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The Living Church

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Passed by the House of Bishops, October 20, 1919.

Concurred in by the House of Deputies, October 20, 1919.

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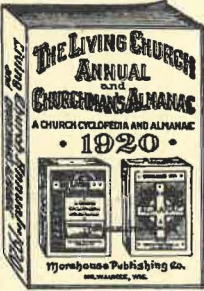
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THE LIVING CHURCH

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

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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS.	39
Move Forward Intelligently!—Relief Must Continue—Christian Americanization—The Issue of October 4th—Relief Funds	
DAILY BIBLE READINGS. By the Rev. David Lincoln Ferris.	41
A BROTHERHOOD CALL TO THE MEN OF THE CHURCH. By George H. Randall.	42
WOODROW WILSON, CHRISTIAN. By Thomas Curtis Clark. (Poetry.)	42
THE OPEN FORUM AND THE CHURCH.	42
"NOT AS THE WORLD GIVES". By Mary Alethea Woodward. (Poetry.)	43
SURVEY OF ORIENTAL COMMUNITIES IN THE UNITED STATES.	43
REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.	43
REPORT ON THE CHURCH PENSION FUND.	44
"GONE WEST". By the Rev. Charles F. Lee, D.D. (Poetry.)	44
THE SOLUTION OF SOCIAL PROBLEMS. By the Bishop of Connecticut.	45
THE MINISTER'S OBLIGATION TO SCATTERED COMMUNITIES. By the Bishop of Idaho.	46
PRINCIPLES UNDERLYING PRAYER BOOK REVISION. By the Rev. E. L. Parsons, D.D.	46
THE SAILING LESSON. By the Rev. Louis Tucker. (Poetry.)	47
EXCERPTS FROM A SERMON. By the Bishop of New York.	47
A SUMMARY OF GENERAL CONVENTION.	48
NEWLY APPOINTED COMMISSIONS, ETC.	49
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	50
CORRESPONDENCE.	51
Needs of the Church in Haiti (Rev. Arthur R. Gray, D.D.)—Concerning Prayer Book Revision (Rev. R. Maynard Marshall, Jr.)—Unity, General Convention, and the Concordat (W. C. Hall)—Interpretation of the Pastoral Letter (Rev. Charles A. Meader)—The Hard-Headed Business Man (Rev. Johnson A. Springsted)—"Please Send Me Your Diocesan Journal"—(Rev. Alfred Fletcher)	
LITERARY.	53
PERSONAL MENTION, ETC.	54
THE BISHOP OF LONDON AND BISHOP GORE ON REUNION. The London Letter. By George Parsons.	56
ARCHBISHOP OF RUPERTSLAND MAKES CHARGE TO HIS SYNOD. The Canadian Letter.	57
INSTALLATION OF THE RT. REV. CHARLES SUMNER BURCH, D.D. The New York Letter.	58
CHURCH CORNERSTONE LAID BY BISHOP BABCOCK AT NATICK. The Boston Letter. By the Rev. Ralph M. Harper.	60
ANNIVERSARY OF CONSECRATION OF TWO PENNSYLVANIA BISHOPS. The Philadelphia Letter. By the Rev. Edwin S. Lane.	60
THE CHICAGO LETTER. By the Rev. H. B. Gwyn.	61
THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION.	61



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VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 8, 1919

NO. 2



Move Forward Intelligently!

 HE Church has determined to move forward. It remains now with all of us as individuals to permit the Church to *Move Forward Intelligently*.

For after all is said, we, the rank and file of Churchmen, will both set the pace and create the limit for the Church's forward movement; and the wisest devices of boards and committees will be unavailing unless we supply the muscles with which to do the moving and the intelligence with which to direct those muscles.

At the risk of tiresome repetition let us briefly recapitulate just what the Church proposes to us for our action.

The Church has definitely readjusted herself as a national entity. Hereafter, though parishes endure, we must cease to think of ourselves chiefly as members of a parish. Just as in war-time we avowed ourselves not as Sixth Warders but as Americans, so now the Church of St. Samson the Strong and the Church of St. Puella the Weak, the Church of St. Ambrose and the Church of the Holy Reformation, must all develop the art of *thinking nationally*. We have now in the Church a national executive with a corps of counsellors. We have abolished all the independent boards, and, on behalf of the national Church, have taken possession of their affairs.

And before we had even accomplished this revolution we had taken steps to develop a composite picture of the opportunities of the Church. Each of the boards, before their merger, each important society in the Church, each province, each diocese, each parish, each mission, was challenged with these questions (in effect): Are you properly doing your work? Are you effectually surmounting your difficulties? Have you problems that are beyond your local means? *What more could you do if you had the necessary men, women, and money with which to do it?*

Nobody in the Church had ever been asked such a question before. It was like a chapter from a fairy tale. It was the beautiful fairy queen of our childhood imagination standing before us and asking us to *wish* for anything and everything that we would like.

Well, many of us were too grown up to take the fairy queen at her word. We were too sophisticated to answer all the questions contained in those perplexing questionnaires. We did not believe in fairies. Our imagination was too feebly developed to realize the latent possibilities that lay in the questions.

But—perhaps the simile is imperfect. Perhaps there was no fairy tale involved, no fairy queen asking us to wish.

ONE who was absolutely penniless had once faced a group of equally penniless followers, had steadily and confidently looked them in the eyes, and had said, "ALL POWER is given to *Me*; go *ye* therefore."

And they went. And though men died, the going never ceased. The more they went, the more the *Power* went with them.

There was always money enough to do the work those men had faith enough to attempt; but there never was enough left over to warrant the presumption of doing something more. The Church *always* advanced on faith; never on money. When the Church was weak in faith, she did not advance; but neither did she have a greater amount of money.

The present condition is this. The Church has carefully tabulated her weaknesses and her opportunities. The sum total of the answers to the questionnaires, plus and minus a good deal of hard-headed editing, is the picture of the Church's present opportunity.

That picture is what we are calling the Survey.

The Nation-wide Campaign consists of bringing that picture to all the people of the Church, and asking them, one by one, What do you propose to do about it?

THIS IS A SIMPLER TASK than many have supposed. It is quite different from saying with satisfaction, We are going to raise Umpty Million Dollars. Many, at Detroit, were afraid we were starting out on a great campaign that was destined to end in failure. And so might we be if we were fixing on a sum, however small, however large, and telling the world of our intention to raise it. We may well be very humble in announcing what we intend to do.

The Nation-wide Campaign makes neither promise nor prophecy. It is content with, first, finding what the Church could do with greater resources, and, second, telling the story of it to the people of the Church. Of course one of the qualities of figures necessarily is that they can be added. After all the corrections and editing of the Survey are completed, there will necessarily remain columns of figures, and those figures will involve a certain total. The Survey will indicate the need of so many men, in the ministry and outside, so many women, as deaconesses, as sisters, as nurses, as secretaries, and in many other activities, and so many dollars, to be used in great numbers of specific and itemized forms of work. Common sense will provide the obvious inference that *if* the Church desires to embrace all her opportunities, she must provide that many men, that many women, and that many dollars. The Campaign therefore, in some sense, deals with specific figures. Those totals have not yet been laid before the Church, because the Survey requires very careful study, first on a diocesan scale, next on a provincial scale, and finally on a national scale, before it can be accepted by the Church as a true picture. The local estimate as to the local opportunity must, of course, be scanned and corrected by men whose horizon is larger

than that of the local parish or mission. Visionary schemes must be eliminated. Extravagances must be detected. New but unnecessary activities must be forbidden. Every suggestion must be weighed according to its own merits and according to relative needs. We may even not have the actual details of the Survey before we institute the every-member canvass for the national work of the Church, but we shall have a close approach to it. At the last peep, it looked as though the sum total of the requirements for all the activities would be, in the neighborhood of a thousand men, a thousand women, and forty-two million dollars, distributed over three years; this huge sum including more adequate salaries for the under-paid clergy, salaries for many more additional workers than are mentioned in the call for new personnel, and buildings of very many kinds and in very many places, but all serving, in some manner, to enable the Church to do her work. There are carefully worked out plans in connection with universities and colleges. There is the strengthening of our own Church colleges and schools. There are homes and orphanages and missionary hospitals, there are parish houses and community houses and social centers, there are churches and rectories.

Everything is planned on a basis of service. Nothing is allowed for beautification of churches or other edifices or for adding to the comfort of worshippers; nothing for endowments, nothing for payment of old debts. These things are legitimate objects, but must generally be treated as local problems, to be met by local giving. The Nation-wide Campaign deals with a national perspective exclusively.

But yet we do not say that we shall raise that huge sum, or that we shall find all those needed workers. If we do not, the Campaign has not failed of its purpose. We shall even then have seen what could be done and shall have told the story to our people. For the first time we shall ourselves have taken a nation-wide view of our opportunities.

Yet it will be sad indeed if the Church sees her opportunity clearly and then resolves to leave some part of her obvious duty undone. We do not expect such an outcome of the Campaign.

This writer was a caller at the Red Cross building, in Washington, shortly after our entrance into the war. As a secret (it can now be told) he was told that there was being discussed a plan to ask the American people to do so colossal a thing that there was grave danger that the Red Cross would itself be discredited by its very immensity. That was, to ask for a fund of a hundred million dollars and leave the actual expenditure of it to the discretion of the Red Cross.

All the world knows now what came out of that discussion.

But suppose the Red Cross had been content with little things? Suppose it had not dared to make the great attempt? Suppose it had permitted each of its chapters to work according to its own pleasure, and asked for small contributions such as might have been voluntarily tendered, for its work abroad—its foreign missions in France and Italy and Roumania and Russia and wherever suffering humanity needed relief?

How clearly we can see now that its very appeal to the greatness of the opportunity that lay before the American people, expressing that opportunity in figures that defied every earlier experience of mankind, was what made the Red Cross the idol of the American people, and made it possible for mothers and fathers to send to their suffering sons at the front the Greatest Mother of Them All!

WE ARE ASKING that the Church will "Move Forward Intelligently".

We mean, first, that all Churchmen will now accept the Nation-wide Campaign as a present fact. The uncertainties are ended. The questions are answered. The things that might have been done differently are being done in a specific way. Team work demands that when a plan is settled, everybody concerned should enthusiastically try it out. Let all of us *put enthusiasm* into it.

Has every diocese been organized for the work? Most of them certainly have been. If there are others that have

not begun, let them not hold aloof now. Let us really *act* nationally.

But is every parish organized? "Aye, there's the rub." There are parishes without rectors, and parishes without vision, and parishes without enthusiasm. There are rectors who are discouraged, and rectors who believe it all impossible, and rectors who cannot look beyond their parish walls, and rectors who are tired. And there are rectors who have none of these limitations but who are appalled at the task of *making their congregations see*. Alas, we of the laity bring many, many anxieties to our clergy when we will not follow their lead.

To these parishes we desire to bring the hope of emancipation from their fears. Find just one enthusiastic, God-loving, praying person, man, woman, or child, in that parish, and build a whole Nation-wide Campaign about him—or her! Let that person communicate with the diocesan committee—the Bishop will bring them into touch with one another on request—and obtain the information as to local methods of procedure. Let the Campaign literature be introduced. Let the Church papers be circulated among the people. Let them be told what is proposed. Reverend father, though we of the laity have failed you oftentimes before, and given you occasion to feel despondent and hopeless, tell this new story to your people! "Give the laity a chance," was William R. Stirling's constant plea when things seemed hopeless. Well did he understand that *if once they could be made to know*, the laity would respond to any appeal. The problem is always that of making them see.

For the rest, let the diocesan committees and the parish committees see that there are a sufficient number of trained workers to carry the story to every member of every parish, so that every one can act intelligently when the matter is presented to him.

And let the whole Nation-wide Campaign be led up to one fixed climax: the showing of the composite picture of the Church's vast opportunity, with the searching question put to each individual: What share will *you* take in it?



year has passed since the German army crumbled and hostilities ceased. In the controversies that have grown out of the peace, Americans must not fail to recognize the responsibility that rests upon us for continued assistance to those nations that felt the heavy hand of the enemy. We are less united now in this work than we were a year ago, and there is real danger that we may leave much of our work undone—which may God forbid!

But we ought now to offer in most solemn manner our thanksgiving to Him for the victory for which, among others, He used our national efforts. God did intervene. He did bring victory. He did answer our prayers.

The coming Sunday may well be marked by our offering of thanksgiving to Him.




THE American Legion has made request that on Sunday, November 9th, the clergy will devote some attention to the subject of Christian Americanization—a subject that is peculiarly appropriate at the anniversary of the cessation of hostilities. The report presented to General Convention on behalf of the Bureau for Christian Americanization would be of assistance to them, but without that report the importance of the subject cannot fail to impress itself upon the clergy. Our nation is seriously imperilled by the propaganda, as un-Christian as it is un-American, of aliens who come to our hospitable shores and are then used by demagogues to tear down the social structure which our fathers have built up.


The Church has recognized her own duty in connection with that work by establishing the bureau of Christian Americanization in the Board of Missions, and excellent work is being done. The American Legion, too, a million strong, is splendidly working for a hundred per cent. intelligent Americanization. The efforts thus being made alike in Church and in nation may well be recognized in the services of November 9th.

"In my judgment," says Bishop Brent in a telegram,

"the American Legion stands as one of the most potent forces in the country in the direction of order and loyalty. I trust that on November 9th the clergy of our Church will give especial attention to the ideals for which the Legion stands. The preamble of its constitution gives the principles. I hope that the bishops of the Church will aid their clergy in giving due attention to this matter."



MONG the contents of THE LIVING CHURCH for October 4th (the Nation-wide Campaign number) was an article by the Rev. Ferdinand Ruge entitled Where the Nation-wide Campaign can Help in Georgia. Mr. Ruge asks that subscribers who can spare their copies of that issue will very kindly mail them to him, as the publishers are unable to supply copies. His present address is 4617 Forbes street, Pittsburgh, Pa.



Our great regret, the title of Bishop Brent's magnificent sermon at the opening of General Convention, published in THE LIVING CHURCH of October 11th, was erroneously printed as Liberty through Discipline, when it should have read, Liberty through Discipleship. Our sincere apologies are offered for the error.

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:

113. H. H.	\$ 6.00
230. Mrs. H. H. Wallis, Racine, Wis.	36.50
571. Ladies of Mt. Pleasant, Racine, Wis.	36.50
583. Mrs. A. Trayser and Miss L. G. Moyle, New London, Wis.	36.50
Total for the week.....	\$ 115.50
Previously acknowledged	56,599.40
	\$56,714.90

In the issue of March 8, 1919, under "631. Mrs. Chas. B. Welch & sons, Tacoma, Wash.," the amount was incorrectly printed as \$36.50, whereas it should have been \$38.00. The total for the week, however, was correct as printed, being \$807.90.

ARMENIAN AND SYRIAN RELIEF FUND

C. M. G. for October.....	\$ 2.00
J. E. K., Hartford, Conn.	5.00
Mrs. Lydia B. Hibbard, Chicago, Ill.	25.00
Rev. Julian E. Ingle, Raleigh, N. C.	50.00
A. R.	3.00
	\$ 85.00

THE BISHOP OF WEST TEXAS' RELIEF FUND

Rev. Willis D. Engle, Indianapolis, Ind.	\$ 10.00
E. M. R.	10.00
Church of Holy Nativity, Jacksonport, Wis.	5.00
Trinity Church, Wheaton, Ill.	2.00
C. J. Harriman, Providence, R. I.	1.00
St. Michael's S. S., Oakfield, N. Y.	10.00
L. B. A., St. Stephen's Church, Pittsfield, Mass.	10.00
C. R., Baltimore, Md.	3.00
Mrs. H. L. Richardson, Bath, Me.	10.00
Mrs. L. S. Tuckerman, Boston, Mass.	10.00
Mrs. Emma Knapp, Baltimore, Md.	10.00
Bennett E. Seymour, Central City, Colo.	5.00
St. Barnabas' Church, Chicago, Ill.	4.00
A Communicant of St. Matthew's Church, Kenosha, Wis.	5.00
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T. B. W., Washington, D. C.	5.00
Rev. J. McV. Haight, Pelham, Tex.	5.00
	\$ 115.00

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

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
Birthday offering	100.00
	\$ 125.00

FUND FOR HOLY TRINITY CHURCH, PARIS

Mrs. Lydia B. Hibbard, Chicago, Ill.	\$ 25.00
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DAILY BIBLE READINGS

By the Rev. David Lincoln Ferris

THE NATION-WIDE CAMPAIGN

The Vision

Sunday: Isaiah 11: 1-9.



O movement ever undertaken by our Church has been prompted by so great a vision as the Nation-wide Campaign; no similar programme has ever been so seriously proposed by our leaders, or so universally accepted by our people. The Church is standing back

of the plan with a determination to instruct her children as never before, to visualize her needs and opportunities, and to inspire her members to offer willingly of themselves and their material resources, until the Name of Christ has been proclaimed throughout the world, "and the earth shall be full of the knowledge of God as the waters cover the sea."

The Programme

Monday: St. Matthew 28: 16-20.

For the first time in our history the Church is confronted with the Master's programme as a whole. One of the weaknesses of our Church consists of our narrow individualism and selfish parochialism. Theoretically we treat the big issues of the Church in a big way; practically our vision is often bounded by our own little corner of the vineyard. The completed Survey brings vividly to our attention the needs and opportunities of every part of the field. For the purpose of raising money it may be lacking in definiteness, but for visualizing the national programme it is already doing its wonderful work. And like a splendid romance it stirs one.

The Consecration of Self

Tuesday: St. Luke 5: 1-11.

Of the Children of Israel only one tribe was chosen as the source of the Jewish priesthood; but every tribe and every member shared in the spirit of consecration to Jehovah. Not every person is called upon to enter the sacred ministry of the Church, but every person is called upon to consecrate his life to the conscious service of Almighty God. No man is quite true to himself until he seeks to develop the three dimensions of his life: towards His God, his fellow man, and himself. Not profession but attitude is what the Church is asking to-day.

The Consecration of Our Children

Wednesday: I Samuel 3.

Hannah felt that her child was the special gift of Jehovah to her. She expressed that belief in the consecration of her boy to His service. Our reading pictures Samuel's early ministry. The most precious asset of our Church is our boys and girls. Upon their loyalty depends the future of the Church and the nation; and upon their training depends their loyalty. In the choice of a vocation the cause of religion is entitled to equal consideration with other callings. "Recruiting for Christian Service" is one of the splendid plans of the Nation-wide Campaign.

The Consecration of Our Wealth

Thursday: St. Matthew 19: 16-30.

The Campaign seeks to align all the resources of the Church with its forward movement. It is an effort to obtain sufficient funds to carry on its work, as well as the workers for the field. But the emphasis is first upon the consecration of self. If that is done the other will follow; if that is not done, the other cannot follow. As one seriously reads the story of the Rich Young Ruler and the Saviour's comments, contrasted with the complete surrender of the Apostles and the Saviour's benediction, one's duty becomes plain.

Support of the Work

Friday: II Corinthians 9.

The Survey and the Askings cover practically the entire field of the Church's endeavor at home and abroad. Never before has the Church been able to reconstruct so vividly the needs or the opportunities of service which are before it. Those needs can be supplied as all share in the endeavor. "Let each man do as he hath purposed in his heart, not grudgingly or of necessity." In proportion to our appreciation of "God's unspeakable gift" and the privileges of our Christian heritage the programme of the Church will not fail for lack of support.

Coöperation

Saturday: Nehemiah 4: 1-6.

"So we built the wall, for the people had a mind to work." At the General Convention someone asked if the programme of the Campaign could be carried out, and the reply was: Only as each individual believes in it and generously coöperates to fulfil it. The Church can never express in words what it owes to the magnificent vision of the men who have been the pioneers in this movement. But it can consecrate every resource to make that vision a reality.

A BROTHERHOOD CALL TO THE MEN OF THE CHURCH

BY GEORGE H. RANDALL



AMONG the several definite tasks to which the Brotherhood of St. Andrew during nearly four decades of life has set itself, none has been richer in results than the endeavor to cultivate among the men of the Church the custom of regular and frequent reception of the Holy Communion. Originally, the Brotherhood groups came together as chapters for their own corporate Communion; and, without thought of the far-reaching example, the Brotherhood's motive and spirit spread among the men of the Church generally. The chapter's Communion became the parish men's Communion.

The Brotherhood has thus served to remind the men of the Church of their sublime privileges at the Communion rail. It has done so especially when unusual conditions called for increased spiritual power. With the Nation-wide Campaign summoning all laymen to a renewed consecration of themselves to the Master, the reminder, by the Brotherhood, for a united observance of the Holy Communion on St. Andrew's Day this year should find ready response in the heart of every confirmed man and boy.

Happily, Advent Sunday and St. Andrew's Day this year will coincide. The day marks not only the beginning of the Church Year but also the entering upon a forward movement of the entire Church. Again, therefore, the Brotherhood reminds the men of the Church, and especially its own members, of the strength that may be had through a devout and holy reception of the Sacred Elements. Members of the Brotherhood of St. Andrew are being asked by its leaders to take special notice of this day. Chapters are requested especially to observe the day with a corporate Communion in the morning. Where practicable, at a later service, they are asked to arrange a review of laymen's work in the parish and diocese, with an inspirational address and an onward look.

The Brotherhood will regard the observance of the day as being far from complete if these services are not engaged in by large numbers of men in Bible classes, men's clubs, and other organizations of the Church. It is hoped that all men of the Church will as eagerly avail themselves of the season's privileges and blessings as do those who are members of Brotherhood chapters.

In order to aid in promoting a holy and universal observance of this dual festival, the leaders of the Brotherhood desire to place at the disposal of rectors and laymen of the Church literature and other aids that may be suggestive in arranging for the services. Those desiring to avail themselves of these should address the General Secretary of the Brotherhood at the Church House, in Philadelphia.

The coincidence of these two great days of the Church is opportune. We need at this time of parting of the ways the help that a right observance will bring. President Bell of St. Stephen's College, in his address at the Brotherhood Convention in Detroit, had this to say:

"We want to live up to our responsibilities in the new age; but we cannot do it ourselves. The claims of the materialistic overwhelm us until we cannot think straight. We must have something higher whereby we can control ourselves. And Jesus comes down and says: 'Here is My hand in our holy religion; take hold of it; I will help you to be a man.' What else is the meaning of our holy religion? what is it to pray, if not to a Friend who understands us, Jesus Christ? What is it to come to the holy altar, if not to turn from our weakness, our temptations and limitations, and, knowing our failure to live up to our responsibilities, to find Him as He reaches out His hand? We come, knowing He cares, and He helps us to be men. So the Christian religion must be given to men, or we won't have men. If we don't have men, we can have no New Day. It will be a *new night*."

LET US "follow peace with all men, and holiness, without which no man shall see the Lord." It is not without design that these two were connected together by the Apostle—following peace and holiness. A life of enmities is greatly in opposition to growth in holiness.—*J. B. Mozley.*

WOODROW WILSON, CHRISTIAN

A Christian? Yes, a Christian dreamer he.
He dared to hold his dream while war-flames curled
About the universe, while nations hurled
Themselves into the conflict's seething sea;
And when the strife was calmed, he crossed the tide,
Still fear-beset, and held before a world distraught
The Christ ideal. To raging hordes he taught
The ways of brotherhood. Though far and wide
His teachings spread, he could not wholly stay
The old-world thought; but there, amid the rage
Of blood-stained foes, he plead—and won! An age
Of love began—which shall not pass away.
That new age dawns, though still the shrouding night
Appalls the world, though all earth cries for light.

THOMAS CURTIS CLARK.

THE OPEN FORUM AND THE CHURCH



URING the General Convention in Detroit, interesting meetings were held in a nearby hall in the nature of an open forum. The meetings were presided over by the Rev. Richard W. Hogue, founder and chairman of the Baltimore Open Forum.

To some of the questions asked at these meetings answers were given by Mr. Hogue as follows:

Question: Is your Open Forum fair to both sides? Does it give the employer or capitalist a chance to state his case?

Answer: The first meeting of our Open Forum was during the unemployment crisis of 1914-'15. As many as thirteen employers were asked to present the employer's view of the problem of unemployment. Every one declined. Mind you, this was the first meeting, before the conservatives and the press had the opportunity to characterize the Forum as radical.

Another instance is typical. After the Forum had been going some time, a big banker (and Churchman) attacked it in the business bulletin of his bank, circulated among all the business firms and sent to many clergy of the city. The attack was made on the ground that the Forum allowed only one side to be presented. He was instantly and courteously given any one of several dates open for himself or any speaker selected by him. He declined to come and said he had no one to suggest.

Q. How do you account for this attitude?

A. Before the war I think it was due to the fact that the employing class felt that they were masters, and owed no account of their stewardship to either the public or their own hired laborers. As you know, things have changed. Some of them agree with Bishop Williams that the revolution is here, and they are getting more anxious to present their side every day. The League Opposed to Woman's Suffrage in Baltimore is composed mainly of representatives of the vested interests, including the wealthy wives of big employers. For four years they have looked askance at the Open Forum, with its "radical" leader and audience. Just before I left for Detroit, I received an earnest—almost an humble—appeal to make a place on our programme for a speaker from the League Opposed to Woman's Suffrage.

Q. Are not the majority of your speakers radical?

A. Have you heard the most modern and accurate definition of a conservative—"One who follows a dead radical"? Think it over and test it by history. There is a powerful effort to discredit the word "radical" in the eyes of the public. We are trying to reassert its real meaning, as one who seeks to get at the root of things. In that sense most of our speakers and most intelligent and fearless thinkers are radicals.

Q. Is the church the best place for a forum?

A. I covet this honor for the Church, if it allows a real Open Forum, and realizes that every political, industrial, and social question is a human problem and therefore, comes within the scope of the real Gospel. I would love to see Sunday night service become an Open Forum. In a democracy, however, the ultimate place for a community forum is in a community building, and therefore the public school building is the most fitting place.

Q. Are there many Open Forums in America?

A. More than four hundred extending from Canada to Florida.

Q. Where can we get Open Forum literature?

A. Rev. Harold Marshall, Melrose, Mass., and Rev. Percy Stickney Grant, rector Ascension Church, New York.

THE CHURCH'S FIGHTING LINE must be kept filled every day in the week.

"NOT AS THE WORLD GIVES"

"Not as the world giveth, give I unto you."—St. John 14: 27.


Not as the world gives!
Let the ceaseless beat
Of crowded footsteps fade along the street;
And lose their echo in the strident throng
Of mirthless voices chanting the harsh song
The world has taught;
Thirsting for good not found, but ever sought:
Come, for I build the temple of your life anew—
Not as the world gives, give I unto you!

Not as the world gives!
Let illusion's mask
Fall from your eyes, and show you love's great task,
Set for your learning in the school of pain;
Where every garnered truth hides golden gain,
A prize lies furled
In leaves of immortality close curled
Round budded griefs, that drop their tears for dew:
Not as the world gives, give I unto you!

Not as the world gives!
But in secret ways
Where pleasure's priests break through in vain to gaze;
I keep an inn where way-worn souls find rest;
The love embowered shelter of My Breast.
There with My friends I hold communion sweet,
Our feast of broken bread with joy replete;
Our wine from royal grapes a sword pierced through:
Not as the world gives, give I unto you!

MARY ALETHEA WOODWARD.

SURVEY OF ORIENTAL COMMUNITIES IN THE UNITED STATES

 VERY interesting survey of Oriental Communities and Oriental Students in America, made for the Nation-wide Campaign, is published in a pamphlet of 48 pages and was presented at General Convention. Copies may be obtained on inquiry, from the office of the Campaign, 124 East 28th street, New York City. The following is a brief and inadequate summary of the report, which will fully repay reading in full:

"*The Field.*—There are 65,000 Chinese and 105,000 Japanese in the United States; and 1,500 Chinese and 1,000 Japanese students.

"Though there are Chinese colonies in Philadelphia, New York, Boston, Chicago, and a few other cities, by far the greater number of Chinese have remained on the Pacific coast.

"The Japanese are settled almost entirely in California, Oregon, Washington, Colorado, and Utah, except for business men in the larger cities.

"*The Problem.*—There are two groups to be reached; the farmers, working men, and business men settled in America, who cannot become citizens, and their native-born children; and the students, who reside here temporarily.

"Some of the farmers return to their native lands and with the returned students are a powerful force for or against Christianity according to the treatment they have received here.

"Factors hindering effective work, which must be overcome, are:

"Our own 'appalling ignorance, deplorable inadequacy of our work, and downright indifference of the Church as a whole.'

"Tendency of Orientals to segregate in cities and to scatter in rural districts.

"Revival of efforts for their own religions—Buddhist temples have been erected in every large city on the Pacific coast.

"'Japanese Associations' for holding the Japanese to their native traditions. These maintain schools, hospitals, insurance and sick benefits, legal aid, commercial coöperation, etc.

"Among the Chinese, petty policies, factions, and long hours of work.

"*What We Have.*—Five missions for the Japanese in Los Angeles, San Francisco, Sacramento, Seattle, and Kent (Washington). Two missions for the Chinese, San Francisco and Oakland, and a sort of legal aid society in New York.

"All the missions have a good start, with excellent schools, Sunday and week-day, connected with each. splendid workers, and

stand well in their communities. Sound principles have been determined, and all that is now needed is funds.

"Over one hundred capable and willing students from our own colleges in China and Japan, who will gladly work with their own people while studying in America.

"*Policy Proposed.*—Stand forth as a Church for the principle of racial equality as being the only possible Christian basis of relationship.

"Coördination of the work and putting it on a national, not diocesan, basis.

"Coöperation between mission boards, especially to establish Christian community houses.

"Establishment of kindergartens to bridge the gap between the foreign-language family and the American public schools.

"Oriental welfare committees in each city, where students or working men are in large numbers.

"Locating and ministering to students who are Churchmen, or have been in our colleges in China or Japan.


"Using one of our Church colleges as a place where our foreign students should go for their first year in America (if not for their whole course). Prospective missionaries should be in residence at this college for awhile before going to the field.

"Utilize students in work for their own people in the cities where they study.

"A staff of three secretaries: A Pacific Coast secretary with a Cantonese-speaking Chinese assistant, and an Eastern secretary. They would have general oversight of our missions and look after the scattered Church families. A student secretary, bearing special relation to recruiting for the mission field."

So interesting is the entire report and so replete with suggestions as to our duty toward Orientals in the United States, that it should be read in full.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

REATING of the unreliable character of available statistics, the committee stated that it was unwilling to incorporate these in its report as being inaccurate, unreliable, and misleading. On the subject of Missions it was suggested that parishes and missions long receiving support should make an effort to be brought to a condition of self-support. Commendation was given to the various forms of current missionary endeavor. The work of the Church during the war was appreciatively noted, with a recognition of some of our own Churchmen who had given conspicuous service. The good work of the Church Pension Fund and of the Church organizations of women was acknowledged. On the subject of Religious Education the following statement was made:

"The Church herself has emphasized the value of Religious Education by placing the Church Catechism immediately after the Baptismal office. She thus indicates that instruction in Christian Doctrine and practice should attend membership in her fold. Failure in this courts disaster, and there can be but little doubt that the present disorder in the world is largely due to a lack of training in the fundamental teachings of Christ. How serious the situation is becoming and how closely it affects us is evident from the fact that we are told that the number of scholars in our Sunday schools is considerably less than it was three years ago—less when it should be more, for there can be no doubt that the number of baptized children in the Church must have increased during these years.

"The first problem that confronts us, then, is to reach and hold every child in the Church. Parents and sponsors should be reminded of their sacred obligation to see that their children receive the religious instruction provided by the Church. That duty, surely, is as clear and urgent as the obligation to provide the secular instruction of the public school. The only difference is that the State *commands* the one while the Church can only *urge* the other.

"In any plan for the expansion of the Church, consideration must be given to this great problem, and the result of the survey to be made by the Rev. Dr. Thayer, head master of St. Mark's School, Southboro, Mass., under direction of the Board of Religious Education, will undoubtedly suggest some plan to meet the need. Fortunately there is a live interest just now in adopting a system of religious instruction in connection with the public school. This has been carried into effect in some quarters of the Church with gratifying results.

"THE CHRISTIAN NURTURE LESSONS"

"A second problem—the kind of instruction to give—has happily been solved by the preparation and publication of the Christian Nurture system of Lessons. This system has been improved

during the last Triennium and is, without question, the best ever used or provided by the Church. It furnishes material for 14 grades and is in use by 1,500 teachers and 125,000 pupils.

“ORGANIZATION OF CHURCH STUDENTS

“A recent questionnaire answered for 96 colleges and universities revealed the following:

Organizations of Church Students..... 48
(Of these, 16 have been recognized as units of the National Student Council).
Organizations planned to be formed 1919-20..... 16

“The same questionnaire shows that in these institutions there were under pre-war conditions 11,600 Church students. Estimating those in colleges and universities not reporting, and in the normal schools, the number was probably 17,000.

“A census of the Churchmen on the faculties and among the administrative officers of colleges and universities was taken in April, 1919, and revealed over 1,100 faculty Churchmen in 98 leading institutions.”

REPORT ON THE CHURCH PENSION FUND



HE House of Deputies' committee on Church Pension Fund, reporting on several memorials and resolutions referred to it, declared that these deal with two general questions.

“The first one is the question of providing relief for clergymen who had retired before March 1, 1917, who were aged and infirm, and for their families. The second is the question of allowing clergymen, entitled to a pension under the pension system of the Church, to receive emoluments from work. We will deal with these questions in order.

“The pension system, established and put in operation by Canon 56 enacted by the General Convention of 1916, was based upon scientific pension principles and was in no sense a charitable plan. All the relief plans of the Church in this country in operation before that date were distinctly charitable in their nature. . . .

“Under the new system every clergyman of the Church who comes under its operation is sure of receiving a pension after retirement, provided the necessary conditions are fulfilled. The two great purposes of the establishment of such a system are to relieve the clergy from anxiety as to their condition in their old age or in case of disability; and to provide them and their families with a certain stated support and to permit them to retire when they feel that their work is done. . . .

“The first great principle of a pension system is that it is maintained and carried on by assessments. This is its essence. No contributory pension system, so far as we know, has ever been constructed to begin until the assessments begin, nor under such a contributory system can the members of a class be included for whom no assessments have been paid; to do so would be to combine a pension system with charitable relief. A definite date therefore had to be selected when the pension system should go into effect and when assessments should begin. The beginning of the operation of the system and of assessments must be coincident. In order to provide for pensions for those clergy who came under the system on the date established, but who retired at any time before the assessments paid on their behalf entitled them to full benefit, it was necessary to raise an initial reserve. After full statistics had been gathered it was found that this initial fund must be at least \$5,064,000, and that the pension system could not be put into operation until this had been received. This amount was subscribed by February 1917, and the Church Pension Fund, which is the name of the corporation established by the canon to administer the system, immediately put the system into effect as of March 1, 1917. Since that time the necessary assessments have been levied, and through the enthusiastic coöperation of the dioceses the success of the system has been assured. Over 98 per cent. of the assessments have been paid, and by the payment of this larg quota the 4,700 clergymen on the rolls of the system are assured of their pensions. . . .

“It has been stated that at least \$5,064,000 was necessary for the initial reserve fund before the system could go into effect. The actual amount subscribed towards this initial reserve fund was \$8,742,687.47, partly in cash but mostly in subscriptions payable in five years. The apparent excess over the \$5,064,000, the amount of the initial reserve fund, was \$3,678,687.47. The excess has necessarily been changed with the items contained in the following table:

Amount subscribed to Initial Reserve Fund.....	\$8,742,687.47
Amount originally asked.....	5,064,000.00
Apparent excess.....	\$3,678,687.47
Deduct:	
Interest on deferred payments of subscriptions of \$5,064,000.....	324,744.87
Interest on deferred payments of subscriptions of \$3,678,687.47.....	250,000.00
Estimated loss of 2% on total deferred subscriptions.....	137,669.58
Amount required to guarantee grants General Clergy Relief Fund.....	1,200,000.00

Amount required to guarantee grants under Diocesan Funds merged prior to Mar. 1, 1917	500,000.00
Amount required to guarantee grants under Diocesan Funds merged after Mar. 1, 1917	1,000,000.00
	\$3,412,414.45
Apparent surplus.....	\$ 266,273.02

“It will be seen, therefore, that a very small margin of the excess of the initial reserve fund is available. Furthermore it must be remembered that \$1,700,000 of the subscriptions have not yet been paid in.”

The Church Pension Fund has information relating to 276 clergymen who had retired prior to March 1, 1917.

“It would cost \$1,300,000 to give pensions of a minimum of \$600 to each of these clergy. It would cost \$500,000 to provide for their widows, and for other cases of increased grants that would naturally follow there would be needed an additional amount. It is therefore estimated that the cost of providing pensions for the 276 clergy retired before March 1, 1917, for their widows, and for the additional grants necessarily following the granting of such pensions, would be approximately \$3,500,000.

“There is distinctly an obligation on the Church to provide relief for its aged and disabled clergy who have practically been in continuous service, no matter when they gave up active work. We must take care of them. The trustees of the Church Pension Fund appreciate this and realize that the necessitous cases must be provided for. At the time that the General Clergy Relief Fund merged with the Church Pension Fund the trustees received a special fund known as the General Convention of 1907 Fund now amounting to about \$400,000. The trustees in their first annual report have requested the General Convention to authorize them to use this money. They are advised that it is possible to overcome any legal difficulty so that the fund can now be used. The trustees, therefore, recommend that this General Convention authorize them to use this money to provide grants for aged and infirm clergy who retired before March 1, 1917, and their families. Complete statistics are in the hands of the trustees relative to all these cases and there are very many of them that require no relief. This fund can be administered by a special board appointed by the trustees within their own number or outside of their own number, which board can investigate and make proper grants to such clergymen and their families whether they are receiving relief from the General Clergy Relief Fund or not. It is expected that this fund will be sufficient for the purpose; but, if not, the trustees have in their hands other available funds received through the merger of the General Clergy Relief Fund. For instance the unconditional legacies received by the General Clergy Relief Fund are probably available or could be made so, for the payments of grants or relief to these cases. These unconditional legacies amount to about \$200,000, which added to the above mentioned fund would make a fund of about \$600,000 available for the purpose.”

On the recommendation of the committee, resolutions were adopted authorizing the foregoing plan for the relief of retired clergymen, and also requesting the trustees of the Church Pension Fund to give further consideration to the matter of permitting pensioned clergymen to do certain work for compensation.

“GONE WEST”

“Gone West,” the soldier of a comrade said,
Slain fighting Wrong when life was at its best.
Ponder it well, the mystic phrase: not “dead”;
“Gone West!” “Gone West!”

“Gone West,” but not engulfed in endless night,
The soul late cumbered with its robe of clay,
But hasting on along the path of light
To broader day.

“Gone West” to join the ever-swelling host—
Heaven’s Chivalry—of warrior-angels bright,
And spirits of the just, still joying most
To succor Right.

Hark! From the West sounds as of trumpets blown
To welcome victors, and acclaiming cries!
Soldiers of Right, ye battle not alone;
Ye have Allies!

CHARLES F. LEE.

The Solution of Social Problems

By the Rt. Rev. C. B. Brewster, D.D.,

Bishop of Connecticut

[NOTE.—This is an address made at the General Convention in presenting the report of the Joint Commission on Social Service, the credit for which, said the Bishop, belonged to the secretary.]

THE Commission has been the target of criticism. The archers have shot at it. Certainly it might have been a more fruitful bough, had there been larger means at its disposal. Recognizing, however, that the Church has hardly felt ready to give more, the Commission has done the best it could with what it had to do with. Its task has seemed to be largely a campaign of quiet education to awaken the Church to its opportunities.

There has been a stirring of the depths, a shaking of foundations, and we are coming into unprecedented conditions. It is the beginning of a time. It is to be, I trust, an age of integration and construction. From the middle of the nineteenth century attention had been paid to the heredity inborn in the individual. From this individual heredity attention is turning to something larger and more potent, that takes the individual into its grip and moulds him, the social inheritance into which he is born, the collective heredity that works independently of physical propagation. This is a hitherto neglected factor of organic development. Germany has been an illustration of the rapid propagation of evil, so that a whole people's character and aims were radically changed in a generation by the standards and ideals imposed on that people. We see the potency of the standards and ideals of a society to transmit good or ill to the persons born into it.

It has long been easy to see that modern industry has not manifested democratic characteristics corresponding to our political system and that it must somehow be more conformed thereto. The tendency, already inevitable, toward what may be called industrial democracy the world catastrophe hastened and precipitated.

The war for democracy has been won. But it is more and more evident that democracy is not an end in itself. Freedom is not an end in itself. A man set free is free for what? Democracy and freedom are only means to the higher worth of humanity. There is to-day louder than ever, and not to be silenced, a demand for justice. At a time when great issues are sharply drawn, there is likely to be often on either side more or less of unreason. In the present unrest, however, there is involved something yet deeper than justice, which it were well to recognize, a sense of the value and dignity of human nature. Its labor is more than a commodity. The man in overalls wants more than mere food and housing because he is more than a dog. The demands of labor often really mean not merely bigger pay and shorter hours but fuller recognition of the inherent value of humanity and ampler realization of personality. There is inarticulate protest against being depersonalized as "hands" or tools. Men to-day want to have more "say" about things because of a desire to express themselves and their creative instincts. There is demand for conditions affording a broader outlook, a more living interest. More account must be made of the honor due to all who share in humanity.

According to the proverb "one man alone is no man". Humanity is essentially social. In this day we are witnessing the end of an age of individualism, the coming in of an era of social coöperation. Whether the transition shall be accomplished by revolution or by evolution will depend largely upon Christian people.

At so critical a turning-point in the world's history it behooves us to look to it that the Church sets itself in the right direction because:

First, Christ's religion for humanity is itself essentially social. His teaching involved social questions and duties. Indeed the social-democratic trend of the world may be traced to His Gospel.

Second, this whole movement needs just that which the Church can and should supply. The Church ought to be the power-house of an idealism potent to lift up all these pending issues onto a higher and truly human level.

The Church's attitude must not be uncertain. It should be in line with the world's onward movement. Ill were it if a crass conservatism should halt the Church, paralyze its power, and petrify its life.

Into the attitude of Christian men at certain junctures in the past I will not enter save to say that arguments then adduced make one wince and blush for Christianity. To-day the Church

should set its face against the complacent content with conditions as they are which declares hideous contrasts between the luxury of a few and the squalid penury of many to be of God's ordering and necessary.

The outlook is far from hopeless. Ever and again, amidst selfish and fiercely competitive strife and clashing classes, there comes some touch of our better nature that even in the industrial world makes men kin. Certain things are plainly preparing the way for social amelioration. For example, prohibition gives promise of clearing away some obstacles to effective effort.

The Church should be contributing its share to a constructive social programme. To this end there must be education of our people in interest and sympathy, in knowledge of conditions and problems, and the expert training of some. They should be learning lessons in that neighborliness which will not pass by worsted ones on life's common way, will not merely look on but look into conditions, take real interest, and want to help, not merely in charitable amelioration but in efficient prevention and reconstruction. There ought to be a more intelligent recognition of democracy, as affording opportunities that challenge the Church's effort and as wrapped up with its Catholicity.

Christians should manifest a vital faith in human society as a community of wills in coöperation; also faith in expert leadership for the attainment of its purposes; a recognition, moreover, of the ideal of industry as a service.

The Church, above classes, should proclaim the law of service, both for the idle rich man and for the so-called workingman if he withholds honest work.

Coming to specific social problems, there is in this report a review of various solutions proposed which will, I am confident, be found valuable. Certain things ought to be no longer in question by our people. Christians will stand for right and justice always and everywhere; for example, a living wage, *i. e.*, adequate to a fair standard of life, to every one who works. The right of association will be freely recognized as belonging to employed as well as employers, carrying the obligation of fidelity to agreements. The principle of collective bargaining has been practically won. It would seem there ought to be both freedom for workers collectively to be represented by whom they will, and also freedom for the individual worker from any coercion.

There remains to be achieved the association of employed with employers in some part at least of the internal management and in safeguards and insurance against the hazards of accident, the tragedy of unemployment, and the pathos of helpless old age; furthermore the weekly rest-day for all, a stop to the exploitation of women and children that menaces society, and the securing fair opportunity of development to every child as a precious asset of the commonwealth. Economics must be put on a broader human basis and in relation to larger views of society and of personal and spiritual values.

All things point to the reorganization of industry; the end of autocratic mastership; the end of anything like paternal patronage in welfare work; also certain reasonable relations of partnership between capital and labor, which shall give the workers a voice in the control of their working life.

Let us hope for an end of industrial conflict and class antagonism through rising from class warfare to the common welfare, through convictions that the interests of capital and labor are mutual and both subordinate to the interests of community and commonwealth.

The Church ought to be holding high before this generation certain ideals. Its witness ought to be plain and pronounced against that valuation of material things, as constituting the chief good in life, which is at the root of the selfish luxury of those who have and the bitter envy of those who have not. The Church's influence ought to be potent for the simplification and the spiritualizing of life.

It ought to be recognized that the industrial system is not an end in itself. It may be that it is industrialism rather than capitalism which is to be dreaded and counteracted. There is something more important than industry. There has been an exaltation of work and gain from work which means impoverishment and loss of soul.

Our report points out how this tendency may be traced to Protestantism, particularly of the Calvinist type. At any rate, it is time for a reaction and a return to something better, time to acknowledge that industry may be pushed and speeded up to the ignoring of the claims of human nature as proclaimed and sealed by the Son of Man. There must prevail the conviction

that the wealth of a society is after all in the weal and worth and realized life of the men and women who compose it.

In that high conviction coming together, those who direct and those who labor, brain workers and handworkers, can yet, notwithstanding what is happening at Washington, I venture to hope, together work out solutions of grave problems confronting us. The captains of industry and the rank and file, marching under one banner, can make signal conquests for humanity.

Then the industrial system will take its proper place and perform its functions as an instrument of the Kingdom of God on earth. It will do so as it illustrates the brotherhood and mutual service of that social gospel which is essentially involved in the Church's Catholic charter and character.

THE MINISTER'S OBLIGATION TO SCATTERED COMMUNITIES

BY THE RT. REV. FRANK HALE TOURET,
Bishop of Idaho

[Notes of an address at the Joint Session on October 13th.]



HIS is the theme of every missionary bishop, as he goes before an Eastern audience. Indeed there is nothing else for us to talk about. "Scattered Community" is our middle name! I am sure I have been familiar with Scattered Communities in Western Colorado. A year ago last summer, I drove all day through the sage brush and saw not more than six houses. In one corner of our missionary district we have a clergyman serving a parish of 9,000 square miles, in which there is not a mile of railroad. Is that not a scattered community? In all our district we have only one town of 10,000 population, and most of them have less than 1,000 population. Statistics tell us that in the United States there are 1,500 towns having a population over 5,000, but 125,000 towns having a population less than 5,000. This clearly shows that we have a mission to Scattered Communities.

I should like to say that in my judgment *the problem of the hour is the Rural Church*. City people rarely see it. Bishops in the East often miss it. Rectors of large parishes blink when one talks about it. When the rector of a large city parish asks a missionary bishop if it is a man's job to serve small towns out on the frontier and years later this same rector tells this same bishop that the strength of the Church is in the large city parish—under these conditions I ask, What chance has a social engineer in the Kingdom of God? What backing has he for his work? What enthusiasm would you expect him to have in going on? Brethren, the country districts, the Scattered Communities, are a long way off, except to politicians, travelling salesmen, and earnest missionaries. The country vote rules the nation and it must be spiritualized. The country trade regulates commerce and it must be made honest. The country Church furnishes ideals, and it must be kept sane and wholesome and Christ-like. The rural Church needs this General Convention. The rural Church must have your vital interest or else you might as well take from us our commissions as missionary bishops.

Now I want very definitely to say these things:

- (1) Rural life is out of repair.
- (2) The rural Church is called to the rescue.
- (3) The rural minister must be a leader.

(1). *Rural Life Is Out of Repair.*

Farmers know little as yet of the joy of corporate life. As a rule they are individualists. Country people are suspicious one of the other. There is little group consciousness. The rural communities are drab and sordid. Watch the faces of the crowd that throng the streets of a frontier town on any Saturday afternoon and tell me if there is not need to have awakened in sluggish hearts new desires.

Rural morality is on a low plane. Rural ethics are very crude, as is obvious to any one watching the billboards of our rural movies or coming into any contact with our rural dance halls. Any expression of social progress is considered strange. For example, organized play for children is almost unknown. If one suggests a school-nurse, inspection of milk supply, or the like, one is called an economic faddist.

(2). *The Rural Church Is Called to the Rescue.*

Now if rural life be out of repair who is going to mend it? Are you going to be satisfied to let the Lodge or the Grange mend it? *I am not.* I believe the rural Church is called to the rescue and the Church should heed the call. The rural Church has a position of peculiar difficulty, and I believe of unequalled opportunity. The rural Church must be two things, an attractive force and a saving agency. "Righteousness must go forth as brightness." Righteousness does not always go that way! Think of the unattractive country churches that you have seen. Well, ours in the West are even more dreary. Many a rural church, in architecture, is a cross between a dry goods box and a voting booth! Our rural organizations, our rural policies, are often

most unattractive. We have failed to make the country Church attractive and we wonder why we do not make progress. We must put some color into this enterprise. Courage, romance, and adventure, we are told by an English chaplain, are the objectives of the Church, in the new day, and when we shall find these moral equivalents for war being expressed in the Church, then we shall begin to go forward. The rural Church must be not only an attractive force, but a saving agency. You in the East may have decided that the pendulums swing too far toward the institutional church and may be right in emphasizing to-day the inspiritual Church. But in our Western field we need tremendously the parish house, for the saving of the whole man. We could always worship God in a parish house. The ideal, of course, is the church and parish house. If, however, only one can be built, I shall choose the parish house. There is no time here for illustrations, of which I have many. For the gavel will soon fall and I must hurry to my third point.

(3). *The Rural Minister Must Be a Leader.*

Some one has said that "men go astray like sheep and come back very much the same way—they follow their leader". It was said of Jesus that He spoke with authority and not as the scribes. So must our rural clergy speak. The greatest need in the country, as in the city, is leadership, and, I will add, consecrated leadership.

We desire, we need, we must have the consecrated intelligence to help direct and often lead in directing the social forces of the rural community and relate them to the best interests of state and nation. Missionary bishops have to have firm hold on that fine thing which for lack of a better word we call faith. We have to do our best pulling as we approach the top of the hill! So must our men! In the missionary field we never use the word results. That may be found in the Divine Bookkeeping. It has no place with us. Over the desk of every missionary should be written these words, which one finds in the corner of the tablet erected in Westminster Abbey in memory of Canon Barnett: "Fear not to sow because of the birds." God will care for results, even in Scattered Communities, if we are loyal and devoted and industrious.

Do you remember those lines written by Robert W. Service, in the poem he called "The Odyssey of 'Erbert 'Iggin's"? It is the story of a soldier, himself wounded, bearing his pal from the battle ground to the rear—a very graphic description. As they approach the place of safety, they see the rescuing party coming out to help them. And one says to the other: "Come, buck up and greet 'em, my 'earty, Shoulder to shoulder so! They mustn't think we was down 'earted. Old pal, we was never down 'earted! If they arsts us if we was down 'earted we'll 'owl in their fyces—'No-o-o!'" This is what the missionary bishops are saying one to another as the Church, with a constructive financial programme, comes out to greet us. "They mustn't think we was down 'earted: Old pal, we was never down 'earted: If they arsts us if we was down 'earted, we'll 'owl in their fyces, 'No-o-o!'"

PRINCIPLES UNDERLYING PRAYER BOOK REVISION

BY THE REV. E. L. PARSONS, D.D.

[A Statement made in the House of Deputies on behalf of the Joint Commission on the Revision of the Prayer Book.]



HE Commission on Revision of the Prayer Book was directed by a Proviso in the original resolution of 1913 to touch no matters of doctrine. This direction the Commission has endeavored to obey both in letter and in spirit.

But as pointed out in the report of 1916 it is impossible to amend or alter prayers and offices of worship without in some sense affecting doctrine. Any change coming in that way will be seen to be primarily a change in emphasis.

In adopting a prayer for modern use the modern emphasis must be given. That in no way means that any fundamental doctrine is changed. Our forefathers considered sickness chiefly as a "visitation" from God. Our chief purpose in a prayer now is for God's healing power. To give a new emphasis to the latter does not mean that we are touching any fundamental truth in the older emphasis. The same is true in greater matters such as the Baptismal Office or that for the Holy Communion.

The changed emphasis must be recognized, but other than that it cannot be too definitely stated that neither the Commission itself nor any member of it has ever proposed anything which was believed to alter any doctrine. Interpretations differ. There were wide differences of view in the Commission, particularly in regard to the Communion Service, but every member recognized that every other member was as eager as he himself to keep to the terms of the original resolutions. And a careful study of the proposals, with an attempt to see the way the other man looks at it, will surely make that clear to any impartial student.

THE SAILING LESSON

Drop her off and fill her, mate,
And lend the lad the tiller;
Let him luff and spill her,
At the breaking of the blast.
Here's the wind a-hummin',
And a fluff o' rain a-comin';
Meet her, boy, and hold her
Till the squall claws past.

Humor her and hold her
With a brace o' leg and shoulder
Or, before you're older,
You'll be born again on high.
Weather-coast, no seaway, lad,
And all the world for leeway,
Shame if you should swamp her
Wi' the fleet so nigh.

Keep her sails a-shakin', now,
And mind the way you're makin';
There's blue sky a-breakin'
And the wind is not so strong.
Now the squall's to leeward,
You can bring her in from seaward:
All the fleet was watchin'
But you did nawt wrong.

LOUIS TUCKER.

EXCERPTS FROM A SERMON

BY THE RT. REV. CHARLES S. BURCH, D.D.,
Bishop of New York

[Preached at the Installation Service in the Cathedral of St. John the Divine, New York City, on October 28th.]

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14.

"To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Jesus Christ."—Ephesians 3:9.

WHEN St. Paul in his Epistle to the Philippians used that striking phrase, "I press toward the mark for the prize of the high calling of God," he spoke not simply of himself and his great work for the upbuilding of God's Kingdom on earth, but he spoke for all true followers of the Incarnate God, Christ Jesus. The phrase was not simply personal; it was used in a collective sense. It was not an individual boast; it was a high call to all to join in a mighty forward movement for a Kingdom, the only Kingdom that was to outlast the ages, to live on while other kingdoms should rise and pass on to their overthrow. The phrase was not alone for the day—it was a prophetic utterance reaching out to peoples yet unborn.

It was in a day of miracles that St. Paul wrote the words that we have chosen for our thought this morning, and no doubt there were many in that far-away time who fondly hoped and believed that, through miraculous intervention, St. Paul's high vision would speedily become reality; that not only the great apostle, but millions upon millions of Christ's followers would be moved to press on, grasp the rich prize, and realize the priceless fellowship in Christ which is the heritage of all.

Centuries have rolled on and both hope and patience, risen high, have faltered and failed as the waves of Christian advance and retreat have marked the pathway of Christian effort. Unity and disharmony have followed each other in rapid succession, bringing eager expectation and black despair in their train. Divisional strife and fractional undertakings against a common enemy have blurred the figure and features of the Common Master and no doubt impelled hosts to forsake His standard. For nearly nineteen hundred years we have awaited the coming of the Kingdom in its fulness, and faithful followers of the Nazarene have wondered and rejoiced and wavered and passed on, true to their faith in Christ as God and Saviour, through all the disappointment and failure, the corruption, the worldliness, the multiplying and confusing schisms and rents in the body of their Lord, the Church visible on earth.

It has been the stupendous miracle of all these centuries that the Church has persisted and continues a well-spring to the nations; for, in spite of all men may say or think, the spirit of the Christ has steadily progressed and spread over the world, more and more possessing the hearts and consciousness of men,

whether they were ready to acknowledge that it was the spirit of Christ or no.

More and more has the thinking world come to a realization of the truth that there is, and always has been, an irresistible impulse in the soul of man, which, coöperating with the Eternal God, has brought the human race perseveringly to higher and higher levels of spiritual achievement and apprehension no matter how far backward or downward mankind has been forced at times by the pressure of sin, error, ignorance, injustice, inhumanity, superstition; no matter how many discouraging outbreaks and spiritual bankruptcies have strewn the upward pathway of the race.

And now, on this morning of the Feast of SS. Simon and Jude, at the beginning of a new episcopate in the diocese of New York, is it the spirit of a too easy optimism which moves us to declare that the Church is still advancing through miracles, that God is surely working His purpose out, that He is steadily reaching forth to bring the nations into His fold and add the heathen to His inheritance, that you and I, my brethren, are starting out upon our new mutual relationship in an hour pregnant with hope and mighty potentialities?

If you will indulge your new Bishop, he will venture, briefly and simply, to outline the reasons which give impulse to the hope and belief that we begin our vital work together this morning, as servants of the one Chief Pastor, under bright and promising conditions, at a time when as a diocese we are, as you have led me to believe, united and moved by a single purpose; and further, at a time—call it a day of miracles if you wish—certainly at a time when God's Holy Spirit has moved and is moving with dynamic power, with truly marvellous results.

In this connection, let me say a word in passing of the miraculous power that pervaded our recent General Convention. The Convention met with no little trepidation. Disturbing questions were feared, and a breaking up of this branch of the Church universal was broadly hinted at. In spite of lowering clouds, however, one of our noble statesmen in the episcopate sounded a clear cry for a leadership that should turn away from dead conservatism and fearlessly face the risks of directing the Church along new and measurably untried paths. The hearers gasped as they heard what seemed at first blush radicalism in pronounced form; but when they learned that each plank in the new platform was bulwarked and safeguarded by the sacred restraints of the governance of the Spirit of God, and that the climactic force of the utterance was placed upon a call to self-sacrifice, they realized that the keynote of the Convention was a high spiritual message.

Liberty through discipleship: Freedom through truth! And what was the result? The Triennial Convention of 1919 safely passed over the serious problems of the Nation-wide Campaign, of Church Unity, of the so-called Concordat, of the League of Nations, and of putting into operation an Executive Bishop and Council for a continuous and uninterrupted control of the Church's activities. It also achieved more constructive legislation that should translate religion into the life of America and the world than any previous gathering of the forces of this Church in the 132 years of its history.

Your new Bishop approaches the no inconsiderable task with humility (God knows it could not be otherwise) but with confidence, in the blessed thought that we go forth together, you and I, as brother workers, as soldiers under orders marching shoulder to shoulder in a high and holy cause. If I am to be looked upon as your leader, let me, I beg of you, be also regarded as your fellow soldier, your fellow in the priceless comradeship in Christ. Do not suffer me to live and work in that splendid isolation that is supposed to be the portion of some bishops and others who are called to rulership. There is little of the sacrosanct about the position of a bishop when you reach the ultimate. Your Bishop should be—he must be—a spiritual leader, striving to hold up before you the truest and highest ideals of vital discipleship in Jesus Christ. Your Bishop should be—he must be—the Bishop of the whole diocese, no more the Bishop in the grandeur of this Cathedral than in the humblest mission or preaching station in the deserted villages of Ulster, or the dry and barren mountain or mining fields in Putnam and Orange counties. Your Bishop should be—he must be—above partisanship or prejudice. He should be committed to no school of thought ecclesiastically, but he should be and must be sympathetic with all who worship and love our common Lord. But he should be—he must be—gentle and yet firmly intolerant of lawlessness, of disloyalty to the faith, as this Church has received the same. Your Bishop should be a true Father in God, ready at all times to offer understanding sympathy, encouragement, and wholehearted aid where possible. Your Bishop should be committed to all good works in the diocese and in the community and wholeheartedly committed to the completion of this noble Cathedral, this city set forever on a hill to be the spiritual home of all who may wish here to worship in the beauty of holiness the One True God. He could not be other than committed to this and be loyal to the memories and lifeworks of his lamented and distinguished predecessors.

A Summary of General Convention

PRESIDING BISHOPRIC.—Becomes elective when next there is a vacancy. To be chosen by the House of Bishops and confirmed by the House of Deputies.

REORGANIZATION OF THE CHURCH.—The government of the American Church was reorganized through the appointment of the body to be known as "The Presiding Bishop and Council", which shall have the executive charge of the affairs of the Church during the intervals between General Convention. Each of the hitherto independent boards in the Church is abolished and is reorganized as a department of the new Council. When the presiding Bishopric becomes elective, the Presiding Bishop will be the head of this Council. For the present a President will be elected, and the Bishop of Tennessee was chosen as the first President.

NATION-WIDE CAMPAIGN.—The work hitherto done on behalf of the Nation-wide Campaign was approved, and a Joint Commission appointed to take it over and press the plans throughout the Church; a period extending from Dec. 7th until Easter being designated as that in which the Campaign should be brought to its conclusion. Further particulars are printed on another page of this issue.

REVISION OF THE PRAYER BOOK.—Final action was taken confirming the changes in Morning and Evening Prayer, in Prayers and Thanksgivings, and in the use of the Psalter tentatively made three years ago, and these become now technically a part of the Prayer Book. The text of the book, however, will not be actually amended until revision is completed. In the meantime, a summary of the changes authorized will be made and circulated throughout the Church, but will not be bound within the covers of the Prayer Book.

Further changes were tentatively made in Morning and Evening Prayer and in Prayers and Thanksgivings requiring final action at the General Convention of 1922. Permission was granted to the Joint Commission on revision to edit the changes in matters of spelling, punctuation, capitalization, and grammar before these are printed.

The Commission on the Lectionary was authorized to prepare brief introductions to each of the Sunday lessons which may be read by the minister in announcing the lesson at his discretion.

A revision of the Psalter is to be issued in pamphlet form a year prior to the next General Convention, for discussion thereof.

CHURCH PENSION FUND.—Provision was made whereby grants may be made to clergymen retired prior to March 1, 1917 under certain conditions. The trustees were requested to reconsider the matter of permitting remunerative work under proper conditions to be undertaken by pensioners. The trustees are asked to study the matter of pensioning deaconesses. Bishop Lawrence was tendered the gratitude of the Church for services in connection with the Church Pension Fund.

THE CONCORDAT.—Resolutions were adopted stating the willingness of the Church to continue negotiations with Congregational signatories to the proposed Concordat, and appointing a Joint Commission to resume such discussions. Certain conditions were stated in the resolutions which should be considered by this Joint Commission in submitting any suggestions to the General Convention of 1922. The first step was taken to amend the Constitution in order to make possible the ordination of ministers from other bodies without making the constitutional declaration of allegiance to the Protestant Episcopal Church in the event that a plan should be worked out and accepted by the next General Convention. The plan was more fully detailed in *THE LIVING CHURCH* of November 1st.

NEW HYMNAL.—Commendation was given of the use of the New Hymnal. The trustees were requested to consider the addition of certain old hymns that had been eliminated, and also to consider the publication of a volume of the Hymnal without music.

CHURCH MUSIC.—A Joint Commission on Music of the Church was created which shall report to the next General Convention its recommendations as to the character and form of music to be used in the services of the Church in schools and colleges, etc., and in regard to methods of instruction on music in theological schools.

WOMAN'S WORK IN THE CHURCH.—The subject was considered from several points of view. The Convention refused to take action looking toward ultimately admitting women as members of the House of Deputies, but appointed a Joint Commission to consider the whole matter of woman's work.

SUFFRAGAN BISHOPS.—Tentative action, requiring confirmation three years later, was taken whereby Suffragan Bishops shall have votes in the House of Bishops.

ORTHODOX EASTERN CHURCHES IN THE UNITED STATES.—A canon was adopted whereby congregations of the Orthodox Eastern Church in the United States may be taken under the spiritual care of our Bishops.

CANONS OF ORDINATION.—These were amended in many particulars with the intention of making them more flexible.

THE MINISTRY OF HEALING.—A Joint Commission was appointed to consider the whole matter of the fuller recognition of the ministry of healing in the Church.

DIOCESES AND BISHOPS.—Consent was given to the erection of a new diocese within the limits of the present Diocese of Southern Virginia. The District of Western Colorado was ceded back to the Diocese of Colorado. The Districts of Oklahoma and Eastern Oklahoma were consolidated. A new Missionary District, to be known as that of Panama Canal Zone, was created. Five Missionary Bishops were elected. Bishop Touret was translated from Western Colorado to Idaho, Bishop Thurston from Eastern Oklahoma to the consolidated District of Oklahoma. Consent was given to the election of the Suffragan Bishop of New York to be Bishop of that diocese.

COMMEMORATION SUNDAY.—It was recommended that an effort be made loyally to commemorate the beginning of our Church in America on the Sunday falling on, or immediately after, November 14th, the anniversary of the consecration of Bishop Seabury, the Sunday to be known as Commemoration Sunday.

SAILORS' DAY.—It was recommended that the second Sunday in November be observed annually as "Sailors' Day". [It will be observed that there will often be a conflict between this and the preceding resolution.] The effort of the Seamen's Institute to establish Seamen's Church Institutes in all important sea-ports and lakeports was commended.

PREACHING MISSIONS.—It was recommended that the General Board of Religious Education create a special department to carry on the work of Preaching Missions.

LAMBETH CONFERENCE.—It was resolved that the American Bishops in attendance at the Lambeth Conference of 1920 be requested to invite the next session of the Lambeth Conference to be held in the United States.

AMERICAN BIBLE SOCIETY.—The Presiding Bishop was authorized to appoint a representative of the Church upon the Advisory Council of the American Bible Society.

GENERAL CONVENTION.—The General Convention of 1922 is to be held at Portland, Oregon, on the Wednesday following the first Sunday in September of that year—a month earlier than usual. The House of Bishops opened its doors to the public for the first time in its history.

YOUNG PEOPLE'S ORGANIZATIONS.—Approval was given to the report of the Joint Commission on Young People's Organizations, recommending that the work among young people in a parish be organized on substantially the lines set forth in Miss Frances Withers' new book, *In the service of the King*.

NATIONAL PROBLEMS.—The House of Deputies adopted a resolution urging the ratification of the Peace Treaty and the creation of the League of Nations as now pending in the Senate. A Joint Commission was appointed to study problems in connection with Asiatic residents in this country. Approval was given to the work of the Churchwomen's League for Patriotic Service. Condemnation was given to mob violence. Congress was urged to appoint a special committee to consider the influence of moving pictures. Church people were called upon to use their influence to stop the lowering moral standards through moving pictures and other public exhibitions. Kindly greetings were sent to the government and the people of Mexico. Approval was given to the establishment in France of an American Field of Honor. The American Boy Scouts were commended as an efficient agency in welfare work among boys, and special thanks were given the Detroit Council of Boy Scouts for the good offices of boys who served as pages in both Houses of General Convention.

GREETINGS FROM OTHER CHRISTIAN BODIES.—Messages of greetings from Congregationalists and from Disciples of Christ in national conventions were received and kindly replies were made.

IF THE CHURCH'S response to the spiritual need of a disordered world after the great war is to inaugurate a Nation-wide Campaign to raise money, my prayer for her and for my own diocese is that we may not lose sight of the spiritual ends to be achieved, or suffer ourselves to forget that our faith standeth not in the things of this world, but in the power and spirit of the living God.—*Rt. Rev. Wm. A. Guerry, D.D., Bishop of South Carolina.*

Newly Appointed Commissions, etc.

THE PRESIDING BISHOP AND COUNCIL

Presiding Bishop—The Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D.

President of the Executive Council—The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.

Elected by the General Convention

Bishops—The Rt. Rev. Wm. Cabell Brown, D.D., Virginia; the Rt. Rev. Wm. Lawrence, D.D., Massachusetts; the Rt. Rev. Edwin S. Lines, D.D., Newark; the Rt. Rev. Theodore I. Reese, D.D., Southern Ohio.

Clerical—The Rev. Jas. E. Freeman, D.D., Minnesota; the Rev. Alexander Mann, D.D., Massachusetts; the Rev. W. H. Milton, D.D., East Carolina; the Rev. Ernest M. Stires, D.D., New York.

Lay—Stephen Baker, New York; John Stewart Bryan, Virginia; Samuel Mather, Ohio; Burton Mansfield, Connecticut; Frederic C. Morehouse, Milwaukee; Arthur E. Newbold, Pennsylvania; Harper Sibley, Western New York; H. G. Wyckoff, California.

From the Provinces—Bishop Perry, Rhode Island; Wm. M. Baldwin, Long Island; Bishop Murray, Maryland; Bishop Gailor, Tennessee; Bishop Anderson, Chicago; James H. Pershing, Colorado; Rev. Z. B. T. Phillips, D.D., Missouri; Bishop Keator, Olympia.

NATION-WIDE CAMPAIGN COMMISSION

Appointed by General Convention.—The Bishop of Chicago, the Bishop of Maryland, Bishop Lloyd, the Bishop of Georgia, the Bishop of New York; the Rev. E. M. Stires, D.D., the Rev. E. S. Rousmaniere, D.D., the Rev. James E. Freeman, D.D., the Rev. W. H. Milton, D.D., the Rev. F. H. Nelson; Mr. H. P. Davison; Mr. Arthur H. Woods, Mr. George Wharton Pepper, Mr. Burton Mansfield, Mr. Oliver J. Sands.

Elected by the Commission.—The Rev. Alexander Mann, D.D., Mr. James Strong, Mr. Philip S. Parker, Mr. Samuel Mather, Mr. George C. Thomas, Mr. Charles W. Folds, Mr. George C. Mackay, Ex-Gov. R. I. Manning, Mr. Reynolds D. Brown, Mr. W. M. Baldwin, Mr. F. A. Vanderlip, Mr. L. B. Franklin, Mr. Frederic Cook Morehouse.

COMMISSION TO STUDY ALIEN RACES

The Bishop of California, the Bishop of Western New York, the Bishop of Olympia, the Rev. Theodore Ludlow, the Rev. Arthur W. Moulton, the Rev. Charles Herbert Young, Mr. George Zabriskie, Mr. L. F. Montegale, Mr. Dudley W. Smith.

COMMISSION ON CHURCH ARCHITECTURE

The Bishop of Erie, the Bishop of Western Massachusetts, the Bishop of Spokane, the Rev. Milo H. Gates, D.D., the Rev. D. D. Addison, D.D., the Rev. W. J. Dixon, Mr. Ralph Adams Cram, Mr. Bertram Goodhue, Mr. Charles Steele.

COMMISSION ON CHURCH MUSIC

The Bishop of North Carolina, the Bishop Coadjutor of Missouri, the Bishop of Rhode Island, the Bishop Coadjutor of Ohio, the Bishop Coadjutor of Newark, the Bishop of Colorado, the Rev. James A. Lewis, D.D., the Rev. Z. B. T. Phillips, D.D., the Rev. E. S. Rousmaniere, D.D., the Rev. Ernest M. Stires, D.D., the Rev. F. W. Tomkins, D.D., the Rev. Edward S. Travers, D.D., Miles Farrow, Mus.Doc., Wallace Goodrich Mus.Doc., W. H. Hall, Mus.Doc., Mr. Ralph Kinder, Mr. Peter Lutkin, Mr. James M. Helfenstein.

COMMISSION ON A BUREAU OF STATISTICS

The Bishop of New Jersey, the Bishop of Oklahoma, the Bishop Coadjutor of Texas, the Rev. Herbert G. Coddington, D.D., the Rev. William C. Prout, the Rev. R. F. Gibson, Mr. F. M. Lee, Mr. C. M. Clement, Mr. A. B. Houghton, the Secretary of the House of Deputies.

COMMISSION ON WOMAN'S WORK IN THE CHURCH

The Bishop of California, the Bishop of Kentucky, the Bishop of Washington, the Rev. H. H. Powell, Ph.D., the Rev. W. T. Manning, D.D., the Rev. Z. B. T. Phillips, D.D., Mr. Philip S. Parker, Mr. Warren Kearny, Mr. Mortimer Matthews.

COMMISSION TO STUDY THE CONDITIONS OF THE COLORED RACE

The Bishop of Arkansas, the Bishop of North Carolina, the Bishop of South Carolina, the Rev. Joseph B. Dunn, D.D., the Rev. E. M. Jefferys, the Rev. H. W. Mizner, Mr. Decatur M. Sawyer, Mr. N. C. Blanchard, Mr. L. H. Lothridge.

COMMISSION TO CONSIDER THE FULLER RECOGNITION OF THE MINISTRY OF HEALING

The Bishop of Southern Ohio, the Bishop of New York, the Bishop of Pennsylvania, the Rev. W. T. Manning, D.D., the Rev.

A. B. Kinsolving, D.D., the Rev. Z. B. T. Phillips, D.D., Mr. Joseph G. Minot, George F. Henry, LL.D., Mr. F. S. Edmonds.

COMMISSION TO CONTINUE CONFERENCE WITH CONGREGATIONAL SIGNATORIES ON THE CONCORDAT

The Bishop of Southern Ohio, the Bishop of Fond du Lac, the Bishop of Newark, the Bishop of New York, the Bishop of Pennsylvania, the Rev. W. T. Manning, D.D., the Rev. John M. McCann, the Rev. H. E. W. Fosbroke, D.D., the Rev. P. F. Sturges, the Rev. R. F. Gibson, Mr. George Zabriskie, Mr. Robert H. Gardiner, Mr. J. S. Bryan, Mr. George C. Mackay, Mr. George C. Burgwin.

COMMISSION ON ADAPTING THE OFFICE OF DEACONESS TO PRESENT TASKS OF THE CHURCH

The Bishop of Pennsylvania, the Bishop of Harrisburg, the Bishop of Western Massachusetts, the Rev. William E. Gardner, D.D., the Rev. Edward L. Parsons, D.D., the Rev. Dr. George L. Richardson, Deaconess Ruth E. Byllesby, Deaconess C. M. Carter, Deaconess Anna G. Newell, Miss Mary Van Kleek, Mrs. Augustus N. Hand, Miss Elizabeth Matthews.

COMMISSION TO CONFER WITH EASTERN ORTHODOX CHURCHES AND OLD CATHOLICS

The Bishop of Harrisburg, the Bishop of New Hampshire, the Bishop of New York, the Bishop of Fond du Lac, the Bishop of Southern Virginia, the Rev. B. Talbot Rogers, D.D., the Rev. W. S. Emery, the Rev. Henry Lubeck, D.D., the Rev. Thomas J. Lacey, the Rev. William H. van Allen, D.D., the Rev. William C. Emhardt, the Rev. H. V. B. Darlington, Mr. A. Dupont Parker, Mr. G. A. Armour, Mr. Samuel F. Houston, Mr. Haley Fiske, Mr. Samuel Mather.

COMMITTEE ON ARRANGEMENTS FOR THE GENERAL CONVENTION OF 1922

The President of the Council, the Rev. C. Malcolm Douglas, Mr. Stephen Baker, Mr. George L. Bahl, the President of the Woman's Auxiliary of Oregon in 1922.

COMMISSION ON THE REVISION AND ENRICHMENT OF THE PRAYER BOOK

The Bishop of Pittsburgh, the Bishop of Atlanta, the Bishop of Nebraska, the Bishop of Long Island, the Bishop of Los Angeles, the Rev. E. L. Parsons, D.D., the Rev. J. W. Suter, the Rev. H. R. Gummey, D.D., the Rev. L. M. Robinson, D.D., the Rev. H. B. St. George, D.D., the Rev. Chas. L. Slattery, D.D., Mr. G. W. Pepper, Mr. T. W. Bacot, Mr. R. H. Gardiner, Mr. F. J. McMaster, Mr. George Zabriskie, Wm. C. Sturgis, Ph.D.

THE PEACE AND THE LEAGUE OF NATIONS

RESOLUTIONS ADOPTED BY THE HOUSE OF DEPUTIES

Resolved, That perceiving God's hand in the victory achieved by the allied nations in the great war, we render unto Him our humble and hearty thanks for the deliverance of the world from the peril that so mightily threatened the liberty of all free peoples and the progress of Christ's kingdom among men.

Resolved, That in view of the momentous changes in international relations which have grown out of the great war, we desire at this time to record our conviction that the Church of Christ, through its faith in God as the Father of all mankind, and in Jesus Christ as the universal Saviour, is pledged to the support of all movements which aim to draw closer the nations of the earth in friendship and in coöperative endeavor to further the cause of peace and justice. We believe that the League of Nations now in process of organization, when consummated in such form as may be agreed upon by the contracting powers, will be the most hopeful step toward this great end which the nations can at this time take. Such a league is the beginning of a more adequate expression in political life of the Church's faith. Therefore,

Resolved, That we respectfully memorialize the Senate of the United States, urging the promptest action by that body upon the pending Treaty of Peace that may be compatible with the public welfare and such as will speedily result in the adoption and beneficent operation of the principles advocated in the preceding resolution.

Resolved, further, That mindful of the greatness of the issues involved, we urge upon the Christian people of America that all discussion of the League of Nations and the Treaty of Peace be conducted with high seriousness and with earnest purpose to know and set forward the cause of the kingdom of God.

Resolved, That the Secretary of this House is hereby instructed to forward a copy of these resolutions to the Senate of the United States.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

HEALTH IN POSITIVE TERMS



EN must learn to think of health in terms of strength and beauty and joy, rather than weakness and disease, declares a recently issued government pamphlet. We must imbue the attainment of health with the spirit of a glorious game, following the laws of health, as we would obey the rules of the game. "Thou shalt" must take precedence of "Thou shalt not". Health must be taught by personal example and object lesson. Frequently it must be taught indirectly rather than directly. The child has no interest in health for health's sake, and it is not unnatural that this should be so. But every girl desires to be beautiful, and every boy desires to be strong and athletic, and the wise teacher will build on these natural interests of the children and inspire them to do the things which will result in physical beauty and strength.

The teaching of health is often a matter of emphasis rather than formal instruction. The consideration of questions of diet, of ventilation, of the spread of transmissible disease, are all important, but it may be desirable to treat of them in connection with the work of domestic science, in physics, or in nature study. History, civics, English, and geography all offer opportunities for the inculcation of health lessons. The important thing is that teachers themselves shall have acquired the hygienic point of view, so that they will be able to see and make use of these opportunities.

MUNICIPAL MILK DEPOTS

Municipal milk depots in Newark, N. J., established by Mayor Charles P. Gillen of the department of public affairs, sell approximately over 2,000 quarts of grade A pasteurized milk per day at a price of 11 cents per quart, which is about 8 cents less than the price charged by regular dealers for grade A milk in bottles. The depots are located in the congested dwelling districts where a steady trade has been developed. The milk is sold from large containers in each of the stores. These containers have a faucet arrangement through which the milk is allowed to pour into the receptacle that the customer brings. Most of the patronage is from poor people, but there is occasion for other persons buying from these depots because of the economy.

The money advanced to establish this municipal enterprise must finally be paid back to the city. With the original appropriation a creamery was established by the city at Blairstown, Warren county, about seventy miles from Newark in a farming section. The pasteurization and shipments are made from the creamery.

NEGRO PROGRESS

Business and Civic League.—The Knoxville, Tenn., Board of Commerce is working out a plan of coöperation between whites and negroes, having appointed a committee to assist the negroes of the city to form a business and civic league whose aim is the improvement of civic and economic conditions among the negroes of Knoxville.

Schools.—Thirty-seven colored public schools have been established in Louisiana since 1917 at an expenditure of \$67,517.

Community Settlement.—Washington Terrace, a suburb of Cincinnati, provides homes for 188 families. Rentals are based on a ten per cent. gross return from the investment. It also operates a coöperative grocery.

Interstate Association of Negro Trainmen.—A union of all at present unorganized school employees of the railway lines of America, for their full protection in working conditions and wages, has been incorporated in the District of Columbia.

FAMILY INCOMES IN NEW YORK CITY

A well-known priest writes apropos of certain statistics about New York City that appeared in a recent issue of the *New York Times*:

"Fifty-one per cent. of 2,084 families in New York City have a total income not exceeding \$900 a year, and seventy-two per cent. have an income not exceeding \$1,200!

"Royal Meeker, U. S. Commissioner of Labor Statistics, states that in 1916 the average white family consisting of father, mother, and three children under 15, could not make ends meet in Washington on less than \$1,200 a year, and that in 1918 it required \$1,800 a year.

"Yet there is not a bit of self-denial on the part of the rich and well-to-do.

"The Church will have to take a stand on this.

"Let us give thanks for the boldness of the Report of the Archbishops' Committee.

"Micah was a prophet inspired of God, and is the word of God."

THE LESSON OF CHILDREN'S YEAR

Everyone interested in children has heard that April 6, 1919, marked the official close of Children's Year.

"In casting up accounts for the past year," the Public Health Nurse said, "we shall find that the great elemental lesson that really has been learned is that child welfare is not only a war measure, but a peace measure. America seems at last awake to the importance of taking care of its children, not just from April 6, 1918, to April 6, 1919, but from now on forever, until this country is a safe place to be born in and to live in.

"This activity is indicative of the change in our civic conscience and pride in our standards. We can no longer be blind to the nationally disastrous effects of a high maternal and infant mortality rate which is unnecessary under modern scientific knowledge and American resources."

GIRLS' CITY CLUB

Cincinnati has a Girls' City Club, the result of a desire on the part of a group of young women students of the University of Cincinnati to prepare themselves for taking part in the life of the city. They asked the aid of the woman's city club, with the idea that later they would be ready for membership in that body, and that meanwhile they might have some group affiliation with it. Their request was granted and they were accorded certain club privileges. The programme for preparation is now being worked out, and its result will be watched with great interest.

THE WINNIPEG STRIKE has come to an end. The "one big union" idea is now being combatted by the A. F. of L., according to *Life and Labor*. William Varley, general organizer for A. F. of L., and R. A. Rigg, former secretary of the Winnipeg Trades and Labor Council, have launched the campaign against the strikers. The advocates of the "one big union", coming principally from the radical Western unions, are being dubbed "reds" and "bolsheviks" by the A. F. of L. representatives. The charter of the Vancouver Trades Council has been recalled.

WHILE THIRTY different railroad plans have been presented to the Senate and House Committee, only two have had anything like nation-wide consideration—those proposed by the Chamber of Commerce and Mr. Plumb, the former having been endorsed by the business men, the latter by the railroad brotherhoods.

MASSACHUSETTS has established a forty-eight hour week for its textile employees. This is the first state this side of the Mississippi to make such an advance.



CORRESPONDENCE

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

NEEDS OF THE CHURCH IN HAITI

To the Editor of The Living Church:

WRITING under date of October 18th the Rev. A. R. Llwyd, Port au Prince, Haiti, asks if we could secure for the Haitian clergy some second-hand stoles. I am sure there are some who would be glad to give their extra stoles to meet this appeal. Our clergy down there are doing such a self-sacrificing work and are so entirely out of touch with the big world that it is practically impossible for them to secure ecclesiastical vestments.

In the same letter Mr. Llwyd appeals for some big wall maps for the boys' and girls' school. I am sure there must be some schools that would be glad to help our excellent day schools in Haiti, which are operating with material which is disgracefully inadequate. Our Mr. Llwyd has with his own hands built desks and painted walls and generally put the physical condition of the schools into respectable shape. The least that we can do is to provide him with some of the equipment which our American schools have in such abundance.

Mr. Llwyd is so humble in his requests—he even apologizes for bothering us about them, and says that any second-hand maps, no matter how old, would be acceptable. I hope that some of your readers know of schools that would like to become patrons of these excellent schools for Christian citizenship in our small neighboring republic.

New York, October 27th.

Very faithfully yours,
ARTHUR R. GRAY,
Secretary for Latin America.

CONCERNING PRAYER BOOK REVISION

To the Editor of The Living Church:

MONTHS ago I almost sent you this letter. I refrained, thinking that doubtless the idea must have presented itself to many and been duly thought on. But the acrimony of current discussion throughout the Church urges me to speak.

The idea is simply this. Let the next General Convention pass a resolution fixing a definite time, twenty, thirty, or even fifty years off, when the revised liturgy will actually be ratified and published. Appoint a sound commission, composed of all types of thought and Churchmanship. Give them ample funds for wide study, conducting plebiscites, convening frequently, and liberal printing. Let them regularly publish their findings, semi-annually or annually. General Convention could triennially authorize alterations and permissions (for experimentation, possibly), which could be printed in small pamphlet form for insertion in Prayer Books.

The advantages of this plan are obvious. It will allay the feverous fearfulness of all. It will prevent precipitateness. It will restrain the extremists both among radicals and conservatives. The present generation of extremists will die out. A new generation will arise attuned to, and expectant of, the coming change. The contending schools will have become tolerant and generous.

And then as regards the actual substitution of new books for old. This plan would not distress the sentiment connected with the old books. Anticipation will have forfended that. And then, the publishing houses. How much fairer to them that they should know in advance. They can then set their plans accordingly.

We are living in an era of unwonted change. All things are in upheaval, theological thought and ecclesiastical use included. The mind of the scriptures and the voice of the Church are eternal. Let the present variations in use and practice continue to work themselves out. Haste is indecorous in dealings with God. To Him a thousand years are as one day. We are a national branch of His Holy Catholic Church, the Church of the ages. Let us not act as frenzied protagonists of a transient society.

Let us face this matter squarely. There is not one clergyman in the Church to-day who adheres literally to every rubric in the Prayer Book. Some disregard them more than others; that is all. Change must come—official change, I mean. But assuredly the change must be in the direction of elasticity and liberalization and broader tolerance—Bishop Kinsman to the contrary notwithstanding. Are we ready for the fixation of things yet? Emphatically, no! Let all types of thought and Churchmanship continue to work out their respective ideas in the clinic of experimental

use, all holding as faithfully to the letter of the present rubrics and forms as possible.

How derelict to our divine calling, that we should even desire to suppress any of the antitheses in the Church, whether high or low, whether Protestant or Catholic, whether hierarchical or democratic.

The American Episcopal Church is appointed of God to interpret the ecclesiastical extremes to each other in American religion, even as the Anglican Communion is generally throughout the world. The unity to come is not compromise but comprehension. We are to bring Catholicism—Roman and Greek—and Protestantism together. Each is of God. Each needs the other. Neither is complete without the other; *essentially*, I mean, not only numerically. How are we to do this, except by exhibiting—as we do—that Protestants and Catholics *can* live together in one ecclesiastical body?

My plea, then, is: Let these antithetical but complementary elements continue to work out their principles and practices freely, in patient and friendly tolerance of each other. Then, by God's grace, tolerance will lead to estimation, estimation to coöperation, coöperation to comprehension, comprehension to merging.

Let us not destroy our heritage for a mess of pottage.

R. MAYNARD MARSHALL.

University of North Carolina.
Chapel Hill, N. C., October 22nd.

UNITY, GENERAL CONVENTION, AND THE CONCORDAT

To the Editor of The Living Church:

NO criticise the acts of so representative a body as the Detroit Convention of 1919 may seem ungracious, but certain aspects of their work carry principles that not only are novel, but so far reaching that criticism, favorable or otherwise, must be inevitable.

All Christians are to-day more or less interested in the subject of Unity. This Convention has adopted a definite line. If Bishop Brent has been correctly reported that there are numbers hungering and thirsting for the Church we have the testimony of a man who has had much opportunity of observation. That this should be followed by action that looks uncommonly like bartering away that which we believe the P. E. Church holds as a sacred deposit for the norm of reunion is unthinkable. We have among us well-defined schools of thought; and, although we have had times of friction when one school sought to enforce its special tenets, on the whole that was happily solved in the Victorian period and it is now pretty well established that bishops must be Fathers in God of all within the pale and not partizan exponents. Exceptions we still have but they are happily rare. To those outside the pale who are hungering and thirsting we make the terms of submission the minimum consistent with the Faith once delivered. If they wish to give up the special tenets that keep them separate they can to-day without waiting for three years enter and as Low Churchmen take the lowest views compatible with any participation in the Catholic Church or they may be Broad Churchmen placing personal fancies and generalities above all else so long as they keep within the pale; or if they desire the full round of Catholic Faith and practice it is freely offered to them.

If now bishops who are the sworn guardians of the faith begin by letting down the bars for one body not hungering and thirsting for unity, but wanting some sort of patched-up union, then in future Conventions they must equally agree to make other concessions for other bodies having other variants, until they have bartered away the whole deposit in their keeping.


Unity, real unity in the Faith once delivered, is what the Church has to offer. Schools of thought so long as they conform to essentials of universal application are permissible and cover all classes of minds. They are recognized within the pale. Why, therefore, have a lot of separate organizations with separate governing boards? Humanly speaking, can any business man consider with equanimity a business conducted by two or more sets of directors loosely connected? Has not the Convention of 1919 started on a fundamentally wrong lead, however

praiseworthy the object? And have not the bishops allowed themselves to be stampeded, possibly due to "open doors"?

W. C. HALL.

INTERPRETATION OF THE PASTORAL LETTER

To the Editor of *The Living Church*:

S necessity for exegesis a note of the genuinely apostolic utterance? The writer of these lines is proud of the American episcopate. He dearly loves and greatly reveres the few bishops whom he knows personally. But some things in the Pastoral Letter puzzle him. He was unfortunate in the conditions under which he first read the Bishops' Pastoral word by word—at the end of a busy Monday after a protracted meeting, at night, of the parish committee for the Nation-wide Campaign. Perhaps his limited brain-space was already too full of little things to leave room for the great things in the Letter. At any rate, the reading of it left his head in a whirl. On second reading the confusion of his mind persists. Will some spokesman for our Reverend Fathers in God give a very humble enquirer Godly admonition as to the interpretation of certain phrases in that impressive and eloquent document? The timeliness of its treatment of great matters requires that even the least acute and slowest-witted of us be enlightened as to the meaning of every word in it.

What is meant by "the old order" on which we declared war on April 6, 1917, and which our "young men who died on the battle line" were fighting as their deadliest enemy? The rank and file of us, in the army and out of it, understood that we were fighting the Central Powers of Europe embodying autocracy, imperialism, materialism, and tyranny—all summed up in the word Prussianism. It is confusing to read in the Pastoral that this nation—this nation which declared war on the "old order"—and this Church are in peril of settling back into the "old order". When has Prussianism controlled either this nation or this Church? How can nation and Church "settle back" into something which has always been alien to the spirit of both?

The undersigned has a glimmering suspicion that the warning against "settling back into the old order" is directed against what are commonly called "reactionary" tendencies in American life. If conservatism in politics and a preference for old lines of industrial leadership deserve to be paired with Kaiserism, why not say so? If epithets must be applied to a mode of thinking which, if it may be over-cautious, may still be honest, surely definite epithets would be more effective than vague ones.

The other of the two expressions which prompt this enquiry is the comparison of majorities and minorities to the disparagement of the former. And yet the tyranny of Prussianism was the tyranny of an overbearing yet brotherly minority in the world, arrogantly presuming to dominate the majority of the world.

The Letter expressly associates the objectionable "old order" with the "majority of yesterday". And yet it is the Church's "majority of yesterday" to which we give allegiance when we cling to Creed and Sacrament and Scripture.

From the deliberate and faithful study of this thoughtful and impressive Pastoral we shall derive help and inspiration. Its positive yet broadminded and brotherly attitude on things pertaining to our spiritual heritage will strengthen and encourage the Church. But there is grave reason to fear that the public reading of it, because of the indefinite and unusual employment of a few phrases, will confuse, mystify, and mislead many people of our congregations.

A Churchwoman, whose keen, frank criticism is of proven value, remarked upon listening to this Pastoral, that it is a common habit of clergymen to use pet expressions, generalizations, catch-words, that convey little meaning to their hearers. If she is correct this is a most lamentable perversion of the "Gift of tongues".


Alas! Cannot even the grace of episcopal consecration make a graduate in theology call a spade a spade?

Auburn, R. I., October 29th.

CHARLES A. MEADER.

THE HARD-HEADED BUSINESS MAN

To the Editor of *The Living Church*:

HY this cult of the Hard-headed Business Man? In the Church papers, in diocesan and smaller group discussions, in talks with priests and laymen, we seem to hear increasingly year after year about the hard-headed business man. This is particularly true about the Nation-wide Campaign.

He seems to be some paragon of perfection. He must be consulted. He must have the utmost consideration. He must be informed minutely as to all details of proposed work and its results, and then, if he sees a sufficient promise of success in dollars and cents, if the plan appeals to his hard business sense, his interest and his pittance may be obtained.

He is held up as an example to old and young and the fact that there are not more like him is deplored. His hardheadedness is lauded by both clergy and laity, and the priest who shows proper appreciation of that quality gets the applause and is looked upon as developing symptoms of the same state of head, and is considered to be rising above the general run of unbusiness-like clergy.

Yet few are the priests who lack at least one hard-headed business man in the parish. Of course there are blessed exceptions, but too often the hard-headed business man is the lay pope or else a slacker in religion. If the truth were told he is generally the man who is wearing the priest out. He is very hard headed, and a hard heart goes with the hard head. He is assumed to have gained wealth by hard-headed business methods, and frequently that wealth is made possible by the large-heartedness and clear vision of others. He is hard headed, and how people do wish he were less hard hearted. He is hard headed and cannot *tithe*, because his head is so hard that an appreciation of the results of tithing cannot enter it. Few are the hard-headed business men whose hearts guide their gifts as do the hearts of their washerwomen.

In the emergency appeal of war work some hard heads rose above their hard-shelled natures and gave without knowing how every penny would be spent and who would have the spending of it. I am sure that one very proper aim of the Campaign might be to change the hard-headed business men and so soften their hearts that they will give from love and not be guided by business sense.

Let us, with God's help, so conduct this Campaign as to reach the heart of the hard-headed business man and turn him so that he will love enough to give. The Campaign must be one to give man's love for God an adequate outlet in deeds of love. It must be so spiritual that the spirit of Christ will touch the hard spirits of men and make them pray:

"Oh, use me, Lord, use even me,

Just as Thou wilt, and when, and where."

If such spirit can be aroused there will be fewer quibblings about the details of results, and less of the cult of the hard-headed business man, to the joy, I know, of such of them—and there are still many—who rejoice in having loving hearts as well as hard heads.


Very sincerely yours,

JOHNSON A. SPRINGSTED.

Sherburne, N. Y., October 7th.

"PLEASE SEND ME YOUR DIOCESAN JOURNAL"

To the Editor of *The Living Church*:

INDLY suffer the "plaint" of another diocesan secretary; or is it not, rather, a wail from the farthest West or, possibly, the bleat of a patient goat! The last seems to fit the situation the more nearly.

The above is the heading of a brief note in your last issue; and you add, "almost invariably unaccompanied by stamps". Once in a decade, however, there is an honorable exception; and the secretary would go far to meet such an exception—as a personage of phenomenal distinction.

You suggest as a remedy, to enclose stamps, "averaging 5 cents". We are not so optimistic in the far West: we cannot make a nickel go so far. How do you work it?

A journal, weighing over eight ounces, is subject to the Parcel Post zone rates. That means, from this point, 12 cents for twenty-three states; nearer zones decreasing correspondingly—5 cents being the minimum rate.

And then—shall I whisper it?—there is the cost of production, 65 cents a copy in this age of high-priced printing: no, let that pass; the diocese can stand it, that is what the diocese is for.

By the way, is it not a singular mark of the sagacity of our postal authorities that a journal can pass through New York on its way to Europe for 5 cents, but if its destination is New York it costs 12 cents?

Invariably, after once more conning over in his mind the moral side of the question, the secretary honors the request by sending the journal—perhaps from some lingering scintilla of grace which has not yet escaped him, but always with a wondering, silent query in his mind as to the singular peculiarities of human nature. He is even sometimes tempted to exclaim, with the honored editor of *Blue Monday Musings*, "*O tempora, o mores!*"

My suggestion would be: do the thing well or not at all; send the maximum and not the minimum, if anything.

In any case, stamps or no stamps, the journal will be forthcoming. All such requests will be honored, I am sure. We have a fellow-feeling for him. He may be poorer than we are.

That is the way in which one secretary looks at it. I would have signed myself—"Merely a Secretary"—as I am but one of many, were it not for your invariable rule.

Los Angeles, Calif., October 17th.

ALFRED FLETCHER.



LITERARY

Reservation and Adoration. By Shirley Carter Hughson, O.H.C. The Holy Cross Press, West Park, N. Y., 1919. Paper \$3.30; cloth \$.50.

This book by the Superior of the Order of the Holy Cross is both timely and important. It is timely in view of the recent action of a bishop of the Church in stating that Reservation is forbidden so positively by the law of the Church that he intends to eliminate a priest rather than allow it. The "Inquiry" is important because it brings together within small compass most of the crucial data pertinent to the Reservation question. Fr. Hughson is to be congratulated in sticking to history, law, and facts in his discussion, rather than being beguiled into the numerous bypaths of "opinion" with which the consideration of this practice is so frequently confused.

In the first five chapters, the history of Reservation is traced in its broad outlines, from the universal practice of the Early Church through the regulated Reservation of the Middle Ages on to the unrepealed canon law of England, and hence of America to-day. The logical chain is complete in that, as far as the canon law goes, the obligation (not permission) to reserve is still upon every parish priest. Lapse of time and practice may indeed have weakened the coercion of this obligation, but it is sheer anarchy to say that it negates it. In short, if the American Church has no canonical obligations save those of our own American canons, then Reservation is not forbidden, since there is not one word in the canons about Reservation at all. If, on the other hand, it is urged that we in America are bound by the English legal system, then equally is Reservation not forbidden, since every reference that we find in English canon law orders, and does not prohibit, Reservation.

Turning to the Prayer Book, in four excellent chapters Fr. Hughson points out that the omission in later Prayer Books of the rubric in the First, ordering and regulating Reservation, cannot consistently be twisted into a prohibition of Reservation, simply because the whole Anglican Communion acts on the contrary theory. Lay baptism, for example, received authorization in the First and in no subsequent Prayer Book. He would be an unusual theologian who would therefore hold it forbidden. As for the Cosin rubric of 1661 ordering the consumption of the Sacrament, the old but quite valid arguments still hold, viz., that the rubric does not forbid Reservation, first, because Cosin himself tells us he put it in for quite a different reason, secondly, because Thorndyke and Sparrow, of the commission which authorized this rubric, state explicitly that Reservation is lawful, and thirdly, because the Scottish Church, with which we are in full communion, has both this rubric and also one ordering Reservation, side by side, without any consciousness of contradiction.

Undoubtedly the most interesting part of the book, however, is the remarkable collection of data which Fr. Hughson has gathered as to the actual practice of Reservation in the American Church to-day. Upon written testimony, of which a detailed summary is given, Fr. Hughson finds "that the Blessed Sacrament has been reserved in (at least) 72 out of the 101 jurisdictions of the American Church. In twenty-one of them Reservation has been confined to special occasions when the Sacrament was required for the sick. In fifty-one the Reservation has been permanent. That is to say, in more than half the jurisdictions of the American Church there has been perpetual Reservation", and "there are the names of 135 bishops in whose episcopate the practice has obtained". When the extent of this witness is considered, and the personnel of the bishops pondered, one can only marvel at the individual infallibility which adjudges so many and so distinguished bishops to have been either negligent or else ignorant.

We earnestly commend this book to all who are interested in the subject of Reservation, positively or negatively. It at least presents sober arguments, gripping hard upon facts rather than theories; and we venture to add that, until it is answered in similar fashion, here as in another situation when the liberties of the Anglican Communion were at stake, "silence gives consent."

LEICESTER C. LEWIS.

The Christian Doctrine of Reconciliation. By James Denney. New York: Doran. 1918. Price, \$2.00.

This volume, which consists of the Cunningham Lectures for 1917, is posthumous; Dr. Denney died on June 11, 1917. His first book was published more than a generation ago; and between the first and this, the last, there are no less than sixteen others. And yet all the eighteen deal with but one theme,

the Death of our Lord in its aspect of objective Atonement, the doctrine which to Dr. Denney was the beginning and end of all Christianity.

In the present work the results of a lifetime are gathered into one, and it is little less than a complete system of systematic theology and apologetic. The nature of God, the sin of man, revelation, the Incarnation, redemption, the work of the Spirit, the Church, the sacraments, and even eschatology are treated as interdependent facts all related to the Atonement and explained by it. And the result is nothing less than a masterpiece of method, with a wonderful appeal through the simplicity of its unity. Especially important is the fusing of religious experience with theology proper; the soul that finds itself able to accept this system will be anchored on a rock that nothing will shake.

But there are drawbacks. Our religion is too manifold for subjection to such Procrustean treatment, and whatever fails to fit into Dr. Denney's scheme has been lopped off without mercy. He could never conceive of grace as an objective power from God; it is simply Christ's attitude of mercy. With mysticism he was as impatient as Ritschl. "The sacraments are pictures which enable us to see better what Christ is to sinners" (p. 321). The Spirit sinks into the background. "In experience, faith and the Spirit are the same thing" (p. 312). This leads logically to a vigorous defence of Luther's lack of direct ethical interests—"religion must in some sense transcend morality" (p. 296)—and Roman theologians are taken to task for their pains in safeguarding ethics (p. 298).

It follows that in the survey of the history of the doctrine of the Atonement (pp. 26-120) Dr. Denney finds little to interest him before the Reformation. He has of course no sympathy with Thomas Aquinas' treatment of the effects of the mystical union: on p. 84 we read: "It is difficult to think of him (Aquinas) as an original mind" (!). In St. Augustine's conception of renewing grace there is a "Neo-platonic taint" (p. 60). And, as regards St. Athanasius, "in his conception of the Incarnation there was something radically unreal" (p. 41).

This same one-sidedness he carried into the treatment of the New Testament teaching (pp. 121-184), although of course amid protests that he is faithful to the sources. Just about one fourth (pp. 150-166) of this chapter is an exposition of Romans 3: 21-26, and nearly all of this exposition is devoted to a study of *ἁγιασμός*. "To comprehend *ἁγιασμός* is to have the only key to his (St. Paul's) gospel" (p. 152). Here the weakness of the method is self-exposed; the key to the entire New Testament is found in a single noun, and this noun (since the usage in Hebrews 9:5 is different) occurs exactly once! This one-sided insistence leads to direct misstatements of fact. So on p. 287 we read of the apostolic message that Christ "is never preached apart from His death and from its reconciling power," although the objective Atonement is never a theme in the speeches to unbelievers in Acts. And on p. 268 I Corinthians 15:3 is quoted with the addition of the words "the one thing", as if the next verse were not part of the same sentence!

In the March number of the *Constructive Quarterly* for the current year there is a penetrating study of Dr. Denney by Dr. W. P. Paterson, one sentence of which may be quoted: "He was apt to suppose that when he had delivered himself of a decisive and scornful judgment it had all the finality of a reasoned refutation." The truth of this everyone must feel on reading his works; they repeatedly fail to convince, and at times they exasperate. And yet no one can deny—or will wish to deny—that there has gone from us a mighty champion of the Cross of Christ.

BURTON SCOTT EASTON.

DURING THE WAR we have learned much of French and Belgian Catholics—their devotion, their faithfulness, their cathedrals, unhappily demolished by the Hun, their priests serving in the ranks or, if aged, laboring at home, often to be among the first to suffer when home was invaded. Protestant France and Protestant Belgium have also suffered, and, though they have not the beautiful cathedrals of the Roman brethren, many quaint Huguenot churches have disappeared in the debris. If you wish to read about these Protestant people, *A Handbook of French and Belgian Protestantism* by Louise Seymour Houghton (Federal Council of the Churches of Christ) tells the story. It is in three parts, the first giving the history of the Huguenots, the second the story of Protestant Church activities at the present time, and the last telling of the relations of American Protestantism to the work. There are pictures of some of the ruined churches, but this is not a war book.

Church Kalendar



Nov. 1—All Saints. Saturday.
 " 2—Twentieth Sunday after Trinity.
 " 9—Twenty-first Sunday after Trinity.
 " 16—Twenty-second Sunday after Trinity.
 " 23—Sunday next before Advent.
 " 27—Thanksgiving Day. Thursday.
 " 30—First Sunday in Advent. St. Andrew.

Personal Mention

THE Rev. JOHN BODEN, rector of Christ Church, Little Rock, Ark., may be addressed at 509 Scott street.

THE Rev. E. P. BURRILL has accepted a call to St. John's parish, Pleasantville, New York, entering upon his duties the First Sunday in Advent.

THE Rev. R. AUGUSTUS FORDE has become rector of St. James' Church, Oneonta, N. Y.

THE Rev. FRANCIS L. FROST, rector of St. Mary's parish, West New Brighton, Staten Island, N. Y., has been decorated with the rank of "Officer of Public Instruction" of the French Republic, in recognition of his services in France during the war as a lecturer to the soldiers of the French army.

THE Rev. GEORGE C. GROVES has become rector of Christ Church, Walton, New York.

THE Rev. C. DEL. HARRIS, in charge of the visiting department on the staff of St. Paul's Cathedral, Woodward and Hancock avenues, Detroit, Mich., should be addressed accordingly.

THE Rev. LAWRENCE KELLY succeeds the Rev. Harry H. Hall as assistant at St. Paul's Church, Albany, New York.

THE Rev. CLIFTON MACON is temporarily assisting the rector of St. Ann's Church, Brooklyn, N. Y., in the school of religious education and as special Sunday night preacher.

THE Rev. HARRY PERRY has resumed charge of the Church of the Redeemer, Brookhaven, Miss., and associate missions.

THE Rev. W. M. PETTIS, D.D., should now be addressed at 106 America street, Orlando, Florida.

THE Rev. GEORGE C. SHAW has accepted a call to return to a former parish, St. George's Church, Mt. Savage, Md., and is now in residence.

THE Rev. WINFIELD SHIERS has accepted a call to become assistant to the Rev. H. H. Covington, D.D., at St. Paul's Church, Norfolk, Virginia, and has entered upon his new duties.

THE Rev. ALFRED TAYLOR having resigned his work at Plymouth is now in charge only of Hertford, N. C.

THE Rev. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, N. Y., at request of the superintendent of the Troy Orphan Asylum has formed there a class in Church doctrine for the children of Church parentage.

THE new address of the Rev. SAMUEL G. WELLES is 104 Woodside avenue, Trenton, N. J.

THE Very Rev. JOHN WHITE, for three years Dean of All Saints' Cathedral, Indianapolis, will take up work in Vermont about the first of December.

THE Rev. ERNEST W. WOOD, chaplain U. S. Army, has been transferred from Fort Schuyler, N. Y., to duty with the Coast Artillery at Fort Greble, R. I.

CLASSIFIED NOTICES AND ADVERTISING

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

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to

buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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

DIED

MOSES.—Entered into rest, at her home in Merchantville, New Jersey, on October 19th, MARY MATILDA, widow of the Rev. Richard George MOSES, late rector of Grace Church, Merchantville, in her eighty-third year.

STEVENS.—On Thursday, October 9th, at her home in New Brunswick, N. J., MARY NOEL, wife of the late Francis K. STEVENS, and daughter of the late Jacob S. and Catherine Neilson Carpenter, in the 80th year of her age. The funeral service was held in Christ Church, New Brunswick, on Monday, October 13th, and the interment was in Greenwood cemetery, Brooklyn, N. Y.

WEEKS.—In Asheville, N. C., on Wednesday, October 22nd, HORACE SANDS WEEKS, in the 85th year of his age. The burial service was held in Trinity Church, Asheville, by the rector, the Rev. W. G. Clark. Interment in Forest Home cemetery, Milwaukee, Wis., the Rev. W. R. Cross officiating. Two daughters survive him, Miss E. S. Weeks of Asheville and Mrs. W. R. Cross of Houghton, Mich. A pupil of Dr. Breck and a disciple of Dr. Erastus Spaulding, Mr. Weeks was a Churchman worthy of his teachers.

"The golden evening darkens in the west;
 Soon, soon to faithful warriors cometh rest;
 Sweet is the calm of Paradise the blest.
 Alleluia."

WANTED

POSITIONS OFFERED—CLERICAL

TWO UNMARRIED DEACONS OR PRIESTS wanted for interesting missionary work in Southern Ohio. Apply immediately to ARCH-DEACON DODSHON, 517 Adair avenue, Zanesville, Ohio.

AN \$1800 OPPORTUNITY IN CHURCH SOCIAL SERVICE of large eastern city for wide-awake clergyman. Address SOCIAL SERVICE, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMEN WANTED (married or single) to join new order for home mission work. No vow of celibacy or poverty. Box 1426, Washington, D. C.

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PRIEST, 39; BACHELOR; ENERGETIC; anxious to build up the Church. Sound Churchman, not extreme. Considered good preacher; served in the war; work with pen strongest point: wants work in a city or anywhere it is possible to procure good rooms. Address O. B. C., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, BEST TESTIMONIALS, WILL supply. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

TEACHER WANTED IN MOUNTAIN SCHOOL and general mission work. Also mission worker for cotton mill district in town. Must be communicant of Episcopal Church. Definite, Catholic, Prayer Book Churchmanship. Apply, Rev. GEORGE HILTON, Morganton, N. C.

POSITIONS WANTED—MISCELLANEOUS

CHANGE OF POSITION WANTED BY AN organist and choirmaster. Expert boy and adult choir trainer; also a brilliant organ recitalist. Good organ and fair salary essential. Experienced; communicant; excellent references. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED AS COMPANION or chaperone to a young lady or companion to an elderly lady, by a middle-aged Churchwoman with great experience, good social standing, and the best of references. Address P. E. M., 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 vell, \$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.

CHURCH OR MISSION DESIRING oak altar address the Rev. A. E. COLB, Bedford, Indiana.

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.

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

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

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for 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.

TEA ROOM—NEW YORK

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

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

MISCELLANEOUS

NEW COMMENTARY. SUBSCRIBE FOR Devotional Commentary on the Gospel of St. John, by the Rev. McVeigh Harrison. O.H.C., arranged for Daily Meditations, Advent Sunday to Trinitytide. Ready in November. Limited edition. \$1.00 postpaid. Address St. ANDREW'S BOOK SHOP, St. Andrew's, Tenn.

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

FLORENTINE 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.

A TESTIMONIAL TO THE CERTIFICATE PLAN

Cincinnati, Ohio, October 25, 1919. Rev. F. H. Richey, Maplewood, N. J. Dear Mr. Richey:

Replying to your letter of recent date. It is indeed a pleasure to recommend the CERTIFICATE PLAN for rebuilding or refinancing churches or church property. As secretary of the vestry of the Church of the Good Shepherd, I have had abundant opportunity as you know of observing the effect of this system on our congregation.

It not only is effective in raising money but is commendable from the point of uniting people and resources of the Church, every parishioner feeling a proprietary interest in striving to do his or her best in building up the Church property. The Certificate symbolizes ownership and therefore increases real interest.

Yours very truly,
JOHN G. KIDD.

DETROIT ORDERS FOR DEACONESS PATTERSON'S CHARTS

Deaconess Patterson asks that persons who ordered copies of her charts in the Woman's Auxiliary rooms in Detroit will kindly repeat those orders to her at 99 Union street, Blue Island, Ill., as a portion of the list of orders has been lost.

DAY OF DEVOTION

A day of devotion will be held at Christ Church, New Haven, Conn., Sunday, November 16th. Conductor, Rev. William A. McClenthen, D.D. Sermons at 10:45 A. M. and 7:30 P. M. Addresses at 2:00 P. M. and 3:30 P. M. Breakfast, luncheon, and dinner served in the parish house. Those desiring lodging or meals will please notify the DEACONESS IN CHARGE, St. Hilda's House, 80 Broadway, Telephone Liberty 8046, before November 10th.

RESOLUTIONS

STEPHEN F. HOLMES

(Resolutions passed at a meeting of the vestry of St. John's Church, Pleasantville, New York, in regard to the retirement of the Rev. Stephen F. Holmes from the rectorship.)

WHEREAS, owing to his advanced age, whereby he feels that his strength is no longer equal to the activities and demands of the parish, our highly respected and beloved rector, STEPHEN F. HOLMES, has tendered his resignation to take effect on August 1, 1919, upon the completion of his twenty-fifth year in this parish.

Therefore be it resolved: That, in deference to his wishes, the vestry of St. John's Church, Pleasantville, N. Y., does hereby accept his resignation.

Be it further resolved: That the vestry and parishioners, in accepting the resignation, wish to extend to Mr. Holmes their hearty appreciation of his labors for their spiritual welfare and uplift during these many years, also due appreciation of the very high moral and religious standard set by him in his own exemplary life which cannot have failed to have affected the lives of all who have come under his ministrations; also to extend to both Mr. and Mrs. Holmes, as friends and neighbors, their love and deep regret at the termination of their activities of these many years' duration. With a deep consciousness of their love and tender ministrations to all in times of sickness, trouble, and distress, they extend to them their love and heartfelt wishes that their declining years may be spent in that perfect peace that follows an active life of work well and faithfully done.

That these resolutions be spread upon the minutes and that a copy be sent to Mr. Holmes by the clerk of the vestry.

DANIEL MIMNO,
Clerk of the Vestry.

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.]

Dodd, Mead & Company. New York City.

Mountain Paths. By Maurice Maeterlinck. Translated by Alexander Teixeira De Mattos. Price \$1.75.

Ecstasy: A Study of Happiness. A Novel. By Louis Couperus, Author of Small Souls, Old People and the Things that Pass, etc. Translated by Alexander Teixeira De Mattos. Price \$1.50.

Fleming H. Revell & Co. New York.

What Peace Means. By Henry Van Dyke; 60 pages, 50c. net.

With the Y. M. C. A. in France. By Rev. Harold C. Warren. 160 pages. \$1.00 net.

The Productive Beliefs. By Lynn Harold Hough, D.D., President Northwestern University. 223 pages. \$1.25 net.

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

A Labrador Doctor. The Autobiography of Wilfred Thomason Grenfell, M.D. (Oxon.), C.M.G. With illustrations. (Price \$4.00).

The Future Citizen and His Mother. Being a Series of Chadwick Lectures On Maternity and Child Welfare. By Charles Porter, M.D., B.Sc., M.R.C.P. (Edin.); Of the Middle Temple; Barrister-At-Law Medical Officer of Health, Metropolitan Borough of St. Marylebone; Fellow (Member of Council) Royal Sanitary Institute; Author of Sanitary Law and Practice (with Dr. William Robertson), Elements of Hygiene and Public Health, School Hygiene and the Laws of Health, etc. With a Foreword by Sir James Crichton-Browne, M.D., LL.D., F.R.S. Price \$2.00.

Longmans, Green & Co. Fourth Ave. and Thirtieth St., New York.

The Greek Orthodox Church. By Rev. Constantine Callinicos, B.D., Protopresbyter of the Church of the Annunciation in Manchester. With a Preface by the Right Rev. J. E. C. Welldon, D.D., Dean of Durham. (Price \$1.25.)

Lothrop, Lee & Shepard Co. Boston, Mass.

The Shawnee's Warning. A story of the Oregon Trail. By D. Lange, Author of In the Great Wild North, Lost in the Fur Country, The Lure of the Mississippi, The Silver Cache of the Parnee, Etc. Illustrated by Rufus C. Harrington. Price \$1.35 Net.

How To Make Perfection Appear. By Katharine Francis Pedrick. Price \$1.25 net.

With Seeing Eyes. The Unusual Story of An Observant Thinker at the Front. By Harold Morton Kramer. Illustrated. Price \$1.50 net.

What Happened to Inger Johanne. As Told by Herself. Translated from the Norwegian of Dikken Zwiigmeier. By Emilie Poulsson. Illustrated by Florence Lilley Young. Price \$1.50 Net.

Peace and Patriotism. Selections from Poetry and Prose. Compiled by Elva S. Smith. Carnegie Library of Pittsburgh. Illustrated. Price \$1.50 net.

The Macmillan Company. New York City.

For Pulpit and Platform. A Handbook on Preparation by John Mahan English, D.D., Professor Emeritus of Homiletics in the Newton Theological Institution. (Price \$1.25.)

PAMPHLETS

Church Finance Committee. New York City.

Report of the Church Finance Committee to the General Convention. Detroit, October, 1919. (Copies of this report may be obtained by addressing the Secretary at the office of the Committee, 289 Fourth avenue, New York City.)

The Macmillan Company. New York City.

Report of The War Commission of the Protestant Episcopal Church to The General Convention. Together with Reports of the Commission on Army and Navy Chaplains and The Committee on the Appointment of Chaplains.

War Work Council of National Board Young Women's Christian Associations. 600 Lexington Ave., New York City.

Questions on Community Problems. Prepared by Research Workers of the Student and Industrial Committees, War Work Council, National Board of Young Women's Christian Associations.

Reconstruction Programs. A Comparative Study of their Content and of the Viewpoints of the Issuing Organizations. By Estella T. Weeks, A.M., Research Worker for the Industrial Committee, with Introduction by Herbert N. Shenton, Chief, Reconstruction Research Division Council of National Defense.

PAPER COVERED BOOKS

Carnegie Foundation for the Advancement of Teaching. 576 Fifth Ave., New York City.

Justice and the Poor. A study of the Present Denial of Justice to the Poor and of the Agencies making more equal their position before the Law with Particular Reference to Legal Aid Work in the United States. By Reginald Heber Smith of the Boston Bar.

CALENDARS

The R. L. M. Mission Study Class Alumnae. Educational Dept. Philadelphia.

The Church Missionary Calendar, 1920. Watch-Word: Reconciliation. (Price 35c.)

THE BISHOP OF LONDON AND BISHOP GORE ON REUNION

Tentative Plans with Some Wesleyans — The Hindrance from Establishment—Continued Discussion on Interchange of Pulpits

The Living Church News Bureau
London, October 10, 1919



AN address last Tuesday to the members of the Old St. Paul's Lecture Society the Bishop of London gave details of the suggested reunion of the Church of England and the Wesleyans. The details now supplied by the Bishop, briefly stated, are to the effect that after January 1, 1921, a Bishop should be present at the customary laying on of hands in the Wesleyan body, and, at the end of forty years there should be no Wesleyan minister who would not have been ordained in the Catholic meaning of the term. In order to get Wesleyan ministers episcopally ordained at once, twelve Wesleyan preachers (as they are called officially) would be consecrated bishops. Other Wesleyan ministers not thus ordained ought to be regarded by the Church as prophets, and should be allowed to preach in the pulpits of the Church of England. Many Wesleyans were keen for the restoration of Confirmation in the reunited Church, but "the Episcopal Church ought to be prepared to admit to their altars members of the Wesleyan Church, even if they did not see their way to be confirmed."

The Bishop is convinced that other Churches would be desirous of participating in the scheme, and is optimistic enough to believe that the time will come when the united Church of England will be in close association, not only with the Churches of Greece and of Russia, but even with the Church of Rome. But, as I have endeavored to show in previous comments, the Bishop's well-meant scheme is by no means wholeheartedly accepted by the general body

of Wesleyans. Interviewed by a press representative, Dr. J. Scott Lidgett said that the Bishop's scheme was merely a suggestion made as the result of an informal meeting of members of the Church of England and certain Wesleyan Methodists. It had not gone beyond the informal stage, and had not been submitted to any responsible body either of the Established Church or of the Wesleyan Methodist Church.

The Rev. Simpson Johnson, an ex-president of the Wesleyan Conference, also interviewed, said: "No body of ministers in the Wesleyan Church has been authorized to approach the Bishop, neither has any responsible authority in Methodism made any overtures in the directions suggested. The Wesleyan Methodist Church has its own view on the questions of ordination, confirmation, and Church membership, and the Conference has never delegated to any person or persons the authority to approach the Anglican Church in the way that seems to be suggested by the Bishop of London's statement."

It is little more than one hundred years ago that the Wesleyan Methodists, against the expressed wish of their founder, but not entirely without his indirect encouragement, separated themselves from the English Church. The breach was not complete at once; it is within living memory that many Wesleyans continued to make their communion at the altars of their parish churches without let or hindrance; they strongly objected to the term "Dissenters". It should therefore be one of the easiest of the breaches of Christian Union to heal; but it is most important that the work of healing should be sound. It has been well said that real reunion will never come about if the movement for it starts from an unreal basis of compromise by each party making reservations; it can only be the outcome of unity of belief.

BISHOP GORE ON UNITY

On Sunday last, at Kingsway Hall, Bishop Gore made a valuable contribution to the

series of discussions which have been held in that place on the Reunion question, started, it will be remembered, in the spring of this year. In a characteristically outspoken address, Dr. Gore laid emphasis on the fact that, from the earliest days of Christianity, the Church, in spite of heresies and schisms, had never, with the smallest exception, abandoned the episcopal form of ministry. The fact and the principle on which it was based were for the first fifteen hundred years of the Church's life, of universal acceptance. After referring to the changes brought about by the Reformation, when a great part of the Christian world broke away from the principle of apostolic succession, the Bishop went on to speak of the growing desire for unity among Christians. "We feel," he said, "the existing state of division in the Body of Christ to be intolerable—strictly intolerable! The eyes of men are turned back longingly to the ancient, undivided Church of Catholic fellowship."

The Bishop summarized his proposed steps towards unity, and urged that the different communions should prepare themselves to explain to the world, as deliberately and carefully as possible, what they regard as the conditions of a valid administration of the Sacraments, and what they regard as the conditions of a valid ministry. He suggested the formation of study-circles, and coöperation in matters which concern moral and social witness.

Regarding the hope of reunion with the Churches overseas, Dr. Gore said: "Let us never forget that the solution of the problem of disunion may be found in the future rather among the Churches of Africa, China, Japan, Korea, India, than here at home. These Churches are to be freed from Western tutelage and become self-governing Churches, standing on their own basis in Christ. They will have their traditions and prejudices, as we have. But they will not be so much interested in European divisions. They will have their own point of view. And though the perils which will beset them will be very many, it may well be that a great contribution towards unity may come from them. I believe it will be so. Then let us move, with wisdom but without delay, towards the freeing of the young Christian Churches of Africa and Asia from European tutelage."

A significant utterance of Dr. Gore was that in which he advocated the restoration of entire spiritual liberty and self-government to the Church of England, and the restoration of a constitutional episcopacy in which each diocesan bishop, presiding over a greatly reduced diocese, should be a constitutional ruler on the primitive model, surrounded by the council of his presbyters and by the ordered control of the whole Christian people. The Bishop candidly declared that disestablishment could not come too soon to please him, and concluded: "You who are nonconformists, do give us Anglicans clearly to understand that till we are again a self-governing Church, according to Christ's intention—in a position to manage our own affairs and reorder our own concerns—you have no desire to be associated with us."

THE CHURCH CONGRESS

The peaceful settlement of the railway strike on Sunday last fortunately rendered unnecessary what at one period of the trouble was seriously contemplated—the abandonment of the Church Congress. It would indeed have been lamentable if the arrangements, involving so much thought and labor, had been cancelled. We can now, happily, join with all concerned in congratulations that after five years without a Congress, and the risk of extinction in the

sixth, all is well, and the deliberations will commence, as announced, next Tuesday. The controversy that has arisen out of Mr. Athelstan Riley's objection to the presence on the platform of Mr. George Lansbury is still proceeding, but Mr. Riley's determination to have no part in the Congress must now be looked upon as final.

One of the features of the Leicester Congress, as at previous gatherings of the kind will be the ecclesiastical art exhibition, which Mr. John Hart, with commendable zeal, and in spite of the difficulties of the times, has organized on a larger scale than ever. This will be opened to-morrow (Saturday) afternoon by the Bishop of Peterborough.

CHANGES IN THE EPISCOPATE

There is a widespread report to the effect that the vacant bishopric of Lincoln has been offered to Canon Peter Green, the well-known rector of St. Phillip's, Salford, and honorary chaplain to the King. Canon Green who is not yet 50, would be comparatively young for elevation to the episcopal bench, but this would not, in the opinion of most Churchmen, be considered a serious drawback—far from it. Canon Green has neither confirmed or contradicted the report, but it goes without saying that his appointment to Lincoln would be generally welcomed. Should rumor, in this case turn out to be true, a curious precedent will be established, for Canon Green holds the same benefice as the late Dr. Hicks did, prior to his own elevation to the see of Lincoln.

There has never been such a year for episcopal and other Church vacancies. The Bishopric of St. Albans becomes vacant on December 1st, and shortly a Bishop of Bradford must be appointed for the new bishopric being created there. In addition, there will be vacancies soon to be filled in the deaneries of Salisbury, Winchester, and Hereford.

LONDON, October 3rd.

AN INTERCHANGE OF PULPITS

Continuing the discussion on the Interchange of Pulpits now proceeding in the columns of the *Times*, a remarkable letter appears this week from the Bishop of Zanzibar. After making a strong protest against what he terms the "lawlessness" of those bishops who advocate, and in some cases sanction, interchange of pulpits, Dr. Weston asks how, in these circumstances, they can expect their own clergy to abstain from lawless acts. What would they say, for instance, if a parish priest could induce a Roman Catholic priest to visit the parish church, out of service hours, and give the people "a clear call back to the feet of St. Peter"? (It is difficult to conceive that the Roman Church would countenance such a visit, but the Bishop of Zanzibar evidently considers it not outside the bounds of possibility.) Following his protest, the Bishop proceeds to utter a grave warning, and this is of such importance that I quote his letter fully. He says:

"We cannot contemplate a new schism. Nor can we accept responsibility for driving those members of the flock into submission to what we know to be the false claims of the Papal Court. Is there no third course? There is, and, speaking for myself as a bishop, I for one will not refuse, in the last resort, to adopt it. It is possible, nay, certain, that when the bishops begin to follow Dr. Pollock's policy, certain parishes will be unable to accept their diocesan bishop's ministrations, lest they sin against their consciences. Should such parishes invite me, I would not hesitate to provide the episcopal ministrations that were required. And I think I do not stand alone in making

this declaration and uttering this warning. If the English bishops place an unreal pulpit-fellowship with Free Church leaders, at the cost of essential truths, before the duty of shepherding Christ's weaklings, the bishops who remain faithful to the law and the custom of the universal Church must succour the weak. So doing they will not create a schism. They will merely act as bishops of the Catholic Church, whose limits of jurisdiction are temporarily removed by the unhappy action of certain other bishops. . . . The Bishop of Norwich cannot complain if he deliberately makes his ministrations impossible to some of his flock, and those members call upon another bishop to provide for their souls.

"I am not blind to the difficulties. I do not forget that the oppressing bishops are patrons of many benefices and institute the parish priest to all churches. In these very difficulties lies a safeguard against rash and vexatious requests for episcopal intervention. Nor do I underestimate the chaos such action will cause.

"But it seems fair, and right before God to state plainly how things are. It is fair to the bishops, that they may the more accurately count the cost of their present proposals. And it is fair to Free Church leaders, that they may know at what a great loss to many of us they will acquire the privilege of occupying our pulpits, while politely concealing what they regard as their peculiar message to Christendom."

Among Churchmen there are two opinions as to the value or otherwise of the Bishop of Zanzibar's "threat". While accusing other bishops of "lawlessness", many are disposed to think that he is himself proposing to disregard law and order. Others (and I have information to show that they are not by any means a small number) agree that if the proposals for the interchange of pulpits are adopted, some such movement on the lines suggested by Dr. Weston is the only course consistent with Catholicity open to Churchmen.

BENEDICTION

A commission appointed by the Bishop of Bath and Wells, and presided over by the Bishop of Taunton as Archdeacon of Taunton, sat last week to hear evidence as to whether the Rev. Reginald Wynter, vicar of St. John's Taunton, had transgressed ecclesiastical law by continuing, in face of his Bishop's orders, the service of Benediction. Three witnesses were called and examined, including an ex-churchwarden of St. John's. The president stated that Mr. Wynter (who did not attend before the commission) had written to his diocesan giving his reasons

why he could not recognize the authority of the court. The commission agreed that there was a *prima facie* case for further proceedings.

In connection with this controversy, it may be of interest to state that a meeting of influential priests and laymen was held a few days ago in London, to discuss the present position of Church affairs, and to formulate a policy which, it is hoped, will command the undivided support of Catholics. Resolutions were passed protesting against the attempts to prevent Reservation and extra-liturgical devotions to the Blessed Sacrament, and to subject priests to courts appointed in accordance with the provisions of the Clergy Discipline Act of 1840; and pledging the meeting to support priests in their refusal to plead before courts thus established.

UNION OF NONCONFORMISTS

The Federal Union of all the great Nonconformist denominations in England, except the Wesleyan Methodists, became an accomplished fact last week. The Union is the issue of three conferences held in 1916-17 at Oxford, Cambridge, and London, at which a large number of leading Nonconformist ministers and laymen were present. It is interesting to note that up to the present the Wesleyan Methodists have kept out of the Union. Many Nonconformists are hopeful that they may yet be brought in, and a strong committee has been appointed to meet representatives of the Wesleyans and discuss the subject. But the fact is that very many Wesleyan Methodists are even more shy of the Union than they are of the Free Church Council. They have, times without number, been described as the weakest link in the organization of the Council, and there can be no doubt that such support as they give is, to say the least, very half-hearted. In view of the negotiations between representative Wesleyans, the Bishop of London, and others, for reunion with the Church of England, these facts are distinctly illuminating. While it is true that many Wesleyans, if they move at all, will move in the direction of a more pronounced Nonconformity, it is equally certain that as many more, if they desire to change, will come over to the Church of England. When one thinks of the number of clergy who, at one time or the other, have been Methodist ministers, it is astounding, and they are not Protestants by any means! A short time ago, in one diocese alone, twelve Wesleyan ministers were ordained deacons.

GEORGE PARSONS.

ARCHBISHOP OF RUPERTSLAND MAKES CHARGE TO HIS SYNOD

Speaking of Church Union and Social Unrest—The Church, Immigration, and Plans of the Church Army

The Living Church News Bureau
October 22, 1919



HE charge of the Primate, the Archbishop of Rupertsland, to the synod of his diocese dealt with such live issues as Church Union, the Forward Movement, and the prevalent social and industrial unrest. He expressed his deep regret that the centenary of the establishment of the Anglican Church on

the banks of the Red River, to be celebrated next year would not be marked, as he had long hoped, by the establishment of a memorial cathedral to replace the present utterly inadequate pro-cathedral. The war had doubtless much to do with the decision, and he felt that now, in all probability, it must be left to his successor. He referred to the work being done by the Committee on Church Union and the wise decision to leave any final action to the Lambeth Conference. Until definite conclusions had been reached by that body and were ready to be presented to the Church as a whole, he thought that provisional or sectional action would be unwise.

Speaking of the prevailing unrest and

social disturbances, he said that the Church must do something. His statement that the Gospel and the Gospel only should be preached from the pulpit met with warm applause.

He exhorted both clergy and laity to give more zealous support to the Forward Movement. The charge that it was a sordid drive for money was erroneous, he maintained. The only purpose in the campaign for money was to get the means of securing proper equipment by which spiritual ideas might be carried out.

The Church and Immigration

This year all the available shipping will be taken up with bringing back the dependents of Canadian soldiers, members of whom (many of them English wives and their children) are still waiting for passage. Next year, however, there is likely to be a great wave of migration from Britain to the overseas Dominion.

Canon Pughe, director of emigration for the Church Army, is now in Canada in the interest of the work. He has been visiting in Montreal, Toronto, Hamilton, Quebec, and later goes to Winnipeg. Next week he will hold a conference with the executive committee of the Council for Social Service, which is anxious to do all in its power to coöperate in so important a movement. The scheme outlined by the board of the Church Army is in detail as follows:

"To train, test, and care for land settlers and land workers for Great Britain and the Dominions.

"1.—At home. We aim at founding:

"r.—Six training centres.

"(i.)—Training home for women. Domestic. The training will include: the care of the home and children, cooking, baking, laundry, dressmaking. (This is about to open.)

"(ii.)—Training farm for women. Farm. The training will include: the orchard, market garden, the dairy, herbs, the raising of agricultural and garden seeds, poultry, bees, etc.

"(iii.)—Training farm for men. For home training.

"(iv.)—Training farm for men. For Dominion training.

"(v.)—Training farm for lads. Sons of ex-service men, scouts, etc.

"(vi.)—Training farm for lads. (This is already founded at Hempstead, Essex, and ex-soldiers are being trained.)

"r.—Four hostels, in London and Liverpool. Two general and two for women.

"2.—In the Dominions. We aim at founding:

"(i.)—Home centres where settlers will be received on landing, and to which they may return if necessary. These centres to be connecting links with the settler in his new life and work. There is immediate need for such centres or hostels in Montreal, Toronto, and Winnipeg. Other centres will be established in the other Dominions so soon as funds are available.

"(ii.)—Training farms for women. We feel it necessary to have centres in the dominions, from which may be sent forth trained farm helps who will show how women may fill a place on the farm.

"(iii.)—Living agents. It is no good having the machinery without the men and women to work it. Coöperating with the Church and the authorities in the Dominions and all those interested in the care of the settlers, we shall appoint living agents on the spot, who will be responsible for the care and welfare of the settlers."

The Church Army programme writes of this great movement:

"A strong sweeping tide of Britons is on the move—a vast, restless, surging multitude. It wants direction, help, training. In this movement there are soldiers who fought, and were ready to die for us, and their dependents; the widows and children of the men who have made the Great Sacrifice; women of the Service Corps who have borne the brunt of war, patient women toilers at home in factories and elsewhere, landworkers with the love of the soil in their hearts. The desire of many of these can be satisfied in the Homeland; but we must not ignore the fact that a vast wave of migration is setting from these shores. Is that wave to pass beyond the confines of our Empire, and to drift where the British flag does not fly? For the most part, these emigrants are British at heart. They wish to settle in the Dominions. They are a hungry people, seeking the new earth, the new life of freedom and hope—seeking satisfaction for the spirit of unrest. It will be futile to try to check or discourage this movement. King Canute could not stay the tide, nor can we. We must seek to control it. This needs a strong and guiding hand—both here and in the Dominions. We need to identify ourselves with the yearnings of the people.

"Behind all this stir and longing there is vigor, there is life. There are vast possibilities opening up, opportunities for nation-building."

Canada is awake to the need of receiving mainly emigrants of Anglo-Saxon race and ideals, and the Church of England in Canada is more alive than ever before to the need of properly welcoming, helping, and shepherding the children of the Old Church when they come to the New Dominions.

News Items of General Interest

No less than forty-five Canadian nurses lost their lives in the great war. A striking memorial service was held at St. Paul's, Toronto, in memory of these devoted nursing sisters of the Canadian Army Medical Corps.

On St. Luke's Day the Archbishop of Nova Scotia celebrated the fifteenth anniversary of his consecration. His episcopate has been a strikingly fruitful one.

The Bishop of Toronto and Mr. R. W. Allen, the capable finance commissioner of the diocese, have been visiting the outlying parishes and missions with excellent results.

The overwhelming "dry" victory in the Ontario referendum on Monday last means that Ontario intends to keep its war-time prohibition as a peace-time measure, and that the opponents of prohibition had been talking louder than they voted. Ottawa was watching the contest and the Federal Parliament is to stiffen up its support of prohibitory legislation.

Following the inauguration of the Anglican Forward Movement by the reading of the letter from the House of Bishops in the churches on Sunday, October 5th, the first large distribution of general literature was made. Some idea may be formed of the magnitude of the work from the fact that a committee of women, varying in number each day from 15 to 50, worked steadily all day for over ten days in order to count, parcel, stamp, weigh, and mail over 1,600 parcels that will go to the parishes and missions throughout Canada.

When these parcels reach their destinations other committees will distribute the contents at the homes of more than 150,000 members of the Church, and this will be but the beginning of similar distributions monthly during the campaign.

INSTALLATION OF THE RT. REV. CHARLES SUMNER BURCH, D.D.

As Bishop of New York—Occasions in His Honor—The Nation-wide Campaign—Archdeaconry Divided—Other Items

New York Office of The Living Church }
11 West 45th Street }
New York, November 3, 1919 }



THE Cathedral Church of St. John the Divine was crowded on Tuesday morning, October 28th, when the Rt. Rev. Dr. Charles Sumner Burch was formally placed in the Bishop's stall and acknowledged as Bishop of New York.

At 11 o'clock the procession went from the old Synod House to the main doors of the Cathedral in the following order:

The crucifer, junior and senior choristers, flag-bearers displaying the city flag and the Stars and Stripes, Students of the General Theological Seminary, clergy of Protestant Churches, clergy of Eastern-Orthodox Churches, clergy of neighboring dioceses, clergy of the diocese of New York, faculty of the General Seminary, diocesan officers, Standing Committee, the trustees, clergy, and Dean of the Cathedral, visiting bishops, and the president of the Province of New York and New Jersey.

The Governor of the State of New York attended by his staff and city and county officials, occupied reserved seats in the nave.

When all were in their places in the choir

and sanctuary the president of the Provincial Synod, the president of the Standing Committee, the Dean of the Cathedral, and the president pro-tempore of the Cathedral trustees went to the west door and received the Bishop of New York with his attending bishops—Bishop Kinsolving of Texas, and Bishop Brent. While Psalm 122 was sung all went to the entrance of the sanctuary. Then Bishop Lines read a brief devotional office consisting of versicles and responses, the Lord's Prayer, and special prayers for the Bishop of New York, the clergy and people, and the diocese of New York.

Mr. George Zabriskie, chancellor of the diocese, read the instrument of ratification of the election issued by the Presiding Bishop.

Then, all standing, the President of the Standing Committee, with the Dean of the Cathedral, placed the Bishop in the Bishop's Stall, and he, sitting in his stall, promised to respect, maintain, and defend the rights, privileges, and liberties of this Church and diocese, and to exercise office therein with truth, justice, and charity.

The solemn *Te Deum* was sung, the bishops and clergy in the sanctuary standing before the altar.

The Bishop of New York then read a prayer for the spiritual welfare of the diocese.

"Christ is made the sure Foundation" was the introit hymn; the collect, epistle,

and gospel were those appropriate for SS. Simon and Jude's Day.

After a hymn Dr. Burch read his enthronistic (which is printed in part on another page) and celebrated the Holy Communion.

A DINNER IN THE BISHOP'S HONOR

Bishop Burch was the guest of honor at a dinner given by the Church Club of New York at the Waldorf-Astoria on Tuesday evening of last week. About five hundred members and guests were present.

Mr. Henry L. Hobart, president of the Church Club, made an introductory speech and read a congratulatory message from the Presiding Bishop of the American Church. Dr. Tuttle's name and words were greatly applauded.

The Bishop of Newark spoke for Church people in neighboring dioceses, congratulating the new Bishop of New York as one who had done such faithful and good service in the past that the choice in the election was but natural.

Bishop Brent spoke at length on "Unity of Understanding", Church Unity, and the principles which guided the chaplains on duty with the A. E. F. He declared that there should be a striving not for unity but for an ideal, and unity would be the result. With such an aim the Churches of Christendom would flow together as the waters flow together and join the seas.

Archdeacon Stuck told of the interest that far-away Alaska had in what was done in New York. He pleaded for interested New Yorkers to help the people of Alaska as heretofore, and more especially at this time by compelling the removal of an industry recently established, which if not checked will deprive the Indians of the interior and their faithful beasts of burden—the sledge-dogs—of their staple food, the salmon of the rivers.

After Mr. Stephen Baker, vice-president of the Church Club, had given an interesting account of his impressions of the General Convention and its work, Bishop Burch was given a great ovation by the large company of ladies and gentlemen.

Dr. Burch dwelt on the fact that he had been called to his new work by the people of the diocese through their representatives. He would therefore look to all for support, for "without this support I can do nothing".

A pleasing incident of the dinner was the presentation of a handsomely bound copy of the Holy Bible by the New York Bible Society through its general secretary, Dr. William Carter.

THE NATION-WIDE CAMPAIGN

Declaring that "the Church is now facing the greatest crisis of its history", Dr. Ernest M. Stires, rector of St. Thomas' Church, made his first official appearance as director of the Every-Name Campaign at a conference of women speakers held at the Church Club last week.

"The Church has its supreme challenge to-day," said Dr. Stires. "It is facing the greatest crisis of its history. The terror of the unknown hangs over the world. We stand in front of rebirth, a complete new era of social and spiritual development. The war was only the first phase of the world-change, and now we have the far more pressing duty of laying the foundations of an organized spiritual society in place of the old materialistic social organization against which the war was waged. Is the Church to take advantage of its strategic position?"

Mrs. Wright B. Haff, chairman of the women's auxiliary committee of the Every-Name Campaign, presided at the meeting, and the Rev. R. F. Gibson spoke.

Laymen spoke on the subject of the Campaign in many of the city churches on Sunday. George Gordon Battle presented the story at the Cathedral, Dr. Wm. J. Schieffelin at the Church of the Incarnation, Everett P. Wheeler at St. Mary's Manhattanville, and at Grace Church; Judge Frederick Kernochan at Suffern and at Tuxedo, Charles E. Hughes, Jr., at St. Matthew's, Judge Vernon M. Davis at St. Thomas'; and this is but a small list of the many lay speakers of the day.

ARCHDEACONRY DIVIDED

The archdeaconry of Orange met in the parish house of Grace Church, Middletown, on October 30th, Archdeacon Pott presiding. Encouraging reports were made by the treasurer and other officers.

To promote efficiency and to provide for larger meetings of clergymen and lay delegates it was determined to divide the archdeaconry into two convocations, each to have its own elective president, secretary, and budget committee. In proposing the plan, Archdeacon Pott said that he had secured Bishop Burch's consent.

During a recess the Rev. Frank Heartfield and the Rev. Robert S. W. Wood were made presidents of the eastern and western convocations, respectively.

THE BISHOP AT MIDDLETOWN

About one hundred and seventy-five laymen attended a dinner in the Grace Church parish house, Middletown, on Thursday October 30th.

The occasion was made memorable by the appearance and address of the new Bishop, who was received with great enthusiasm.

Dr. Burch told his hearers of their obligation to support him in his new work and recounted his impressions of the General Convention. The Rev. Dr. Milo H. Gates and Mr. Benjamin Finney made educational and inspiring speeches on the Every-Member and the Nation-wide Campaigns. Archdeacon Pott in a closing address recited a dream and made its application appropriate to present-day conditions. The Rev. Maxwell W. Rice, rector of the parish, was toastmaster.

NATION-WIDE CAMPAIGN

Interest in Church circles in city and suburban parishes and missions is focusing on the Nation-wide Campaign and the diocesan Every-Name Campaign. In a number of churches on Sunday morning or evening addresses were made by distinguished laymen.

A REVISED LIST OF CATHEDRAL PREACHERS

During November and December the following will speak at 11 A. M. or 4 P. M. at the Cathedral:

November 9th—The Rev. Frederick W. Beekman; American Legion Service, Bishop Roots.
November 16th—The Dean; Bishop Burch and Archbishop Platon.
November 23rd—Canon Jones; the Rev. R. S. W. Wood.
November 27th—The Dean (Thanksgiving Day).
November 30th—The Dean; Dr. Patton, Dr. Milton.
December 7th—The Rt. Rev. Arthur S. Lloyd, D.D., the Rev. Griffith Thomas.
December 14th—The Very Rev. H. E. W. Fosbroke, D.D., the Rev. George William Douglas, D.D.
December 21st—The Dean; the Rev. George William Douglas, D.D.
December 25th—Bishop Burch.
December 28th—The Dean; Carol Service.

EXHIBIT OF CHURCH EMBROIDERIES

The St. Hilda Guild will hold its sixth annual exhibition of work at 41 Charlton street from Wednesday to Saturday, November 19th to 22nd inclusive, from then until

six o'clock. A valuable and artistic collection of vestments, ecclesiastical embroidery, and altar linen will be shown to interested callers.

THE LORD BISHOP OF NASSAU

The Rt. Rev. Roscow George Shedden, D.D., formerly curate at All Saints' Church, Margaret street, London, and recently consecrated to be Lord Bishop of Nassau, visited New York recently on his way to his diocese. He was accompanied by the Rev. Gerald C. Rawlinson, of St. Barnabas' Church, Pimlico, a well-known author, and by several attendants, missionaries nurses, and servants. The rest of the party went on to Nassau by way of the railway to Miami. The Bishop and Mr. Rawlinson themselves were finally obliged to go that way, not being able to get transportation by boat. The Bishop went sight-seeing in New York and saw the principal churches, but was unable to accept any invitations to preach, or officiate, except at a baptism at Morristown. He was in Miami over Sunday and preached in the church for colored people.

The diocese of Nassau covers 170,000 square miles and consists of hundreds of islands, thirty of which are inhabited and all of which are small. There is no direct communication between Nassau and England and in fact no direct communication between the other six dioceses of the Province, all of the bishops having to come to America to get to any other diocese in the province. Fortunately the Bishop is very fond of the water. He has promised to visit New York on his way to the Lambeth Conference.

OPENING OF MEMORIAL HALL, NYACK

Grace Church, Nyack (Rev. A. L. Longley, rector), during the week of October 20th formally opened with a bazaar a new parish house, to be called Memorial Hall, commemorating seven young men who made the supreme sacrifice and 107 others who complete the Honor roll of the parish. The bazaar was held three nights and over \$2,000 was realized. One of the great features was a room devoted to trophies brought home from the war. The same week the rector and family moved into the recently completed rectory. On All Saints' Day, there was unveiled a tablet to the memory of the Rev. Franklin Babbitt, for 57 years its rector. In the reredos of this church are five tablets of scenes from the Saviour's Life, The Nativity, Christ Welcoming the Young Man, The Last Supper, The Way to Calvary, and The Crucifixion. The Nativity is the new one. Mr. Babbitt was the founder and only rector Grace Church ever had, until Mr. Longley came a year ago.

GREER MEMORIAL

Friends and associates of the late Bishop have planned a memorial for him on Hope Farm at Verbank. It will be a house to accommodate thirty children, to be known as the Bishop Greer Memorial. Bishop Greer himself established Hope Farm twelve years ago, and it provides on its 600 acres educational facilities, country life, and work for both boys and girls. Miss Florence Rapallo, at 209 East Forty-second street, is secretary of the group working for the memorial.

DR. SLATTERY DECLINES

It was officially announced on Monday evening, November 3rd, that the Rev. Charles Lewis Slattery, D.D., had declined to accept his election as Dean of the Episcopal Theological School of Cambridge.

CHURCH CORNERSTONE LAID BY BISHOP BABCOCK AT NATICK

**Building May Be Ready at Easter—
Moving Pictures and the Church
School—Bishops Lecture on
Conditions and Problems in the
Far East**

The Living Church News Bureau }
Boston, November 3, 1919 }



BISHOP BABCOCK officiated Saturday afternoon at the laying of the cornerstone of the new St. Paul's Church, Natick (Rev. Oscar F. Moore, rector).

In plan the church is to be cruciform; and the general style will be English Pointed. The sacristy wing, on the east, will be balanced by a baptistry on the west, thus making a perfect cross. At the head of the nave there will stand a tower in which will be the main entrance porch; and between the porch and the auditorium there will be a species of narthex, or vestibule, which will not only be an entranceway and an ambulatory, but will also serve to deaden the noises from the street.

The chancel, or top of the cross, is to be of considerable depth, with ample space for choir and sanctuary. It will be square ended, after the English manner, the floor rising step by step to the top of the footpace, which will be seven steps above the nave.

The auditorium will seat approximately 350; and there will be a small gallery in the tower.

The basement, with its separate entrances, will serve as a parish-hall, the auditorium being treated after the manner of English baronial halls—gray walls, massive beamed ceiling, etc. The hall will seat about 300. There will also be a stage, with ante-rooms, kitchen, store-rooms, lavatories, etc.

The building is to be principally of brick, with composite granite and concrete stone trimmings. There seems no doubt that the entire structure will be closed in before frost; and the earnest expectation is to use the church for the first time at Easter 1920.

MOVING PICTURES AND CHURCH SCHOOLS

Can the movies be profitably used in our Church schools, is a question which the rector of All Saints' Church, Attleborough, the Rev. Alwin E. Worman, has affirmatively answered. His experiment will be watched with interest. Mr. Worman, in his parish paper this week, makes a keen analysis of the situation favoring movies. (I am not moved yet, but I shall watch!) It is good for the Church to have such experiments made, for our present failure is all too apparent.

"These are days of great anxiety and fear lest the established law and order of centuries be ground under the feet of trampling multitudes directed by mad brains untrained in the laws of righteousness and truth. So we ask the question: What is the matter with the Church that such conditions exist? Many thousands of children have left the Sunday school of all churches during the past few years, and most of the children in this country have not the privilege of attending a Church school where they might receive instructions to make them law abiding citizens. The Church has been slow in utilizing the methods of the world in gaining and holding the attention of the multitudes. Christ said long ago that the children of this world were wiser

in their generation than the children of light. He commended the unjust steward because he had shown ingenuity that was lacking in many of the children of the kingdom. It is well for the Church to be conservative but not so conservative as to fall so far behind the times as to lose the interest and support of the people. . . .

"The motion picture theatres gain and hold attention of the children and young people by exciting serial pictures and the young people have gotten so accustomed to these overexciting things that nothing less will hold their attention for a great while. . . . The Church must meet this situation by suppressing the over exciting pictures of danger, murder, theft, and social lawlessness and substituting pictures that are clean and wholesome and sufficiently exciting. . . .

"The Church can check loss of children in the Church schools by giving them the best

motion pictures of the Bible lessons and they will learn in a way that will impress the lessons on their brains permanently. Motion pictures of the Bible should also be shown on Sunday evenings in the vestry or parish hall, thus bringing the Bible into the lives of the people so they will never forget it. Missions that have so little interest for people can be made to live and people will be fascinated by motion picture stories of the transforming of the lives of uncivilized peoples. Then the mission board would not have to be in quandary as to where money is coming from to carry on their work, for the people would give it gladly."

LECTURE COURSES

The Rt. Rev. Frederick R. Graves, D.D., Missionary Bishop of Shanghai, will lecture at the Episcopal Theological School, Cambridge, in the Paine Memorial Room, Reed Hall, on November 12th, 13th, and 14th, at 4:30 P. M., on social conditions and missionary problems in the far East. Bishop Tucker has just delivered a similar course.

RALPH M. HARPER.

ANNIVERSARY OF CONSECRATION OF TWO PENNSYLVANIA BISHOPS

**Observed at Philadelphia Church—
Death of Rev. R. H. Barnes—
Churchwoman's Association**

The Living Church News Bureau }
Philadelphia, November 3, 1919 }



CONSERVANCE of the eighth anniversary of the consecration of Bishops Rhinelander and Garland commenced with the Holy Communion at the Church of the Advocate on the Feast of SS. Simon and Jude, attended by a large number of the clergy. Bishop Rhinelander was the celebrant, Bishop Garland assisting. After the service a meeting was held in the chapel. Bishop Rhinelander paid tribute to his colleague and expressed his own gratification and that of the diocese that Bishop Garland had seen fit to decline his election to the missionary district of Utah.

Bishop Garland explained why he had felt it his duty to decline the election. He had studied the Utah situation very carefully, with the help of the Utah delegation, the Presiding Bishop, and others, and had come to the conclusion that at his age he could not undertake the work. He felt that it would take some years before he could begin to get fully into the very difficult Mormon problem, and the Church ought to be able to find a younger man.

Bishop Rhinelander then introduced the Nation-wide Campaign, saying that the Campaign was right, that it was needed, and that this diocese ought to be in it.

Bishops Garland and Remington gave the Campaign their enthusiastic support.

After luncheon Bishop Rhinelander introduced Mr. Franklin Edmonds, one of the Pennsylvania delegates to General Convention, who made an eloquent and well reasoned appeal on behalf of the Nation-wide Campaign.

Mr. Fahnestock of the diocesan executive council explained the diocesan financial situation and advised the making of parish budgets, carefully worked out.

On behalf of the parish of the Church of the Advocate, in which the consecration of

the Bishops was held, and where the annual luncheons have been given since, the rector, the Rev. H. N. Medary, paid a gracious tribute to the two Bishops.

Bishop Garland pronounced the benediction.

DEATH OF REV. R. H. BARNES

The Rev. R. Heber Barnes, chaplain of Christ Church Hospital, died on October 27th, aged 82 years. Mr. Barnes, graduated from the General Theological seminary, was ordained deacon in 1864 and priest in 1865 by Bishop Potter. He was rector of Calvary Church, Greenwich, Conn., from 1868 to 1874; Calvary Church, Red Hills, N. Y., from 1874 to 1880. He was then called to St. Peter's, Hobart, N. Y., where he remained until 1891, becoming in that year rector of St. John's Church, Northern Liberties, Philadelphia. In 1899 he resigned St. John's and became curate of Old Christ Church, Philadelphia. Later, due to the infirmities of age, he gave up his duties at the church itself to become Chaplain of Christ Church Hospital, where he remained until his death.

The funeral was held in Old Christ Church on October 30th, the service being taken by the present rector of St. John's, Northern Liberties, the rector of Christ Church, the Rev. L. C. Washburn, and Bishop Rhinelander. A group of the clergy of the diocese acted as honorary pall bearers.

CHURCHWOMAN'S ASSOCIATION

The Churchwoman's Association of the diocese, to promote good government and Christian citizenship, held its fall meeting in St. James' Church on October 28th. This association "owes its inception to the growing conviction on the part of many communicants of the necessity for stressing the fact that the solution of social problems is to be found only in the teaching of our Lord Jesus Christ."

The day opened with a celebration of the Holy Communion by Dr. Mockridge, rector of the parish, and after a breakfast the business meeting was held, followed by an address on The Church League for Social

and Industrial Democracy, by the Rev. Richard W. Hogue, executive secretary of the League.

BROTHERHOOD NOTES

An unusual meeting of Brotherhood men was held October 30th at St. Thomas' Church, Twelfth street below Walnut. This is one of the leading chapters of colored men in Philadelphia, and they had as their guests men from the parishes of the Crucifixion, Phillips Brooks' Memorial, St. Michael and All Angels', St. Simeon's, and St. Augustine's. The recent convention of the Brotherhood at Detroit was the subject of discussion. Addresses were made by J. Lee Patton, president of the Philadelphia local assembly; Dr. Gowens, who attended the Convention; Frank H. Longshore, and J. B. Jones, director of St. Thomas' Chapter.

Another meeting of importance was the sectional conference embracing the chapters

of West Philadelphia, held at St. Philip's Church on October 24th, when addresses were made by four men and four boys who had been at the Detroit convention. An outstanding feature of each of the addresses by the older boys was the insistent emphasis given to prayer as the first and most important step necessary in solving the problems of the new day. As one listened one could not help but feel that both men and boys had indeed caught a new vision and had had a very real personal religious experience. G. Frank Shelby, General Secretary of the Brotherhood, made a brief address and closed the meeting.

CLERICAL UNION

Some Principles Needing Emphasis Today was the subject of the Rev. Dr. A. W. Jenks, Professor of Church History at the General Theological Seminary, at a meeting of the Clerical Union on October 27th.

EDWIN S. LANE.

the Nation-wide Campaign, which was the theme of the post-convention meeting. The Chicago secretary, Mr. J. F. Stevens, makes this earnest comment on the visit of our Brotherhood men at Detroit: "These men are now back in their parishes doing a larger and better work by virtue of the inspiration they got at the Convention. Many were present at the post convention meeting and imparted to those who did not go to Detroit something of the bigger vision they brought back with them."

"The world is challenging the Church, and the Brotherhood is a rallying point for the manhood of the Church in meeting and answering that challenge."

ST. PETER'S PARISH

St. Peter's parish (Rev. F. G. Budlong, rector) still retains its standards of activity, efficiency, and good works. The rector citing the reports of the current diocesan journal, writes in the parish Chronicle for October that St. Peter's has many more communicants than any other parish in the diocese and during 1918 had more baptisms and marriages than any other parish. The number of services for those in sorrow was exceeded by only one parish, the number confirmed by 4, and the number of Sunday school scholars by 3. It is probable that this parish ministers to twice as many souls as any other parish in the diocese.

H. B. GWYN.

THE CHICAGO LETTER

The Living Church News Bureau }
Chicago, November 3, 1919 }

PROGRESS AT HINSDALE

GRACE CHURCH, Hinsdale (Rev. L. C. Ferguson, rector), has again taken a step forward. Ever since the new rector arrived he has looked with longing eyes upon the property of the First Presbyterian Church which is separated from the Grace Church property by one lot, stands on one of the most strategic corners, and contains fine parish offices, an auditorium which will seat five hundred people comfortably, kindergarten rooms, club rooms, and a splendid pipe organ. Grace Church parish house is far too small for the Sunday school, which is growing rapidly in this suburb. Accordingly the rector called a parish meeting and suggested that an attempt be made to buy the property of the Presbyterian Church. Last week the Presbyterian congregation voted to sell their property to Grace Church. This not only increased the value of Grace Church property to \$35,000 but has given a wonderful opportunity. The Church school will be immediately transferred to the new building. The men's club, boys' club, and guilds will also meet here. A Sunday evening club has been formed and will meet in the new auditorium. This is a great step forward, and communicants and people are rejoicing with the rector.

COMMUNITY COUNCIL OF RELIGIOUS EDUCATION

The Rev. Dr. Stewart, rector of St. Luke's Church, Evanston, has an extensive and most interesting statement, in the current *Parish Visitor*, of The Community Council of Religious Education, organized in Evanston, with representatives from the various churches there. "The prime purpose of the organization is to create, express, and crystallize public opinion in favor of community religious education and to advocate the need of religious education on principle first, and then specifically, to work toward putting Evanston on the map with Toledo, Grand Rapids, and other progressive cities where religious education credits are recognized in the public schools."

BROTHERHOOD POST-CONVENTION MEETING

An enthusiastic post-convention meeting of the Brotherhood of St. Andrew (Chicago diocesan assembly) was held at St. Timothy's, Park avenue and Huron street, on Tuesday evening, October 28th, beginning with supper. The meeting for men and

boys was well attended, and was one of the first concerted efforts of the members of the Chicago assembly to localize the good work of the Brotherhood in each parish of the diocese. The assembly is contributing its quota of trained leaders and speakers to

THE NATION-WIDE CAMPAIGN FOR THE CHURCH'S MISSION

The New Commission Begins Its Work—Accepts the Survey—A \$42,000,000 Budget—Reappointment of Former Workers—Personnel of the Commission

VIGOROUS work has been commenced by the new Joint Commission appointed to conduct the Nation-wide Campaign. If there were any doubt of the feasibility of the plan, it is removed by the fact of the acceptance, as members of the Commission, and therefore active promoters of the plan, of Louis B. Franklin, in whose hands the campaign is to be placed, and who, as is well known, was at the head of the national work of floating the Liberty Bonds; and H. P. Davison, who was head of the Red Cross War Fund, and as such directed the international work of the Red Cross throughout the war. Neither of these gentlemen accepted his election until he had carefully considered the plans submitted to him.

The Joint Commission held its first meeting in New York last week on October 29th and 30th. Bishop Anderson, who was absent from the meeting by reason of illness, was elected permanent chairman, and Bishop Burch, vice-chairman. Mr. Burton Mansfield was elected secretary and the Rev. F. J. Clark, and the Rev. R. Bland Mitchell assistant secretaries.

Most important of the work of the Commission was its determination in regard to the Survey submitted to it. The Survey had been scrutinized by a committee of four, consisting of Bishop Murray, Bishop Reese, and Messrs. Mansfield and Sands. The report of that committee, which was accepted by the Commission, was that the Survey might be considered a preliminary estimate of the needs of the Church and that a total amount of \$42,000,000, dis-

tributed over a three-year period, was required for those needs. Of that amount, it was recommended that \$14,000,000 should be raised by the dioceses for their own work and the remaining \$28,000,000 should be apportioned among the dioceses to be raised and distributed by the national Church through the local bodies in charge. The sum of \$18,000,000 of that amount consists of the reasonable need of the general boards and agencies for present or new undertakings, and \$10,000,000 consists of the needs for advanced work in the dioceses, such as should be assumed by the general Church. There are some projects in the Survey that should be omitted and there are opportunities for advanced work in the dioceses that might yet be undertaken but which have not been included in the Survey. It was determined therefore that the latter should be considered a preliminary estimate alone, and at this stage of the matter no project or asking is finally approved or confirmed. All sums for the general work of the Church will be distributed and appropriated by the Executive Council of the Church, after careful and thorough investigation having in mind the proper and reasonable distribution of the funds throughout the whole Church and to the work of the several boards and agencies.

It was determined that no asking for endowments be approved, but where endowments for educational institutions are concerned it would be legitimate to consider the inclusion of a sufficient amount for interest on the sums asked for endowment for a period of three years. Debts listed in the Survey are, for the most part, not to be considered, but further scrutiny is to be given to them with the view, possibly, of accepting some as especially pressing and giving preference to any exceptional cases.

Bishop Lloyd was requested to present to an adjourned meeting of the Commission, to be held on November 7th, a schedule of

quotas to the dioceses, based on the \$28,000,000 to be raised nationally, in addition to the \$14,000,000 which the dioceses are requested to assume for their own work.

REAPPOINTMENT OF FORMER WORKERS

By special resolution, approval was given to the work already done by the Rt. Rev. Arthur S. Lloyd, D.D., chairman; the Rev. Robert W. Patton, D.D., national director; the Rev. L. G. Wood, vice-director; the Rev. R. Bland Mitchell, manager of the central office; Miss Grace Lindley, the Rev. William E. Gardner, D.D., and the Rev. Augustine Elmendorf, and those associated with them, and the same workers were appointed to continue this work under direction of the commission and its executive committee. Another resolution authorized continuation of the diocesan committees as constituted under the former direction of the Campaign.

The commission also conferred upon the speakers' bureau of the Campaign organization its specific authority, as representing the authority of the Church behind the Nation-wide Campaign, to call upon such clergymen as it may desire to leave their parishes and carry the message of the Campaign over the country on speaking tours. It expressed its desire that, where such call is made, the vestries or advisory boards willingly grant the necessary leave to the clergymen called.

Dr. Patton was given authority to continue the Campaign along the lines planned by the former Campaign organization.

PERSONNEL OF THE CAMPAIGN COMMISSION

The following are the members of the Joint Commission of the Nation-wide Campaign, appointed at General Convention:

The Right Rev. C. P. Anderson, D.D.
The Right Rev. J. G. Murray, D.D.
The Right Rev. A. S. Lloyd, D.D.
The Right Rev. F. F. Reese, D.D.
The Right Rev. C. S. Burch, D.D.
The Rev. E. M. Stires, D.D. (New York).
The Very Rev. E. S. Rousmaniere, D.D. (Boston).
The Rev. J. E. Freeman, D.D. (Minneapolis, Minn.).
The Rev. W. H. Milton, D.D. (Wilmington, N. C.).
The Rev. F. H. Nelson (Cincinnati).
Mr. H. P. Davison (New York).
Mr. Arthur H. Woods (New York).
Mr. George Wharton Pepper (Philadelphia).
Mr. Burton Mansfield (New Haven).
Mr. Oliver J. Sands (Richmond, Va.).

The membership of the Joint Commission was further increased at this meeting by the election of the following, to be members equally with those appointed at General Convention:

Rev. Alexander Mann, D.D. (Boston).
Mr. James Strong (Newark).
Mr. Philip S. Parker (Boston).
Mr. Samuel Mather (Cleveland).
Mr. George C. Thomas (Baltimore).
Mr. Chas. W. Folds (Chicago).
Mr. Geo. C. Mackay (St. Louis).
Ex-Gov. R. I. Manning (Columbia, S. C.).
Mr. Reynolds D. Brown (Philadelphia).
Mr. W. M. Baldwin (Garden City, N. Y.).
Mr. F. A. Vanderlip (New York).
Mr. L. B. Franklin (New York).
Mr. F. C. Morehouse (Milwaukee).

Mr. Franklin is national treasurer, and George Wharton Pepper was chosen as chairman of the executive committee, with Bishop Lloyd, the Rev. Dr. Stires, and four laymen, to be selected by the chairman, as members of that committee. Mr. Pepper, who was present at the meeting, asked for time to consider whether he should be able to accept the chairmanship and the matter was therefore held in abeyance. The power and authority of the Joint Commission was granted to the executive committee between sessions of the former.

CHILDREN'S HOTEL AT KANSAS CITY

ST. PAUL'S PARISH, Kansas City, Mo., through the men's social service committee and the social service committee of the

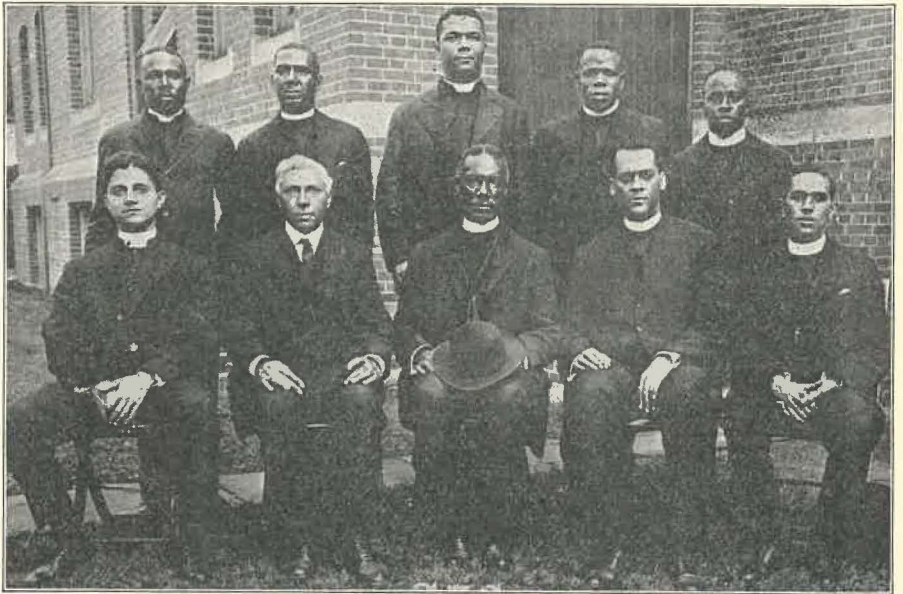
woman's guild, has assumed control and operation of the Children's Hotel. This institution has been under the direction of the Council of Women's Clubs of the city, but on October 1st became a ward of St. Paul's. Already several improvements have been made. The "hotel" is a stone dwelling with eight acres of ground, sufficient to provide adequate garden space as well as suitable play-grounds. It is now furnished and equipped to accommodate thirty-five children, and there are twenty-six in residence.

The home is for children between five and twelve years who are not wholly destitute, but whose homes are temporarily broken up, as when one parent is dead, or the mother ill, or deserted by the father. The parent, when possible, pays a nominal sum per week for the child's maintenance.

Later it is purposed to provide accommodations for smaller children and have a kindergarten for them. At present the children attend a near-by city school.

COLORED ALUMNI OF THE GENERAL SEMINARY

THE ILLUSTRATION is of a group of colored Churchmen, alumni of the General Theological Seminary, who attended the



COLORED ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY

recent Conference for Church Workers among Colored People, at Cleveland, Ohio.

It is a great help to the Church in these days of general unrest to have so large a group of alumni of the General Theological Seminary at work among the colored people. Such a body of devoted men conscientiously and effectively doing their work of evangelization is a convincing proof that the colored race, like others, is strong or weak only as it assimilates the principles of Christ.

Seated, from left to right, are the Rev. Messrs. McClane, Miller, Simons, Daniel, Corbin; standing, the Rev. Messrs. Maloney, Plaskett, Young, Belboder, Rahming.

REPORT OF THE JOINT COMMISSION ON SOCIAL SERVICE

THE THIRD triennial report of the Joint Commission on Social Service, the publication of which has been delayed by the strike of New York printers, is now ready for distribution. This report of 200 pages is largely given to a comprehensive review of the industrial situation as related to the Church, involving a survey and interpreta-

tion of the six outstanding labor movements—trade unionism, the Shop Committee and Joint Industrial Council movement, socialism, syndicalism, guild socialism, and the coöperative movement—followed by a consideration of the basic relation of work, life, and religion and the duty incumbent upon the Church to recognize the human aspirations of the workers. Other divisions of the report deal with Americanization and Immigration, the Country Church and the Rural Problem, and the Church and Public Health, while special sections also contain a review of the Commission's activities during the past triennium and recommendations for future expansion of the social work of the Church.

The report is being mailed to bishops and deputies to the General Convention. Others interested may secure copies on application to the Rev. F. M. Crouch, Executive Secretary, 281 Fourth Ave., New York City.

DEATH OF PHILIP N. NICHOLAS

MR. PHILIP N. NICHOLAS of Geneva, N. Y., died suddenly on October 20th in the city where he was born in 1845 and in which he spent practically all his life.

Mr. Nicholas was graduated from Hobart

in 1866 and three years later married the daughter of Hobart's former president, Dr. Jackson, then president of Trinity College. Mr. Nicholas was admitted to the bar in 1887. For thirty-five years he has been a faithful and efficient trustee of Hobart College, for thirty-four years secretary of the board and legal adviser and for the past two years its treasurer and member of its financial committee. For over twenty-five years he was a vestryman of Trinity Church, from which he was buried, the rector the Rev. C. M. Sills, D.D., and the Rev. Dr. Bartlett, president of Hobart College, officiating. The faculty as well as the student body attended, as did also representatives of the city officials, among whom Mr. Nicholas had served as police commissioner, the representatives of the Geneva bar association, and the military, the latter in token of respect for the vast labor Mr. Nicholas had given on the draft board for the eighteen months of the war. Two of the Roman Catholic clergy of the city also attended.

The sympathy of the women of the Woman's Auxiliary, not only in the diocese of Western New York but throughout the Church, goes out to Mrs. Nicholas, the diocesan president, in the loss of her husband,

who died just two days after she returned from the Triennial. With all his varied interests Mr. Nicholas was as keenly sympathetic with the workings of the Woman's Auxiliary as was his wife.

IN MEMORY OF A CONGREGATIONAL MISSIONARY

ON JULY 30TH last there died in China a Congregational missionary, Arnold Foster; and thereupon a fellow missionary of the English Wesleyan Mission wrote a poem. Because "it seemed to me quite worthy of a larger and extended circle of readers", one of our own missionaries sent the poem to THE LIVING CHURCH; and it appears below:

"Know ye not that a Prince and a Great Man is fallen this day in Israel?"

"Let all the hosts magnificent stream forth,
The Thrones, Dominions, Principalities,
And Powers sublime; Cherub and Seraph
Choir—

And line the heavenly street, and from the Gate

Down to the Darkling Stream, stand all the way

In facing ranks; and let the trumpets sound;

And let the harpers harping on their harps
Make heavenly music, as that Stream is crossed

By one whose glory is he is a man—
Who kept his manhood pure, and nobly free—
Free from constraint and pressure from without;

Who saw that vision clear, and lived thereby,
The slave of none, the champion of the right:
To such whole manhood, kept from youth to age,

Let all the Heavenly Powers give reverence due,

And closing round, with music and with song,
Bear him in triumph to the Throne of Love.

"And there, within the Gate, a shining Form,
Which makes the Light of Heaven, in human guise,

Stands waiting, with the Wound-prints in His hands,

And bids him welcome: 'Fruit of all My pains,

Bought by My Blood, anointed by My Spirit:
Thou hast overcome through all the long-fought day,

And gained at length the image of thy Lord,
And thus become in fullest measure man:

Eternal welcome to this home of men;
And midst the kings of men take thou thy place,

Midst those who conquered, and forever crowned,

Make the great race—the new humanity.'

"Then to the Eternal Father thus began,
'See here the object of Thy wondrous love—

The aim, the purchase, of My great endeavor—
A man, who strengthened by Thy constant grace,

Stood firm on earth, and lived the freeman's life;

And now is free of all Thy boundless Realm,
And heir with Me of Mine Eternal Throne.'

Then pressed the heavenly legions round, to see

A man who kept on earth his liberty,
The Lord's own freeman, whom the Truth made free."

August 5, 1919.

W. H. W.

BEQUEST

THE WILL of Miss Martha T. Williams, late of Buffalo, N. Y., leaves \$5,000 to the Church Charity Foundation (Church Home) of that city.

MEMORIALS AND GIFTS

ON THE afternoon of October 26th a tablet in memory and honor of the thirty-three men who went to the service of their country from St. George's Church, Bis-

marck, N. D. (Rev. George Buzzelle, rector), was unveiled and blessed by the rector. The offering was devoted to the endowment fund of the Church of the Holy Trinity, Paris, France.

MR. AND MRS. JOSEPH R. LIVESAY of Anthony, N. M., have recently given to St. Paul's Church, Marfa, Texas (Rev. C. S. McClellan, rector), a generous sum for a memorial pulpit in memory of their son, Joseph Renwick Livesay, Jr., who died on the battlefield in France in October 1917, and of their daughter, Mary Hawley, who died last year also. This pulpit is to be dedicated on Christmas Eve.

TWO ENGRAVED altar vases and an altar cross, all of brass, were recently dedicated in St. Andrew's Church, Elyria, Ohio, by the rector, the Rev. Edwin B. Redhead. These were selected and presented by Mr. W. H. Packard, a loyal communicant and former vestryman, before his death. Mr. Packard was afflicted with an incurable disease and wished this gift to be placed upon the chapel altar as an abiding witness of his love and loyalty.

A LARGE brass baptismal ewer, of beautiful workmanship, was blessed at the Cathedral in Indianapolis on All Saints' Day. It is a memorial by Dr. E. B. Mumford to his wife Mrs. Elsa Mumford, who died while her husband was in service overseas.

THERE HAVE been given to Christ Church, Indianapolis, recently, two silver cruets for the Communion service, in memory of the mother of the rector, Mrs. Rebecca L. Stanley, who died on February 7th.

ALBANY

RICHARD HENRY NELSON, D.D., Bp.

Harvest Festival—Archdeaconry of Troy—Memorial Service

A HARVEST festival service in St. Luke's Church, Troy, October 17th, was of unusual interest, owing to the great progress in the parish during the past four or five months under the leadership of the lay reader in charge, Mr. Alfred T. Reynolds. Mr. Reynolds issued a circular letter telling of improvements to the church property and of the fine spirit in which the members have coöperated with him. A financial statement was added. At the festival service, the music was furnished by the male choir of St. John's Church, Troy, while the sermon was delivered by the Rev. Henry R. Freeman, D.D., rector of St. John's. Mr. Reynolds has also continued services at Trinity Church, Schaghticoke, an outstation, while the Holy Communion has been administered once a month in St. Luke's Church by the Rev. George C. Wadsworth.

THE ANNUAL MEETING of the archdeaconry of Troy was held in St. James' Church, Lake George (Rev. Edward W. Parrott, rector), on September 29th and 30th. Missionary addresses were given Monday night by the Rev. Edwin A. Hall and the Rev. O. S. Newell. The Holy Communion was administered Tuesday by Archdeacon Purdy, assisted by the rector. Business was transacted in the morning and the reports of the missionary clergy were read. The Archdeaconry reassembled after luncheon to discuss Possible Methods for Additional Episcopal Supervision in the Diocese. The Archdeacon presented a paper which was discussed by several of the clergy. The next meeting will be in January in Christ Church, Troy.

A MEMORIAL SERVICE for the Rev. F. S. Sill, D.D., rector emeritus of St. John's Church, Cohoes, and the men and boys from the parishes belonging to the Churchman's League of Troy and vicinity who made the

supreme sacrifice in the world war, was held in St. John's Church, Cohoes, on October 13th. Members of the League followed the procession of choristers and clergy, occupying reserved seats in front of the pulpit. Each delegation carried its own service flag or banner, several of which contained one or more gold stars. The service was taken by the Rev. E. J. Hopper, assisted by the Rev. C. M. Nickerson, D.D., the Rev. James Caird, and the Rev. G. W. Holbrook. Mr. Holbrook read the names of twelve Churchmen who went from the local parishes never to return. After a hymn, a memorial sermon was delivered by the Rev. Frank W. Creighton. After the service a business meeting of the Churchman's League was held in the parish house, Mr. Charles R. Forde of Cohoes being elected president for the year. There were between two and three hundred members of the League present, the largest visiting delegation being from Christ Church, Troy.

THE MEN of Christ Church, Schenectady (Rev. George A. Perry, Jr., rector), held a rally and dinner in the basement of the church on October 22nd. An old English grace was sung by the men to the tune of *Duke Street*, very impressively. After dinner, the rector made a happy rallying speech and Mr. Robert Wooley lately returned from overseas, gave a dramatization of the well-known war-poem, *The Sorrows of God*. The Rev. H. R. Freeman, D.D., introduced as speaker of the evening, chose as his subject the importance of the three councils meeting at that moment in Atlantic City, Washington, and Detroit. The Rev. G. C. Wadsworth was called upon for remarks in closing.

THE BY-LAWS of the Church Home of Troy have been modified, omitting the so-called "five year clause". Hereafter any female communicant of the Troy churches is eligible as a member of the Church Home family, providing she is able to pass the usual physical examination and is a communicant in good standing.

THE RECTOR of St. Luke's Church, Catskill, the Rev. G. H. P. Grout, is starting a society for young people, to instruct and teach them as well as afford opportunity for social intercourse. The new organization will be modelled after the Anglican Young People's Association, which has done so much for the young people of the Church in Canada. The aim of the society will be three-fold—work, worship, and fellowship. The experiment is being watched with considerable interest by the clergy of other parishes, where the need has long been felt.

THE SENIOR CHAPTER of the Brotherhood of St. Andrew of All Saints' Cathedral (Mr. Frank M. Harder, director) is giving a series of monthly dances in the guild house. This is a new departure for the Brotherhood.

ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bp.

EDWIN WARREN SAPHORE, Suff. Bp.

EDWARD THOMAS DREBY, Suff. Bp.

Nation-wide Campaign — Statistics — *Diocesan Bulletin*

THE VERY REV. RUFUS B. TEMPLETON, D.D., Dean of Trinity Cathedral, Little Rock, chairman of the Nation-wide Campaign in Arkansas, in a letter to parish and mission leaders has developed a scheme for effective weekly distribution of campaign literature through a parish committee. He has also worked out a schedule of visitations, for which he has divided the diocese into six districts, placing in each a vice-chairman or district superintendent. After visitations by trained workers in each parish, there will be a great inspirational

meeting in the center parish of each district, and a two days' meeting in Little Rock as a wind-up of the diocesan campaign. Delegates to the Little Rock meeting are to return to their parishes for intensive work.

PERHAPS NO DIOCESE was better represented at the General Convention than Arkansas. She had three seats in the House of Bishops, four clerical and four lay deputies in the House of Deputies, her full quota of delegates in the Woman's Auxiliary, and several lay and clerical visitors.

THE JOURNAL of the diocese for 1919, distributed some weeks ago, shows several marked improvements over any previous year. Total contributions reported for all purposes were \$80,665.40, considerably in advance of anything the diocese has ever done before. There is also a perceptible increase in the communicant list.

ARKANSAS has gone over the top with her apportionment for general missions, which amounts to \$3,923 and was slightly overpaid by the time of General Convention. As some dependable parishes and missions have only partly paid, it is safe to predict that Arkansas will overpay this year by a neat sum. The Rev. Charles F. Collins, rector of St. Luke's, Hot Springs, was appointed by Bishop Winchester at the last council to receive the apportionments and transmit them, and also keep the parishes and missions reminded of their obligations.

THE CLERGY and laity of the diocese are awaiting with interest the next issue of the *Diocesan Bulletin*, a leaflet on programme for the next council. The chairman of the publication committee is the Rev. Charles F. Blaisdell, rector of St. John's, Helena, and the expense of the first four issues has been provided by a layman at Helena. The purpose is to work up interest in the council at Pine Bluff next May and in every way to promote the work of the Church.

CENTRAL NEW YORK

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

Nation-wide Campaign—Church Clubs—Sunday School Association—Soldiers' Memorial

BISHOP FISKE will devote November to the Nation-wide Campaign. His appointments will be taken by the Bishop of the diocese.

THE IGNOTUS CLUB of Zion Church, Rome, was addressed on the 23rd of October by Commandant Romeo Gould, former chaplain of the fifth district, U. S. N., and rector of Trinity Church, Utica.

AT ITS annual fall meeting the men's club of Calvary Church, Utica, listened to an address by Dr. Wm. Johns on The X-ray as an Adjunct to Modern Surgery. Dr. Johns also told of some wonderful surgical feats of the war, illustrated by slides.

THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION has been sending its literature to the Church clergy in connection with its New York state campaign. It is not apparent that many of the clergy have had any part in this movement. In Oxford, however, the Rev. H. P. LeF. Grabau, rector of St. Paul's Church, is chairman of a committee, of which the Protestant ministers are members, which is organizing a canvass to ascertain how many children are not members of Sunday schools.

THE REV. THEODORE J. DEWEES heads a drive among religious bodies in Broome county for a memorial for the 300,000 soldiers who went from that locality. The campaign is to start on Armistice Day. Eighty ministers of the county are expected to speak to their congregations on the preceding Sunday. A letter issued by the committee points out the advisability of an ex-

pression of thankfulness to the soldiers and sailors in the form of a permanent memorial for the benefit of the living.

AT THE annual house warming at Trinity parish house, Binghamton, the subject of the Nation-wide Campaign was introduced by the rector, the Rev. W. E. Tanner, and announcement was made of an increase in the rector's salary.

THE THREE PARISHES of Watertown united on October 26th in a congregational sing at Trinity Church, as a feature of the Nation-wide Campaign.

A MUSICAL ENTERTAINMENT was recently given in the chapel of St. Andrew's Church, Utica, by students of the Utica Conservatory of music.

THE DISTRICT Board of Religious Education met in Syracuse on October 23rd and discussed plans for a lay reader's league to extend and direct the work of lay readers and to provide services for vacant missions and for institutions. Plans were also made for enlarging Sunday schools by enlisting children in the Nation-wide Campaign. The committee heard that the work of the student pastor in Cornell University was successful beyond expectation, and that Syracuse University has a Church Students' League with an enrollment of 250. It was suggested that a field secretary be employed to locate in a purely rural field to discovering the best methods of reaching children in isolated sections.

CONNECTICUT

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

Normal School of Christian Nurture—New Parish House Planned at New Haven

THE NEW HAVEN Church Normal School of Christian Nurture, with a faculty of twelve salaried experts was opened in St. Paul's parish house October 28th with an enrollment of 129. One rector in enrolling twenty-one of his teachers says of the venture that it is "the biggest thing that ever happened". Another, who has secured from his vestry the promise to underwrite his Church School staff says, that as soon as those he wanted to teach in the school learned of the school, he had no difficulty in securing all the teachers he needed.

THE CHURCH OF THE ASCENSION, New Haven (Rev. Robert Johnson, vicar), is preparing plans for a new parish house—a one-story building 60x30 feet. The first floor will contain auditorium, stage, dressing rooms, and cloak rooms, while in the basement there will be a kitchen, bowling alley, and assembly room. It is hoped to build with brown sandstone, the same as used in the Church building.

AT THE annual meeting of the diocesan Board of Religious Education, in St. Paul's parish house, New Haven, on October 27th, the Rev. Henry Swinton Harte was elected chairman and the Rev. George H. Heyn, secretary.

THE DAUGHTERS OF THE KING in Connecticut meet in Christ Church Cathedral, Hartford, on Saturday, November 8th.

AT THE recent meeting of the board of trustees of Trinity College, no action was taken to name a president to succeed Dr. Flavel S. Luther, who retired last July. Professor Henry A. Perkins will continue as acting president until the meeting of the board next April.

THE FIRST visitation of the Nation-wide Campaign in St. John's parish, North Haven (Rev. Arthur F. Lewis, rector), took place on October 6th. Thirty members of the committee met at church for the morn-

ing service, luncheon followed in the parish house, and in the afternoon the entire parish was covered in an educational campaign. The workers reported at the evening service, enthusiastic over their success.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Nation-wide Campaign

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Rev. Dr. Loaring Clark, on October 21st. An all-day session was held at Christ Church, Indianapolis, the parish committees of the diocese sending representatives.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Clericus of Queens and Nassau—St. Paul's Church, Flatbush—Nation-wide Campaign—Brooklyn Heights

THE OCTOBER meeting of the clericus of Queens and Nassau was held at Oyster Bay, about thirty members being present as guests of the Rev. George E. Talmage, rector of Christ Church. After luncheon the members went in automobiles to Sagamore Hill where they were received by Mrs. Theodore Roosevelt in the famous trophy room. On the way back the grave of Colonel Roosevelt was visited. At the meeting Mr. Lewis B. Franklin explained the purpose and programme of the Nation-wide Campaign.

THE RESIGNATION of the Rev. Dr. Jackson, rector of St. Paul's Church, Flatbush, tendered last May, became effective Sunday November 2nd, when the Rev. Wallace J. Gardner, his assistant, became rector, the retiring rector, by the Bishop's appointment, acting as institutor. The Rev. Dr. Jackson has been elected rector emeritus, with salary of \$1,000 a year.

ON NOVEMBER 3rd the clergy of the diocese are to assemble at 12:15 in the Church of the Redeemer, Brooklyn, for a service of intercession conducted by Bishop Burgess for the success of the Nation-wide Campaign. After luncheon the clerical and lay deputies from the diocese to the General Convention will speak on the Campaign.

ON OCTOBER 24th a men's supper was held in St. Alban's parish hall, with an attendance of thirty-two. A club was organized and the Nation-wide Campaign was discussed. The parish is in excellent condition, church attendance and income being better than ever in its history.

ST. ANN'S CHURCH, Brooklyn Heights (Rev. G. Ashton Oldham, rector), celebrated on November 2nd the fiftieth anniversary of the first service held in the present building. The corporation of the parish is in its 132nd year. The services of the day included Holy Communion at 8 and 11 A. M., the latter being a corporate Communion of the parish with sermon by the rector. At 8 P. M. there was a festival service of prayer and thanksgiving with historical address by the rector emeritus, the Rev. Reese F. Alsop, D.D. Greetings were extended by Bishop Burgess Archdeacon Webb, the Rev. J. Howard Melish, and the Rev. L. Mason Clarke, D.D. Later in the parish house there was a "home gathering" of present and former parishioners and friends.

MILWAUKEE

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

Healing Mission at Milwaukee

JAMES MOORE HICKSON, the well-known English layman, will hold a healing mission at St. Mark's Church, Milwaukee (Rev. E. Reginald Williams, rector), for four days beginning November 8th.

NEWARK

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

All Saints' Church, Orange

THE REV. S. B. BOOTH of the Diocesan Church of St. Mary, Philadelphia, preached

at the special service for acolytes in All Saints' Church, Orange, on November 5th. The parish festival was celebrated in this church on November 2nd, with an elaborate programme of music.



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NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Nation-wide Campaign

MEETINGS in the interest of the Nation-wide Campaign are being held throughout the diocese. The Campaign director, the Rev. Herbert Parrish, who is devoting his full time, has held meetings in Plainfield, Elizabeth, New Brunswick, Red Bank, Burlington, Atlantic City, Keyport, Somerville, and Bernardsville. Although the organization of committees was several weeks late, much progress has been made.

NEW MEXICO

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

Aid in a Wide Field

THE REV. CLARENCE S. MCCLELLAN, JR., is making special trips among the mission stations of the "Big Bend" and speaking on the Nation-wide Campaign. In his mission field of 25,000 square miles, Mr. McClellan has been greatly assisted this year by the Church Periodical Club, the War Commission, and also by the ladies of Christ Church, New York City.

OHIO

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

Meeting of State Clergy—Religious Education—Harvest Home

BISHOP DU MOULIN's winter address is The Hotel Griswold, Cleveland, Ohio.

THE BISHOPS OF OHIO recently called their clergy together in Cleveland for a quiet day in preparation for the Nation-wide Campaign. The Rt. Rev. Theodore I. Reese, D.D., Coadjutor of Southern Ohio, made the addresses and conducted the exceedingly helpful devotions. The company was entertained by the rector and people of the Church of the Incarnation. On the evening of the first day an informal conference on personal religion and spiritual healing was conducted at Grace Church by the Rev. Franklyn Cole Sherman. A second day was given to the Nation-wide Campaign itself in all its details. A speaker from the central office explained the movement and answered questions, and the diocesan secretary, the Rev. R. W. Woodroffe, added many points connected with the special diocesan campaign.

THE AUTUMN meeting of the Board of Religious Education was held at Massillon, the members being guests of the rector, the Rev. John R. Stalker, one of the charter members of the board. After transaction of much routine business the board listened to an address by Dr. Bradner, of the General Board, on the part of the children in the Nation-wide Campaign. In the evening the board attended a meeting of the Church School Institute of the region, one of the most largely attended and enthusiastic institutes the board has seen. Addresses were made by Miss Groff, of Emmanuel parish, Cleveland, the Rev. E. F. Talmadge, and Dr. Bradner.

A HARVEST HOME service was held at the Church of the Redeemer, Lorain, on October 23rd, which Bishop Du Moulin made the occasion of the formal installation of the new rector, the Rev. R. H. F. Gairdner. The church was thronged and the large vested choir provided appropriate music. The Bishop preached eloquently on Seed-sowing, Growth, and Harvest, pointing out our absolute dependence upon God in all these processes. Preceding the Harvest Home supper there was a meeting of the regional clerics at which steps were taken for more effective organization of the re-

gional forces. The Rev. E. B. Redhead was elected president and the Rev. H. J. Buxton secretary.

PITTSBURGH

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

Relief for the Near East

BUNDLE DAY in behalf of the American Commission for Relief in the Near East was held in Pittsburgh and its vicinity on October 22nd. The matter had been extensively advertised and about two hundred receiving stations had been appointed in such places as school and fire engine houses, parish houses, and vacant store rooms. School children, shop and store girls, working and business men made a very hearty and generous response. Boy Scouts and automobiles collected contributions from the homes, and later transported them to the headquarters of the committee in charge.

SOUTHERN VIRGINIA

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

Nation-wide Campaign

GREAT INTEREST has been aroused in the Nation-wide Campaign in Southwestern Virginia by a "team of five" that has been holding parish conferences in every parish and mission. The rector of Christ Church, Pulaski, the Rev. Thos. F. Opie, two members of the parish, and two from a neighboring parish in Wytheville, have held parish conferences in practically every church in the past month and have set forth the Nation-wide Campaign from every angle.

A chart or outline gotten up by Mr. Opie has furnished the basis of the conference discussions, after which the congregation generally knows something of this greatest movement ever inaugurated by the Church. Arrangements have been made to place information men and women in every parish for short talks on the Campaign from now until December. Some hundred or more men and women available for this purpose are being placed by assignment to all parishes for at least one talk a Sunday.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
Geo. Y. BLISS, D.D., Bp. Coadj.

Filling of Vacant Cures—University Work

LARGELY OWING to the untiring care and search of the Bishop Coadjutor, nearly all the vacant cures in the diocese have been filled. The important parish at Bellows Falls is however vacant, the Rev. R. W. Magoun having accepted the position of superintendent of the Church Seamen's Mission at Newport, R. I. Priests are also wanted for Chester and Springfield (the busiest manufacturing village in Vermont), and for Hardwick, a granite centre, with neighboring missions.

THE Parish Record of St. Paul's, Burlington, tells of forty-five young Churchmen and twenty-three young Churchwomen attending the University of Vermont, where St. Paul's Club and St. Hilda's Guild endeavor to bind together Church students.

BISHOP HALL was asked to give the address at the memorial service in connection



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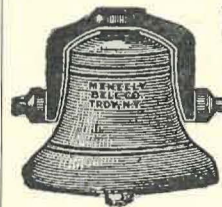
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with the centennial of Norwich University, but as this was on the first Sunday of the General Convention he was obliged to decline.

VIRGINIA

WILLIAM CABELL BROWN, D.D., Bishop
Nation-wide Campaign—The Brotherhood

A GREAT mass meeting of the Church people of Richmond to further the Nation-wide Campaign was held in Holy Trinity Church, on October 26th. The church was filled to the doors fifteen minutes before the hour of service. Provision had been made for an overflow meeting at St. James' Church, and the body of that building was filled by the overflow, more than two thousand being present in the two churches. All the clergy of the city were in the chancel at Holy Trinity, and a choir of seventy or more voices was chosen from all the churches in the parish. The addresses at both churches were made by the Rev. Robert W. Patton, D.D., national director of the Nation-wide Campaign, and the Rt. Rev. Henry St. George Tucker, Bishop of Kyoto.

THE ANNUAL MEETING of the Richmond assembly of the Brotherhood of St. Andrew was held in the new parish house of All Saints' Church (Rev. J. Y. Downman, D.D., rector), on October 27th, with representative attendance from the chapters in the city. Mr. Robert E. Anderson, a member of the National Council, was elected president. An executive committee consists of one member from each chapter. Final report was made of the Soldiers', Sailors', and Marines' Club, carried on during the great war by the Brotherhood of Richmond. A total of over \$10,000 was given for support of the club, over five thousand soldiers, sailors, and marines were entertained, and a balance was left on hand after all expenses were paid of more than \$1,300. The assembly, after expressing cordial appreciation and thanks to the officials of the club, decided to make this balance the nucleus of a fund to erect St. Andrew's Chapel at the Laurel Industrial School, the state reform school for boys where a splendid work by the Brotherhood has been done for a number of years. Brotherhood men, lay readers, have given a regular morning service at the school every Sunday morning, never having failed to have a Brotherhood lay reader present to hold the service. This is the only Sunday service at the school, and its benefit has been incalculable. The work could be much more effectively done if an adequate chapel could be provided. Addresses were made at the assembly meeting by the Rev. G. M. Brydon, and by other speakers called from the floor.

Conferences for leaders of study classes are being held in the five convocations, conducted by Mrs. E. E. Osgood of Brook Hill and Miss Sallie Deane of Richmond. A meeting on the 24th in St. Paul's parish house, Richmond, was largely attended.

THE DIOCESAN OFFICE of the Nation-wide Campaign is sending speakers, clerical and lay, throughout the diocese to hold conferences and mass meetings. Ten of the Richmond clergy went out in teams of two during the week beginning the 26th to hold all-day meetings in the rural parishes of the Richmond convocation. Similar meetings are being arranged wherever possible.

THE CENTRAL LAYMEN'S COMMITTEE for the city of Richmond held its first meeting at the Business Men's Club the 22nd. This committee, consisting of the parish chairman and two others from each congregation, will meet at luncheon every Wednesday during the Campaign.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop
Funds for Trinity Community House—Growth of the United Offering

A DRIVE has begun to equip Trinity Community House of Trinity Church, Washington, with a three years' maintenance fund of \$50,000. It is hoped that after this sum is expended the house will be self-sustaining. It is doing a non-sectarian work for all people, and during the first six months of its life has ministered to 62,097 individuals. Franklin D. Roosevelt, Assistant Secretary of the Navy, is chairman of the honorary committee heading the campaign for funds.

THE UNITED OFFERING of the diocesan Auxiliary, which amounted to \$3,394 at the time of the local presentation service on September 28th, had been increased to \$5,498.02 when it was presented in Detroit.

WEST MISSOURI

S. C. PATRIDGE, D.D., Bishop
Parish Papers—In St. Mary's Parish

THREE NEW parish papers have appeared this fall. St. Mary's Church, Kansas City, and Grace-Holy Trinity, Kansas City, issue a weekly bulletin under direction of the rectors; and St. Paul's Church issues a monthly paper edited and managed by the publicity committee of the men's organization of that parish.

ST. MARY'S CHURCH, Kansas City, besides reducing its debt the past summer by \$3,500, has installed a new heating plant for the parish hall, clergy rooms, and chapel. It has begun active social work among the children of that down-town neighborhood, having a week-night party once per week for the mothers and children; and there has been more than a ready response.

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