. A. Building.

WEDNESDAY, OCTOBER 8TH, OPENING DAY OF GENERAL CONVENTION

7:30 A. M.—Corporate Communion of Bishops and Deputies, St. Paul's Cathedral.

7:30 A. M.—Corporate Communion of Daughters of the King, St. John's Chapel.

10:30 A. M.—Opening Service, Arcadia Hall; Bishop Brent, preacher. Admission by card only.

2:30 P. M.—Woman's Auxiliary. First Presbyterian Church.

2:30 P. M.—Daughters of the King. Temple Beth-El. Bishop Wise, speaker.

4:30 P. M.—Woman's Auxiliary Afternoon Tea. First Presbyterian Church.

THURSDAY, OCTOBER 9TH

7:30 A. M.—Woman's Auxiliary Corporate Communion and Presentation of United Offering, St. Paul's Cathedral.

11:00 TO 12:00 A. M.—G. B. R. E. and Junior Auxiliary Registration for study classes. St. John's parish house.

11:00 TO 12:00 A. M.—Woman's Auxiliary Registration for mission study classes. First Presbyterian Church.

12:30 P. M.—Daughters of the King. Temple Beth-El.

1:45 P. M.—Social Service Open Forum. Temple Beth-El.

2:30 P. M.—Woman's Auxiliary Triennial Mass Meeting and United Offering. Light Guard Armory.

8:00 P. M.—Mass Meeting. Arcadia Hall. "The Meaning of the War to the Church and the World."

FRIDAY, OCTOBER 10TH

7:30 A. M.—Daughters of the King, Corporate Communion. St. John's Chapel.

9:00 TO 10:00 A. M.—G. B. R. E. and Junior Auxiliary Registration for study classes. St. John's parish house.

10:00 A. M.—Woman's Auxiliary, Business Session. First Presbyterian Church.

10:00 A. M.—Daughters of the King, closing session. Temple Beth-El.

1:45 P. M.—Social Service Open Forum. Temple Beth-El.

4:00 TO 6:00 P. M.—Girls' Friendly Society Reception. Arts and Crafts Playhouse.

4:30 P. M.—Woman's Auxiliary Afternoon Tea. First Presbyterian Church.

6:30 P. M.—Girls' Friendly Society Supper. St. Paul's parish house.

8:00 P. M.—Girls' Friendly Society Festival Service. St. Paul's Cathedral. Bishop Perry, preacher.

8:00 P. M.—Daughters of the King Service. St. John's Church. Bishop Fiske, preacher.

8:00 P. M.—National Student Council. Harris Hall, Ann Arbor.

SATURDAY, OCTOBER 11TH

7:30 A. M.—Church Periodical Club, Corporate Communion. St. John's Church.

9:00 TO 10:35 A. M.—G. B. R. E. and Junior Auxiliary, organization of study classes. St. John's parish house.

9:30 TO 10:45 A. M.—Woman's Auxiliary organization of mission study classes. First Presbyterian Church.

9:30 A. M.—National Student Council. Harris Hall, Ann Arbor.

10:45 A. M.—Junior Auxiliary. St. John's parish house.

11:00 A. M.—Woman's Auxiliary conference. St. John's Ch.

1:00 P. M.—Church Personnel Bureau. Temple Beth-El.

AFTERNOON—Girls' Friendly Society Holiday House, Pine Lake. Open House.

3:00 TO 5:00 P. M.—Woman's Auxiliary Reception tendered by Mrs. F. B. Stevens to Bishop Tuttle, Bishop and Mrs. Williams, and Miss Lindley. Detroit Athletic Club.

8:00 P. M.—American Branch Anglican and Eastern Church Association. St. John's Church.

Where the Nation-wide Campaign Can Help in Georgia

By the Rev. Ferdinand Ruge

TWO weeks ago we sent from Dahlonga a boy of sixteen, of fine character, to the famous Berry school for mountain boys and girls at Rome, Georgia, at the cost of \$130. He is the first poor boy of the country rural district to go to a real school; no one can tell what it will mean if he succeeds. Our rural schools are conducted by girls who sometimes have not even finished grammar school; they have two sessions a year of a little over two months each. No one dreams of enforcing the compulsory education law; only the negroes seem, one and all, to send their children to school.

The boy referred to has worked since he was four, and for some years past, with his father, has kept the family of six by working in the fields. Last spring he came to the mission for clothes and, seeing books around, said: "I wish I could go to school." And so we opened the way for him.

He is a hero. All the neighbors dissuaded him from leaving saying: "If you gits in thar you niver gits out agin." They cannot conceive of any institution but a penitentiary. My wife also reminded him of the fact that with the best of education he could not make as much money as do

his neighbors by making whiskey (which pays two thousand per cent. on the investment). He said: "I know, but I do not want to make whiskey." Is he not a hero?

The other day we had a woman taken to the lunatic asylum. She had been insane for fifteen years and bore three children during that period. Her insanity has a removable cause, goiter. No one knew enough or cared enough to set the legal machinery into motion to relieve the poor creature and the family.

By sending her to the asylum we relieved of her greatest care her daughter, an old woman of twenty who keeps the



VICTIMS OF PELLAGRA AT THEIR GEORGIA HOME

family of seven, including an idiotic young man, by working in the fields and washing for the neighbors. All she can thus provide is cornbread; they have had no meat in the house for months. So she told us when she walked ten miles to the mission in a broiling sun to ask us for three school-books for her three brothers, twenty-five cents each. We gave her a dollar, a good meal in the restaurant, a side of our own pork from the smokehouse, and a big bundle of clothes.

Her father had just died of the pellagra, that leprosy of the South. Corresponding with the first authorities in the country I was informed that pellagra is a hunger disease, or, as science says, "caused by malnutrition". Providing the food they recommended, we had some very fine results, though the disease is incurable and finally ends in insanity. In the case of the girl's father we could, however, as often, only make dying easier for him, providing good food through the winter. When he was dying we visited him. It was a heart-rending sight. He lay on a board bed covered by the blankets the mission had sent, in a typical pauper shack, a one-room house without ceiling or window or furniture, air and light admissible only through the open door.

By his bedside sat his insane wife with the baby in her arms, three half-witted children on the floor, and the big daughter. He was already paralyzed to the throat. We gave him ten dollars, which produced the last smile on his lips, because then he knew he would be decently buried—which is a great concern of our poor. (They often keep the clothes or sheets we give them for their burial and will not use them.)

A little before, one son, having returned from France, had looked in at his people for ten minutes and left for parts unknown. Perhaps some patriotic ladies had given him a good time somewhere and he did not appreciate his home any longer as he should have done!

I will quote another case to show what happens if no one cares to advise and assist poor and ignorant people to find even the relief legally provided.

There is a man here who lost his eyesight when a boy. The attending physician should have seen to it that he was sent to the state school for the blind; he has wonderful talent for music and would almost certainly be a fine organist to-day. But no one cared. He taught himself the fiddle and won prizes at fiddling contests. I had him play for me on a violin I borrowed because he had sold his own some years before for bread. We clothed and shod the man and procured a good instrument for him, on which I took a mortgage, and he now whiles away dark hours with his beloved fiddle and earns a few dollars at dances or in the square on court-days.

There is another blind man, a negro of fine character, who lost his eyesight as a miner in an explosion. The mine owner tells me that as proof of his generosity he often gives the man a quarter when he meets him. That is all he ever got. He is well educated and deeply religious and was always very industrious. No effort was made to lighten his path. The state makes no provision whatever for a person becoming blind in later life. We bought him a cobbling outfit, and had him taught the business. I taught him to read embossed letters and procured a Bible and other books. The man is transformed indeed.

These cases show what happens in a country where "no one cares". There is a *great and unique field open for the Church, establishing systematic welfare work in the country; such is not attempted anywhere in the South by any denomination as far as I know.*

There is no sufferer in the city slums to-day whose case is not reached by several humanitarian agencies; no one hears the cry of distress from the depth of our woods, and the local politicians are very successful in covering it up so that our pauper conditions are less known in America than are those of Armenia or Serbia; they tried to drive us out

of the country for turning the spotlight on them. Such is the fate of all men working in a new field for social betterment. No men have suffered viler public attacks than Judge Lindsey and Warden Osborn. Yet I would rather be hanged with Lindsey and Osborn than be one of those who would hang them.

You all read of the whiskey traffic in our mountains; it is often made a matter of jesting in the newspapers. But oh, the awful curse of it! Next court-day we shall have five murder trials, in a county of only 6,000 inhabitants. At that rate New York City would have three or four thousand murders a year.

The Germans have nothing on us in the way of atrocities. Since we have been here a woman had her arm shot to pieces in a drunken brawl, a man shot at his dying wife in bed and was then shot to death by her relations in her hearing; two women were all but fatally shot at a religious revival, two men cut up a third one with pocket knives till his head hung only on a shred of flesh. Murderers generally get free because all the witnesses were drunk at the time and the guilt cannot be fixed.

The vast majority of our people did not even know the name of the Episcopal Church when we came here; the few who did were taught to hate us; they look upon us as *Catholics, i. e.,* Heathen. I heard a Baptist lady of average intelligence explain to a countryman that the Jews were Catholics because it was the Catholics who crucified Christ, being heathen who worshipped sticks and stones. In our Baptist church a memorial window reminds the congregation of the fact that a lady erected the building who was driven from her home in Virginia through persecution by the Episcopal Church. I heard a Baptist revivalist say that those who wanted no spirituality would know what church to go to. Nearly all our people are Baptist and they are a fighting denomination.

Their country ministers can hardly read and write. I found a young man preparing for the ministry by learning to read from the Sears-Roebuck cata-

logue, the pictures supplying the names. We are supporting an aged Baptist minister. The other day his wife died, and as they are good people and widely known, so many came to the funeral that they ate up everything the man had; and on the appeal of the mail carrier we sent him five dollars to use for fresh provisions.

I must supplement my account of the need of Church welfare work by stating that there is no poorhouse nor hospital nor nurse in the county and that the pauper allowance amounts to four dollars a month to a destitute family.

I pleaded before the grand jury for a cripple who with wonderful energy had kept his large family by making baskets. He and his wife had been sick in bed for six months and we had assisted them by giving credit at the grocers'. The jury refused the allowance because "he had property". Now his wife is dead. He got well, sold his "property" for seventy-five dollars, and paid most of it to the doctor. He is on the street now.

People can just make a bare living here when all goes well. We are twenty-five miles off the railroad and there are no industries. In case of long sickness, accident, or death of the breadwinner, a family is hopelessly doomed.

Some men still work for fifty and seventy-five cents a day; clothes, bedclothes, shoes, at present prices are absolutely prohibitive and there are no pawnshops or Salvation army to supply second-hand goods; what our mission cannot provide they must go without. Last Christmas we sent clothes and five dollars to every person on the county pauper list, clothes and toys to one hundred children in the woods, and letters of credit at the grocers' to three families for the winter. Many of those people would not have known that it was Christmas, many children had never seen toys.

We gave a teddy bear to a pretty little boy whom his



A GEORGIA MOTHER AND HER DEAF-MUTE SON

mother had abandoned and who lived with two men in the woods. Sometime after, the neighbors, failing to see the three about, went into the shack and found them all sick with typhoid fever, lying on leaves and straw on the floor, the little boy having no pillow for his feverish head but the beloved teddy bear.

A sickroom is always a chamber of horrors amongst our poor, without the most elementary comforts, without any idea of diet and hygiene. I appealed to the Red Cross for help but in vain.

A few months ago we sent a woman to the city for an operation, a sweet, industrious young woman destined otherwise to a life of intense suffering. I gave the husband ten dollars extra to encourage him. They lived in a better house with wind-holes in it (wind-hole is the original meaning of our modern word "window"). When I visited them after her return I saw from a distance what the man had done with the money. He had actually put glass panes in the windholes to surprise his wife! You do not know what an advance that meant. It also probably saved the life of the woman just come from the hospital.

I should mention that we sent her to the hospital with good clothes, new shoes, and a patient's outfit. And when she came back my wife made her a surgical band at which she is an expert.

It takes more than just collecting the money—sending a person to the city hospital; it means a great deal of tactful persuasion and careful preparation. Several years ago we kidnapped an invalid. She had been in bed for five years, living on chicory coffee, cornbread, and occasionally a little "grease", in one of those shacks above described. Over her bed there was suspended a big, dirty old quilt to keep off the rain which dripped through the roof. Her bed linen had not been changed for three months. She was still pretty and showed the marks of good descent.

We first had to feed her up to strengthen her for the

operation, for two months. When my wife brought some delicacies there was no plate, nor knife, nor fork, in the house. We provided them. One day we carried her off in the absence of her husband. If the operation had killed her we might well have quickly left the county; but she got well.

I remember when my wife had put the first fresh sheet on the bed she caressed it with tears in her eyes, saying: "That is too good for me, too good!"

Our leading citizens are hard on the poor. A workman next door to us was dying of typhoid fever. He had been unconscious for eleven days. When we found that he was lying in his working shirt on the bare mattress we sent night shirts and six sheets. He died and I buried him. Soon after a leading lady of the local Red Cross reproached my wife, saying that she had no business to give the man sheets because "that class" were not used to it, and he was not a good man either. He was not, yet I knew he had done one noble thing that very few people would do, and he had two brothers fighting in the trenches. I have heard since that in the trenches they have talked about our mission.

There are many other things we attend to. We pay for ploughing and fertilizing land for destitute families, buy pigs for them to raise, help them in case of fire or other loss with cash. We bought a canning outfit for an ambitious woman; we pay fares for people to reach a place of employment, etc. We have given away many Bibles to those who can read, and we buy schoolbooks, etc., etc.

This is to show how many things that are absolutely necessary to civilized conditions ought to be done and wait for some one to do it.

Is our Church willing to do it? "What ye have done unto the least of My brethren, that ye have done unto Me."

Mission work of that kind is not interesting like slum work nor picturesque like work in Japan nor is it glowing with hopeful prospects. I have only tried to move you by the pity of it all.

At the Home of Tipi Sapa

By the Rt. Rev. Hugh L. Burleson, D.D.



WE met on a hill top where one could look across the lovely valley and see the attractive group of buildings which is the outward and visible sign of the Church's work at St. Elizabeth's Mission and School. A mile away as the crow flies, it was nearly two by the winding road. On this plateau were gathered from twelve to fifteen hundred delegates of all our Indian churches comprising the Niobrara Convocation of 1919, and we had met in the land of Tipi Sapa (Rev. Philip J. Deloria) to pay honor to this devoted priest and recognize his thirty-six years of service in the ministry.

Our people came in all sorts of conveyances from the real automobile down through the ranks of lesser flivvers, culminating with the good old plodding team and young men on horseback. Tents were pitched in their usual great circle, and in the center was a picturesque booth thatched with boughs with its covered sanctuary to shelter the altar. Here for four days the Indians met almost continuously for services and conferences. Nearby was the women's tent which was also in constant use, and next to it the Bishop's smaller tent where in the spaces between services and sessions lesser conferences and personal interviews were going forward. They were busy and useful days and Bishop Burleson and Bishop Remington were kept thoroughly occupied.

On Friday morning, at the opening service of convocation, Bishop Remington ordained to the diaconate John T. Henry of the Rosebud reservation, who has been for long years a faithful helper and catechist, Archdeacon Ashley preaching the sermon. The service and sermon were largely in the Dakota tongue.

On Saturday morning a class of 26 was confirmed by Bishop Burleson. On Sunday morning the Bishop of the district advanced to the priesthood the Rev. Henry H. Whipple of Crow Creek reservation and the Rev. Stephen King of Pine Ridge, the Bishop preaching the sermon. These

two men will be valuable additions to our younger Dakota clergy.

On Sunday afternoon a service of thanksgiving was held for the return of our Indian soldier boys, some fifteen of whom, present at convocation, were dressed in their uniforms and occupied seats in front. Bishop Remington out of his varied experience overseas made a most admirable address. But the Dakotas were not satisfied with words only and insisted later that there should be given an opportunity to make a thank-offering expressing their gratitude for the return of their loved ones. This amounted to \$215, the most of it being given to prepare candidates for the ministry.

On Monday morning another class of 21 was confirmed by Bishop Remington, and five helpers and twelve catechists were commissioned with a special service.

These, together with the final service when the offerings were presented and the *Gloria in Excelsis* sung, formed the high lights on the devotional side, but between services many allied activities were going forward. The offering of the women was gathered on Saturday and amounted to \$5,100, being \$1,000 greater than their offering last year. The men made their offering on Monday, bringing a total of \$1,265, which was considerably in excess of last year. These, added to the thank-offering, made a total of \$6,400.

In addition to this a special gift in honor of Mr. Deloria was presented to him at the session held in his honor on Saturday afternoon. The total given him was over \$600. Yet even then the Dakotas were not quite satisfied. They rejoiced in having with them after many years Miss Mary S. Francis, who was the first principal of St. Elizabeth's School. To show their appreciation of her long journey from the East and of her continued love toward them, the women quietly raised a purse of almost \$100. Verily our Indian Christians believe in showing their faith by their works.

(Continued on page 808)

The Need of the Hour as Seen by a Financier

By Roger W. Babson



HE need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington to the factories, mines, fields, and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life. The trouble to-day is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world and operate it according to the most approved regulations; moreover, the eggs may appear perfect specimens, but unless they have the germ of life in them all of our efforts are of no avail.

Congress is playing politics over the League of Nations while the world is aflame. There are honest differences of opinion among both republicans and democrats as to the League of Nations. When it comes to talking, however, these senators are actuated by their love for or their hate against the President. It is selfish ambition and the love of personal reward and revenge which is at the bottom of most of the speeches. The future of mankind and the need of starving millions are forgotten. Those who like the President line up for the League of Nations, those who do not like him line up against it.

Moreover, this is not a criticism of the republicans, for if a republican were President at the present time, and every word in the peace treaty remained the same, we would find the republicans enthusiastic for its ratification and the democrats bitterly opposed thereto. Consider the proposed railroad legislation. The railroads bear a closer relation to the prosperity of the nation than any other material thing. The railroads greatly need to-day more money for maintenance, extensions, and general development. Is Congress doing anything constructive to help the railroads? No! Nobody is discussing doing anything for the railroads. The fight is over who shall have the railroads which are already constructed.

The same unsound principle applies to all this proposed legislation about the cost of living. Neither political party comes forward with any constructive plan to increase production. Both parties are simply fighting over a division of what is already produced. The republicans are devoting their energy to devising schemes to help those that *have*, so that they may hold on to what they have acquired. The democrats are devising schemes of legally getting away from the other fellow what he already has. It is a good thing for the country that we have both parties, for if either one had its own way to the fullest extent the nation would go to smash. I do, however, wish that both parties would temporarily quit squabbling over what has already been produced, and give their attention to increasing production. Why, if we would get busy and double production, we could nearly cut in halves the cost of living. It is more religion that Congress needs.

Take the labor situation. I beg the pardon of clients for talking so much about labor conditions. I would not do so except that I am convinced it will be the labor situation which will bring to an end our present period of prosperity, and throw the nation ultimately into chaos. The solving of the labor situation is wholly a question of religion. *The wage worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house.* Things never did satisfy anyone and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor problems.

When both employer and wage worker honestly believe that we are here in this world to serve others, the labor problem will be solved, but not until then. We employers should learn to give up, and labor should wake up. However, neither of us will do it except as we are actuated by religious motives. Both groups are largely actuated by selfish

motives at the present time. Moreover, this is tremendously short-sighted selfishness. During the scramble over a division of what is already produced, we overlook the great importance of increasing production, thereby cutting down the tree to get the cherries. We all need a new outlook of life, a new political policy, a new industrial policy, and a new social policy. The old politics founded upon *fear* and striving only for protection has fulfilled its usefulness. We need a new politics based upon faith and striving for production.

Meanwhile, what is happening to our churches? They are going to seed. They are already deserted by the working classes, and are being deserted by the children of the employing classes. Great capital investments in land and buildings are being utilized only a few hours a week. The ministers are being paid starvation wages, and the whole Church industry lacks pep and imagination. And yet, the Church is the only organization in existence for generating right motives in man. Schools develop intellect, theatres and novels foster passion, but the Church is the sole organization which develops those good motives of love, sympathy, hope, and inspiration upon which the industrial salvation of the world depends.

All men are human, whether United States senators or humble workmen. We are actuated not by our intellects, but by our emotions. We are guided by love or by hate, by sympathy or by jealousy, by hope or by fear. The political and labor agitators, the partisan newspapers, the every-day movie, and the other agencies which develop hate, jealousy, and fear, are running rampant to-day. The one great organization which has the machinery and opportunity to develop the constructive motives of love, sympathy, and hope is asleep. Yet there still exists energy enough in the Churches to enable them to fight one another. Preachers, like politicians, are not so much interested in increasing the output of religion as they are in the division of the religion already produced.

I am not appealing for one combined denomination. I recognize that Catholicism has features which will arouse the emotions in masses of people who could never be reached by the methods of Protestantism. I realize that Protestantism has features which will arouse the emotions of many who never could be reached by the teachings of Catholicism. The same is true of Judaism, Mohammedanism, and every other "ism". Until the time comes when we all like best one particular color and one particular food, there still will be an opportunity for the Congregational Church, the Presbyterian Church, the Baptist Church, and the various other forms of Churches. My one plea is that every state house and factory and Church have for its motto, "Live and let live." Then let them all use their energy for increasing production instead of consuming it in fighting over what is already produced.

When Jesus told His disciples to "give to him that asketh of thee" He did not mean that they should die of starvation. He simply tried to emphasize the great fundamental truth that life consists not in hoarding or living on what is hoarded; but life consists in working and using what one produces. It was Jesus' method of calling the world's attention to the fact that the things which exist are temporary, and at best would keep the world alive only a few months. He wished to impress upon us that our future depends not upon hoarding what we have, but rather on producing more. He wished to direct mankind's attention toward *faith* and away from *fear*; toward *production* and away from *protection*. Politics and industries need to get Jesus' point of view, which is both economically and psychologically sound. Labor troubles would soon cease, and the cost of living would be cut in halves.

Once more I say, the need of the hour is religion.—*Babson's Reports.*

BECOME a part of something bigger and feel yourself grow.

E Pluribus Unum: The Christian Americanization of Aliens

By the Rt. Rev. Alfred Harding, D.D.,

Bishop of Washington



PAMPHLET entitled *E Pluribus Unum* was distributed at the General Convention in New York in 1913. The familiar motto of the United States was used to express tersely, with a wider outlook, the problem of the foreign-born in the United States: "*To make one nation out of many peoples.*" That is our problem.

The foreign-born population of the United States is over twenty millions, equal to the entire population of the country in 1850. The immigration for the year ending June 30, 1913, amounted to 1,197,892; for the year ending June 30, 1914, 1,318,430. In 1915, because of the war, it fell off to 326,000. Since our entrance into the war it has become negligible. Well-informed people looked forward to a great increase when the war ended. At this writing the President has asked Congress to continue the strict passport system for another year. A bill has been introduced into Congress to prohibit practically all immigration for a term of years. It is not likely, however, that so drastic a policy will be adopted. We shall need immigration for the fuller development of our great natural resources, but it must be immigration of the right kind. The door must be barred against all undesirables, and open only to the morally and physically fit.

Whether or no the tide of immigration rises or falls in the future, the fact remains that we have now within our borders this great mass of people from every nation under the heavens—Africans, Bohemians, Bulgarians, Serbians, Croats, Dalmatians, Dutch, English, Finns, French, Germans, Greeks, Hebrews, Irish, Italians, Lithuanians, Magyars, Poles, Portuguese, Roumanians, Russians, Ruthenians, Scandinavians, Scotch, Slovaks, Syrians, Turks, Welsh—many of whom have still to become citizens of the state. These foreigners are a means and a menace; a means to the up-building of our country, a menace if let alone to be organized by the forces of discontent. The experience of recent years has emphasized the truth of this.

The problem of welding these many peoples into one nation, therefore, vitally concerns the state. The nation depends upon its loyal body of citizens for its safety and support. But the state has been forced to recognize the fact that the public school system, on which it has been relying in the past to accomplish assimilation by education, is inadequate for the task. It cannot reach a sufficient number of adults, nor can it give the many-sided opportunities necessary for satisfactory results.

The astounding revelations of illiteracy and of complete ignorance of the English language among the men drafted for service in the late war have been given to us by the Secretary of the Interior. Mr. Lane's figures speak for themselves: approximately—

40,000 men in the army who could not take commands in English.
400,000 men of draft age in the country who could not read or write in any language.

Secretary Lane has been urgently advocating plans for the Americanization of the foreign-born; opportunities in every community for the general education of the adults; and specific opportunities for them to learn trades and business methods, for instruction in citizenship, and for social privileges. To this end he is asking the coöperation of the Church, embracing under that term all the religious bodies in the land.

As a matter of fact, no influence is historically so great in the making of a nation as religion. The English-speaking people, so dominant to-day in the world, is an example of many races welded into one—Britons, Celts, Saxons, Angles, Jutes, Danes, Normans, and other peoples, welded into one before the days of *Magna Charta* by the Church of England, our mother Church. Man is a spiritual being, and can be transformed only by spiritual influences. The state can touch only the intellectual part of man's nature, and promote to some extent his physical well-being. The influence of

religion is required to touch the whole man and to achieve assimilation.

About one half of the vast body of our new foreign-born citizens, energetic, industrious, and ten times as prolific as the native population, is not attached to any Christian body. If, through the neglect of this Church and other Christian bodies, the immigrant is allowed to develop with his spiritual nature untouched, and the result be a revolution which shall sweep away the old ideals, and the republic cease to be, upon whom will the responsibility for the disaster rest?

Other Christian bodies have recognized their responsibility and for some years past have been doing much to care for these newcomers. In 1914, after eight years of work, the Presbyterian Board of Home Missions reported over 400 churches employing a foreign language, with a membership of nearly 30,000, and 34,000 children in their Sunday schools. Could any Church devise an investment yielding better returns?

The call to help in this task is urgent to the American Episcopal Church. It is the Church in which were nurtured two-thirds of the signers of the Declaration of Independence, one half the framers of the Constitution, and the great majority of the Fathers of our country, from Washington on. The ideals upon which this republic is founded are ideals inculcated by this Church. We have lost much time and valuable opportunities by not undertaking sooner a comprehensive and energetic effort for the spiritual welfare of the foreign-born. But we are glad that at last the Board of Missions has this year made the venture of appointing, as a part of its Domestic Missions department, a secretary for Christian Americanization. This is, we hope, only a beginning of what should be developed into a separate department with a large and competent staff, and with provision for an adequate budget to enable it to do effective and far-reaching work.

The most hopeful work we can do is, of course, among the children of the immigrants. Miss Agnes Repplier, in an article in the *Atlantic Monthly*, reminds us of an utterance of Mary Antin, to the effect that "the descendants of the men who made America are not numerous enough to swing a presidential election—and, if a negligible factor now, what depths of insignificance will be their portion in the future!" "I heard told with glee," she said, "the glee which expresses pure American unconcern, a story of a public school in one of our large eastern cities. A visitor of an investigating turn of mind asked the pupils of various nationalities, Germans, Polacks, Russian Jews, Italians, Armenians, and Greeks, to stand up in turn. When the long list was seemingly exhausted, he bethought himself of a nation he had overlooked, and said, 'Now let the American children stand up!' Whereupon one lone, lorn, little colored boy stood up to represent America!"

A special opportunity for the Church is among the peoples accustomed to liturgical services and to much ceremonial, but adrift in America from their old moorings. There must be, if we are to meet this opportunity effectively, a much larger liberty given our bishops in planning and authorizing the religious services best adapted for these conditions. Very urgent, too, is the call to coöperate sympathetically and wisely with the Eastern Orthodox Churches which have partial organizations here. Indeed, as has been well said in a review in the *Churchman of Neighbors, Studies in Immigration*: "This American Church itself needs the richness of spiritual life which will come from the effort to provide for men of every race. These foreign neighbors of ours have as much to give us as we have to give them. They can make this Church really American as America itself."

Let then this work be well put to the fore in every spiritual appeal in the Nation-wide Campaign. Let the programme for Christian Americanization now presented for this

work be thoroughly presented. Above all let it be thoroughly understood that this is but a beginning, and is to be developed, strengthened, and carried on with energy, and we venture to affirm that it will not only help toward the success

of the Campaign, but will bring to the Board of Missions and the other Boards, of Religious Education and Social Service, such living interest on the part of the laity, and such generous support, as will solve their financial problems.

THE NEW DAY

BY THE RT. REV. THOMAS F. GAILOR, D.D.,

Bishop of Tennessee



THE American Episcopal Church has at last waked up to national self-consciousness. It is no longer a mere aggregation of independent dioceses, composed of more or less independent parishes.

The Church is finding herself as a responsible and aggressive personality responsible to her Lord for the service she is rendering to the world and pledged to aggressive warfare against all His enemies.

Every member of the Church is enlisted in this war, as the baptismal formula declares; and dioceses and parishes are only accidents of organization.

The Church is one Body; and weakness or inefficiency or disease in any one part or member of the Body affects the health and strength of all the other parts and members. If Tennessee is poor and weak, it hinders the work in New York; and California feels the effect of the efficiency or inefficiency of Maine.

The Church now realizes her corporateness, her solidarity; and the strength of the whole is the strength of the weakest part.

No longer can we permit one diocese to languish, while other dioceses flourish. No longer shall Church extension in one region be crippled by poverty and neglect, while other fields are generously supplied with men and means. No longer shall missionaries and Church workers be compelled to leave their homes and wander round in richer dioceses, hat in hand, begging for help, like mendicants asking alms.

We are all one Church; and, as St. Paul said, "The strong ought to bear the infirmities of the weak, and not merely please themselves."

Let us gladly surrender ourselves to the call of the Holy Spirit, who is stirring the hearts and quickening the minds of Churchmen in every diocese.

And first: We shall see how we stand. We shall have a careful and accurate survey made of the conditions and needs of the Church's work in every diocese and missionary jurisdiction—its churches and rectories, its schools and institutions—what they are doing—what they could do and would do, if properly equipped and supported—what they really need to bring them to the highest state of efficiency.

And second: We shall inaugurate a great campaign of prayer—of public prayer and private prayer. We shall all pray for God's special blessing upon the Church; and "more things are wrought by prayer than this world dreams of". The Spirit will be poured out upon us; He will baptize us; and the whole company of the baptized will be caught up in a spiritual enthusiasm that will burst the barriers of selfishness—diocesan selfishness, parochial selfishness, individual selfishness; and we shall see the glory of the Lord, as we pour out our gifts before Him.

Let us praise God for the new day, for the Great Vision; and let us—each one—see to it that we do our share of the work for God, and get the divine blessing.

THE CHURCH faces at this moment the greatest opportunity of her history. The enlarged vision of world needs, the abundant generosity and ideals of service developed by the world war, are assets of the utmost importance. They must be conserved and developed for the establishment of Christ's Kingdom.

I am increasingly convinced that the Nation-wide Campaign is the opportunity which God has placed before His Church for the accomplishment of these ends. If it be not so, certainly there is no other opportunity in sight. We shall be blind to our own great need, and forgetful of our trust, if we do not seize upon it and support it to the utmost. The Church is ready for some such movement, if we can be made to understand. Let us go forward with a united front.—*Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota.*

THE CHILDREN, THE CHURCH, AND THE NATION-WIDE CAMPAIGN

BY THE REV. WILLIAM E. GARDNER, D.D.

General Secretary of the General Board of Religious Education



HOW seldom does a Christian education teach one anything worth knowing about Christianity!" says an English statesman and Churchman.

Whatever truth may be in the charge is demonstrated by the lack of respect on the part of professional educators for the teaching programme and methods of the Church.

A successful superintendent of schools, himself a loyal Churchman, said to me: "The despair of my life is that my Church will not use me. I am willing to work, the rector is willing I should, but the textbooks used, the discipline—or rather lack of discipline—and the general haziness of purpose make the field of the Church Sunday school impossible for me."

The man desired his Church to be an educational force, but he had no respect for its educational methods or purposes.

Even the children place the Church Sunday school on a lower level than the public school. Bishop Wise tells the story of the little girl who said: "I want to be a regular school teacher, but I don't know enough; I will be a Sunday school teacher."

The Nation-wide Campaign can help the General Board of Religious Education in its sturdy and arduous fight to change all this, and deal seriously with the 500,000 pupils in our Church Sunday schools.

Dr. Freeman asked me the other day to send to his parish in Minneapolis a man who would stay a sufficient length of time to understand the condition of his educational work, confer with and inspire his leaders, and set up the initial steps of whatever changes might be needed.

I told him that the time of every available man or woman for such an important task was already pledged. This was his reply:

"The Nation-wide Campaign should give you twelve men for that work for the next three years; then we would accomplish something with the children."

Dr. Freeman is right. Twelve men could be used—and we can get the men if the Church will provide the money.

Rectors are not blind to the defects in their work with children. They are anxious to make their Church Sunday schools nurture the spiritual ideals that are needed in Church, State, and Industry. But they cannot do this without expert guidance.

No communion of over a million communicants is so deficient in expert promoters of Church Sunday school work as the Episcopal Church. One communion maintains twelve "Sunday school organizers" west of the Mississippi. It is needless to add that this communion grows.

There was a time when the neglect of its children by the general Church was excusable. It was during that transition period between the old method of teaching the Bible and the Catechism and the new method of Christian Nurture. In the turmoil between 1895 and 1913 no rector could be blamed if he shielded his teachers and children from the varieties of "systems" which asked a hearing. Every one had worthy points, every one made its contribution, and the rectors who laboriously selected the best from them all deserved praise. I have a record of one rector who had parts of seven systems in his school. His school was a success. It may have been due to the number.

To-day the Church is arriving at a common understanding of the essentials of child training in Christian living and Church loyalty. We are ready for general Church action. For seven years the General Board has expended unnumbered hours and considerable money, not in creating a new system, but in ascertaining what the Church wants to teach its

children and how it wants to train them. The Christian Nurture method is not dependent on a series of textbooks. The textbooks will change. Some will disappear. But the fundamental ideas which have come from the best Church experience will remain, because they have been defined, illustrated, and made the guides of the teachers' work.

As I write, a letter in my mail gives evidence of the subtle power in the course. It is one of many letters reflecting the response that the Christian Nurture principles evoke because they give joy to the teacher and the child:

"May I add a drop to the 'oil of appreciation' which helps to keep the wheels of your work going, by telling you of the perfect delight with which my little niece (just under 5) and I are following the lessons in Course I of the Christian Nurture Series? Jane loves them. We call them our Sunday Lessons, but we cannot always wait for Sunday to come, and we repeat them over and over. They are so simple and *right* and exactly suited to the mind of a little child.

"Teaching spiritual truths to a child is a sacramental thing, isn't it? One actually meets God there. Of course it is His presence in the baby mind that counteracts so much of the unsuitable teaching often given.

"At . . . last Sunday she begged to be allowed to go with me to the 8 o'clock celebration. I tried to tell her that it was not a service for little children. 'But, Aunt Helen,' tearfully, 'I could pray!' She went, of course. Afterwards she asked me to tell her what was done. At the end I said: 'You will understand better when you are older.' 'I know now,' was her reply; and I wish I knew as well! How our Lord must love them!

"Coming back to what I started from, I wish every child of the Church could have your lessons."

In other letters that voluntarily commend the Christian Nurture Series are the following descriptions of success:

One school carried out its lessons regularly through the influenza epidemic without assembling at all. Secret: the plan of home coöperation with each course.

One course excited so much interest among a class of five that they themselves gathered ten more into the class.

A child in the same course produced the following effect upon her mother: The woman, a Baptist, came to the rector, saying: "I have become so convinced by the lessons Margaret is studying that I want to be confirmed. I never understood before what the Episcopal Church was."

The "Class Treasury" system of training children to give raised the per capita Sunday offering of one school, in the course of a few years, to a sum ten times as great.

The simple chart called "The Five Fields of Service", used in the Class Treasury system, has furnished greater initiative and produced more far-reaching results in the Church than any other feature of Christian Nurture.

These are only a few results of what can be obtained if the Church will keep close to the whole of life and set itself resolutely against that condition that has made Christian Education criticized, because it has had "that far worse schism", as Orchard puts it, of ministering to only a part of human nature. More than the Bible, or Catechism, or History, is needed in Christian Education. The whole Church life of the present must possess the brightness and warmth of the sun, the moisture of the rain, and the fertility of the earth and the care of man if the lilies and the trees are to grow in the Garden of the Lord.

The Christian Nurture Series never can be completed until the Church Militant is real, genuine, honest, and pure.

As we see more clearly what we want to teach, and how we want to train children, the expert becomes more necessary, and it is the task of the general Church to provide him. Forty-nine thousand teachers *give*, each Sunday, time and energy to the Church's task of inspiring children. They are asking in return the Church's help through experts that

their teaching work may be one hundred per cent. successful.

They will attend teacher training classes if expert teacher trainers are provided.

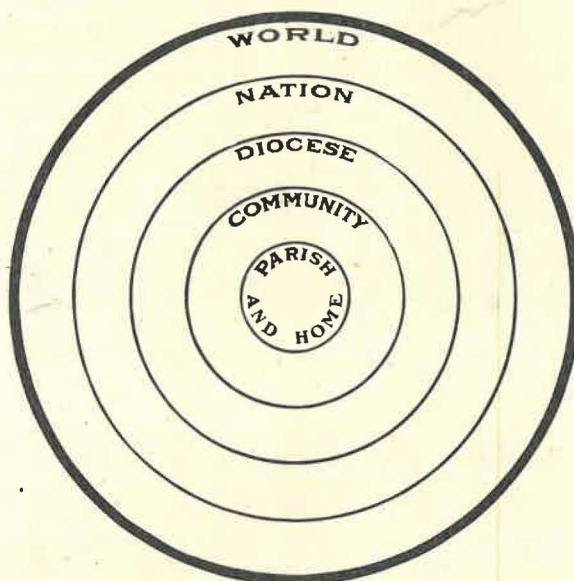
They will use the best books and pictures if the Church will provide those that have been tested by painstaking investigation and experimentors.

They will give up vacations and attend summer schools, if the faculties of those schools can be men and women who have had time to study and test methods.

Will the Nation-wide Campaign provide the funds that will develop expert guides and leaders in dioceses, in provinces, and in the General Church, for the development of the children of the Church?

The plates on the four pages following are prepared for the purpose of visualizing the extensive material of the Christian Nurture Series.

CHART OF THE FIVE FIELDS OF SERVICE



This Chart, published in large form for the wall and in the size shown in this illustration for class distribution, is the key to the entire Christian Nurture System, which provides activities in the fivefold field.

THE WORLD WAR is won. The Church's warfare is waging. What has been won in Europe will be lost in America if the Church does not arouse herself. She must seize the spirit of unselfish service aroused by this war and enlist in her warfare against sin and ignorance. The Nation-wide Campaign is primarily educational and inspirational. When people know the needs of the whole Church and realize their personal responsibility for meeting those needs, not only will the money come, but there shall be an outpouring of ourselves in loving service to the Master. Knowledge begets interest, interest compels action.

The world is calling for a manifestation of the spirit of Christ. The Church has probably never had such an opportunity before. It is for each individual member to say whether she will seize this God-given opportunity for service. Shall she succeed because of your coöperation, or shall she fail because of your indifference?

The Surveys will reveal the needs of the entire Church, the intensive week will show our inadequacy to meet that need of ourselves, the celebrations of the Holy Communion will remind us of the power of God within us ("I can do all things through Christ which strengtheneth me"), and the canvass will demonstrate God's response when we undertake big things for Him in His spirit. Let us pray earnestly that He may use us through this Campaign to make Himself known to all men.

The Nation-wide Campaign will unify the work of the Church; for the first time we shall know all the needs of the entire Church. When people's minds are informed, and their conscience awakened, their interest will be secured, and there will be no trouble about money.—Miss Nannie Hite Winston (Louisville).

AT THE HOME OF TIPI SAPA

(Continued from page 804)

These were some of the conspicuous features of a remarkable gathering, remarkable not for the numbers present (which were somewhat smaller than usual) but certainly remarkable for the fine spirit which prevailed and the faith and devotion manifested. The presence of Bishop and Mrs. Remington for the first time was a great joy to the people, and our sojourn at St. Elizabeth's School, where white visitors made their home, gave an opportunity to form delightful relations with the school staff and acquire an intimate knowledge of the conditions that prevail. The people of Standing Rock were generous hosts; the weather was all that could be desired; the services and sessions, the sermons and speeches were earnest and effective, and everything seemed to mark an encouraging state of affairs in the work of our mission among the Dakotas.

CARRY THE SPIRIT of the offensive into the Church's fight.

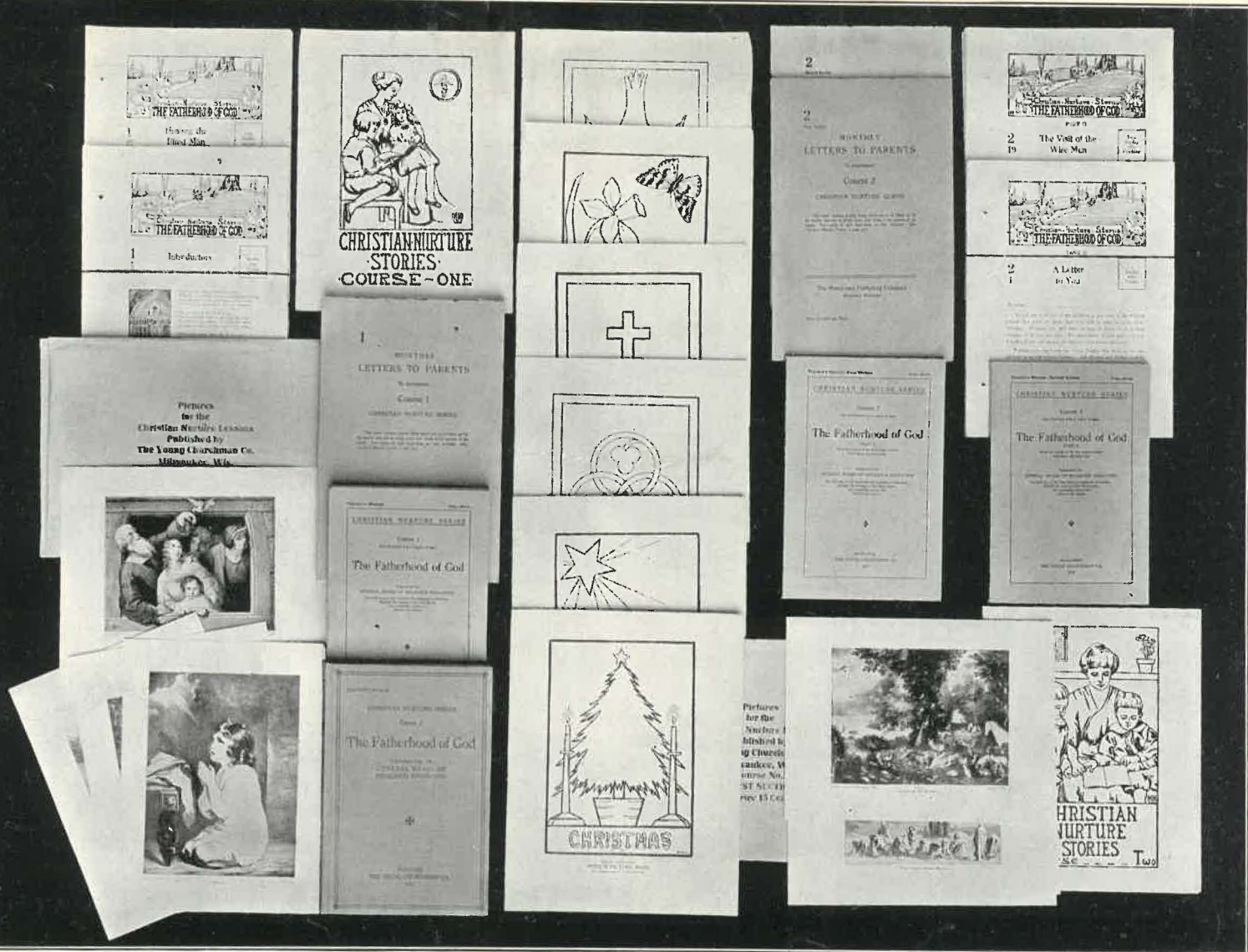


PLATE I. MATERIAL FOR COURSES 1 AND 2, CHRISTIAN NURTURE SERIES



PLATE II. MATERIAL FOR COURSES 3, 4, 5, CHRISTIAN NURTURE SERIES

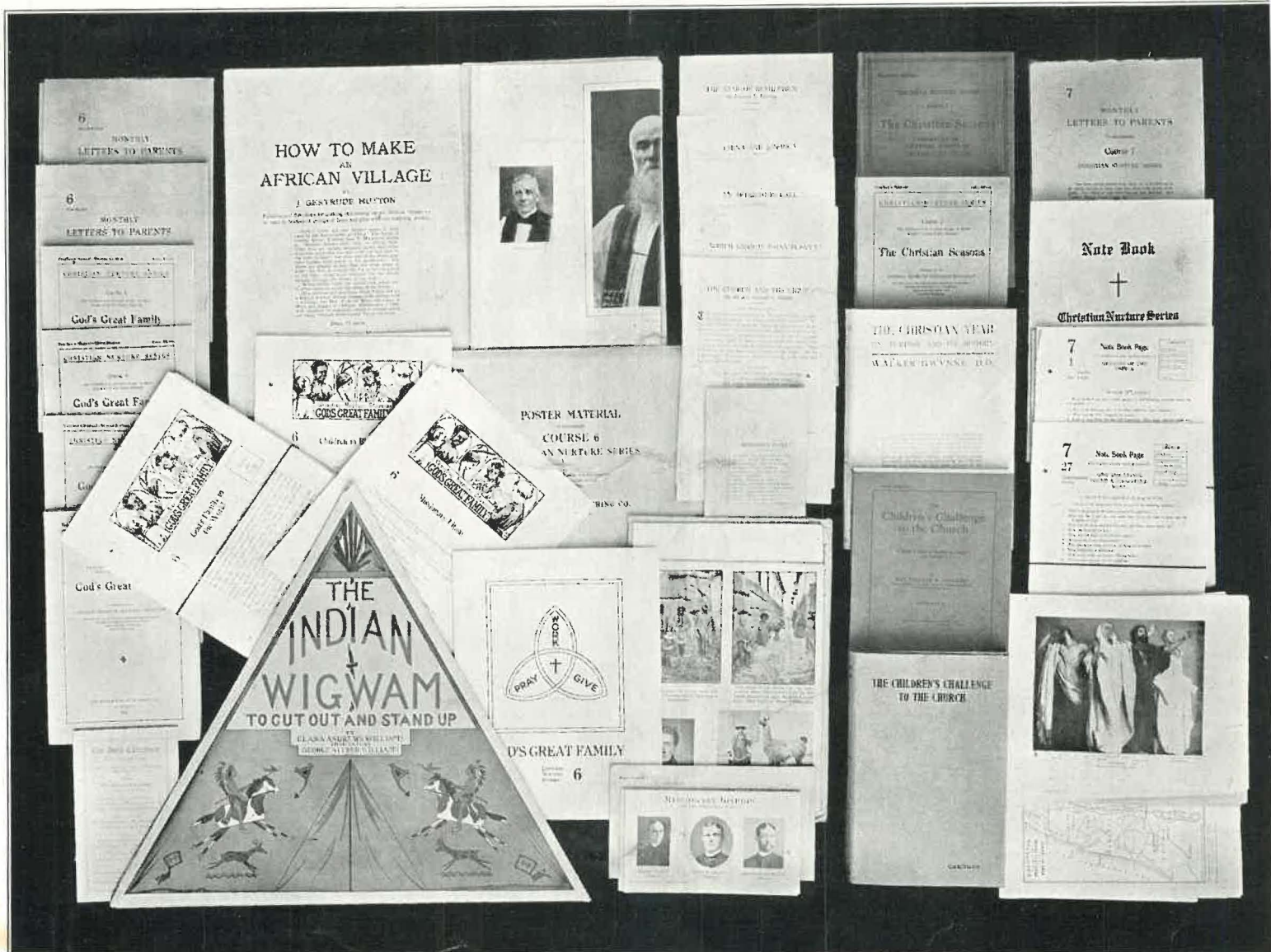


PLATE III. MATERIAL FOR COURSES 6 AND 7, CHRISTIAN NURTURE SERIES



PLATE IV. MATERIAL FOR COURSES 8, 9, 10, CHRISTIAN NURTURE SERIES

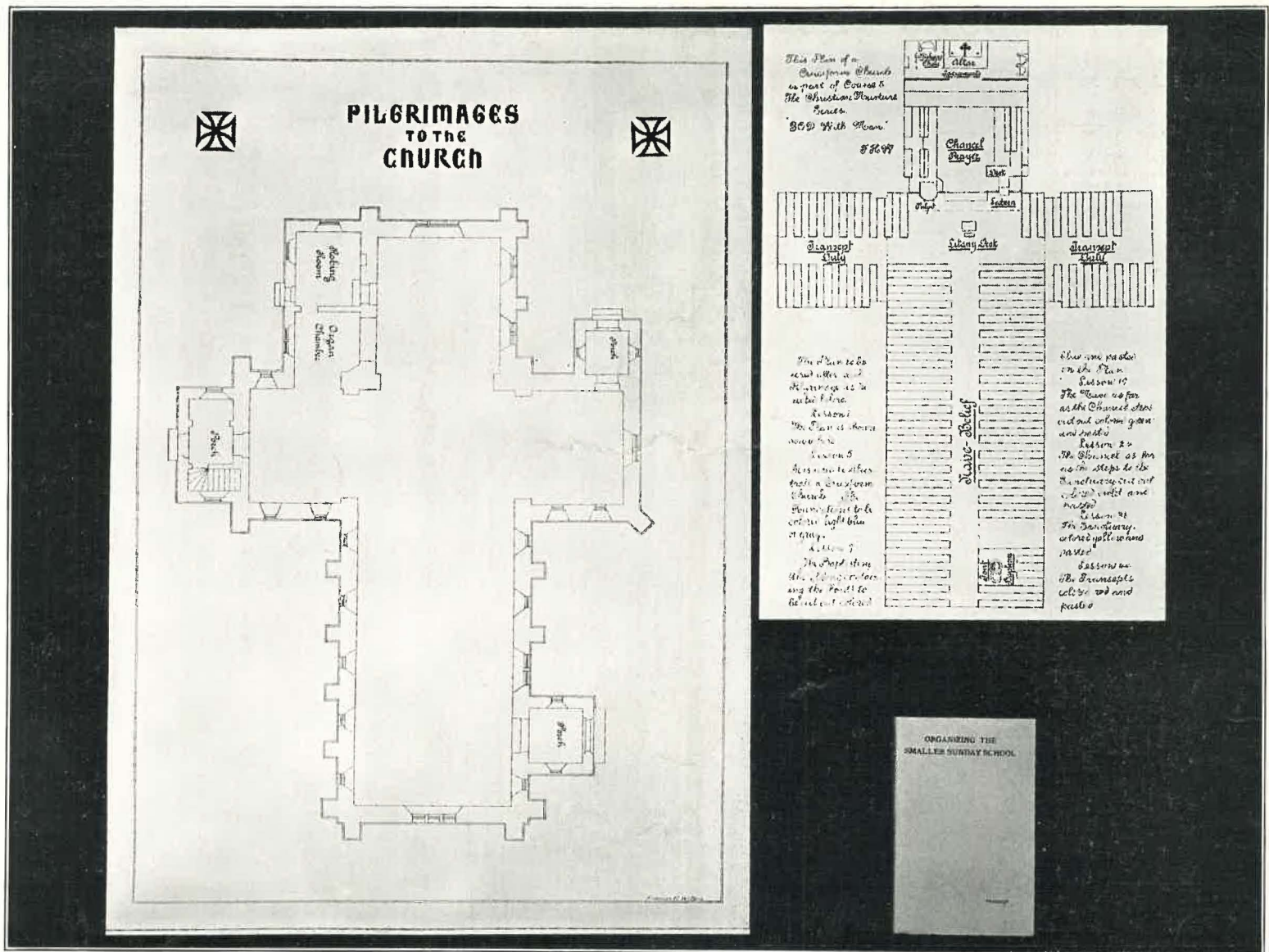


PLATE VII. WALL MATERIAL FOR COURSE 5, CHRISTIAN NURTURE SERIES. The Pilgrimage Chart

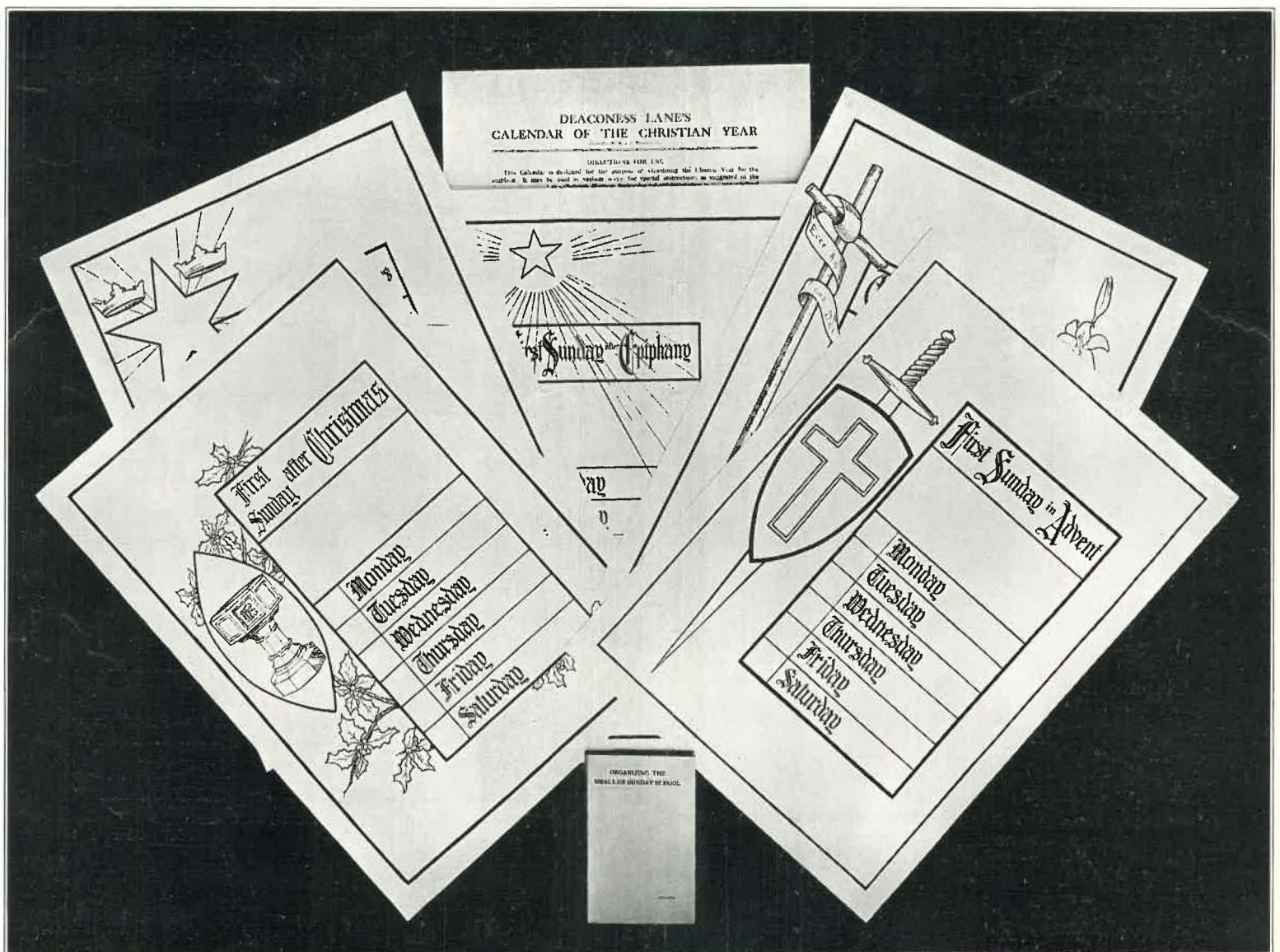


PLATE VIII. DEACONESS LANE'S "CHRISTIAN YEAR CALENDAR"

Church Kalendar



- Oct. 1—Wednesday.
 " 5—Sixteenth Sunday after Trinity.
 " 12—Seventeenth Sunday after Trinity.
 " 18—St. Luke. Saturday.
 " 19—Eighteenth Sunday after Trinity.
 " 26—Nineteenth Sunday after Trinity.
 " 28—SS. Simon and Jude. Tuesday.
 " 31—Friday.

KALENDAR OF COMING EVENTS

- Oct. 8—The General Convention, Detroit, Mich.

Personal Mention

LAST week it was incorrectly stated that the Rev. WILLIAM HORATIO ANTHONY had become associated with the Rev. J. Speers. Mr. Anthony is, however, associated with the Rev. William Porkess, rector of St. Stephen's Church, Wilkesburg, who is supervising an area that takes in Braddock and Wilmerding. Mr. Anthony's residence will be, for the winter, St. Stephen's Parish House, 503 Rebecca avenue, Wilkesburg, Pa.

AFTER serving Greenwood and Abbeville, in the diocese of South Carolina, for eight months, the Rev. Dr. ALFRED W. ARUNDEL has accepted a call to the rectorship of these parishes. After the first week in October he should be addressed at Greenwood, South Carolina.

THE Rev. GEORGE WEED BARHYDT should now be addressed at 548 Orange street, New Haven, Conn.

THE Rev. JOSEPH NOYES BARNETT, recently sergeant in the 303rd Machine Gun Battalion, has accepted a call to St. Matthew's Church, Grand Junction, Colo., and is now in charge.

THE Rev. T. PERCIVAL BATE, who has been convalescing in England after two severe attacks of pneumonia, is back in his parish, St. James', Newark, N. J.

THE Rev. WALTER E. BENTLEY, who has been officiating during the summer months at St. George's Church, Belfast, Ireland, expects to reach home at Brooklyn, N. Y., for Sunday duty on October 5th.

THE Rev. DWIGHT BENTON, who has been serving at Mont Alto Sanatorium by appointment of the Bishop of Harrisburg, has resigned, effective October 1st.

THE Rev. J. KNOX BODEL has been discharged from chaplain service and is now working under Bishop Restarick as civilian chaplain among the forces on the posts near Honolulu. He should be addressed at 1234 Eighth avenue, Honolulu, T. H.

THE Rev. SAMUEL F. BURHANS has been called to St. Thomas' Church, Hamilton, N. Y., and will be in residence after October 10th.

THE Rev. ANDREW S. BURKE, rector of All Saints' Church, Wyndewood, Pa., on account of ill health has been given six months' leave of absence. The Rev. Gibson Bell will be in charge.

THE Rev. HOWARD CADY, general missionary in Tennessee, with headquarters at Nashville, has returned to his field after a month in the East.

THE Rev. E. E. COBBS, rector of Christ Church, Nashville, Tenn., has returned after an absence of three months, much improved in health. During his absence the pulpit was filled by Bishop Gailor.

THE Rev. J. H. SYDNEY DIXON should now be addressed at St. Philip's Rectory, Hearne, Texas, he having accepted a call to Grace Church, Georgetown, and St. Philip's Church, Hearne.

THE Rev. R. P. ERNST, rector of Grace Church, Menominee, Mich., has returned to his parish after several months absence following an operation.

THE Rev. NELSON B. GILDERSLEEVE should now be addressed at 37 Downing street, Brooklyn, N. Y.

THE Rev. OTIS E. GRAY is going over the diocese of Kansas as a missionary.

THE Rev. GEORGE A. GREEN has resigned the rectorship of Christ Church, Newton, N. J., to accept a position on the staff of the Church Institute for Seamen, New York City.

THE Rev. THEODORE HAYDN was instituted rector of Calvary Church, Syracuse, N. Y., on September 28th, Bishop Olmsted officiating.

THE Rev. GEORGE A. HUNT has been appointed to charge of St. Barnabas' Church, Rumford, Maine, and began his work there on September 28th. Mr. Hunt has been spending the summer near Newcastle, Maine, where he has taken the services at St. Andrew's Church.

THE Rev. NORMAN INWOOD should now be addressed at White Lodge, Station road, Portslade, Sussex, England.

THE Rev. MORTEN JOSLIN has been called to the Church of the Holy Communion, Rock Springs, Wyo., and will take up his new duties at once.

THE Rev. ROBERT L. LEWIS is assistant rector of Christ Church, Greenville, and also in charge of the city missions there. His present address is Cunningham Apartments, Greenville, S. C.

THE Rev. WILFORD ERNEST MANN, rector of St. Paul's parish, Council Bluffs, Iowa, has been elected an honorary member of the Council Bluffs real estate board.

Mr. JOHN W. NORRIS, postulant in Wyoming, has entered the Philadelphia Divinity School. Mr. Norris spent the summer in Lusk, Wyo., in charge of St. George's Church.

ARCHDEACON NORTH-TUMMON will have charge of Christ Church, Savannah, Ga., during the absence of the rector as delegate to the General Convention.

BISHOP OSBORNE is holding missions in Charlottetown, P. E. I., and in Fredericton, New Brunswick.

THE Rev. A. W. PANNELL is visiting his mother in England after a hard year's work in the oil fields around Eldorado, Kansas.

THE Rev. HERBERT B. PULSIFER has accepted position as a master at Yeates School, Lancaster, Pa.

THE Rev. HARLAND H. RYDER has been appointed by the Bishop and the Board of Missions to the charge of Christ Church, Eastport, Maine, and began his work there September 1st.

AFTER October 5th the address of the Rev. RICHARD C. SEARING will be No. 25 Federal street, Saratoga Springs, N. Y.

THE Rev. JAMES R. SHARP, recently ordered deacon, has charge of St. Barnabas' Church, Tullahoma, Tenn.

THE Rev. MORTON C. STONE, now in charge of the Church of the Holy Nativity, Beverly Hills, Chicago, Ill., may be addressed at the rectory, 9538 South Winchester avenue.

ARCHDEACON STUCK of Alaska should be addressed during the coming winter at the Church Missions House, 281 Fourth avenue, New York.

ALL communications for the president of the Standing Committee of the diocese of Delaware should be addressed to the Ven. BENJAMIN F. THOMPSON, Dover, Delaware.

ON September 1st, the Very Rev. D. W. THORNBERRY resumed his work as Dean of St. Matthew's Cathedral, Laramie, Wyoming, after a year's leave of absence in France with the Y. M. C. A.

THE Rev. EDWARD K. THURLOW is taking a graduate course in Semitic in the Hartford Theological Seminary. His address is 57 Farmington avenue, Hartford, Conn.

THE Rev. Dr. CHARLES P. TINKER has been instituted rector of Grace Church, Nutley, N. J., by Bishop Lines; and should be addressed accordingly.

THE Rev. PAUL WILLIAMS has been appointed on the Cathedral Staff at Memphis, Tenn., and has assumed his duties, including care of St. John's Church, Buntyn, Tenn.

THE Rev. WILTSHIRE WINFIELD WILLIAMS, rector of St. Peter's Church, St. Petersburg, Fla., has returned to his parish after vacation in the North.

THE Rev. JOHN D. WING, D.D., has returned to Savannah, Ga., almost fully recovered after a long absence on account of illness.

ORDINATIONS

DEACONS

NEVADA.—In St. Paul's Church, Sparks, on the Fourteenth Sunday after Trinity, St. Matthew's Day, September 21st, Major HENRY ROBLE SANBORN was ordained to the diaconate

by the Rt. Rev. George Coolidge Hunting, D.D., Bishop of Nevada. The candidate was presented by the Rev. Thomas L. Bellam. The sermon was preached by the Rev. Samuel Unsworth. The Rev. Mr. Sanborn will be associated with the Rev. Mr. Bellam at St. Paul's Church, Sparks.

PENNSYLVANIA.—ROBERT P. FRAZIER was ordained to the diaconate at St. Mary's Diocesan Church, Philadelphia, on September 21st. The sermon was preached by the Rev. Mr. Lauderburn of the Berkeley Divinity School, where Mr. Frazier studied. He was presented by the Rev. John W. Walker. Mr. Frazier will go at once, after his approaching marriage, to work in the diocese of South Dakota.

CLASSIFIED NOTICES AND ADVERTISING

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

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

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

DIED

BATE.—On Friday, September 19th, after seven weeks' illness with typhoid fever, MARGARET ELIZABETH, eldest and dearly beloved daughter of the Rev. and Mrs. Frederick J. BATE, Oklahoma City, Okla.

"Through sleep and darkness safely brought, Restored to life, and health, and thought."

BATTLES.—In Everett, Mass., on September 11th, ELIA LYDIA BATTLES, mother of William Edward Battles, in her 69th year. Funeral services were held in Grace Church, Everett, Sunday, September 14th, conducted by the rector, the Rev. John A. Furrer, assisted by the Rev. W. E. Dowty, the Rev. Hugh W. Smith, and the Rev. Dr. John H. Cabot. Interment was in Glenwood cemetery.

BULL.—At his home in Dunedin, Florida, on Monday, September 1, 1919, WALTER BULL, formerly of Newark, N. J., in his 72nd year.

"Forever with the Lord."

BURGWIN.—On Saturday, August 23rd, at Louisville, Kentucky, MILDRED (Carlisle), wife of Major A. P. BURGWIN, U. S. A., of Pittsburgh, Pennsylvania, and daughter of the late James Mandeville Carlisle of Washington, D. C.

"The Son of God goes forth to war, Who follows in His train?"

GILPIN.—On September 26th, MARY C., wife of the late Richard Arthington Gilpin, and daughter of Edmund Carmick Watmough and Maria Chew Nicklin, at her home, 904 Clinton street, Philadelphia.

"Her children arise up and call her blessed."

SOUTHWICK.—On December 18, 1918, of pneumonia, somewhere in Germany, Pvt. JERIAL I. SOUTHWICK, Co. C, 26th Engineers, A. E. F. He was a faithful communicant of St. Peter's Church, Warroad, Minn.

WANTED

POSITIONS OFFERED—CLERICAL

SOUTHERN CITY PARISH WANTS Catholic priest November 1st to May 1st, \$75 monthly and furnished quarters. References. Details, address S. C. P., care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED in Washington suburban parish, loyal Churchman, active parochial worker; salary \$1200 to start. Splendid field. Address PAROCHIAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

CHURCH OF ENGLAND VICAR WANTS temporary work in United States or Canada with view to obtaining permanent charge. Good preacher, energetic, musical. Wife Canadian. Excellent references. Address Rev. EDWARD MAXTED, St. Aidan's Vicarage, East Bristol, England.

EXPERIENCED PRIEST WISHES position as curate in city parish in the East or as supply in parish or mission. Young, loyal, best of references. Successful in Sunday school and work among young people. Address BELMAR, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, HIGHEST QUALIFICATIONS, at liberty for six months, locum tenens, teacher, tutor, chaplain. Address RELIABLE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

QUIET COMFORTABLE HOME with moderate salary offered to refined woman who would undertake very simple cooking in small family of Church workers. Address Miss E. A. T., 49 Washington street, Newport, R. I.

COMPANION WANTED FOR YOUNG lady in Philadelphia. Cheerfulness, fondness for music, and sewing essential. Answer, giving references and stating salary desired, to HARAS, care LIVING CHURCH, Milwaukee, Wis.

A GENERAL MUSICIAN IS WANTED FOR full charge of music department of boys' school, including choir, band, and orchestra. Also an organist. Address Mr. R. F. McKENZIE, Howe, Ind.

SCIENCE TEACHER WANTED, for mountain mission school. Clergy, do not apply. Address THE HEADMASTER, St. Andrew's, Tenn.

POSITIONS WANTED—MISCELLANEOUS

MR. CHARLES GRAY, ENGLISH ORGANIST, choirmaster, and recitalist, late deputy organist, Ripon Cathedral, twelve years' experience England and two years U. S. A., returning October 1919, after four years' active service, is desirous of appointment as organist, choirmaster, etc. First-class references. Address all communications to Rev. HAROLD JENKIN, 411 East Seventh Street, Erie, Pa.

CHURCHWOMAN RECENTLY RETURNED from service in France, seeks position as Religious work assistant, preferably in Eastern parish. Musician of very extensive training and experience; singer, organist, choir and community chorus director. Business experience, typing. Highest references. Available immediately. Address C. C. D., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

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

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

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

CLERICAL OUTFITS

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

BOARDING—ATLANTIC CITY

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

BOARDING—NEW YORK

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

BOARDING—PENNSYLVANIA

WOODLEIGH.—STEAM-HEATED ROOMS, with and without private bathrooms, good food; supervision of trained nurse; booklet. Address MISS ELIZABETH LAMB, Towanda, Pa.

MISCELLANEOUS

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

THE VIRGINIA TEA ROOM, 57th street and 7th avenue, New York, opposite Carnegie Hall. The 5th avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 65c; dinner \$1.25.

FOR ADOPTION: BRIGHT, HEALTHY twin boys, age 10, want home with Church family. Write Mrs. M. BATES, 534 Rankin road, Lawrence Park, Erie, Pa.

FLORENTINE CHRISTMAS CARDS, \$1 per dozen, assorted; Italian calendars. Address C. ZARA, 4243 P. O. Box, Germantown, Pa.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

LOANS, GIFTS, AND GRANTS

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

THE BOARD OF MISSIONS

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

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

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

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

THE EVANGELICAL EDUCATION SOCIETY

The 57th annual meeting of the contributing and life members of the EVANGELICAL EDUCATION SOCIETY of the Protestant Episcopal Church for the election of officers and the transaction of such other business as may be brought before it, will be held at 3:30 p. m. on Thursday, October 16, 1919, in Room 11 the Church House, Twelfth and Walnut streets, Philadelphia, Pa. S. LORD GILBERSON, Secretary.

SISTERS OF THE HOLY NATIVITY

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

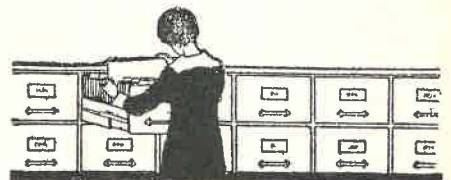
ACKNOWLEDGMENTS

The Rev. C. R. D. Crittenton acknowledges the receipt of the following contributions toward hurricane losses in Key West: Frank Smyth, Philadelphia.....\$50.00 Dean Larrabee, Nashotah, Wis..... 10.00 \$60.00

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL, CHICAGO, ILL. Washington boulevard and Peoria street. (Five minutes from Loop.) Sundays: 7:30, 8:30, 9:15, and 11. Daily: 7, 8:15, and 6. Oct. 5th: Preacher, Bishop Sumner. Oct. 26th: Preacher Bishop Colmore.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood. In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

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

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

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

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

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

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

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

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

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

American Association of Labor Legislation. New York.

Labor Problems and Labor Legislation. By John B. Andrews, Ph.D.

D. Appleton and Company. New York.

The Redemption of the Disabled. By Garand Harris. With an Introduction by Col. Frank Billings. \$2.00 net.

The Century Company. New York.

What is America? By Edward Alsworth Ross.

Community of St. Mary's. St. Mary's Convent. Peekskill, N. Y.

The Day Office of the Monastic Breviary. Translated into English and adapted to the Calendar and Missal of the American Church.

Thomas Y. Crowell Co. New York.

A History of the New Thought Movement. By Horatio W. Dresser, Author of The Power of Silence, Handbook of the New Thought, The Spirit of the New Thought, etc. (Price \$2.00 net.)

A Treasury of Animal Stories. By Lilian Gask, Author of A Treasury of Folk Tales. Illustrated. 50c net.

George H. Doran Company. New York.

Joyce Kilmer. Poems, Essays, and Letters. In Two Volumes. With a Memoir by Robert Cortes Holliday.

E. P. Dutton & Co. New York.

Adventures of Sammy Sassafras. By Carl Waterman. Illustrated by Hugh Spencer. \$1.50 net.

Edwin S. Corham. New York.

The Teaching of St. Paul. (Manuals for Students of the Society for the Home Study of Holy Scripture and Church History Series.) By Burton Scott Easton, D.D., Professor of the Interpretation and Literature of the New Testament, General Theological Seminary, New York. (Price \$1.25.)

Houghton Mifflin Company. 4 Park St., Boston, Mass.

Theodore Roosevelt. An intimate Biography, By William Roscoe Thayer, with illustrations. (Price \$5.00.)

The Macmillan Company. New York.

An American Labor Policy. By Julius Henry Cohen. \$1.00 net.

The German Empire 1867-1914. By William Harbutt Dawson. Two volumes. \$5.00 per set.

Jesus and the Young Man of To-day. By John M. Holmes. \$1.00 net.

Wesley The Anglican. By David Baines-Griffiths, M.A. Minister Edgehill Church, New York. (Price \$1.75 net.)

Presbyterian Board of Publication. Witherspoon Bldg. Philadelphia, Pa.

The Beginners Department. By Louise M. Oglevee. (Net 50c postpaid.)

The Senior Boy. By Eugene C. Foster, Author of The Boy and The Church, Starting to Teach, The Intermediate Department, Etc. (Net 50c postpaid.)

The Home Department. By Minnie K. L. Karnell, Chairman of the Home Department Committee, International Sunday School Association. (Net 50c postpaid.)

The Acts. An Exposition. By Charles R. Erdman, Professor of Practical Theology, Princeton Theological Seminary, Princeton, New Jersey. Author of The Gospel of John, an Exposition, The Gospel of Mark, The General Epistles, Coming to the Communion, Sunday Afternoons with Railroad Men, etc. (Net 75c postpaid.)

Princeton University Press. Princeton, N. J.

Heredity and Environment. By Edwin G. Conklin. Third edition, revised and rewritten. \$2.00 net.

Fleming H. Revell Co. New York.

The Napoleon of the Pacific: Kamehameha the Great. By Herbert H. Gowen, F.R.G.S. \$2.00 net.

Does God Care? An Answer Concerning Certain Questions Touching Providence and Prayer. By Edwin D. Mouzon, D.D. 75c net.

The Silver on the Iron Cross. By James I. Vance, D.D. 75c net.

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

Macmillan Company. New York. American Agents.

The American Episcopal Church. Interpreted for English Churchmen. By Arthur Whipple Jenks, D.D., Professor of Ecclesiastical History in the General Theological Seminary, New York City. (Price \$1.60 net.)

The Church, The Empire, And the World. Addresses on the work of the Church Abroad. By Sir Arthur Hirtzel, K.C.B., Sometime fellow of Brasenose College, Oxford. (Price \$1.60 net.)

The Creeds And Modern Thought. Can Theology be Progressive While the Faith Remains Unchanged? A paper read at Christ Church, Oxford, before the Nicene

and Origen Societies on December 5, 1918, to which are added brief notes on the discussion. By Charles Harris, D.D., late Lecturer in Theology, St. David's College, Lampeter, Examining Chaplain to the Bishop of Llandaff. (Price 90c net.)

The Inspiration And Authority of Holy Scripture. A Study in the Literature of the First Five Centuries. By George Duncan Barry, B.D. (Price \$2.00 net.)

The Stratford Company. 32 Oliver St. Boston, Mass.

What Billingsgate Thought. A Country Gentleman's Views on Snobbery. By W. A. Newman Dorland. (Price \$1.50.)

PAPER COVERED BOOKS RECEIVED

The University of Chicago Press. Chicago, Ill.

The Third and Fourth Generation. An Introduction to Heredity. By Elliott Rowland Downing, The School of Education, University of Chicago.

The Macmillan Company. New York.

Why We Fought. By Thomas G. Chamberlain, Capt. U. S. Army, A. B., J. D., Sometime Teaching Fellow in Political Science, University of California. Foreword by Hon. William Howard Taft, Ex-President of the United States. (Price 25c.)

PAMPHLETS

From the Author.

Medical Inspection in the Schools of Milwaukee. A Study by The City Club of Milwaukee, Committee on Public Health.

Sowing and Reaping. Sermon Preached by the Rev. T. F. Marshall, Rector of St. Anne's Church, Calais, 4th Sunday after Trinity.

Home Mission Council. 156 Fifth Ave. New York City.

The Every-Community Service Endeavor in Montana. An account of the Organization of the Home Missions Council of Montana in July, 1919.

National Security League. 19 West 44th St. New York.

The Essential Elements of a Good Budget System for the United States. By Charles Wallace Collins, Author of The National Budget System and American Finance.

ENGLISH CHURCHMEN AND NON-CONFORMISTS AS TO RE-UNION

Still Seek Basis of Agreement—St. Sophia's, Constantinople—Army Chaplains May Organize Interdenominationally

The Living Church News Bureau
London, September 12, 1919



PROPOS of my remarks in last week's letter concerning the Reunion question, some important correspondence is appearing in the Times on the subject. Following upon the declaration signed by a number of prominent Nonconformists signifying their acceptance of the proposals outlined by the Bishop of Norwich with regard to interchange of pulpits, a significant pronouncement is made by Bishop Gore. His lordship expresses surprise at this declaration of the Free Churchmen because, as he points out, "the terms suggested by the Bishop of Norwich involve the acceptance of the Apostles' and Nicene Creeds by those who are to preach in our churches." Dr. Gore proceeds:

"I know that many leaders of the Free Churches have the strongest objection, as they have explained, to the very principle of creeds; and the requirements of accept-

ance of the two Catholic Creeds will divide Free Churchmen into two classes—those who are prepared to signify their acceptance of them and those who are not. But I do not dwell on this. It is a matter for the Free Churches and not for me. I cannot profess that my objections to the interchange of pulpits would be removed even by this important concession."

Dr. Gore then states his chief objections to the Bishop of Norwich's proposal. They are three in number, and I give them in full:

"(1) It would, I am confident, promote unreality in the pulpit, of which we have already too much. It seems to me essential that the honest preacher should be conscious that he is bound to deliver a message which is in great part unacceptable to those to whom he is speaking. He must be ready to say unpopular things. The disease of modern preaching is its search after popularity. Now I cannot imagine myself in the pulpit of another religious body to which I have been invited without a certain restraint upon free speech imposed by 'good feeling'. I should not have the feeling that I am a messenger of a word of God which I am commissioned to deliver to those who hear me, whether they will hear

or whether they will forbear. I am quite certain that others would feel the same. The exchange of pulpits would in effect promote disastrously the tendency to preach a cheap Gospel—the tendency on the part of the preacher to say what will please.

"(2) I feel quite sure that in the main the proposal will commend itself to those only who regard matters of order as on a different plane of importance to matters of faith. It is in their minds only a step toward the recognition that matters of order and supposed validity in the administration of sacraments are not among the essentials. But deep in the heart of the Catholic principle lies the equating of faith and order as equally essential elements in the Christian religion as it was delivered to us. Accordingly at no period would the Catholic Church (using the term in its historical or technical sense) have been willing to accept among its preachers those who were not participators in its sacraments.

"(3) It is for this reason that I feel convinced that the authorizing of this proposal would stir in the minds of those members of the Church of England who most value the Catholic tradition so profound a resentment that whatever breaches it might heal would be balanced by the breach which it would create."

Dr. Gore concludes by saying that he is convinced that a great movement toward reunion is at work, but is equally sure that the interchange of pulpits is not the way to promote it.

In confirmation of Bishop Gore's warning, there followed a letter from Dr. Guttery, President of the Free Church Council, in which he says:

"The essence of the Gospel is not a creed, and the truest vehicle of it is not a form of Church government," adding that he did not think that the formularies in which the Gospel is presented are of supreme importance.

The Bishop of Carlisle, a representative of Evangelical-cum-Liberal opinion, asserts that "the real question for churches and nations to solve is whether they will found the house of their life on the two firm rocks of God's Fatherhood and men's brotherhood, or on the engulfing sands of 'Catholic' exclusiveness and class conflicts."

An outspoken correspondent of the *Church Times* sums up what he conceives to be the only line of action in this matter as follows:

"Treat Dissenters with unbounded courtesy and with such kindness as they will receive. Keep firmly to the old paths, speak the truth in love, but very distinctly, lose no opportunity of working with our separated brethren in civic matters; but leave this most illogical and dishonest piece of insanity alone. We cannot forecast the future; but we may humbly believe that it will lie with those simple loyal souls who hold fast by those great truths which they are bound to uphold by their ordination vow."

THE CHURCH OF ST. SOPHIA

It may be expected that very fateful international decisions as to the famous Church of St. Sophia in Constantinople will be taken in the course of the next few weeks, and, in the opinion of many thoughtful Churchmen, upon those decisions the future of the Orthodox Church, and indeed of Christianity in the Near East, will, humanly speaking, largely depend. The Rev. J. A. Douglas (author of that well-known work, *The Redemption of St. Sophia*) and others interested in the matter have arranged for a special celebration of the Holy Eucharist next Monday, in the Church of St. Mary-le-Strand, London, with special

intention for the speedy restoration of the great church to Christian worship. As Mr. Douglas says, in the work referred to:

"If England is true to herself and to every principle on which she waged and won the great war, her people will tolerate no hesitation in this, perhaps the greatest and most crucial among the duties which confront her. They have the power to bring about the rebirth of the Eastern world, to call into being an Eastern life which, in its own development, will vie with, and perhaps excel, the West, and which will be among the most progressive and peacemaking forces in the earth." If they have also the courage, the redemption of St. Sophia will be second to none of the great deeds which they have wrought for humanity."

ARMY CHAPLAINS CONSIDER WIDE FELLOWSHIP

At a recent conference of army chaplains held at Cambridge, convened by Bishop Gwynne, deputy chaplain-general in France, and Dr. Simms, principal chaplain to the British Expeditionary Force, proposals were discussed for the formation of an inter-denominational Padres' Fellowship, to conserve and apply the lessons of the war and to maintain the spirit of coöperation and good will that had obtained in service overseas. This conference was the outcome of an effort made last year by a few Church of England chaplains whose work at home necessitated their return from France. They then organized what was known as the Chaplains' Fellowship, which did good work and speedily developed into various area groups. Chaplains of other denominations were also contemplating action on similar lines, and the Cambridge conference has made abundantly clear the need of an inter-

denominational fellowship. It was ultimately decided to draw up a constitution for this larger movement, and the proposals will be submitted to all clergymen and ministers who have served in the war.

SUNDAY RECREATION

The question of Sunday recreation, to which I made reference in an earlier letter, is again being forced on the public mind as one of the issues of the great war. A discussion on this subject is being carried on in the columns of one of our daily newspapers, which is possibly an indication that we are now in the slack season of the year, when editors welcome contributions on matters other than political. Be this as it may, this particular matter has an especial interest for Church people, for it must be borne in mind that a Holy Day is also a holiday, and it is admitted that the word as spelt in the latter way connotes the idea of recreation and enjoyment. If that is so, why should not this idea be associated with the other idea of religious observance? There is indeed, as I have remarked before, no reason why healthy exercise should be banned on Sunday. The Puritanical prohibition of Sunday sports, which made the holy day one of prolonged boredom, has helped as much as anything to the decline of Church attendance and worship. So long as the "Sabbath" is kept, both in the letter and the spirit, by securing the right of every man who works to enjoy a periodic rest, there is not necessarily anything wrong in treating Sunday as a day of innocent enjoyment. Providing, of course, that the pursuit of such enjoyment entails no labor on others, and that respect is paid to those hours of the day which should be devoted to the worship of Almighty God.

GEORGE PARSONS

SERVICE OF RECOGNITION BEING PLANNED IN NEW YORK

For Bishop Burch—The American Church in Paris—Clergy Go to West Park

New York Office of The Living Church }
11 West 45th Street
New York, September 29, 1919 }



WITH the consent of Bishop Burch, a service of recognition of the new Bishop of New York will be held in the Cathedral of St. John the Divine after the adjournment of the General Convention. Dean Howard C. Robbins has been active in presenting the wishes of the people of the diocese for such a public service. It has been tentatively agreed that the time and date shall be Sunday afternoon, October 26th, at 4 o'clock. The programme is being arranged. It will be announced in these columns in due season.

AMERICA'S WAR MEMORIAL CHURCH IN FRANCE

In an effort to make Holy Trinity Church, Paris, "America's War Memorial Church in France", the Rev. Frederick W. Beekman, its rector, will spend the next few weeks in this country endeavoring to raise \$500,000. He has already secured \$100,000 in Europe, and will present his cause to the General Convention, to which he is a deputy. On September 21st in the Church of the Heavenly Rest (Rev. Dr. Herbert Shipman, rector), the Rev. Mr. Beekman explained the object of his visit:

"In 1884 there was built in Paris the

Church of the Holy Trinity, the noblest American church outside of America. It has been an integral part of the American Expeditionary Force and before that it was in the work of war relief.

"The greatest military services held for our men in Europe have taken place in this church. The music each Sunday afternoon is led by a United States army band and 'war choir'. Prayers are offered, hymns of praise, and national anthems (French, British, and American) are sung, addresses are made by chaplains and others in the service; the cross and the national colors, with guard under arms detailed by the commanding general, precede the choir. The church is filled.

"The Church of the Holy Trinity has been more than an Episcopal church. On all national days all Americans, irrespective of creed, come together; they come to Holy Trinity. It is the great church of the American nation.

"The thought came to American army officers and men and to some of us that this church already has been consecrated in a way not thought of when it was built, and it should continue as an American center."

There already has been offered the memorial for the fourteen Americans who died before we entered the war.

CLERGY GO INTO RETREAT

Fifty clergymen went into retreat at Holy Cross, West Park, N. Y., on Monday evening, September 22nd. Dean Vernon of Port-

land, Maine, was the conductor, and gave addresses on Purgation, Illumination, and Union. The closing service was held on Friday morning.

DEATH OF JOHN ALBERTIS

At his home in Orange, N. J., on Thursday, September 25th, John Albertis died in his 83rd year.

Funeral services were held at All Saints' Church, Orange, on Saturday morning, and interment was made the same afternoon in Trinity cemetery, New York City.

It is difficult to write of Mr. Albertis' service of various kinds in New York City parishes, in the Church of the Ascension, Bloomfield, and in the Orange parish. Not only was he a reverent and faithful lay reader, but more conspicuously a learned and devout choirmaster. In the earlier

years of his life he was a member and interested in all good works at the ill-fated St. Alban's Church, New York City. For many years he was present and assisting at all the services at the Bloomfield parish. Although suffering from heart disease, and in great pain, he was at his accustomed place in the choir of this church as late as next to the last Sunday in June.

Few laymen have been as zealous and devoted to the cause of Church extension.

UNITED OFFERING SERVICE

For members of the Woman's Auxiliary unable to attend the Triennial in Detroit, a special United Offering service will be held in the Cathedral of St. John the Divine, New York, on October 9th at 11 A. M. The Rev. H. Percy Silver will make the address, and the amount of the diocesan offering will be stated.

SUNDAY SCHOOL ASSOCIATION

The annual meeting of the Fall River district of the Massachusetts Sunday School Association will be held in the Central Congregational Church, on Wednesday, October 1st.

The general theme, Our Opportunities, will be presented at morning, afternoon, and evening sessions.

Dr. William J. Martin will be toastmaster at the six o'clock supper. Young people from various parishes will present the pageant, *Darkness and Light*, at 7:45. At this same service the Rev. Enoch F. Bell, associate foreign secretary of the American Board, will give an address on Reconstruction Opportunities Abroad.

CHURCH AT NEWTON CENTRE

The Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre, announces receipt of an anonymous gift of \$20,000 for the benefit of the church. The donor wishes to be known simply as John Smith. Assurance is given that he is not the same John Smith who made a similar gift to the church three years ago. The donor expresses the wish that the money be used to build a transept chapel to increase seating capacity in the church and to give better quarters for the primary department of the Sunday school.

RALPH M. HARPER.

CANON FARRELL OF BOSTON TO AID NATION-WIDE CAMPAIGN

Devoting Himself to the Church School Department — Parish Welfare Council — Sunday School Association

The Living Church News Bureau }
Boston, September 29, 1919 }



THE job of reporter is considerably enhanced with the election of Bishop Burch to the bishopric of New York. And last Saturday another reporter was called to an important position, the Rev. Gabriel Farrell. Last Saturday's *Transcript* contained the following news item about one of its former reporters:

"Rev. Gabriel Farrell of Boston has been chosen to conduct the Church school department of the Nation-wide Campaign of the Protestant Episcopal Church and will devote at least two months to an effort to inspire the religious life of the 500,000 pupils in the Episcopal Church schools.

"The chapter of the Cathedral of the diocese of Newark, N. J., also has elected Mr. Farrell canon missionary for Religious Education, a new office on the staff. His work will be to stimulate interest in all phases of religious education in the diocese. The creation of this office is in line with the policy of the diocese to relieve the Bishop of functionalized duties by the appointment of special men who are capable of assuming responsibility for various departments of diocesan work. Canon Farrell will be the fourth canon missionary on the Cathedral Foundation. The others are in charge of Social Service, Outlying Missions, and City Missions respectively. Although attached to the Cathedral the field of work is the entire diocese."

A branch of the Church school of St. Andrew's parish, Wellesley (Rev. E. B. Dean, rector), will be started in Wellesley Hills on Sunday, October 5th. An assembly room conveniently located has been secured, and members of the parish in this rapidly growing suburb are confident that the movement will do much to strengthen the Church in Wellesley.

THE PARISH WELFARE COUNCIL

A Parish Welfare Council, which in many ways is an enlarged vestry, is the plan which many modern parishes are working out to promote unity of parish work. In writing of the plan to his parishioners in

St. James' Church, Roxbury, the Rev. K. R. Forbes says:

"The first meeting of the season of the Welfare Council will be held on Tuesday evening of this week (September 30th) at 8 o'clock, in the guild room.

"As most of you know, the Welfare Council is the parish at large organized for active service—that is, a representative body of 35 men and women, all enlisted on one or more active committees engaged in important parochial work. These committees are: The Committee on Red Cross Work, the Committee on Personnel and Hospitality,

BISHOP RHINELANDER GREETS CARDINAL OUT OF BELGIUM

Adding a Plea for the League of Nations — Executive Council in Session — Death of Mrs. J. L. Prevost

The Living Church News Bureau }
Philadelphia, September 29, 1919 }



RECALLING the sacrifices of Thomas à Becket and of Stephen Langdon in English Church history for similes of Cardinal Mercier's fearless support of right and justice against oppressing wrong, Bishop Rhinelander made one of the speeches of welcome to the distinguished prelate on the occasion of his visit to Philadelphia last week. The Bishop said that through himself and other speakers the entire community gave forth a "sympathy of welcome" to the Cardinal. At the conclusion of the address a plea for the League of Nations was interwoven, saying:

"However faulty in detail any constitution of a League of Nations may be, no Christian man may dare to raise his voice against the great ideal. The voice of God is calling man to come into it, for the mutual trustfulness, confidence, and common service of the common good. The Cardinal can do us a high favor by his very presence in our midst to remind us of the call to a common duty, to be steadfast in completing the work we have begun."

Other speakers at the luncheon were Arch-

bishop Dougherty, of the Roman Catholic Church, and Rabbi Krauskopf, one of the city's prominent Jewish citizens.

DIOCESAN EXECUTIVE COUNCIL

The Executive Council of the diocese met for its second session on Friday afternoon and evening, September 26th. Twenty-seven of the thirty-two members were present—an excellent showing—and a splendid meeting resulted. After reports from the committees on Missions, Religious Education, and Social Service, attention was called to the need of placing the fiscal system of the diocese on a more efficient basis by having one treasurer who will handle all funds received from the parishes, and notify each parish of its apportionments or assessments for the ensuing year.

The inadequacy of clerical salaries was given much attention, discussed from various angles. It was pointed out that the parson's salary was the only thing in the Church which had not been subject to increase. Practically everything else for which the Church paid—coal, light, repairs, wages—all these had increased from twenty-five to fifty per cent. or more. But the clergyman's salary still remained the same. While he could live on \$1,500 and a house in 1914, the depreciation of the dollar to-day makes it practically out of the question. There was unanimous opinion that something must be done, and the personnel of the committee appointed to carry on a propa-

ganda to this effect gives promise of relief to those clergy who are now struggling under a burden of the H. C. L. "too heavy to be borne".

DEATH OF RECTOR'S WIFE

Mrs. Louise A. Prevost, wife of the Rev. Jules L. Prevost, rector of St. Paul's Church, Glen Loch, Chester County, died September 22nd, at the rectory. Although Mrs. Prevost had been ill six weeks, suffering from nervous breakdown, the end came suddenly and was due to double pleurisy.

Mrs. Prevost before her marriage was Miss Louise Demonet, member of an old Huguenot family.

While Mr. Prevost was a missionary in Alaska, from 1901 until 1906, she was his faithful helpmate among the Indians in the heart of the territory. She endured many hardships and oftentimes she was the only white woman within a radius of five hundred miles.

Besides her husband Mrs. Prevost is survived by three sons. Funeral services were held on Wednesday in St. Paul's Church, Glen Loch. Interment was in Greenwood cemetery, Brooklyn.

NATION-WIDE CAMPAIGN

The Nation-wide Campaign is now getting into full swing in the diocese. An office has been opened at the Church House and the Rev. Gilbert E. Pember as director is now looking after the management in detail. The district chairmen are helping in reaching the parishes and it is hoped it will not be long before every parish will have its parochial committee actively on the job. The women are organizing also for their share of the work, and study classes will commence as soon as the results of the nation-wide survey are given out. The diocese is fortunate in having the women's work under the direction of Mrs. J. Willis Martin, who during the war was most active as head of the Emergency Aid and the Pennsylvania state branch of the Women's League for National Defence. Mrs. Martin has gathered round her others who had a large part in liberty loan drives and other war activities, and it augurs well to have the same impetus turned to the work of the Church.

NOTES

The Church Service Recruiting Office is worthy of mention. It has kept its office at the Church House open every Monday through the summer and has gone on functioning throughout the season. Continuous calls for workers received attention and often adequate reply. The category of demands covered Church workers, Sunday school teachers, librarians for a Church settlement house, resident workers for the same, stenographers, social service workers, and others. The C. S. R. O. offers an excellent medium by which those needing workers in their parishes can be put into direct contact with those willing to give their services, either paid or voluntary. Mrs. F. H. Howland is in charge of the office, and the guiding spirit.

An interesting glimpse of the situation in the island of Barbadoes is given by the Rev. J. Da Costa Harewood on his return from a visit of two months to his native island. Mr. Harewood says that the Church is going through a period of great stimulation and that it is very much alive. The war naturally left its effects, as many thousands went into the British army and the local government presented considerable funds for war work, but things are now becoming stable and conditions improving. He held services in different sections of the island, at Codrington College, St. John's parish, where he served as principal of the college; St. Mark's; the Societies Chapels, and others.

The Educational Department of the Diocese makes announcement of the publication of the *Church Missionary Calendar* for 1920. This annual publication of the Rosalie L. Mitchell Study Class Alumnae is winning its way throughout the whole Church. As Bishop Lloyd says: "Those desiring to know (about Missions), that they may pray intelligently, will find the Calendar a real help." The calendar contains interesting information, correctly given, concerning the work of the Church throughout the world. All the missionary districts of the Church are represented along with a directory of the missionaries in each. Stories are told of the men, women, boys, and girls, who are at work.

EDWIN S. LANE.

cago river, and the barge system will be used for water transportation. These are only a few of the physical features of the Chicago Plan. The social features are set forth in an excellent pamphlet by the Commission. The plan has splendid vision and will mean much for the betterment in every way of this extraordinary city.

The women of Trinity served the luncheon in the parish house. The afternoon meeting was held on the lawn, when the Rev. Dr. Stewart made a stirring address on the Nation-wide Campaign.

PLANS FOR THE BROTHERHOOD CONVENTION

Mr. Courtenay Barber reports excellent prospects for a large attendance of the local chapters, at the Brotherhood Convention in Detroit. Many of the Chicago clergy have also planned to attend. Mr. Barber, long associated with the parish of the Redeemer, Hyde Park, has held a meeting of the Brotherhood chapter members at his home almost every week during the summer. These gatherings, says the rector, the Rev. John Henry Hopkins, D.D., have been entirely informal, but very valuable. They have included free discussions on the living themes of these intensely crucial days.

Three of the boys who will attend the national convention of the Brotherhood passed the "Brotherhood Examination Test" which Mr. Barber has once more provided for Chicago members of the junior department of the Brotherhood.

DR. WATSON RECTOR AT GLENCOE

The Rev. Samuel N. Watson, D.D., rector emeritus of the American church in Paris, has succeeded the Rev. A. A. McCallum as rector of St. Elizabeth's Church, Glencoe. Mr. McCallum, it will be recalled, was given leave of absence by his parish to serve as chaplain of the 169th artillery, "Reilly's Bucks". He went over at the beginning of the campaign, and served throughout on the French front. He returned last May to Glencoe, and it is with great regret that his congregation and his many friends in Chicago learn of his accepting a call to St. Luke's parish, Lebanon, Pa. (diocese of Bethlehem). Dr. Watson is, of course, well known in the American Church, especially for his service in Paris during the war. He was chairman of the Relief Committee of the American clearing house and for seven months was head of the American hospital in Paris. Dr. Watson received decorations of honor from the French Republic; from Belgium, from the King of Belgium, and from Serbia.

THE NATION-WIDE CAMPAIGN

At a recent meeting in Chicago the diocesan committee on the Nation-wide Campaign unanimously elected as chairman Mr. George K. Gibson of Evanston, a vestryman of St. Luke's, and voted \$10,000 to cover expenses of the local campaign.

Dr. Stewart is spending all the time he can in forwarding the Nation-wide Campaign. On September 23rd he addressed the diocesan committee in Chicago and on Thursday he spoke on the same subject at a mass meeting in Milwaukee.

MISCELLANY

The parish of St. John's, Irving Park (Rev. G. H. S. Somerville, LL.D., rector), is raising a fund of \$30,000 to reconstruct and rehabilitate the present property. The campaign was begun on September 21st; when nearly \$10,000 was pledged or paid in. Already a new heating plant and a new roof have been added since the coming of Dr. Somerville.

At the request of the vestry of St. Paul's-

NORTHEASTERN DEANERY TOLD OF GROWTH OF CHICAGO PLAN

*In Its Physical and Social Feature
—The Brotherhood Convention
—Dr. Watson Goes to Glencoe*

The Living Church News Bureau
Chicago, September 29, 1919



THE Northeastern Deanery had its chapter meeting on September 23rd, at Trinity Church, Highland Park (Rev. P. C. Wolcott, D.D., rector), with over fifty clergy present. The Rev. J. H. Edwards, Dean, celebrated the Holy Communion, assisted by Dr. Wolcott. The morning session at the Public Library was addressed by Mr. E. S. Taylor on The Chicago Plan.

Few people of this mighty city have any idea of the comprehensive undertaking known as the Chicago Plan, which has dated from the time of the World's Fair. Some of the details of this noble scheme include

198 miles of street widening, the creation of still more large parks within the city limits, the setting aside of 15,000 acres of forest preserves around the city, the reclamation of the lake front, the improvement of the transportation service, including the rebuilding of the Union Station just west of the Chicago river on Canal street, and the increasing of the post office system, which is woefully insufficient in spite of the building of the large main office within the loop of recent years.

Mr. Taylor brought out such significant facts as that a city of the size of Peoria, Ill., was added to Chicago each year; that nearly 1,300 acres of park will be reclaimed within the new lake front area; that a five mile lagoon will be included within this area, also nine bathing beaches, and a small boat harbor. It is planned to extend the present loop south to Roosevelt road (the old Twelfth street) and north to the river. Fixed bridges will be built across the Chi-


by-the-Lake (Rev. H. N. Hyde, rector), the men's club of the parish have organized themselves into a publicity board, and the members are circularizing the neighborhood in the interest of the parish church.

Pending the erection of St. Luke's new parish house adjoining the church in Evanston, the residence at 918 Hinman avenue is being used for parish meetings and organization work.

H. B. GWYN.

THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION

As It Comes Before General Convention — Summary of the Survey — Americanization — Campaign Ideals — Personal Service

F all the important problems before the General Convention, none is more important than consideration of the Nation-wide Campaign on October 13th, 14th, and 15th, the days in which the two houses sitting in joint session will consider the general problem of missions.

As the Campaign is the most stupendous ever undertaken by the Board of Missions, plans are being made to devote a major portion of these days to consideration of it. The Campaign will also come in for weighty consideration during the week prior to the Convention. On October 2nd, the Board of Missions will meet with the domestic bishops. The following day the Board will confer with missionary bishops from the foreign field. On October 4th there will be a meeting of the executive committee of the Board of Missions at which the entire Campaign, and especially the budget, will be carefully discussed. On October 6th and 7th, the entire membership of the Board will take up this problem and other phases of the Board of Missions' work.

On September 17th all but nine diocesan surveys had been received at the Central Campaign office, 124 East 28th street, New York City. These nine with one or two exceptions were practically completed, however, and their receipt was expected by September 25th.

Speaking of some of the things the other sixty surveys have revealed, the Rev. R. Bland Mitchell, manager of the Central Office, says:

"The romance of it all is that, for the first time in history perhaps, the Church is going to know the truth about herself. And that truth will make her free—free to serve, to labor, and to rejoice in her revived sense of stewardship. The vision will be burnished up, the task will be crystal clear—and a re-dedication of life and means will inevitably follow. Someone has said that, to accomplish these ends, the Church needs not reformation but information. That information is now at hand.

"The most pertinent fragment of it gathered so far is that 54 dioceses need 737 new members to man their fields adequately. Of these 420 should be clergy; the other opportunities call for lay social workers, doctors, nurses, deaconesses, directors of religious education, young men for work among boys, and for all-round men and women trained for various phases of 100 per cent. service. Rural work, College work, immigrant work, mill settlement work—all the activities which a militant Church should be doing for her Beloved Captain.

"Add to these the shortage in the missionary army overseas, and the Church needs a round thousand of workers—and the reports of thirty other dioceses yet to be tabulated. We know enough already to

realize that the young manhood and womanhood of the land is on trial. Now is the chance to prove the virility of that vision of service in a righteous cause which was caught in France and at home in the past two years. Here is the opportunity to show that we really believe the Gospel of Jesus Christ to be true.

"On the financial side we know enough to 'lay the ghost' of the 'Twenty Million Dollar Drive' idea by which the Campaign was characterized last spring. Remember the financial needs of thirty dioceses have not been analyzed yet. Without them, the financial needs, diocesan and general, are twenty-four millions. The point is that the Church must find those thousand workers or else all the millions cannot be spent. The Campaign is not a 'drive' for an arbitrary sum fixed ahead of time. It is a movement to man the Church's trenches and provide adequate supplies for maintaining her warriors.

"The results of the Nation-wide Campaign Survey are being compiled into two books. One of them will treat topically the work done and needed to be done at home and abroad—among the mountaineers, the Indians, the negroes, the foreign-born, in rural sections, in congested communities, in the fields of Religious Education and Social Service, our opportunities in Latin-America, in Asia and Africa. The other book will deal with the problems, plans, and opportunities from the diocesan standpoint, setting forth what each diocese intends to do for meeting the situation presented by the reconstruction era here at home.

"The survey blanks will form the printed report which the Board of Missions will submit to General Convention for its approval. The Convention will be asked to convert the survey into the Nation-wide Campaign Budget, and divide the responsibility among the dioceses. On the Sunday evening following the opening of the Convention the usual missionary sermon will give place to a presentation of the need of the Nation-wide Campaign at such a time as this, and a setting forth of the great spiritual verities underlying the movement.

"The national committee of the Campaign, at its meeting on September 10th, adopted a memorial which will be presented to the General Convention urging not merely the endorsement of the Campaign but that the place and work of the Campaign receive primary consideration at the sessions of the General Convention."

AMERICANIZATION

"If we don't take care of the foreign-born in the United States, they are going to take care of us."

With these words, the newly elected Bishop of New York emphasized the necessity for a broad policy of Christian Americanization through the Church, at a conference in the Church Missions House to pass upon a \$1,000,000 tentative programme to be submitted in the Campaign budget.

"We have not done our duty," Bishop Burch said. "Many of us have been discouraged at the progress made in Amer-

icanizing the 20,000,000 foreign-born in this country. But we must not lose hope. If we do, this republic may well be considered to be very close to the danger line."

Following the Bishop's address, the conference took up in detail the Americanization programme laid before them by the Rev. Thomas Burgess, secretary of the recently organized Department of Christian Americanization of the Board of Missions. The essential provisions of the programme, which involves the expenditure of more than \$1,000,000 in the next three years, were approved.

It was recommended that the programme, after being laid before a committee of experts appointed by the Board of Missions, be submitted to the General Convention with a recommendation that sufficient funds to finance it be provided for in the budget of the Nation-wide Campaign. This programme has been formulated after study by specialists on the various races and in conference with the national Department of the Interior, with which the programme has been designed to coöperate.

The creation of a permanent Americanization organization within the Church is the primary proposal. This organization is to coöperate with all existing government, voluntary, and religious forces now working, to assist in coördinating existing work, and to suggest and organize new work among the foreign-born.

SOME THINGS THE CAMPAIGN WILL DO

1. In "the land of the Midnight Sun", along the snowy Yukon, it will enable the Church to meet the challenge of the Far North with men, women, institutions, and missions. This virgin mission field, now touched only by representatives of the three historic Churches, the Anglican, Greek, and Roman communions, offers unusual opportunities for service to both Indian and white. It was at Cordova, Alaska, a decade ago, that the Church instituted the first substitute for the saloon, called "The Red Dragon". With it as a nucleus has been developed St. George's mission, where Cordova's religious needs are cared for just as "The Red Dragon" provides the amusement of a community center.

2. It will provide a house of worship for Americans in the city of Panama in the Canal Zone. There the Church also is struggling to meet the needs of the natives, and has even provided the Mission of the Holy Comforter to minister to the lepers of the Canal Zone. A parish house would greatly increase the efficiency of the work in Panama by providing a place for the West Indian negro, with his love of amusement, to have a good time under moral surroundings.

3. It will enable the Board of Missions to answer the requests of numerous western bishops for motor cars for their missionary clergy. Realizing that no man can minister efficiently to nine parishes and missions in 25,000 square miles, the Rev. Francis S. White, domestic missions secretary, recently appealed for subscriptions to buy a Ford for Archdeacon Garner of Amarillo, Texas. Now one archdeacon has an automobile; but there are a score of other priests who still labor under tremendous handicaps.

4. No longer will Church students at the University of Illinois be obliged to worship in an improvised moot court chapel while their more fortunate classmates of other bodies attend service in modern edifices. Many a loyal son and daughter of the Church has been lost forever because of this pitiful makeshift arrangement the Church had provided at one of the largest universities in the United States.

5. In the Virgin Islands, that latest addi-

tion to Uncle Sam's family, the Nation-wide Campaign will enable the Church to carry on the centuries-old enterprise started by the Church of England. Following the purchase of the islands from Denmark, the American Church has assumed jurisdiction there. Except for the straggling work of the Lutherans and Moravians, it alone faces the responsibility of helping the government make good Americans out of the 40,000 inhabitants, ninety per cent. of whom are negroes. If it fails to meet the responsibility of providing hospitals and schools, as well as missions, the Church will soon find its work disputed.

To reach people of all nationalities is one of the hopes of the Nation-wide Campaign. The need is pressing, for many of these people are quite unchurched. Churches that conduct their services in foreign languages meet the needs of the first generation to come to these shores, but the second generation becomes so thoroughly Americanized that the Church of their fathers has no appeal, largely because they are ignorant of the language. The Episcopal Church is a logical successor.

PERSONAL SERVICE

Personal service will be encouraged by the Nation-wide Campaign. There is Mrs. Robert E. Clarkson, for instance. In New York, where Mrs. Clarkson lives, she learned that not only could she give, but that she could give herself.

Mrs. Clarkson's particular effort is starting playgrounds for the children of the poor. Wherever she finds unused back yards in crowded tenement house districts, Mrs. Clarkson seeks out the owner, wins permission to turn them into play centers, recruits the aid of her friends to buy swings and playthings, and then starts in to organize her boys and girls.

It was as a member of Oalvary Church that Mrs. Clarkson became interested in providing play space in the back yards of the tenement houses where only the cats ran wild. Now she has made some thirty back yard playgrounds.

Then there is the sort of personal service done by Harry B. Whitney of New York.

Mr. Whitney is a commercial traveller for a New York glass company. But he carries a side-line in Sunday schools.

Not altogether because time hung heavily when Sunday found him "on the road" did Mr. Whitney take up his side-line. He has always been interested in the Church. As a boy in Buffalo he sang in the choir of St. Luke's Church, and later held almost every office in the parish. Wherever Mr. Whitney goes now he visits some Sunday school, and on Sunday evenings writes a report for the Rev. Dr. William E. Gardner of the General Board of Religious Education.

His investigation of Sunday schools all over the country has convinced Mr. Whitney that organization is the chief need.

"The official staff," he says, "should be made up of competent and earnest laymen. Their interest should be spiritual and they should have complete charge and power to decide every detail under the judicious supervision of the rector."

Whom would you help? The Nation-wide Campaign suggests that you give a thought to Nobody's Boy.

Do you not know Nobody's Boy? Then you have passed with unseeing eyes!

That lad who darted into the lee of a friendly hallway to take shelter from the rainstorm; that child asleep on the park bench, his unsold papers on his lap, dreaming, no doubt, of the mother who is not now of this world; that little fellow whose wrist you grasp as you feel his hand steal into your pocket and whose eyes cause you to let

him go because of the haunting terror you see pictured there; each one of these is Nobody's Boy.

Would you not, if you could, take Nobody's Boy far from the drab slums of the city to the bright green beauty of the country? Would you not give strength to his body and skill to his hands, and make an asset out of him instead of letting him drift into a possible liability? Among the places where Nobody's Boy can find the love that is so necessary to fortify his soul and the character that will guide his footsteps, is a farm of 450 acres. It is an activity of the Episcopal Church. In its grounds are several homes. In each of these homes is a Mother.

This home that cares for Nobody's Boy is the Industrial School and Farm for Homeless Boys at Covington in the diocese of Southern Virginia. When there is room, no boy is turned away. All states from New York to Alabama are represented by the boys now at the farm.

MATERIAL PREPARED FOR GENERAL CONVENTION

SEVERAL OF THE committees appointed to report to the coming General Convention have formulated the material which they will present, and this material has been printed and circulated. The elaborate report on the revision of the Prayer Book, which, in book form, is sold at \$1.50, has already been analyzed in these columns. Briefer reports, comprised in circular form, are now ready.

The Joint Commission on Legislation on Matters relating to Holy Matrimony recommends changes in Canon 40 on the Solemnization of Matrimony as follows:

(1) For Section III of Canon 40 substitute Section III sub-section (1) of the report of 1916 which reads as follows: "No marriage shall be solemnized in this Church between parties, either of whom has a husband or wife still living who has been divorced for any cause arising after marriage."

(2) For Section IV of Canon 40 substitute Section IV of the report of 1916 amended by inserting the words: "After consultation with his legal advisor," so that it shall read as follows: "The admission to the Sacraments of persons who have entered on a marriage, not in accordance with the laws of this Church, shall be referred by the minister of the congregation to the Bishop of the Diocese, whose decision in the matter, after consultation with his legal advisor, shall be final."

A minority report, signed by the Rev. Leighton Parks, D.D., asks that Section III be amended in accordance with the desire of the majority, except that the words following "who has been divorced" be eliminated, and he does not concur in the amendment proposed for Section IV.

All other members of the Commission have signed the report, but the Bishop of Long Island notes that he objects to the second part of the resolution, and the Bishop of Lexington that he objects to the removal of the one exception to the prohibition against the marriage of divorced persons, contained in the present canon. Mr. Everett P. Wheeler concurs in the entire report with a note giving his reasons, laying stress upon the impossibility under given conditions of determining precisely what causes have led to a divorce, and feeling that the matter ought not to be left to the clergy to pass judgment upon, and therefore holding that they should not celebrate the marriage of a divorced person.

The Joint Commission on Boys' Missionary Organization have considered the possi-

bility of establishing a new organization for the purpose, and also that of asking the Brotherhood of St. Andrew to undertake this responsibility, and third that a new organization be formed. They eliminate the first of these suggestions as unwise, they find the Brotherhood of St. Andrew unwilling to assume the responsibility of the second suggestion, and concerning the third they report that "representatives of the Board of Missions and the General Board of Religious Education have under consideration a plan called, we believe, a 'Church Service League Plan' for the development of the life of the young people of the Church, which plan in due season will be brought to the General Convention for its endorsement and approval." They believe this plan to be that which should be adopted. [The plan is set forth in detail in the forthcoming book by Miss Frances H. Withers, *In the Service of the King*.]

The Joint Commission on the Lectionary sets forth a new trial Lectionary for the year beginning Advent 1919, and asks that it be authorized for trial use.

The Joint Commission on Press and Publicity tells of the results of the publicity given in connection with the last General Convention and lays stress upon the value of publicity in connection with all Church work. They ask for the establishment of a permanent Bureau of Church Publicity, and suggest that it be one of the branches of the proposed Executive Board of General Convention.

SOCIAL SERVICE AT GENERAL CONVENTION

UNDER THE auspices of the Joint Commission on Social Service there will be held at the coming General Convention a series of meetings which should attract considerable attention and interest. The programme includes a daily Open Forum, to be held at 1:45 (except Saturday and Sunday) in the Temple Beth-El, directly opposite the Convention Hall. The speakers and topics, as thus far decided upon, are as follows:

October 9th—Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine—"The Stranger within our Gates".

October 13th—Rt. Rev. W. T. Sumner, D.D., Bishop of Oregon.

October 14th—A meeting under the auspices of the Church League for Social and Industrial Democracy, Rt. Rev. C. D. Williams, D.D., Bishop of Michigan, Acting President.

October 15th—Rt. Rev. T. P. Thurston, D.D., Bishop of Eastern Oklahoma: "The Country Church and the Rural Problem".

October 16th—Rev. John N. Lewis, D.D., St. John's Church, Waterbury, Conn.

October 17th—Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina.

October 21st—Dr. Graham Taylor (Professor of Social Economics, Chicago Theological Seminary, and President of the Chicago School of Civics and Philanthropy): "The Industrial Crisis and the Church".

October 22nd—Rt. Rev. J. N. McCormick, D.D., Bishop of Western Michigan: "Overseas Experiences as Affecting Social Conditions in America".

October 23rd—Rev. Wm. Austin Smith (editor of the *Churchman*): "Stewardship".

October 24th—Dr. Worth M. Tippy (Secretary, Social Service Commission, Federal Council of Churches): "Religious Work for Specialized Industrial Groups".

It will be seen that the above list includes some of the most active, interested, and well-informed clergy of the Church; while

of the two speakers from outside our own ranks, one, Dr. Graham Taylor of Chicago, scarcely needs advertisement, being widely recognized as one of the foremost social workers in the country. The other, Dr. Worth M. Tippy has had extensive experience during the past two or three years as one of the executive secretaries of the Federal Council of Churches, with which the Church has been related through the Joint Commission. In view of the success of a similar forum at the St. Louis Convention, the Commission is confident that general interest will attend the proposed sessions. It is hoped that the addresses will be followed by informal discussion, questions being invited from the floor.

On Tuesday morning, October 21st, at 11 o'clock, there will be a special joint session of the Convention for the consideration of the work and plans of the Joint Commission. The speakers will be the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, Chairman of the Commission, who will formally present the third triennial report; the Rev. W. Russell Bowie, D.D., rector of St. Paul's Church, Richmond, Va., a member of the Commission; and the Rev. Frank M. Crouch, executive secretary.

At a mass meeting under the Commission's auspices on the evening of the same day, in Arcadia Hall, the speakers will be the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, member of the commission, whose subject will be "The Challenge of the Times to the Christian Ministry"; Dr. Graham Taylor, above referred to, who will discuss "The New Democracy—Its Challenge to the Church"; and Miss Mary Van Kleeck of the Russell Sage Foundation, one of the most competent authorities in the country on her topic—"The New Industrial Position of Women". These topics are all timely and vital, and a cordial invitation is extended not only to delegates but to the general public.

DEATH OF REV. HENDERSON JUDD

THE REV. HENDERSON JUDD, oldest priest of the diocese of Los Angeles, died after a brief illness at La Jolla, California, on September 20th, aged ninety-two years.

The Rev. Mr. Judd studied at Oberlin College, graduating in 1852 and receiving his M.A. in 1855. For a number of years he served as a Congregational minister. In 1897 he was ordained deacon, and a year later was advanced to the priesthood, both by Bishop McIlvaine. He went to Southern California, then part of the diocese of California, in 1892. At the primary convention of the diocese of Los Angeles in 1895 he was elected registrar and served as such till 1912. In the nineties Mr. Judd was successively in charge of the Church of the Epiphany, the Church of the Angels, and St. Barnabas' Mission in Los Angeles, and twice served as locum tenens of St. Paul's Pro-Cathedral. For a number of years past he acted as private chaplain to Bishop Johnson. He is best known in the diocese for his performance of the duties of this office and for his unremitting efforts on behalf of the Jerusalem and the East Mission. He was not only the diocesan representative of this fund, but its honorary secretary for the Province of the Pacific. In 1910 he published *A Brief Historical Sketch of the Diocese of Los Angeles*. Of late years he has regularly assisted Dean McCormack at St. Paul's Pro-Cathedral, his last appearance in its chancel having been on the first Sunday in September.

Funeral services were held in St. Paul's Pro-Cathedral, Los Angeles, on September 24th. Thirty-five of the clergy of the diocese were vested and in procession. The

Standing Committee and the vestries of the Church of the Epiphany and St. Paul's Pro-Cathedral acted as honorary pallbearers. The active bearers were the Rev. Messrs. Thomas C. Marshall, Robert B. Gooden, Franklin U. Bugbee, David Todd Gillmor, L. M. Idleman, and C. Rankin Barnes. The opening sentences were read by the Rev. J. Arthur Evans, the lesson by the Rev. C. Rankin Barnes. Bishop Johnson read the prayers. Interment was at Hollywood cemetery, the committal being read by the Rev. Robert L. Windsor.

DEATH OF REV. A. F. SCHEPP, PH.D.

ON SUNDAY, September 21st, the Rev. A. F. Schepp, Ph.D., rector of the Church of the Holy Communion, Rock Springs, Wyoming, passed to the joys prepared for those who unfeignedly love their God.

A poet, scholar, and philosopher, and yet a true shepherd in every sense of the word, Dr. Schepp was born in Germany, and obtained his Ph.D. at Munich in 1890. He was ordained in 1902, and was graduated from the Theological Seminary of Virginia in 1903. His different cures included St. Mary's Church, Tomah, Wisconsin; the Church of the Epiphany, Detroit, Michigan; Trinity Church, St. Charles, Missouri; and St. Paul's Church, Durant, Iowa. In 1909 he went to Wyoming as priest in charge of Trinity Church, Lander, and became rector of the Church of the Holy Communion, Rock Springs, in 1912, which post, together with that of Rural Dean, and membership on the more important diocesan committees, he held until the day of his death.

During the last year of his life, it was his portion to bear unflinchingly the heavy cross of an incurable disease. This he endured as a privilege, and as a preparation for the more glorious Life to come.

Many of the clergy of the district gathered to pay their final tribute to their co-worker and co-laborer when the burial service was held in the Church of the Holy Communion, Rock Springs, on Wednesday, September 24th, conducted by the Rev. Messrs. Rowland F. Philbrook and Guy E. Kagey, the Ven. Ernest Dray, the Very Rev. D. W. Thornberry, and the Rev. W. Hewton Ward. At the grave the service was taken by the Rev. George C. Rafter, the committal being read by Bishop Thomas.

BEQUESTS

THE WILL of Mrs. C. J. Anderson, who died at Neligh, Nebraska, in July, 1919, bequeaths to the Bishop of Nebraska \$3,000 to be used at his discretion for the care of very poor blind or lame children. Clarkson Hospital, Omaha, is to receive \$500, and St. Peter's Church, Neligh, \$3,000 to be expended on permanent improvements to the church property.

MEMORIALS AND GIFTS

THE SUFFRAGAN BISHOP of Connecticut dedicated in Christ Church, Bethany (Rev. Arthur H. Kinney, minister in charge), on Sunday morning, September 28th, a handsome bronze tablet erected in the church in memory of Leonard and Julie (Bradley) Todd, who for many years were faithful communicants of the Church. The tablet is given by several of their descendants. Several other gifts were presented at the same time. The special preacher was the Rev. Frederick C. Lauderburn, professor in Berkeley Divinity School, and the music was rendered by the vested choir of All Saints' Church, Oakville.

ATLANTA

HENRY J. MIKELL, D.D., Bishop

Nation-wide Campaign—Girls' Friendly Lodge—Government Stores

PLANS FOR the Nation-wide Campaign in the diocese were considered at a meeting of the executive and diocesan committees on September 17th, in the parish house of St. Philip's Cathedral, Atlanta. A project to carry the message of the Campaign was discussed. In Atlanta and Macon on September 29th and 30th, campaign leaders from national headquarters held conferences to train local leaders. Mass meetings and parish conferences will be held afterward.

THE GIRLS' FRIENDLY SOCIETY is soon to open a lodge in the city of Atlanta, for out-of-town Church girls and especially for girls working in and near the city. The city council has recently completed a survey of conditions, and as an outcome the lodge was at once planned for. This lodge is not only to overcome present conditions, but, with the help secured from the War Commission, will provide entertainments for all the girls in the camps.

THE CHURCH OF THE INCARNATION, West-End, Atlanta (Rev. I. H. Noe, rector), has taken a hand in the government fight against increased living cost. Members and rector made arrangements to open the parish house for the sale of government food, which was sold at government figures, no profit being sought by the church. It is a portion of the food to purchase which the city council authorized an appropriation of \$100,000. The articles, including most staple food commodities, were given to the public at figures twenty-five per cent. or more below current retail prices. Women and girls of the church, aided by business men of the membership, sold the foodstuffs. The government stores came from Candler warehouse, by purchase through Mayor Key. This is the first time an Atlanta church has entered any extensive venture, most of the business activities of churches having been limited to restaurants, bazaars, etc. For the time being the parish house has become a grocery store in the public service. Eight hundred people visited the parish house every day, the sale of goods amounting to \$1,500 daily.

AFTER SEVERAL WEEKS at Sewanee, Bishop Mikell has returned to Atlanta and moved into the handsome residence at Seventeenth street and Peachtree place recently purchased by the diocese.

COLORADO

IRVING PEAKE JOHNSON, D.D., Bishop

The Nation-wide Campaign

THE NATION-WIDE CAMPAIGN in the diocese was launched at an all-day conference of clergy and laity in St. John's Chapter House, Denver, on September 15th. Holy Communion in the Cathedral was followed by a meditation by Dean Hart. The diocesan chairman, Mr. James H. Pershing, opened the conference at 10:00, and the sessions continued until 4:30, with an interval for lunch. The special speakers were Bishop Hulse, of Cuba, the Rev. A. H. Lord, of Milwaukee, Mr. P. J. Knapp, of the Brotherhood of St. Andrew, Mrs. Goldsmith, of St. Paul, Minn., and Capt. T. W. R. Lunt, the diocesan Campaign secretary. The whole purpose, organization, and scope of the Campaign were presented by these speakers, and time was allowed for asking and answering questions. The conference ended with a dinner at the Adams Hotel, attended by 250 clerical and lay representatives followed by a number of short inspirational speeches. Capt. Lunt, who was for nineteen years an

educational secretary to the Church Missionary Society in England, has opened offices at 221 Coronado Building, Denver. The Board of trustees of the diocese have financed the Campaign by crediting the committee with \$6,000.

CONNECTICUT

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

Woman's Auxiliary—Death of Mrs. W. E. Morgan—Reorganization of Parochial Society

THE ANNUAL CONVENTION of the diocesan branch of the Woman's Auxiliary will be held in Christ Church Cathedral, Hartford, on November 6th. At this time will be held the service appointed by vote of the last diocesan convention to mark the one hundredth anniversary of the consecration of the third Bishop of Connecticut, the Rt. Rev. Dr. Thomas Church Brownell.

THE REV. WILLIAM E. MORGAN, rector of St. Andrew's Church, New Haven, has been sorely bereaved in the sudden death of his wife, which occurred following a serious operation performed on Friday morning the 19th. The body was taken for interment to Vernon Centre, Minn., the following Sunday morning. Mrs. Morgan is survived by her husband and two sons.

THE PAROCHIAL SOCIETY of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), not only an old society in that parish but likewise in the city, possessing a most honorable and lengthy history for Church work and extension, has recently taken a forward step in the way of organization by superseding the old board of officers by a commission form of government.

THE NATION-WIDE CAMPAIGN in the diocese received some necessary promotion during the week of September 23rd by reason of a number of group conferences held under the leadership of the diocesan committee, the speakers being experts in the movement sent out from the general office. Such conferences were held in Danbury, Hartford, Norwich, and New Haven.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Nation-wide Campaign—A Tablet—White People Take Over Colored Church

THE NATION-WIDE CAMPAIGN in this diocese has been set in motion and is daily gaining impetus. The survey has been conducted in most of the parishes and missions, and results have been collaborated and sent in. Several conferences have been held, notably at Williamsport and Harrisburg, at which the purpose and plan of the Campaign were elaborated. In the city of Harrisburg plans are made to assemble for training representatives of all parishes and missions in the archdiocese, and as many others as possible. At the request of the diocesan committee the Bishop has arranged for a series of exchanges among the clergy on Oct. 26th, at 10:30 A. M. when as far as possible in every parish and mission in the diocese there will be a visiting clergyman specially prepared to preach on the subject of the Campaign. This arrangement was made at a largely attended meeting of the diocesan committee on September 16th.

RECENTLY A TABLET was placed in the mantel of the fireplace in the assembly room of the see house in Harrisburg with the following inscription:

"The Bishop is set over his See
Not to be overbearing but to
Overcome by Faith
Oversee with Hope
Overlook in Love."

The stone bearing this inscription is gray in color to correspond with the stones of the mantel. The inscription is in quaint letters and the whole is effective.

ON SUNDAY afternoon, September 21st, a Sunday school for white people was organized in St. Augustine's Church, Harrisburg. The building has been used by our colored congregation until lately when they abandoned it for a more suitable location. Now it is to be used by white people, and the enterprise promises well. It is to be in charge of the Rev. G. I. Fercken, D.D., for the present.

SOME OF our church property has lately been improved. St. John's, Laporte, by the kindness of friends has a concrete walk in front of the church and concrete steps to the front door. Trinity Church, Jersey Shore, has replaced with concrete the worn out board walks around church and rectory.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

The Campaign—A Fire

SEPTEMBER 23RD was marked by two events of unusual interest, the first being the celebration of the Bishop's twentieth anniversary. Plans had been made to have special services in St. Paul's Church, Evansville, of which the Bishop was formerly rector; but it was deemed advisable to hold it in connection with the opening of the Nation-wide Campaign in Indianapolis. The anniversary service was held in Christ Church, the Bishop being celebrant and preacher. He was guest of honor at a dinner given by the clergy at the University Club.

THE SAME DATE marked the opening of the Nation-wide Campaign. At a luncheon for the clergy and parish committees Mr. Lewis B. Franklin was the guest of honor. In the evening in St. Paul's Church, addresses were made by the Bishop, Mr. Franklin, and Mr. J. K. Lilly, a leading Churchman and businessman of Indianapolis who, as chairman of the diocesan committee, will devote his entire time to the Campaign until it is finished. Special headquarters will be opened in the downtown district. The movement is being taken hold of with the greatest interest and enthusiasm.

FIRE of an unknown origin did considerable damage to the old Grace Cathedral building and destroyed a quantity of choir vestments. The loss was fully covered by insurance.

KANSAS

JAMES WISE, D.D., Bishop

The Nation-wide Campaign—Parish Advertising

AFTER THE hot weather the Church in Kansas is coming back to normal and making preparations for the great drive that is to come. The diocese has been fortunate in its capable leader for the Nation-wide Campaign—Mr. John McEwen Ames, of Arkansas City, who has put into the work the type of leadership that the Church needs. The organization of the diocese was worked out on the deanery basis with a chairman in each deanery. The chairmen were asked to secure the appointment of a committee in each parish so that the deanery chairman could deal directly with them.

TRINITY PARISH, Arkansas City, has begun an extensive advertising programme, publishing the book, *The Episcopal Church*, by the Rev. Dr. George P. Atwater. This campaign of advertising will be followed by a mission.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

President Wilson's Visit—The Mission at Fallbrook

MRS. JOSIAH EVANS COWLES of Los Angeles was chosen to introduce President Wilson for his League of Nations speech in that city on September 20th. Mrs. Cowles, known throughout the country as the president of the General Federation of Women's Clubs, is vice-president of the Woman's Auxiliary of the diocese. On the morning of Sunday, September 21st, President and Mrs. Wilson attended divine service at St. Paul's Pro-Cathedral, Los Angeles. The Dean, the Very Rev. William MacCormack, D.D., was the preacher.

FOR A NUMBER of years the mission of St. John's, Fallbrook, has been unused. The Rev. P. H. Hickman of Oceanside has now added it to his group of four missions and provides monthly service for the old and several new Church families in the community. Subject to the convenience of our own people the use of the chapel has been given to the Franciscan Fathers of the Roman Catholic Church for a period of ten years. Father Bucher from the old Franciscan mission at San Luis Rey celebrates a monthly mass.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Alternates Will Serve—Dr. Sturgis Presents the Nation-wide Campaign

IN THE lay delegation from Maine to General Convention Mr. Frederick S. Vaill and Mr. J. P. Scott will serve as alternates in place of Mr. Charles Bailey Clarke and Mr. John B. Coleman.

DR. WILLIAM C. STURGIS, educational secretary of the General Board of Missions, spoke at Christ Church, Gardiner, on September 14th, in the interest of the Nation-wide Campaign; and at St. Matthew's Church, Hallowell, that afternoon. He also addressed the people of St. Mark's, Augusta, on the evening of the same day. On the 15th, Dr. Sturgis spoke in the parish house of the Cathedral at Portland, to a large audience from the various city parishes.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Clericus—Campaign Conference—Sunday School Teachers' Conference

THE MILWAUKEE CLERICUS resumed its sessions with a splendid meeting on September 22nd, at the Milwaukee City Club, the Rev. A. H. Lord, presiding. The president elected for the year is the Very Rev. C. N. Lathrop, and the secretary-treasurer the Rev. William H. Stone.

CONFERENCES for instruction on the Nation-wide Campaign were held in St. James' parish house, Milwaukee, on September 25th and 26th, when the Rev. E. N. Owen, of Des Moines, Iowa, represented the national committee. A general mass meeting on Thursday night in the church was conducted by Bishop Webb and the rector, the Rev. A. H. Lord. Addresses were made by the Rev. Dr. George C. Stewart and Mr. F. C. Morehouse.

SUNDAY SCHOOL TEACHERS' CONFERENCES for the winter were inaugurated at St. James' parish house Milwaukee, on September 22nd, with an instructive address on the *Christian Nurture Series* by the Rev. Holmes Whitmore. All teachers registered for instruction classes to be conducted monthly throughout the year.

NEBRASKA

ERNEST VINCENT SHAYLER, Bishop

Enthronement of Bishop Shayler—Bishop and Clergy Confer—Provincial Conference—Reception

THE RT. REV. ERNEST VINCENT SHAYLER, the new Bishop of the diocese, arrived with his family in Omaha on Thursday night, September 18th, from Seattle. They were met by clerical and lay representatives of the diocese. The Bishop enters vigorously on his great task of taking up the threads of diocesan affairs laid down so suddenly and unexpectedly by our late beloved Bishop Williams. Bishop Shayler was enthroned at 4:30 on the afternoon of St. Matthew's Day, September 21st, at Trinity Cathedral by Dean Tancock, in the presence of a congregation which packed every available space in the Cathedral. All of the active clergy of the city, and several from near-by points, were in the long procession. The Rev. Thomas J. Mackay and the Rev. Wilbur S. Leete were chaplains to the Bishop, the latter bearing the crozier. The service of enthronement, presented a beautiful picture, over which soft radiance was shed by the sunshine sifting through the big west window of the Cathedral.

The Bishop preached from Psalm 48:11-13. In his sermon he said:

"The foundation stone of all our bulwarks is Jesus Christ our Lord. . . . We must recognize one thing—that strikes in the industrial world to-day are the results of a terrible disease, and to be able to cure the disease we must do more than study the symptoms: we must cure ourselves of the disease. If a man fears God he will love his neighbor, and will do no ill to his neighbor. The world has lost to a large extent the Lord Jesus Christ; we must help the world to find our Lord again."

The offering was for the episcopal endowment fund. Bishop Shayler took the closing prayers, and gave his first benediction over his children of the diocese.

BISHOP SHAYLER was in conference with the clergy of the diocese on September 24th. The conference began with the Holy Communion at Trinity Cathedral, the Bishop officiating, assisted by Dean Tancock. The Bishop and his clergy after breakfast adjourned to the diocesan office, where the Bishop outlined his plan of diocesan procedure. The plan suggests a definite programme for each parish and mission priest throughout the fall and winter months, terminating with the annual council in May. October, for instance, is to be the month of "Preparation Campaign", November, Loyalty; December, Christian Education; January, Spiritual Resources; February, Stewardship; March, Missionary Education; April, Ingathering, "spiritual ingathering of the fruits of the Christian Year;" May, the "Conciliar Month." The Bishop is confident that no less than five hundred persons will be gathered at the next annual council to aid in working out a constructive programme for the following year.

A MEETING of the committee on the Nation-wide Campaign for the Sixth Province was held in Omaha on September 25th, Bishop Johnson of Colorado presiding. Several resolutions passed by the committee will be presented at the Synod of the Northwest to be held in Detroit during the General Convention.

A PUBLIC RECEPTION was given at the Blackstone Hotel, Omaha, on September 25th for Bishop Shayler and his family. A large number of persons from all city parishes and missions and many from near-by towns were present. Many not members of our Church also paid their respects.

Bishop Shayler and his family will be in temporary residence at the Blackstone Hotel, Omaha.

ST. BARNABAS' PARISH, Omaha, will construct a rectory for the Rev. Mr. and Mrs. Holsapple on a lot adjoining the church, but in the rectory there will be no rooms for the Church school, as announced in a recent item in THE LIVING CHURCH.

THE EPISCOPAL RESIDENCE which was the home of Bishop Williams for nearly ten years has been sold by the Cathedral Chapter, and a new residence will be erected or purchased in a more suitable location.

NEWARK

EDWIN S. LINES, D.D., Bishop
W. R. STEARLY, D.D., Bp. Coadj.

Campaign Conference

CLERGY AND LAYMEN of the diocese met at the parish house of Trinity Cathedral on September 25th, in the first of three conferences in connection with the Nation-wide Campaign. The Rev. Myron B. Marshall and the Rev. Edmond P. Dandridge spoke both afternoon and evening.

Mr. Marshall gave a graphic description of the plans for the drive, which he termed "the sanest, largest, most plausible thing ever placed before the Episcopal Church in his life time." One of the great needs of the world, he said, is that mankind shall have a vaster knowledge of the Master, so that what they have to do may be achieved in a Christian manner.

Mr. Dandridge, who followed, spoke of his experiences when he made a survey in the vicinity of his parish, finding suburban communities where there were no churches and others where the church was not in use because of lack of clergy or other reasons.

"The war is not over—that is, if it were fought to make the world safe for democracy," he continued, "for the spirit of Jesus Christ is the only thing which will make the world safe. The things for which men died in France have passed from the hands of the army into the hands of the Church."

The part the children of the Sunday schools are to take was told in the evening by the Rev. Gabriel Farrell. Though the plans are but tentative, arrangements are being made for a national recruiting day late in November, when the children will go among their friends in search of new members and bring back members who have drifted away. The following Sunday will be a day of welcome, when the new members will be greeted.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Promoting the Nation-wide Campaign

ONE OF THE most successful functions ever held in the diocese was the Churchmen's Dinner under the auspices of the diocesan Church Club at McCreery's Dining Rooms, on behalf of the Nation-wide Campaign, on September 22nd. There was an attendance of thirteen hundred. The seating capacity of the rooms being overtaxed, three hundred persons had to be served at nearby hotels, returning to headquarters for the speeches. Almost every parish and missionary station sent one or more members. Between the different courses familiar missionary hymns were sung. The invocation was pronounced by the Bishop of the diocese. Mr. George H. Danner, chairman of the diocesan campaign committee, presided, and introduced as toastmaster Mr. H. D. W. English, a member of the national advisory committees of the Campaign. Bishop Whitehead was the

first speaker, and a letter from him addressed to every man, woman, and child in the diocese was placed in the hands of all the guests, printed on the front page of the first special Nation-wide Campaign number of *Church News*, the diocesan monthly magazine. Dr. Wyatt Brown, chairman of the educational committee asked for five-minute men and information women, and for clerical help in getting out campaign literature. One hundred speakers were asked for in addition to the clergy, and a conference for their instruction was appointed for September 29th and 30th. The subject for the evening was The Nation-wide Campaign for the Church's Mission, and the speakers were the Rev. John I. Yellott, D.D., of Bel Air, Maryland; the Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, Japan; and Mr. Lewis B. Franklin, of New York City. The slogan of the Campaign is:

"Like a mighty army
Moves the Church of God."

Two preliminary gatherings were held on the Monday preceding. The first was a luncheon at the parish house of the Church of the Ascension, for the clergy of the diocese. The other was an assemblage of the clergy together with the general committee on the Campaign—consisting of one lay member from every parish and mission—for conference with the visiting promoters. Both these were well attended, and great enthusiasm was displayed.

COPIES of the special campaign number of the *Church News*, whose columns are filled with information about the diocesan campaign, are being mailed to every Church family in the diocese.

SOUTHERN VIRGINIA

B. D. TUCKER, D.D., Bishop
A. C. THOMSON, D.D., Bp. Coadj.

The Campaign

SEPTEMBER 17TH was distinguished by the gathering in St. Paul's Memorial Chapel, Lawrenceville, to set forward the Nation-wide Campaign, of one of the largest bodies of colored Churchmen and women ever assembled in the diocese. One hundred and four delegates were present from thirty-two of the thirty-six churches and mission points in the diocese. The meeting hour was set for 10:30 A. M., but long before that time people began to arrive. St. Paul's chapel and its rector, the Rev. J. Alvin Russell, and Archdeacon Russell, acted as hosts. The meeting was divided into morning, afternoon, and evening sessions. The morning session opened at 10:30, the celebrant at Holy Communion being Archdeacon Russell, assisted by the rector. An informal meeting followed, presided over by Archdeacon Russell, who stated the purpose. Then Mr. A. H. Turner of St. Paul's and the Rev. S. W. Grice, who attended the colored convocation of North Carolina, were asked to make statements. The afternoon session, presided over by the Bishop of the diocese, was given over mostly to questions and answers and the discussion of ways and means. The evening session, a glorious finale to the day's proceedings, began with evening prayer said by Bishop Tucker and the rector of the chapel. The Rev. Claudius F. Smith, a member of the diocesan Campaign committee, made a stirring appeal, and showed the necessity for a general awakening of the Church to a sense of her duty. Bishop Tucker of Kyoto, Japan, followed, showing how the Nation-wide Campaign is the result of the Church's vision, and then proceeded to emphasize the great opportunity given by these conditions and circumstances for effective religious, social, missionary, and Church work. The Rev. Mr. Miller, chair-

man of the convocation committee on the Campaign, was requested to speak. Archdeacon Russell ended the meeting with an earnest appeal to the representatives to make the Campaign a complete success. The convocation was divided into five districts with managers.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Bishop Gailor an Arbitrator—The Nation-wide Campaign

THE LABOR UNIONS and the Memphis street railway company have asked Bishop Gailor to act as the third and deciding arbitrator in the wage dispute between the employees and the company, to prevent a strike, and the bishop has accepted the appointment. The arbitration committee is meeting every day and hearing a mass of testimony.

THE NATION-WIDE CAMPAIGN started its activity in the diocese with the appointment of the Rev. Prentice A. Pugh as state director, with headquarters in Nashville. The organization is now complete, and a vigorous campaign is to be pursued. A prominent feature of the opening of the campaign was a dinner in Memphis at Calvary Church parish house (Rev. Dr. W. D. Buckner, rector), on September 18th. This dinner was held in the evening, after the consecration of Dr. Beatty, and was addressed by several of the bishops.

WESTERN COLORADO

FRANK HALE TOURET, Miss. Bp.

A Traveling Secretary for the Nation-wide Campaign

AT THE regional conference held in St. Matthew's Church, Grand Junction, on September 17th, addressed by the Rev. A. H. Lord of Milwaukee, Mr. H. N. Knapp of New York, and Mrs. C. R. Goldsmith of St. Paul, the clergy and delegates decided that as the district is too widely extended for sectional conferences, it would be advisable to employ a traveling secretary to present the Nation-wide Campaign in the form of an educational mission. Series of addresses on the missionary life of the Church, on Religious Education, and on Social Service will be given at each place of importance during a preaching mission week, or fraction thereof, laymen and women to share in these addresses so far as possible. Dates have already been definitely set and the Campaign in the District began on September 30th. The Rev. W. M. Ford of Montrose serves as the district secretary.

WEST VIRGINIA

WM. L. GRAVATT, D.D., Bishop

A Missionary Institute

THE MISSIONARY INSTITUTE held in Charlestown, from September 16th to 18th, was in the nature of pioneer work in that part of the third Province, yet all of the dioceses but three were represented. Splendid work was done by Mrs. Charles Pancoast, Miss Boyer, and Miss Herlinger. Mrs. Challen of South Carolina brought inspiring message of the work done to inaugurate the Nation-wide Campaign in that state. Two mass meetings were held in Zion Church, the first conducted by the Rev. Philip Cook, D.D., and the second by the Rev. Malcolm S. Taylor. The institute was held in St. Hilda's School, and new courage and a wider vision were given to those privileged to be at the first missionary conference of the Virginias.

CANADA

Bishop Farthing on Post-War Conditions—Close of a Long Rectorate

Diocese of Calgary

A GENERAL MEETING for the Church women of the diocese was called by Bishop Pinkham for September 23rd to reorganize the diocesan branch of the Woman's Auxiliary. —IT IS PROBABLE that the fine stone church at Banff will soon be completed.—THE INDUCTION of the new rector of the churches of St. Mark and St. Martin, Calgary, the Rev. H. H. Milford, was held by the Bishop on September 14th.

Diocese of Huron

A LARGE CONGREGATION was present in St. Paul's Cathedral, London, for the interesting ceremony of depositing in the church the colors of the 1st and 18th Battalions. The Very Rev. Dean Tucker gave a short address and the special prayers were read by the Rev. C. W. Farman.

Diocese of Montreal

THE RESTORATION of Christ Church Cathedral is proceeding in Montreal, and it is estimated that \$40,000 will be spent by the Cathedral congregation.—AT THE unveiling of the Cartier monument in Montreal, September 6th, Bishop Farthing said: "Cartier and those associated with him had laid the foundations of Canada. If we are not to lose the result of his great work, we too must be actuated by the same spirit which moved him and his associates, and must cultivate a sense of justice to all, ready to render justice to others as well as to claim it for ourselves."—IT IS HOPED that the new Church of St. Cyprian's, Montreal, will be completed by spring. Funds are coming in well.—THE NEW pipe organ for St. Stephen's Church, Lachine, is giving great satisfaction. It cost \$3,700, and is another war memorial.—IT HAS been decided that St. George's Church, Montreal, is to continue in its present position. The liabilities have been met, the Church committee in a few days having collected \$40,000, which will

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MUCH INTEREST was excited in a sermon preached by Bishop Farthing, in St. Mathias' Church, Montreal, on September 21st. The occasion was the unveiling of a tablet and stained window in memory of Gunner Oliver H. Beckett, 66th Battery, C. F. A., who was killed at Cambrai, 1918. The burden of the Bishop's sermon was that in spite of the sacrifices made by our men in the war, the profiteer flourishes and the ideals of justice and equity for which our boys fought and died are not being lived up to by those who remained at home. Those who have enriched themselves out of the necessities of the conflict have not been brought to justice, but are permitted to enjoy to the full the benefits of their ill-gotten gains. Those whose indifference had brought about this serious condition should be able to read the handwriting on the wall before it is too late.—MUCH SYMPATHY is felt for Canon Toop in the loss of his wife, who was taken ill on the journey east from Vancouver. A large number of the clergy were present at the funeral in Montreal, on September 23rd. The Bishop and Canon Howard, rector of St. Martin's (of which church Canon Toop was a former rector of many years' standing), officiated at the service.—THE PROVINCIAL SYNOD will meet in Montreal the first week in November.

Diocese of Niagara

THE CONGREGATION of St. John's Church, Rockwood, gave a piece of ground, a corner of the church property, on which to build a monument to the memory of the men who had given their lives in the war. The Bishop made an inspiring address when he unveiled the monument, which is placed in the centre of the village.

Diocese of Nova Scotia

ST. MARK'S CHURCH, Halifax, is losing the Rev. N. Lemoine, who has been rector for thirty-two years. St. Mark's was in the old days the church of the navy when Halifax was a naval station with the men of war for the North Atlantic squadron there for six months of every year. At the time of the great explosion no church in the city of Halifax suffered more severely than St. Mark's, and for some time afterwards the remnant of the congregation held worship in a hall.—Two SOLID SILVER alms basins were presented to Mr. John Snow, of Halifax, for use in the little churches at Terence Bay and Spryfield, where he is lay reader.

Diocese of Ontario

AT THE FUNERAL of a Greek in Kingston recently, the service was read in Greek by Canon Fitzgerald, of St. Paul's Church, Kingston, and the Rev. J. Poparicks, of the Greek Church in Toronto.

Diocese of Ottawa

OF THE fifty men of the congregation of St. Barnabas', Ottawa, who were on active service overseas, all but one returned home safely and a very impressive thanksgiving service was held in the Church on September 7th.

Diocese of Qu'Appelle

TWO RESOLUTIONS were carried, at the deanery conference of the Woman's Auxiliary of Touchwood held at Raymore, both to the effect that the Bishop should be asked to take into consideration the necessity of increased aid to the work at Gordon's Indian Reserve. A school and a hospital are both badly needed.

Diocese of Rupert's Land

THE DIOCESAN SYNOD will open in Winnipeg on October 14th, the ninety-ninth an-

niversary of the arrival of the Rev. John West at Red River settlement.—THE SPECIAL PREACHER at the ordination in St. Matthew's Church, Winnipeg, on October 12th, will be Canon McElheran, rector of St. Matthew's, Winnipeg. The returned students from overseas, who completed their theological course in the Khaki University, Ripon, England, will be ordered deacons.

ARRANGEMENTS for the diocesan Missionary Campaign are to be made at a meeting of the Deanery of Dufferin on September 18th at Holland, while a conference of clerical and lay delegates of all deaneries in the new diocese of Brandon, will be held

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CONTENTS

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By George P. Atwater

ON A CERTAIN CONCEPTION OF LIBERTY
By J. C. H. Barry

CHURCH IN THE MARKET-PLACE
By Philip McMahon

RESERVATION AND WORSHIP
By Shirley Curtis Hughson

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at Virden, September 24th.—THE REV. E. A. GILL has been appointed a canon of St. John's Cathedral, Winnipeg, and professor of pastoral theology in St. John's College, succeeding in this office the late Canon Phair, who was drowned on the *Lusitania*.

THE BUILDING for St. John's College, Winnipeg, planned as a memorial to the more than fifty men, who laid down their lives for their country in the war, will cost about \$210,000. Owing to the Forward Movement, for which a campaign is being arranged for the autumn, the effort to raise funds for this building will not be made till next year.—THE INDIAN catechist at the Sioux Mission may enter St. John's College in the autumn to prepare for holy orders.—THE SPECIAL appeal for funds for missionary work made every year in the diocese at the time of the harvest thanksgiving will be a stronger effort this year as the diocese is just entering upon its centenary year. The minimum needed is \$30,000, but a much larger sum is expected.—THE REV. R. E. PARK, of St. Michael and All Angels, Winnipeg, is leaving to take up work in the diocese of Algoma.

Diocese of Toronto

THE FIRST meeting of the General Board of Religious Education of the Church of England in Canada was held in St. James' parish hall, Toronto, September 9th. This board will continue the work of the Sunday School Commission with a very much larger field.

THE OBJECTS and working of the Forward Movement were clearly explained at an open meeting in St. James' parish hall, Toronto, September 17th, Archbishop Matheson presiding. A number of clergy and laymen spoke for fifteen minutes each.—THE REV. DR. GRIFFITH THOMAS, Professor of Systematic Theology in Wycliffe College, Toronto, left on September 18th, to take a position with the Bible Society at Philadelphia.

AT THE meetings of the Trinity College alumni on September 22nd, Bishop Doull acts as chairman. The topics include Lessons from Work in War, and The Nature of the Church. The Hon. Dr. Cody, Minister of Education, and rector of St. Paul's Church, Toronto, is one of the speakers.—THE PREACHER at the Wycliffe College Alumni Conference, Toronto, September 23rd, is to be Canon McElerhan, of Winnipeg. The quiet hours are to be taken by the Rev. M. H. A. Haslam.—THE OAK REREDOS in St. Matthew's Church, Toronto, given in memory of a former rector, Canon Farncomp, was dedicated, September 7th, by Bishop Sweeny.—A SPECIAL campaign to raise funds for new buildings for Trinity College, Toronto, was held in Toronto, the first weeks of September. Accommodation for one hundred and fifty students will thus be provided.

MANY MEETINGS of importance to Church workers were held in Toronto the first week in September, beginning with the meeting of the House of Bishops on the 3rd. The Council for Social Service of the Church of England in Canada held its annual meeting in St. James' Cathedral parish house, beginning on the 10th. The resolution of the General Synod that steps be taken to establish a substitute for the bar-room has been endorsed by the committee. Restrictions on race-track gambling came up for discussion and the council approved the continuation of present restrictions. The new executive for the Council for Social Service consists of the Primate, the Bishops of Huron, Ontario, Toronto, and Niagara; Dean Tucker, Archdeacon Ingle, Archdeacon

Dobbs, the Rev. Dr. Renison for the clerical part. The laymen and women of the committee are Dr. Matthew Wilson, the Hon. Richard Harcourt, Dr. C. H. Thomas, G. H. Woods, Miss H. D. McCollum, Miss Una Saunders. The treasurer is J. M. McWhinney and Canon Vernon is the general secretary.

Educational

HOWE SCHOOL began its thirty fifth session with a full enrollment and a larger waiting list than usual. The faculty has been greatly strengthened by the return of masters who were in the service. The rector, who has been ill for some months, is able to assume a general oversight and has a board of administration composed of the heads of departments to take responsibility for the details. Mr. Harry N. Russell, the headmaster, brings to the school a rich and successful experience.

THE OLD IDEA

THE RED CROSS nurse had given a stirring address at the afternoon Chautauqua meeting. She had urged new modes of sanitation, had exhorted them to "clean up" the community so that they could find health and keep it. After the programme an old woman came up to her and said: "Your talk just did me good. I've been prayin' for some of them things for years."

"But you know you must work as well as pray," the nurse reminded her.

"Oh, ye-e-es," replied the old lady, calmly, "but I reckon I'll just keep on prayin'."

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CONTENTS: The Aim of a School of Christian Nurture—Competition in the Parish—A Parochial Board of Education—Parish Cooperation—The Five Fields of Service—The Block System—The School in Action—The Mission Fields—Missionary Study—Funds: "Whence and Whither?"—The School and the Parish Apportionment—Relation of Pupils to Central Board—Home Cooperation—Some Suggested Standards for a School of Christian Nurture—A Survey of the School Situation.

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