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The Living Church

VOL. LXI

MILWAUKEE, WISCONSIN, JUNE 28, 1919

NO. 9

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

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WE MUST NOT give ear to every saying or suggestion, but ought warily and leisurely to ponder things according to the will of God.—*Thomas à Kempis.*



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXI

MILWAUKEE, NEW YORK, AND CHICAGO, JUNE 28, 1919

NO. 9

The Ideal of Liberty

[From the Convention Address of the Bishop
of Western Massachusetts]

**Liberty for mankind! Is it too high an aim
or too great an undertaking?**

**Liberty for mankind! Is any other project
big enough for the need of the world to-day?**

**Liberty for mankind! Is any other pro-
gramme possible for the Christian Church?**

**Liberty for the bodies of men—Freedom
from war, crippling, taint, exploitation, greed,
vice, disease, and filth!**

**Liberty for the minds of men—Freedom
from ignorance, error, perversion, superstition,
half-truth, misinstruction, defective education!**

**Liberty for the souls of men—Freedom from
sin, darkness, godlessness, spiritual bondage,
incomplete development!**


**Is there anything else for Christian men
and women of communities to strive for?**

**Is there anything less that fulfills the
Gospel of Jesus Christ?**

**Is there anything other than the Gospel of
Jesus Christ able to free the world?**

EDITORIALS AND COMMENTS

The Attractiveness of Rome

 F some of our excellent contemporaries essayed to write on this subject they would add to the title, "to a certain type of mind". The title really needs that addition, yet in no way can we seem to phrase it without appearing to attach some sort of assumption of inferiority to the mind that perceives the attractiveness. Such is not our intention. We shall at least assume, if we do not assert, that it is the normal mind that perceives the attractiveness, the abnormal mind that does not.

Moreover, we have reference to well-balanced, middle-of-the-road, thoughtful men. It is harder to discuss matters pertaining to Romanism than other religious matters because both anti-Roman and pro-Roman prejudices are still very close under the skin of many people. There are those to whom everything Roman is hateful, to whom Rome is Anti-christ, is Babylon, is the synonym for apostasy. And there are those who inwardly crave Rome, who are exceedingly solicitous lest Rome disapprove of what we do, who are impatient of any other than Roman standards of fitness. We are not now referring to people of either of these extremes. The "certain type of mind" of which we are now writing is that of all the rest of us; good, substantial American Churchmen, we trust, who are proud of being Catholics, perfectly willing to examine everything Roman on its merits without prejudice pro or con, willing to adopt anything Roman that seems good and to reject anything Roman that seems bad; who would count Rome in on every measure for Church unity if Rome will permit herself to be counted on a purely Catholic basis, and who can get along quite well without Rome when Rome will not. The Attractiveness of Rome to minds of that stalwart, disprejudiced type is our topic for this disquisition.

Yes, there is an attractiveness to Rome. We have already written of the attractiveness of her bigness. There is something appealing in a communion that claims to embrace a third of all American professed Christians and that rules over Christian communities in all parts of the world. By virtue of its very bigness Rome is decidedly a factor to be reckoned with, and the Pope's refusal to participate in the World Conference on Faith and Order is a real loss to all Christendom.

There is an attractiveness, too, in the long continuity of Roman practices. Rome never had such a disruption as the English Church suffered in the sixteenth century. Her ways of doing things, her philosophies and dogmas, have undergone very radical changes, but these changes were always gradual. The thirteenth, the sixteenth, and the nineteenth centuries were periods in which Rome officially and radically altered her doctrinal standards, receding more and more from the Catholic Faith as it had been construed in earlier centuries; but in each of these epochs the ground had been so thoroughly prepared for the particular change that her own children, for the most part, failed to recognize how radical was the deviation then officially made from what had been *de fide* before.

There is an attractiveness in the warmth of Roman devotion, especially as one sees it in France and northern Italy. We can safely prophesy much dissatisfaction with Anglican coldness, Anglican rigidity, and Anglican morning prayer on the part of chaplains and soldiers who saw Roman devotion at its best in France and contrasted it with Anglican formalism and coldness in conventional non-sacramental services. We shall even be surprised if there are not defections from Anglican allegiance on this very ground. Most men are superficial, and the superiority of the Roman system of worship as shown in France, in comparison with that of most of the English "chapels" on the continent, many of

the English military chaplains, and much of the typical worship of our churches at home, must have made a tremendous impression upon devout men with superficial minds.

There is an attractiveness—at least to some people—in the rigidity with which Rome suppresses variations in teaching. Her clergy may often be deficient in a conception of modern thought, but that they all agree in presenting Roman doctrine as Roman standards present it, nobody doubts.

Here, then, are four attractivenesses of Rome, in each of which our own peculiar Anglican attractiveness is distinctly subordinate. Let us be entirely frank. There is a strong appeal to each one of these, and a stronger collective appeal to them when combined. We lose men to Rome because of these attractivenesses. We argue for the validity of Anglican orders and against the Roman dogmas of recent centuries—and our arguments fall on deaf ears when the attractiveness of Rome has so far overcome an individual that he has been captured by its spell.

Let us see what our Anglican answer to this attractiveness ought to be.

OUR FIRST OBSERVATION is that although both Romans and Anglicans earnestly desire, as a rule, to be Catholic rather than racial, neither quite succeeds. The mere fact that the Pope and a majority of cardinals are always Italians indicates that Rome is governed from a distinctly Latin point of view. Anglicans, similarly, are governed from an Anglo-Saxon point of view. Roman Catholicism embraces much that is not Latin, but all of it must be, and is, moulded by Latins. Similarly Anglicanism includes much that is not Anglo-Saxon, but all of it is moulded by forces that are. This is a loss to both parties, and suggests the great loss to Christendom in general through the inability of Latin and Anglo-Saxon to merge in a common Catholicism. A third racial point of view dominates the Orthodox East. And it is when any two or three of these communions meet in a mission field that is dominated by a fourth racial viewpoint, as Japan, that one realizes how far from the Catholic ideal each one of the three communions actually is.

But for our present consideration it is enough to point out that the problems of each communion are totally different from the problems of the other. The Anglo-Saxon looks over into the Latin fellowship, and behold, his problems do not exist! There are neither concordats, nor open pulpit experiments, nor Protestant prejudices, nor questions as to ceremonial. Ergo, one who is seriously troubled by any of these is naturally impressed by the attractiveness of a system in which all of these wicked questions cease from troubling and where, therefore, it is presumed that the weary are at rest. He fails to see that these problems rest upon us *because we are Anglo-Saxons*. Have we lost much of the Anglo-Saxon world from the Anglo-Saxon Church because of our turbulent racial intellectuality? Well, Latin methods were tried first in the Anglo-Saxon world, with the result that they lost the whole of England and Scotland and part of Ireland from the Latin communion by reason of them. When Anglicanism has saved and maintained at least several million communicants out of the wreck that Latin Christianity left in England when the Pope called on his adherents to secede from the English Church, it is not Anglican Christianity that seems to have chronicled failure. Anglo-Saxons, to this day, can be received into communion with Roman Christianity only by repudiating Anglo-Saxon traditions and policies in favor of those made in Italy.

Again, each of the Roman attractivenesses shows a defect

upon close examination. Bigness? The Jewish dispensation was big and the Christian folk were very, very few when the Holy Spirit began His work in the Church. It was a "little flock" that received our Lord. The religion of Bigness cried out, Crucify Him! Crucify Him! It was the religion of the pitifully small minority that said, Lord, remember me when Thou comest into Thy kingdom. Unbroken continuity? Anglicans have it also in things essential; and though the grave fluctuations between the services in the earlier reign of Henry VIII and those in the Georgian era represent extremes that are difficult to coördinate, the trend now is toward a norm that shall be both reverent and Anglo-Saxon, and not something imposed upon our race by Latins, whose impulses and mental reactions are totally different from ours. Warmth of devotion? We must cultivate it in our own communion and not be content with borrowing it in alien guise from others. We must stop substituting monastic offices for the popular service of the Holy Communion. Rigid uniformity in teaching? Yes, but the Anglo-Saxon is a blunt, original thinker, frequently superficial, and can never be driven intellectually. We take our constituents and environment as they are, and make the best of them.

AGAIN, if the Latin communion is free from our problems, so are we free from theirs. Take one grave instance, the never-ending problem that grows out of the Roman claim to temporal power. It is distinctly a Roman problem; Anglicans are wholly free from it. See what a failure in religion this problem created in connection with the war.

The Pope, as the head of a petty Italian sovereignty, felt obliged to declare his neutrality as between the belligerents. In that capacity this was undoubtedly the dictate of prudence. Neither belligerent had invaded his rights. One of them had evidently made alluring promises and so induced a species of benevolent neutrality in his own interest, but if the Pope were to be esteemed simply a prince of this world he was wise to save his little sovereignty by abstaining from any part in the war.

But the Pope as supreme Bishop, infallible in faith and morals, could never honorably be neutral when moral questions of gigantic import were involved. Of what value is infallibility in morals if it be not exercised in such a world crisis as that through which we passed? Did the Pope pronounce an infallible judgment upon the immorality of the German war upon the world? Upon the crimes against the Belgians and Poles and French—largely his own spiritual children? Did he place "Catholic" Austria under interdict for her crime against Serbia? Did he unfrock faithless prelates in Germany, who upheld the sins of their own nation? He issued touching appeals for peace—especially whenever German successes were at their zenith; but did he issue any appeals for justice, for righteousness, for honor, as the only basis upon which peace ought to be made? Did he commend those who were sacrificing their all for these principles?

Why did infallibility fail at such a critical juncture? Obviously, the Pope had to choose between his temporal power and his spiritual duty. It was perfectly inevitable that these should sometime clash. They did. The Pope chose the former. Like Mexico and Venezuela, he cared nothing that one side was right and one side was wrong. He was neutral. The devil, or the kaiser, seems to have taken the Pope up into a high mountain—perhaps the seven hills—and showed him all the kingdoms of the world and the glory of them, and said, All these things will I give thee if thou wilt fall down and worship me. And he fell down! As prince he was "neutral"; and so as bishop he could be nothing else. The temporal power was put first; spiritual opportunity and spiritual duty were trodden under foot. His kingdom was definitely located as of this world. Of course the devil, or the kaiser, or whoever the tempter was, failed ultimately to redeem his promise. Tempters usually do, and bargains with the devil or Germany are dangerous assets. The vision of a recrudescent temporal power over the world has faded away. But the great Latin communion, with all its world-wide bigness, with all its traditions, with all its power, failed

absolutely, pathetically, criminally, when the day of its testing came.

Where, now, is the attractiveness of Rome? Are not those four "attractivenesses" that we have frankly recognized absolutely puerile as compared with this Great Abandonment of Duty of which Rome stands guilty?

And the Pope has saved two things: his skin and his rule over the Vatican gardens. He would have risked both had he elected to be Bishop of souls, Arbiter in Morals, instead of petty chieftain. But he might have won for the Latin communion the crowning honor of confronting Antichrist with THUS SAITH THE LORD. And—what has he done with his own soul?

Now WE PUT side by side the attractiveness of Rome with its unattractiveness. It has superficial attractivenesses such as we have indicated. Its real attractiveness consists in every movement in which it reflects the spirit of Jesus Christ. It is attractive as seen in the simple French curé supporting his distracted children in their supreme trial. It is attractive as seen in the figure of the great Cardinal Mercier defying the Hun—as his ecclesiastical superior at the Vatican signally refused to do. In short, it is attractive whenever it is Catholic. But if we fasten our gaze, not on French curé nor on Belgian cardinal, but on the very center of the Roman system, the Pope himself, whose absolute infallibility in faith and morals is an irrevocable dogma of faith, guaranteed by a pseudo-general council, we see, not attractiveness, but the spiritual horror of Rome.

We have selected just one instance of the unattractiveness of Rome in contrast with her attractivenesses. It would not be difficult to suggest others. The one, with no need to proceed further, ought to be sufficient to prevent anyone from falling victim to the spell of superficial Latin attractivenesses.

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:		
660. Elizabeth and Jane Freeland and Vickrey Hubbard, Marshalltown, Del.	\$	36.50
661. Mrs. Emma Knapp, Roland Park, Md.		36.50
33. Miss Lillian J. MacRae, Boston, Mass.		18.25
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145. Anonymous, Philadelphia, Pa.		100.00
410. Chapter K, P. E. O. Sisterhood, Vale, Ore.		36.50
428. In memory of loved ones in Paradise, New Market, Md.		10.00
433. St. John's Red Cross Circle, Waverly, Baltimore, Md.		36.50
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THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND	
St. Luke's Church, Baltimore, Md.	\$ 12.29

ANSWERS TO CORRESPONDENTS

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CHURCHMEN BELIEVE that, as great moral and social and political ideas are preserved in life and force by being embodied in the common and living convictions of the society which we call the State, so great spiritual ideas, which are the offspring of Christianity, are preserved in life and force by becoming the recognized beliefs and motives of the society which we call the Church. Human society keeps up its great ideas—justice, liberty, patriotism, veracity, the family tie, respect for law—in the organized State. Christian society keeps up its great ideas—its hold and reliance on the unseen, its standards of character and life, its obligations, its memories, its affections, its hopes, its relations to God, its personal allegiance to Christ—in an organized and undying body, the Christian Church. The Church is to Christian religion what the State is to political doctrines, their public and common embodiment and realization. The best constitution, the best religion in the world, would be a mere intellectual vision without a real society.—R. W. Church.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE HUMAN ELEMENT IN RELIGION



HE Third Sunday after Trinity has a wonderfully clear lesson running through all its appointed scriptures, enforced from varying angles by precept, exhortation, and illustration. It is the lesson of the call, the duty, and the privilege of the Human Element in Religion to coördinate its powers and faculties with the revealed purpose of God, and to work in harmony with His will.

We have a very precious treasure in an earthen vessel, and we are going to be held responsible for the care we take both of the treasure and the vessel. The glory of our personality is in the exercise of our free-will. By it we determine what our attitude toward God shall be, and in that attitude is the revelation of character. We can love God with a loyalty that is born of gratitude, or we can set ourselves in opposition to Him with an antagonism that is born of indifference. As neutrality and divided allegiance are both impossible, there can be no third position.

Hence hospitality or hostility to God is viewed by Moses as of vital import when he enjoins the children of Israel, as in the first lesson of the morning: "Only take heed to thyself and keep thy soul diligently." Such a truth makes living as solemn as dying, exalts the glory of the commonplace, and attaches a moral significance to every act of man.

This is a day when the Human Element in Religion is asserting itself in startling changes, constant innovations, yielding to the subtle temptation to substitute human theories for the divine statutes and ordinances, shrines of Diana for the pure Gospel, and a multiplicity of organizations for more definite teaching regarding fundamentals, and a more faithful worship through the Holy Communion. No one is prophet enough to foretell how far-reaching this tendency will extend; but we need to remember there can be no substitute for the Gospel, no revealer of character like Jesus Christ, and no service of the Church more constraining than the Blessed Eucharist. The abundant testimony of religious workers in the world war is definite and convincing on this point. "The grace of God has called us unto His eternal glory by Christ Jesus." Our manhood can rise no higher than to coördinate the human element in religion with His revealed purpose, and to work in harmony with His will.

Sunday—Deuteronomy 4:1-24. The first morning lesson. It has a perennial interest. Many of the statutes and ordinances of which Moses speaks are written into the constitution of our nature. Man neglects them at his peril: "For thy god is a devouring fire." "Keep therefore and do them."

Monday—Judges 6:1-24. The first evening lesson. Gideon's call was distinct and carried with it the assurance of power to meet the task. Once recognized, Gideon was faithful; once obedient, the power was given. In every heart is this conflict; in every life is a Gideon call for coöperation.

Tuesday—Ezekiel 2:8-3:11; and Revelation 10:9-11. The joy of service and the bitterness of experience. He who would carry God's word to others must himself first be saturated with its principles, must eat the roll. The place of the human element is in the fact that no one compels us, only the injunction: "Eat that which thou findest"; "take the book".

Wednesday—Acts 8:14-24. The Holy Spirit acts through the coöperation of man. It is the privilege of the human element to become the channel through which the power flows; and our prayer should not be to become the reservoir of power in ourselves, but a worthy channel through which God's power can flow.

Thursday—II Timothy 3:14-17; Hebrews 1:1-4. There is a human element in the written word, a human channel for a divine revelation, a human glory in the higher service.

Friday—II Corinthians 4. The Christian ministry is very human. To recall this would save many a heartache in those who are trying to do the Master's service.

Saturday—St. Luke 15. The gospel for the day. The joy in heaven through the coöperation of the human element.

CONSULT WITH him that is wise and conscientious, and seek to be instructed by a better than thyself, rather than to follow thine own inventions.—Thomas à Kempis.

LETTERS FROM A MILITARIZED CIVILIAN

I.



HEY tell a tale of Emanuel Kant, the Scoto-German philosopher of Koenigsberg, that, when he was five years old, he was found on the floor of the nursery, soliloquizing after this fashion as he regarded himself: "My hand, my foot, my head; but what is Me?" I can sympathize with his bewilderment. When I look at the image reflected in the mirror, all is strange, from barrack-cap down a long expanse of olive-drab to russet-leather boots and gaiters. What is this that this is? to translate an idiom literally. The face is familiar, for I have been shaving it a long time. Then I recall the happy phrase, the *curiosa felicitas*, of the regulations. I am not a soldier; but neither am I a free and independent private citizen. Instead, I am a militarized civilian—"assimilated", as the French put it. I am not technically an officer, though I wear a belt and an officer's cap; hence the dough-boys greet me with a cheerful wave of the hand and, "Hello, brother," instead of a formal salute. *Per contra*, I have gladly learned to touch my cap smartly whenever I meet a "shavetail" whose one golden bar proclaims him a second lieutenant. There are compensations and disadvantages about being a *tertium quid*; but I am too busy to strike a balance. In a word, I am in France, wearing the uniform of the Y. M. C. A., "an itinerant speaker attached to the Religious Work Department," and give the official description of myself which I encountered in the labyrinth of red tape I have lately traversed. And, because you have professed interest heretofore in my experiences *outré-mer*, when all was peace, I mean to share some of these others with you, during the last months of war-time.

To cross the Atlantic in a transport, even when there are no more assassins of the deep lurking in wait, is a very different affair from voyaging as of old on a liner. The vast *Leviathan*, largest of vessels ever built, lost her luxuries when she ceased to be the *Vaterland*, changing name, nature, and flag at once. Everything needless was sacrificed to make quarters for men; so that now she carries twelve thousand soldiers besides her crew of three thousand. Even the promenade decks have tiers of bunks; the swimming-pool is transformed; sick bays claim the music room, the library, and various other places of resort. Only the lounge, forward on A deck, remains, with one dining saloon for first-class passengers, officers, and others. No one knows exactly what is the *Leviathan's* tonnage; 65,000 was the estimate of some of the engineers. Fancy, then, how empty she seemed with seventy people aboard besides her own personnel. We pulled out of New York harbor on the afternoon of May 13th, stopped for two hours in the lower bay to adjust the compasses, and then steamed away for Brest at a moderate speed calculated to make the voyage in just seven days.

A varied company we were: Some foreign officers, Italians and French; a noisy group of wireless operators, destined for a new station at Bordeaux, and with the manners of the Bowery; a general of marines; a captain, and some other unattached naval officers; thirty-five "Y" girls from all over the country; and five militarized civilians.

Stern simplicity marked the ship's routine. No steward brought one's morning cup of tea, nor hovered solicitously round in a lively expectation of tips to come. There were no long chairs to encumber the deck, nor deck stewards to tuck in rugs. Meals were Spartan in simplicity and punctuality; breakfast, 7 A. M.; lunch, 12; dinner, 6. The food was abundant and well cooked, but abominably served by clumsy though well-meaning "gobs" in white jackets. As on the Cunard Line of long ago, no napkins were furnished; and, for all the vast expanse of tables, the handful of passengers were so closely jammed together as barely to have elbow room. Details of every sort were neglected, the ship seemed messy and slovenly, not at all man-o'-war's fashion. Even the plumbing was rusty and terribly out of order; all of which seemed as unnecessary as wasteful. However, I had a glorious big cabin all to myself, with a private bath, a writing desk, and various conveniences, all set more or less in proper state once a day by a smiling negro sailor; and there I took refuge.

Immense as she is, the *Leviathan* can roll prodigiously

in a heavy sea, especially when she has no cargo; and one important man was flung from an upper berth across the cabin on top of the man in the opposite lower berth. But few meals were missed; and in two or three days everybody knew everybody else. It was specially good to see the "Y" girls making friends with the blue-jackets; a few old salts of the navy before the war, but most of them lads from college, business, or the farm, whose service dates from 1917 only. They were a remarkably fine body of young women, well qualified for their work; the young professor from a Minnesota college, the matron from Los Angeles with her guitar, her violin, and her voice, the kittenish person from North Carolina, the stately Hartfordian, and all the rest. And I have found that the vast majority of "Y" girls are well qualified to illustrate American young womanhood overseas, simple, unafraid, self-protecting, frank, and gracious. In any comparison between them and their male colleagues, I fear for the result!

The Y. M. C. A., the K. of C., the Jewish Welfare Board, each had a representative attached to the ship, besides whom a Presbyterian army chaplain and a Roman Catholic navy chaplain helped to look after its welfare. I found the librarian of the General Theological Seminary on board, in charge of the A. L. A. library.

I think we were all a little sorry when we sighted Ouessant and knew that Brest was near. That dingy old Breton town has changed itself very little since it became a great centre for American arrivals and departures: the smells of centuries haunt its cobbled streets. But out in the splendid harbor were American ships of war, outnumbering the French, and a whole flotilla of transports, the *Imperator*, just taken over from Germany, the *Agamemnon*, and lesser vessels. As we descended to the tug that was to take us ashore (for the *Leviathan* lay off shore two miles or more), we appreciated the incredible size of the ship better than when on board. It was like lying alongside a skyscraper!

Sixty thousand soldiers of our army were in the camp, just outside Brest, waiting embarkation; with a good many German prisoners enrolled in labor battalions, their ragged uniforms or green jackets marking them out conspicuously. My first sight of them gave me a distinct thrill. Then I compared their well-fed appearance, the kindly watchfulness of their guards, and the admirable sanitation of their quarters, with the unspeakable abominations of the German prison-camps, for civilians interned as well as for soldiers, and was glad we had not returned evil for evil. The camp itself is beyond reproach, as camps go; but I don't wonder the boys want to get home. Brest has nothing to offer by way of attraction, except the picturesqueness of Breton costumes; and the best thing to be said of it is that it is fifteen hours nearer America than Paris is.

At Brest we had our first experience of Y. M. C. A. workers with the army. Most of them were kindly; many were efficient. Three told us authoritatively what would be our course, each tale differing from the others and all wrong. One, a Presbyterian minister in a New York town, was so incredibly insolent and offensive that he seemed a case for the asylum; but, as he came round and made a public apology the next day, it is charitable to suppose it was the result of overtaxed nerves. That brief series of experiences, however, illustrated the diverse reports soldiers have made about the "Y". Those who encountered men like this last would naturally judge the whole organization by their dealings with him. Of that subject, however, I shall treat more fully later.

"Y" girls managed a splendid canteen, where for 2 fr. 50 (about 38 cents at present exchange) we got an excellent American supper. Of the Brest hotels, the less said the better. They were crowded to the doors; and those under "Y" supervision were clean and with good food. I slept in a sort of closet with a scuttle in the ceiling to serve for window, and yearned for my three open portholes on the *Leviathan*.

Next afternoon, at 3, we started through Brittany for Paris, the daylight lasting till we reached Rennes. Such a pageant of lilacs and apple blossoms! The whole country was a scented garden. I looked out, remembering a journey through that same region in other years, and rejoiced in

memory. Guingamp, with its wonderful old church, Morlaix, fragrant with the great name of Bernard, who wrote "Jerusalem the Golden", a score of other little towns: then darkness and snatches of sleep, erect in a corner of a first-class carriage. At dawn, Paris, and the Gare de Montparnasse: an enchanted city; no one stirring except at the station itself; two hours in a taxi before one could find a hotel and breakfast. But such vistas in the long morning sunbeams; such recollections! And, above all, to return to Paris still gloriously free, with the enemy of France and of all mankind humbled to the dust! *Vive la Victoire!* so my heart sang as I looked up to the *Arc de Triomphe* and saw the American flags on the Hotel de Crillon, where the Peace Commission is quartered, and the Hotel of the Elysée Palace, where American Army Headquarters are established. The victory is won, and, thank God, we helped!

PRESBYTER IGNOTUS.

THE STONE HALF WAY UP

A PARABLE OF SAFED THE SAGE



HERE came unto me one of the great men in Israel, upon whom God had laid the burden of a Great Task. And he said unto me, Safed, art thou ever Weary?

And I answered him, saying, Well, hardly ever.

And he inquired of me again, saying, Art thou ever Completely Discouraged?

And I answered him, I have ever one more Shot in my Locker.

And he said, I am Completely Tired Out; and what is worse, I am Discouraged.

And I said unto him, O my friend, God hath highly honored thee in giving to thee a Task beyond thy Strength. Listen to the word of a wise man, who thus spake unto me, Seek not for tasks to which thy strength is equal; seek rather for strength adequate to thy tasks.

And he said, Yea, but this is Up-Hill all the way.

And I said, There is no hill that reaches to the sky, and every Hill hath beyond its Summit a Down-Hill Side. If thou stop now, half way up, thy task shall roll back upon thee and crush thee; but if thou put a little more Punch into thine Up-Hill Rolling of the Stone, then shalt thou come to the Crest, and the thing will roll more easily downward.

And he said, I know that it is so, but I fear that this task will kill me.

And I laughed him to scorn, and I said, Take courage; for thou shalt yet dance upon the Coffin-lid of this job.

And as he rose to go I said unto him, Listen, O my friend, and mark well my words. Some men when they die will be Dust; but by the grace of God it shall not be so with me nor yet with thee. We shall not be Dust, but Ashes.—*Christian Century*.

THE TIMES

WE HAVE NEED to remember that it is the times, not the eternities, which are out of joint. It is our small corner, not the universe, which is, or seems, in disorder. Though our view is short, and our minds provincial, still we can believe that the Author of reason is the God of a reasonable order.

And may not the apparent lack of logic in the outward events of human life be a part of that order? Suppose that cause and effect followed each other with unvarying and visible certainty. Suppose the honest grocer always became rich—what would become of his honesty? It would prove itself to be the best policy, but merely an insurance policy. Suppose the heroic young physician were sure of being saved from pestilence—what would become of his heroism? Suppose the Christian who gives dimes to the Lord were sure of having them replaced by dollars—where would be his liberality? With the element of unexpectedness taken from life we should be mere automatons, achieving nothing and undeserving of either approval or blame.

God took a tremendous chance in creation. Humanity is most Godlike when it leaps out in Faith, daring uncertainty and present failure for the victories of the spirit.—*Christian Century*.

An Executive Board of the General Convention

A Proposed Revision of Canons presented for the consideration of the General Convention at Detroit, Michigan, October, 1919, by the joint action of the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service.



HE following proposed revisions of the Canon are submitted to the Church for consideration and discussion.

Their purpose is to simplify the present complex and often conflicting organizations within the Church.

Three forms of general work—Missions, Education, and Social Service—are now conducted under separate organizations which have been created by the General Convention. To each of these the Convention has given the right to prosecute its work according to its best judgment.

During the past years they have demonstrated their value and are now planning for larger and more extensive service. As they have developed, the Church has recognized the inconvenience of three separate boards, three apportionments, and three sets of officers encouraged to work with a lack of coördination which at times approaches very near competition. From many directions have come expressions of dissatisfaction and a desire for such unification of the Church's work as will make that work more effective and at the same time win workers and finance its programme.

These proposed revisions of the canons were formulated by a Joint Committee consisting of:

From the Board of Education: Rt. Rev. Theodore I. Reese, D.D., Rev. George G. Bartlett, D.D., Mr. Robert H. Gardiner, Rev. Wm. E. Gardner, D.D.

From the Board of Missions: Rt. Rev. A. S. Lloyd, D.D., Rt. Rev. P. M. Rhinelander, D.D., Rev. Theodore Sedgwick, D.D., Mr. Burton Mansfield.

From the Joint Commission on Social Service: Rev. F. M. Crouch, Rev. A. Elmendorf, Mr. Clinton R. Woodruff, Mr. John M. Glenn.

The committee was assisted by the Rev. Edwin A. White, D.C.L., who for many years has been the chairman of the Committee on Canons of the House of Deputies.

The revisions of the Canons after receiving the approval of the Joint Committee were submitted to each of the Boards separately and each approved of the *general principles* and authorized the presentation to the Church of the Canons in their present form. Such details as the number of members, the method of their election, and the size of the "Administrative Council" can only be determined by conference and discussion; they are definitely stated in the Canon not as conclusions agreed upon either by the Joint Committee or the Boards, but in order to assist debate. The objective of the Boards in issuing the proposed Canons is a Church-wide discussion of the proposal before the General Convention meets in order that wise and unanimous action may follow.

(Signed) THEODORE IRVING REESE,
Chairman of the Joint Committee.

June 15, 1919.

CANON 57 (REVISED)

Of the Domestic and Foreign Missionary Society

The Constitution of the said Society, which was incorporated by an Act of the Legislature of the State of New York, as from time to time amended is hereby amended and established so as to read as follows:

Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America as established in 1820 and since amended at various times.

ARTICLE I. This Organization shall be called Name The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall be considered as comprehending all persons who are members of the Church. The Presiding Bishop of the Church shall be, *ex officio*, the President of the Society.

ARTICLE II. § I. So far as legally possible the Executive duties of this Society shall be discharged by an Executive Board of the General Convention.

§ II. This Constitution may be altered or Amendments amended at any time by the General Convention of the Church.

CANON 58

Of the Executive Board of the General Convention

(This is a new Canon to be inserted after Canon 57 and the subsequent Canons to be renumbered.)

§ I. There shall be an Executive Board of the General Convention to which shall be delegated the task of discharging all the duties of the Domestic and Foreign Missionary Society of the Church, so far as the same can be legally delegated, the unification, development, and prosecution of the work of Church Extension, Religious Education, and Christian Social Service, heretofore undertaken and carried on by separate Boards or Commissions; the performance of such work as may be delegated to it by the General Convention, and the initiation and development of such new work between the sessions of the General Convention as the Board may deem necessary, subject always, however, to the provisions of the Constitution and Canons of the General Convention.

§ II. The Executive Board shall be composed of seventy-six elected members. These members shall be elected triennially by the General Convention of the Church. Each Provincial Synod, however, shall have the right of nomination for such election of four members. The four members of the Board representing each Province shall in the year 1919 be nominated by the Clerical and Lay Deputies to the General Convention from the constituent Dioceses and Missionary Districts of such Province. The President of the Synod, or, in his absence, the Senior Bishop in the Province, in point of consecration, shall call a meeting of the said Deputies to make such nominations.

All members of the Board shall remain in office until their successors are elected. The Board shall have power to fill any vacancies that may occur through the death, resignation, or removal of any member elected by the General Convention save when such vacancy shall occur within three months prior to a meeting of the General Convention.

§ III. Until the office of Presiding Bishop becomes an elective one the General Convention shall elect a Bishop as Presiding Officer of the Executive Board, who shall be styled the President of the Executive Board of the General Convention, and shall be, *ex officio*, a member thereof. The Bishop so chosen shall resign his jurisdiction (in accordance with Article II, Section 5, of the Constitution), or make suitable provision for its care. Should he so resign, a special jurisdiction may be assigned to him by the Presiding Bishop or by the House of Bishops. The person chosen shall hold office for six years, unless in the meantime he shall resign or be removed by the General Convention by a majority vote of each House, the House of Deputies voting by orders; but he shall be eligible for re-election. If the office of President of the Executive Board shall become vacant between the sessions of the General Convention, the Board may, so long as the office be an elective one, elect a President who shall hold office until the General Convention elects his successor.

When the office of Presiding Bishop shall become an elective one, the Bishop so elected shall become, *ex officio*, the President of the Executive Board.

The Board may, in its discretion, elect one of its own members or any other communicant of the Church, whether clerical or lay, to be Vice-President of the Board and prescribe his duties.

Such Vice-President, when elected, shall become, *ex officio*, a member of the Board.

§ IV. The Bishops of this Church, other than those chosen for active membership, shall be honorary members of the Board, with all the rights and privileges of the elected members, except the right to vote.

§ V. At the General Convention of 1922, and at each subsequent Convention, the Executive Board shall submit a budget for all the work committed to it and such other work as it may have undertaken or purposes to undertake, for the ensuing year, and a provisional estimate for each of the succeeding two years. This budget and the report of the Executive Board hereinafter required shall be considered by the two Houses of General Convention in Joint Session assembled. Such Joint Session shall begin on the first Monday of the Convention and shall continue so long as shall be necessary for the consideration and disposition of such budget, and of such report, and for the consideration also of general questions of policy and action relating to Church Extension, Religious Education, and Social Service, and such other matters as it may desire to refer to the Executive Board or as the Board may suggest for its consideration.

A report of the action by the Joint Session shall be made to each of the two Houses for such concurrent action as may be necessary. The budget as determined by the Convention shall be sent by the Executive Board to each of the Provinces, and by the Province to each diocese and Missionary District within the Province.

§ VI. The Executive Board shall hold at least two regular meetings in each year. Additional regular or special meetings of the Board may be held in pursuance of by-laws or resolutions of the Board or may be convened by the President. A majority of the elected members shall constitute a quorum.

§ VII. The Executive Board shall organize from its own membership an Administrative Council to consist of twenty members, including the President, Treasurer, *ex officio*, which shall exercise all the powers of the Board between its sessions.

The Executive Board shall organize from its membership the following departments, and shall determine the scope of the work of each Department:

First: The Department of Church Extension.

Second: The Department of Christian Education.

Third: The Department of Christian Social Service.

Fourth: The Department of Finance.

Fifth: The Executive Board shall have power to organize such other Departments as its work demands, and as need for them may arise.

Each Department shall have power to appoint, subject to confirmation by the Board, additional members of such Department, not to exceed twelve in number, who shall have seats and votes in the Department, but without seats and votes in the Executive Board or Council.

The President of the Executive Board shall be, *ex officio*, the chairman of the Council and of each Department. The Board may also enact all necessary By-laws for its own government, and for the government of the Council and of its officers and several Departments, subject to the provisions of this Canon.

The Council and each Department shall make a report to the Executive Board of the work entrusted to it annually and at such other times as the Board shall require. The Council and each Department shall be subject to the control of the Board.

The clerical and lay members of the Executive Board shall have a seat in the House of Deputies, in General Convention, and when matters relating to the work of the Board are under discussion they shall also have the right of the floor.

der discussion they shall also have the right of the floor.

§ VIII. Each General Convention shall elect Treasurer a Treasurer of the Executive Board, who shall hold office for three years, and until such time as his successor is elected, and shall be, *ex officio*, a member of the Board. He shall be the Treasurer of all the funds collected and administered by the Board. Said officer shall be removable by a two-thirds vote of the Executive Board.

§ IX. Upon the nomination of a Department Secretaries the Board may appoint an Executive Secretary and such other Secretaries as shall be necessary, who shall perform such duties as the Department shall assign to them subject to the approval of the Board. The persons so appointed shall hold office during the pleasure of the Board.

§ X. The Treasurer shall nominate an Assistant Treasurer to be appointed by the Board and to hold office during its pleasure, or until his successor is appointed. The Treasurer and the Assistant Treasurer shall give bonds in such amounts as the Executive Board may deem necessary.

§ XI. In the event of a vacancy occurring in the office of Treasurer between the sessions of the General Convention, the Executive Board shall appoint a successor to act during the unexpired term, and until his successor is elected.

§ XII. The salaries of all the officers shall be fixed by the Executive Board.

§ XIII. Each Provincial Synod shall have the right to nominate for appointment by the Executive Board one or more Provincial Secretaries who shall work under the direction of the Board, and whose compensation shall be fixed and paid by the Board. Such secretaries shall hold office during the pleasure of the Board.

§ XIV. Each Province may require that the Executive Board in making an annual apportionment and an annual appropriation shall make such apportionment and appropriation or either of them, in gross, for sub-division among the constituent Dioceses and Districts by the Provincial Synod, as the said Synod may determine, but until such sub-division has been made by the Synod it shall be made by the Board. Every Province receiving such annual appropriation in gross for sub-division shall make a full report thereof to the Board at the close of each fiscal year.

§ XV. The Executive Board as soon as practicable after the close of each fiscal year shall make and publish a full report to the Church of its work. This report shall contain an account of all receipts and expenditures, and an exhibit of all trust funds and other properties of the Domestic and Foreign Missionary Society, and also of all trust funds and properties under the control of the Board.

The Board shall make a like report to each General Convention, which report shall include also a detailed statement of the salaries paid to all principal officers.

§ XVI. The Executive Board shall also make frequent report to the Church at large alike of all action taken and of the progress of its enterprises, which report shall also include all action taken and work done by the Administrative Council and the several Departments of the Board; so that all the members of the Church may be the more earnestly moved to intercessory prayer and generous giving.

§ XVII. The salaries of all Bishops of Missionary Districts shall be paid from the treasury of the Executive Board. The salaries shall, in all cases, date from the time of the Bishop's consecration, or from the date of his translation, if already consecrated, and shall not be diminished in any case while the Bishop remains in charge of a District, except with the consent of the said Bishop. Contributions made directly to Missionary Districts for the support of their Bishops shall be reported to the Board and applied to the salaries of the said Bishops.

§ XVIII. Whenever the Executive Board shall be satisfied of the ability of a Missionary District to support its Bishop with a salary not less than that provided for at his consecration, the relation of such Bishop to the Executive Board may be terminated by the Board.

Termination
of relation
to the Board

§ XIX. Every Bishop receiving financial aid from the Executive Board shall make an annual report to the Board of the funds thus received for the work of his Diocese or District, together with a specification of all disbursements thereof made by him or under his direction. Reports from Bishops of Missionary Districts shall include a statement of the funds received directly by them from any corporation, committee, board, or officer of the District, and whether received from the treasury of the Executive Board or from any other source. For the making of such report the Treasurer of the Board shall provide suitable blanks prepared in conformity with a uniform system of accounting which the Executive Board shall establish.

When Bishops
make
financial
report to
the Board

§ XX. The Executive Board is authorized to make annual appropriations for the general work of the Church in any organized Dioceses and Missionary Districts.

Appropriation

§ XXI. No person shall be appointed a Missionary who is not, at the time, a Minister in regular standing of this Church, or of some Church in communion with this Church, or a member thereof. But nothing in this Section shall preclude the Executive Board from employing for work not directly religious, according to its discretion, and at the request of the Bishop or Missionary District, other persons not so qualified.

Who may be
appointed
missionaries

§ XXII. The Executive Board shall begin the discharge of its duties on the first day of January, in the year of our Lord 1920. The Board shall be entitled to receive and there shall be transferred to it as of said first day of January, 1920, so far as legally possible, all the records and all the property and funds at that time in the possession of and held by the Board of Missions, and by the General Board of Religious Education, and by the Joint Commission on Social Service, so far as the same can lawfully be done, and wherever legally possible it shall pay over the income of property continued to be held by it to the Executive Board to be applied in accordance with the terms in which the property was acquired. On the said first day of January, 1920, the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service shall each cease to exercise the several functions heretofore exercised by it, except such as are involved in the holding and management of property and the maintenance of its existence as a corporation.

When the
Executive
Board is
to begin its
duties

§ XXIII. The Executive Board shall cause itself to be incorporated in such manner as it deems best, but the articles of agreement of association of such incorporation shall be in accordance with the Constitution and Canons of the General Convention, and its Constitution and By-laws may be amended by any General Convention.

Incorporation
of Board

§ XXIV. All Canons and all action by or under the authority of the General Convention, so far as is inconsistent with the provisions of this Canon and of the amended Constitution of the Domestic and Foreign Missionary Society, are hereby repealed; PROVIDED, HOWEVER, that nothing herein shall in any manner impair or affect the corporate existence of the said society.

Repeal of
present
Canons

§ XXV. This Canon shall take effect immediately.

THE IDEA of self-denial for the sake of posterity, of practicing present economy for the sake of debtors yet unborn, of planting forests that our descendants may live under their shade, or of raising cities for future nations to inhabit, never, I suppose, efficiently takes place among publicly recognized motives of exertion. Yet these are not the less our duties; nor is our part fitly sustained upon the earth, unless the range of our intended and deliberate usefulness include not only the companions but the successors of our pilgrimage.—*Ruskin*.

AMERICA, 1919

America, the shrine of pilgrim souls,
Beloved of all who value freedom's prize,
To you the whole world lifts its eager eyes,
And you to-day are goal of all earth's goals.
You did not spurn the cry of sister states
Who long had battled with the fiends of night;
You took from them the flickering, failing light
And held it forth, amid war's bloody fates.
Nor did it fall; more brightly shone its beams
As on the breeze the spangled blue unfurled;
Torch passed to torch, with still increasing gleams,
Till day blazed forth, and night was backward hurled.
America, the hope of human dreams,
May you not fail the need of all the world!

THOMAS CURTIS CLARK.

THE UNFORGOTTEN

Still "over there", they cannot hear this blare
Of welcome, nor the drum's gay festal beat,
This concourse of the people who would greet
With warm enfolding each and all, nor care
To hide the frequent tears as they prepare
Full honors for the living, as is meet.

And yet they rally, who knew no retreat,
And unforgotten, starred with banners fair,
Behold 'tis they who glorify the street,
Still over there.

For them, the dead, unseen, who this day share
The plaudits with the brave, whose tramping feet
Sweep all before them, every move a prayer
And gospel of the will to do and dare,
Hats off! with new resolves that shall repeat
What they, at rest, in trumpet tones declare,
Still over there!

HARVEY M. WATTS in *Philadelphia Ledger*.

A GREAT DAY

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

WHAT A stimulating thing it is to realize the greatness of the reconstruction era in which we live, a time when God seems to be saying: "Behold, I make all things new!" What a direct and personal thing the vision of the Church's share in it should be! For it is the vision of what will happen if we deepen our personal religious lives, and take the simple share in social service that is open to every one of us. So we shall be aiding to give the Catholic Church which we love, and the diocese in which our lot is cast, weak and faulty as we are, a noble share in the plans of Almighty God to bring the blessings of heaven to the new earth.

THE LIFE OF A NATION

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF DULUTH]

"THE LORD is King, be the people never so impatient." The foolish Teutonic conceit that might makes right has been overwhelmingly reversed; the dominant force among the nations has been found to be spiritual, and those who were saying at the beginning of the conflict that the Gospel of Jesus Christ had failed are beginning to discover that it is the philosophy of a pitiful materialism which has been hopelessly discredited. Righteousness is the life of a nation; while righteousness rules, the nation is safe. It cannot be destroyed, although the forces arrayed against it may be overwhelming.

But, if righteousness is despised and discredited, then, no matter how great, no matter how carefully preserved, the material resources of a nation, it is dead, and the vultures of judgment will surely descend to remove the decaying carcass from the earth.

Church League for Social and Industrial Democracy



THE LIVING CHURCH of April 19th contained a letter signed by several well-known Churchmen stating their purpose of forming an association of those who believe that "it is a part of the Church's duty to stand firmly for the bringing in of justice and love to the economic, political, national, and international life of the world and who are not afraid of attempts to translate this idea into actual and specific measures".

After considerable delay, owing to unavoidable circumstances, a statement of principles of this new organization is completed and appears below. A programme of proposed activities is in preparation and will be presented for action at the meeting during the General Convention in Detroit. The title, "Church League for Social and Industrial Democracy", has been adopted for use in the meantime.

Pending this meeting in Detroit the following will act as temporary officers: Acting President, the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan; chairman of the executive committee, Miss Vida D. Scudder of Wellesley College; executive secretary, the Rev. Richard W. Hogue, D.D. Among the members of the executive committee are the Rev. J. Howard Melish, the Rev. Bernard Iddings Bell, Dean Charles N. Lathrop, Mrs. Mary Simkhovitch, the Very Rev. W. P. Ladd, D.D.

The organization seeks to unite for intercession and labor those within the Church who wish as Christians to promote all sound movements looking toward the democratization of industry and the socialization of life. Any member of the Church may by signing the statement of principles which follows make himself a member of this organization.

"We, the undersigned, members of our Lord Jesus Christ, recognizing that our discipleship pledges us to become like Him in sacrificial love, and conscious of our power through Him to further the speedy coming of His Kingdom on earth, do give our assent to the following principles:

"I. We affirm our belief that only that social order can properly be called Christian which substitutes fraternal coöperation for mastership, in industry and life.

"II. We assent to the following declaration, officially promulgated by the General Convention of the Church, and promise earnestly to assist the Church in putting into actual practice the principles therein laid down, viz:

"WHEREAS, The moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"WHEREAS, Injustice and disproportionate inequality as well as misunderstanding, prejudice, and mutual distrust as between employer and employee are widespread in our social and industrial life to-day; therefore be it

"Resolved, The House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And, since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealings, and the ideal of thoroughgoing democracy may be finally realized in our land."

"III. We believe that, far from the Church being in tendency and membership reactionary and unawakened, it is, as a matter of fact, ready and anxious, to a degree unsuspected by the world, to discover the way in which it can best be useful in forwarding the new order; and we, therefore, pledge ourselves to help the great mass of Church people, who are as yet uncertain how they can function, to find the way.

"IV. We believe that for us as Christians the proper pro-

cedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social programme,

"V. In case of persons in our own communion whose positions are endangered by reason of their social radicalism we promise to make investigation and if necessary to publish the facts; and to the limit of our ability we intend to give moral and practical support to religious teachers and preachers, who shall clearly be seen to have incurred persecution through advocacy of social change.

"VI. We believe that the Church of Jesus Christ has a distinctive contribution to make and responsibility to fulfil which do not characterize secular organizations. We recognize the supreme need of the world for that Power by which men and women of faith shall gain the strength and wisdom requisite for the surrenders and readjustments of democratic living. We, therefore, pledge ourselves to encourage the use of prayer and sacraments, that through them people may be released from selfish inhibitions and inspired to work with God for humanity.

"VII. We are keenly conscious of the urgent need that the Church preach the Power and Will of Jesus Christ, not only to the passing era of selfish competition and industrial mastership, but also to the emerging democratic order. We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of Salvation by sacrifice, service, and fraternity must be preached with no uncertain voice.

"VIII. Recognizing the earnest endeavor under difficulties of those working within our theological seminaries to train our coming clergy for useful labors in the new age, we intend to work for such changes in management and curriculum as shall enable theological students to know, preach, and practice the social Gospel. We further intend to assist in recruiting such candidates for the ministry as shall enter it with desire for socialized leadership.

"IX. We pledge ourselves to investigate social and industrial programmes as they may arise, to make contact with their leaders and authors, and to spread accurate knowledge of them among our Church people.

"X. We deplore the contemporary suppression of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press, and a free pulpit. Without these any minority seeking to express itself is encouraged to the use of force.

"XI. In making this statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints, and martyrs of days past, and of the Lord of the Kingdom, our Saviour and Redeemer, Jesus Christ, to the fulfilment of whose Holy Will we hereby dedicate ourselves anew."

BENEDIC, ANIMA MEA

The 103rd Psalm

Bless thou the Lord, O soul of mine!
And all within me chant His praise,
Bless thou the Lord, O soul of mine,
Forget not favors of past days.

Bless Him who pardoneth thy sins,
Who healeth all thy weaknesses,
Him that preserveth thee from death
And crowneth thee with kindnesses.

O praise the Lord, ye angels grand,
Ye who His word and law fulfil,
O praise the Lord, all ye His hosts,
Ye servants that obey His will.

O praise and speak good of the Lord,
All ye His mighty works divine,
In His dominions far and wide,
Bless thou the Lord, O soul of mine!

CHARLES NEVERS HOLMES.

THE BIRTHDAY OF LIBERTY

By J. A. STEWART



HE rainbow is the symbol of hope, and America has been and still is to Europe the Land of Hope. Over this bridge of hope millions have passed from the Old World hither, and it is in the spirit of hope for the future of a land so blessed by Providence as yours that we of England present our hearty greetings!"

It was the distinguished Lord Bryce, then ambassador to this country, who spoke; and the event was a Fourth of July celebration in Provincetown, Mass.

The calm, earnest voice of this great British sage and statesman was last year heard at another and a greater Fourth of July celebration held in London.

"For many a year, to-day was celebrated in the United States with hostility and defiance. By us, in Great Britain, it was remembered with sorrow as marking the severance of precious ties," he said. "But now, after 142 years, what has been a day of anger on one side and grief on the other has become for both a day of affection and of rejoicing!"

No countries in the history of the world ever celebrated the national anniversary of another country as the people of Great Britain and the people of France a year ago celebrated the Fourth of July. The birthday of Liberty was joyously observed throughout Great Britain as well as in London. The French Parliament made the American national holiday a national holiday in France and its colonies, with all that such an enactment implies in the way of patriotic demonstration, goodwill, and friendship.

Italy, too, held a unique Fourth of July celebration, in which schoolchildren were told the meaning of the day; and the observance in Portugal also took on all the aspects of a national festivity.

Cuba did the same. And throughout South America, the various republics joined in the demonstrations of honor to the greatest republic and to the high and noble ideals for which it has so staunchly stood.

If Thomas Jefferson (who wrote it) and the other distinguished Revolutionary heroes who prepared and signed the Declaration of Independence in 1776 could see the way in which the anniversary of that great event is now received the world around, their joy would be boundless. All the free and struggling to-be-free nations love our Fourth of July. They want to make it their own and we gladly would have them do so.

Even in our own country the day has taken on an unusual international aspect. A few years ago patriotic feeling made the Fourth of July an opportunity for winning alien residents to full citizenship. This movement has grown rapidly during and since the war. The Fourth of July has seen the President of the United States honor guest of a committee representing thirty nations, at a splendidly impressive demonstration at Washington's Tomb.

Plans for the 1919 Fourth make the national capital the host of the greatest men of the allied nations to celebrate the birth of Liberty around the globe and the Declaration of the Interdependence of Nations as the outcome of the great Peace Conference in France.

In 1914, the world was startled by a shot that killed an Austrian duke. Then the great world catastrophe began. But throughout the rumble and roar of the great guns there has been sounded the echo of that historic "shot heard round the world", that rang out at Concord in 1775. Since then, the world has been preparing for the new era of Liberty, fraternity, and equality. A peculiar glory surrounds the 4th of July, 1776, because it was the first birthday of Liberty. Now it has become the world's birthday, to be more and more generally observed by liberty-loving people as the years pass.

Austria-Hungary in its new form, Bulgaria, Roumania, and Turkey, even the German republics after a while, will doubtless adopt it too. Next to the religious festivals of Christianity, the American Birthday of Liberty will be the one great patriotic festival all nations will celebrate. Having freed ourselves from foreign domination, and tyranny, we have aided others to do the same, and have set up the beacon of hope, of liberty, and of Christlike fraternity for all the world.

THE ROCK OF MORAL HEROISM

By WM. C. ALLEN

"I am the Rock. Black midnight falls;
The terrible breakers rise like walls;
With curling lips and gleaming teeth
They plunge and tear at my bones beneath.
Year upon year they grind and beat
In storms of thunder and storms of sleet—
Grind and beat and wrestle and tear,
But the Rock they beat on is always there!
I am the Rock!"

—Charlotte Perkins Gilman.



T Santa Cruz, California, I have watched the huge waves march in great battalions up to the sea-cliffs and with a mighty roar fling their spray high into the air. The more yielding portions of the precipices have been worn away, making deep gashes or holes in the rocky formation, but the firmer sections stand. So it is with the Christian character of many men and women. Their adherence to conviction makes them the unanswerable exponents of the religion of Christ.

Not many years ago, in the reign of Edward VII, of England, the Mayor of Doncaster was the late Joseph Firth Clark, a Friend, or Quaker. During his mayoralty, the celebrated Doncaster races occurred and the Mayor received an invitation—a royal invitation being a command—to meet the King on the race-course immediately after the St. Leger race had been run. Clark refused the proffered dignity, replying in a strain that must have been appreciated by the broad-minded monarch whom he addressed. He wrote to Edward:

"I have a profound respect and regard for the most gracious King whom I desire to honor in every way as one of his most loyal subjects. Though I have lived in Doncaster all my life I have never once attended the races, and did not therefore feel I could consistently break through the rule even for so great an honor."

This incident created a sensation at the time. Many people were scandalized because the Mayor of Doncaster had declined to meet the King. But the moral value proved to be very great—an open blow had been administered to a demoralizing sport.

A few years since Baron Morimura, president of one of the great banks of Japan and a commercial leader of that country, landed in America, and with his suite took apartments in one of the large hotels of San Francisco. Pressed with business cares and desiring to avoid intrusion, he commanded that if visitors wished to see him they should be told he was out. Before long a caller unexpectedly appeared in his presence. The Baron was very angry. Upon investigation, he ascertained that a chambermaid had disobeyed orders and had acknowledged that he was in. He called for the disobedient servant and severely reprimanded her. She flung at him the reply: "I cannot lie for any man!"

After his anger had subsided Baron Morimura began to think. He became impressed with the belief that the strength of character indicated by the chambermaid must have been based on Christianity. He said: "Nobody but a Christian would stand for not lying." He commenced to study the Bible and became a secret believer. Finally he made public confession of his faith, and has been a sturdy advocate of his Lord from that day to this. It has since been his great joy to preach Jesus all over Japan, whilst his large influence and gifts have in numerous ways been dedicated to the cause of righteousness. So much for the fearlessness of a hotel servant! So much for the possession of genuine conviction and living up to it!

The moral heroism of some men and women is as impregnable as the rocks of Santa Cruz, and withstands the "curling lips and gleaming teeth" of sin and fear. This splendid heroism is what the world needs.

IT IS TRUE, indeed, that prayer, holy reading, meditation, the solemnities and services of the Church, are necessary to religion, and that these can be practised only apart from the work of secular life. But it is to be remembered that all such holy exercises do not terminate in themselves. They are but steps in the ladder to heaven, good only as they help us to climb. They are the irrigation and enriching of the spiritual soil—worse than useless if the crop become not more abundant.—
John Caird.

Proposals for an Approach Towards Unity

By the Rev. Herbert Kelly, S. S. M.

IV



WITH this come two other questions:

(1) It is alleged that in the Congregational body there is great laxity about baptism, and this arrangement might involve the giving of Church Communion to unbaptized people. Certainly, it should be made plain to the priest, and he must make it plain to his people, that the Communion of the Church can in no case be given to the unbaptized.

(2) But what about Confirmation? Here the Church law is not invariable. To say nothing of clinics, the American Church, alas, went of necessity without Confirmation for over one hundred years. If she endured once with so long a patience, it is not impossible to be patient now for a limited time.

It is an anomalous position. One thing is plain. This position is wholly different to that of so-called "Hospitality Communion". In the hospitality Communion, someone, entirely satisfied with his own position and indifferent to ours, happens to want Communion anyhow, comes, and goes off. In the position we are dealing with, a number of people are not entirely satisfied, are not indifferent to Catholicism; *ex hypothesi* they are deeply interested. It is too new to them; and, like most work-a-day people, they find it very difficult to understand without some practical experience. They are feeling their way, though not quite ready to commit themselves.

We have secured this, that the minister must be confirmed before being ordained. He will preach Confirmation. Now we have a test of the whole system. If it really is—on our side—a movement towards Catholicism, we shall see it in confirmations. If there are no confirmations, we shall know that in fact no "approach towards unity" is being made.

But what will happen if the plan does not work, and is withdrawn, either as a whole or in particular places—for the results will quite probably vary? In such cases, it is obvious that the Bishop will inform the priest, and the alternatives are plain. Either the priest quits his denomination, and becomes simply a priest of the Church to which he belongs, or he reverts to the denomination. In the latter case, he is still, of course, a priest. Our own somewhat casual ways make us forget that a priest cannot act merely on his priesthood. He must have his *celebret*, license to officiate. Without that the Church has no responsibility for him.

In consenting to an anomaly, our first demand is that it shall be treated as an anomaly, and that adequate means shall be taken to prevent its becoming a permanent state. I hope I have made that clear. At present the scheme does not provide, but I believe provision could be made.

The second demand will be that the people whom we are asked to help really do want our help, really want to accept something from us, and that it is the real Catholic Faith and Order, which they want to learn and gain, not the appearance or dignity or comfort or other decorations they want to play with. This is the hypothesis throughout, and only on this hypothesis can the scheme be justified. It is this hypothesis about which many people are sceptical.

How can we verify this hypothesis? It is a most difficult question, but I should like to point out in the first place very seriously that there are few things more futile and more mischievous than undertaking to state other people's conditions or another man's motives and meanings. You never know their conditions. You never really know a man's motives; he only partly knows them himself; and imputing motives is, by most moralists, recognized as a sin. The obvious and sensible thing is to ask the other man, and, if necessary, to go on asking.

As an Englishman, it is foolish and ill-mannered for me to tell an American what America thinks. It is his business to know that and mine to ask.

Let us begin by asking. The answer is given in the

quotations B, D, D, given in the previous paper. C is not quite as clear as it might be. B seems to me thoroughly sound. As to D, I do not see how words could go further. We ought to ask that these essential expressions of purpose should be embodied in the Canons, perhaps in an annexed statement to be signed by those coming under it.

However, it must be realized that words only cover what a man thinks he means. We must consider also his actions. "Are these peoples Catholics at heart? If they are not, we cannot give them Catholic Sacraments. If they are, why do they not come over?"

Nothing could be more convincing, and nothing could show better why our Lord and St. Paul warn us not to judge another man's conscience. Perhaps we are mistaken, but to many people there seems to be an unhappy division between the *fundamental* necessities of the Church (which are held by Catholics) and the working of the gifts of the Spirit (as shown by the sects). It seems so to me, but I have no hesitation in saying that—so far as I am forced to choose—I stick to the necessities. The spirit of life and perfection and development leads to a twisted and warped development if divorced from its proper starting point. I think that false development inevitable, and I believe it is plainly true on observation. We are losing a great deal but those necessities we must maintain, and for the rest wait.

I have known many Protestants who saw this also, with varying clearness. It seems evident that the ministers concerned in this proposal see the point with quite unusual clearness; the congregations behind them understand their teaching, probably see it vaguely and doubtfully. A great many see the point, but you cannot expect anyone who is not actually a Catholic to see Catholicity with the definiteness and assuredness of one who is.

"If they see the truth, why do they not join the Church?" In answer: A minister in such position is swayed, not by one, but by three considerations:

(1) There is his vision of Catholicity. Our argument is only convincing if "seeing" had a single clear cut meaning. In truth, there are all degrees of vision.

(2) While he *sees* Catholicity—whatever that amounts to in each case—he *knows* the gifts of the Spirit (or what he believes to be such) and thinks he knows how much of this vitality he must lose by going over.

(3) There is his duty to the people he has brought so far. Now remember, it is his conscience, not our conscience, which has to weigh these factors to a decision, and to weigh them according to his knowledge, not according to ours. In other words, the man is in God's hands, and answerable to God.

Let me give you an illustration. I observe that Americans have a great belief in Americanism—as a system of freedom, and so forth. Germans before the war had an immense belief in Germanism, as an organized orderliness of life. Let us suppose the case of a German who has come to recognize the weaknesses of Germanism and who has read about the glorious freedom of the American system. He sees that would supply just what Germany lacks. But then he only knows Americanism as a theory, and he suspects it also has defects. On the other hand, he knows the power and efficiency of Germanism at first hand. Finally, what is to become of Germany if all liberals emigrate? I have known several Protestants in exactly this position. They saw and envied the power of Catholicism. They could not quite realize its necessity or, so long as it was presented as an alternative, they could not quite see that it was the only necessity, more necessary than the gifts of their body. With a sigh more than one remarked, "After all, every system has its defects." It will really be an immense thing if for once, even if only in one place and on a small scale, we can get the choice out of being a choice between exclusive alternatives. It will be an immense thing if for an alternative we can

substitute a reconciliation, if for a system of principles, we can substitute a Unity.

By all means let us be as sure as we reasonably can that these people know what they are asking for—so far as they reasonably can. Let us be sure that what we offer is Catholicism, and that we are not cheating them, or ourselves, or our brethren, by offering them empty forms; and in making our gift let us be sure and watch carefully that the gifts shall be used for the very high purpose for which they are made.

But let us also beware of our dogmatic judgments upon the motives of others, especially our own brethren. We ought to know, and we ought to be in holy fear of our own infallibilism, of our self-confident notion that God may only act in the ways our anticipated judgment recognizes, expects, and approves. Let us hold up the undimmed light of truth, but let us not, therefore, make haste to quench the smoking flax.

So far I have considered the Proposals as they are in themselves, but we must also look at their possible effects on other people, and—

(1) On our own desperately tangled state. It is a most unhappy thing to talk about, but the plain fact is, we cannot trust our own people. So many of us have only the dimmest conception of what Catholicism means; some frankly disbelieve in it. Over and over again we have been perplexed and saddened—perhaps angered—by schemes for unity compromising, obscuring, or giving away that very faith which we hold for others not less than ourselves. Often these very proposals are made under the name of “contributing our distinctive gift,” ignoring or not knowing that our “distinctive gift” is exactly what the scheme requires we should abandon or compromise. In various ways we have been asked to recognize that other ministries are the same as our own, and that we have nothing distinctive to contribute except the form of episcopacy.

Now we must ask first, Is the scheme before us of this compromise character? If so, it must be rejected. There is no need to consider its indirect effects, except so far as we ought to make some allowance for the bias towards suspicion, perplexity, anger, which former wild-cat schemes have regrettably created in our judgment.

But, if this scheme is sound, its effects upon our own people will be of a different kind. With people who repudiate Catholicism—or anything else—contemptuously and dogmatically, it is useless to argue. Very many of our people, however, without repudiating Catholicism, are not convinced. With them, also, it is not always profitable to argue. They

have heard so many arguments, or so many people arguing, and they do not trust their own minds to form a judgment. They have a great longing for Unity, and they are greatly swayed by the fact that we have never produced any general conviction. It is this which drives so many towards the road of “Recognition”. Our own attitude has been purely negative.

Now at last we have our reward. Hitherto we have been approached solely on the necessity of unity. Some demanded “recognition”, pure and simple; we must admit that priesthood and ministry were the same. Others were willing to admit a recognition of the mere form of Episcopacy. The present proposal is quite different. It confesses that priesthood is more than ministry, and that priesthood, with its concurrent sacraments, in the sense and intention of the Catholic Church, this and nothing less, is desired. That such proposal should be made is in itself an avowal which would have a great effect upon our own people, and upon the whole politics of the Reunion question. It gives a standard by which other schemes can be measured. It shows the value others put on Catholicism, and it proves that a recognition and acceptance of our “distinctive contribution” is not an impossible principle to require. If we simply reject the request—it is a request, not an offer on our part—we throw the whole Reunion movement back onto the side of liberalism.

(2) On the side of Protestantism, it is hardly our business to judge. We do know there is a strong quasi-Unitarian party in Congregationalism. Presumably there is an anti-Catholic party. Congregationalism as a whole consents, but it is impossible for us to say what effect this action will have on a body we only know from outside.

It is also said that suspicions of Episcopalian self-aggrandizement may embitter the feeling in other Protestant bodies. There is a very simple answer. Episcopalians have done nothing whatever, except consider with much searching of heart a proposal made to them.

(3) Lastly, we are asked to consider the effect of our action on our relations with the Roman and Greek Churches. The first necessity is to be clear about what we are doing. We are providing (what we might call) Uniat priests (according to the full sense of the Catholic Church) to minister Catholic sacraments under the authority of our bishops to certain detached congregations, as a step towards their fuller reunion. So long as we keep these points clear I cannot see any justification for saying that we have compromised our claims in anybody's eyes.

[THE END.]

Present Day Thought and Achievement for Social Welfare

By the Rev. George Lynde Richardson, D.D.

Child Placing in Families, A Manual for Students and Social Workers. By W. H. Slingerland, A.M., D.D., Special Agent Department of Child Helping, Russell Sage Foundation. Introduction by Hastings H. Hart, LL.D. New York: Russell Sage Foundation, 1919.

American Charities. By Amos H. Warner, Ph.D. Revised by Mary Roberts Coolidge, Ph.D. Third Edition. New York: Thomas Y. Crowell.

American Labor and the War. By Samuel Gompers. New York: George H. Doran Co.

Citizens All. Civic Service, the Churchman's Attitude. By the Rev. Samuel Bickersteth, D.D., Chaplain to the King, Canon of Canterbury. London: A. R. Mowbray, Ltd. Milwaukee: Morehouse Publishing Co.

Democracy Made Safe. By Paul Harris Drake. Boston: LeRoy Phillips, 1918.



THE reading of a group of books like those in the above list is an exhilarating experience and tends to optimism, not because the facts set forth in them are all encouraging, but because they are so many expressions of a deep and increasingly intelligent interest in the great and vital needs of our social order, and give encouraging evidence of the wide field which that interest covers.

Warner's *American Charities* has already become a classic, and, though its appearance was no longer ago than 1894, this third edition registers marvellous progress in the

efficiency which community service has attained in that brief period.

Professor Coolidge has done admirably the work of editing and bringing up to date this valuable handbook, and the extent of her task is indicated by the fact that she has added 25,000 words of new material. The book itself needs no introduction to a public already familiar with its thoroughness of treatment and its far-reaching comprehensiveness of view. It is interesting to those of us who believe that the only true center for modern social service is Jesus Christ to find the religious emphasis even greater in this third edition than in the earlier ones. For example, in the chapter on Personal Causes of Degeneration, occur these significant words: “In the final analysis the cause of habitual vice is lack of self-restraint. Moral and religious education are therefore to be emphasized as the final and indispensable remedy.” Would that the great body of Church people could be convinced of it, for then we might come to view Religious Education as a serious task.

Among the scholarly and useful studies issued by the Russell Sage Foundation, Dr. Slingerland's manual on *Child Placing in Families* ranks high. It is an admirable piece of work, bringing together between its covers a vast amount

of material which has heretofore been available only in a multitude of scattered reports and occasional papers, and treating in a sane and lofty spirit the whole subject of the care and rearing of dependent and neglected children. Dr. Slingerland rightly urges that this work is really one of the most difficult forms of social service, calling for highly technical training and for tested character. "However hard it may be upon the worker, whose sympathies are often deeply drawn upon," he writes, "the wards of every society should be recognized as children; and no formalities, legalities, habits, or organization customs, should prevent each one receiving a proper portion of genuine love, sympathy, and tenderness, along with food, clothes, or shelter. Neither the children nor the families should become merely cases."

There are some appalling facts set forth in this manual. It must sadden a lover of children when he thinks that there is need for over two hundred organized child-placing agencies in this country annually finding homes for at least 50,000 little ones, and when he realizes that a large number of these children are to be classed as "defectives". It throws light upon an evil wholly preventable if society were willing to pay the price of prevention when we are told that "the children of the poor living in unsanitary conditions and poorly nourished show double the relative number of nose and throat defects found in the children of a better class."

Still more dreadful is the chapter on "The Children of Unmarried Parents", with its assertion that there are over 100,000 children born out of wedlock every year in our own land, and with its revelations concerning the ghastly traffic in children, such as the Juvenile Protective Association of Chicago uncovered in the so-called "baby farms" in that city and its vicinity. But these facts ought to be known, and they are offset by the thoughtful and untiring efforts of a great army of workers, many of whom are named and quoted in this book, who are bringing the best resources of the community to bear upon the problems that are involved.

It is in every way worth while to have Mr. Gompers' war addresses collected into the volume which he has entitled *American Labor and the War*, not only because much that he says has permanent value, but because the part taken by him and by other labor leaders during the war is one of the hopeful signs to those who love America that the working men are entirely competent to do their part in thinking out the processes of reconstruction through which our national civilization is bound to pass.

It is interesting to read, in an address delivered by Mr. Gompers at Plattsburg on Labor Day, 1914, a definite prophecy of a world federation competent to do justice between nations, and able to maintain the peace of the world. Not all prophets have been able to see their own predictions so speedily fulfilled.

One finds reiterated in these addresses many pithy sayings, which we have come to associate with this spokesman of labor, such as "a worker cannot be part human and part thing". There are many passages also that are filled with splendid human quality and rise to a high level of eloquence. "Unemployment," said Mr. Gompers to a great audience at the American Academy of Political and Social Science in Philadelphia in 1915, "means to most of us here an industrial and social problem—to a wage earner it is a personal experience; it means hunger, misery, despair." "To me the term America," he cries, "is more than a name; it is more than a country; it is more than a continent. To me America is the symbol of the ideas and ideals for human betterment and human justice among the peoples of the world."

It is hard to criticize adequately the little book entitled *Democracy Made Safe*, by Paul Harris Drake. He announces that he expects to startle us, and it is easy to believe that there are many people in this country who will be startled by a serious proposal to eliminate money from the affairs of men. This is what Mr. Drake thinks will remedy all our ills, lessen crime, cleanse politics, improve health and morals, promote sanitation and better housing, emancipate women, and put an end to wars. There is a certain immaturity of thought manifest in this expectation that any economic measure in itself can possibly have such

universal and far-reaching effect. No economic change that leaves unchanged the moral aims and spiritual relationships of men will ever bring in "a new earth wherein dwelleth righteousness". Yet it will not do to dismiss this book with a smile. First, because it contains much truth well and forcibly expressed, and second, because it is written with a passionate and eager spirit that gives it depth and meaning, even though one may deny its premises and reject its conclusions. "With a view to stimulating thought toward a definite end this book is written," the author declares, and he does stimulate thought. After all he is right in urging that "it is just as unprogressive to have eighteenth century ideas in your head, as to have eighteenth century equipment on your farm or in your business." The day will come when all that he promises will be realized, though not quite in his way.

Dr. Bickersteth's interesting book is written for Englishmen, and is packed full of valuable and timely information about social movements in England. It is conceived in a noble and far-sighted spirit as the reaction of a convinced Christian and Churchman of wide and ripe experience, both in Church and State, to the awakening influences of the great war. One pauses and forms a question mark when he comes to a hopeful prophecy such as this on page 84: "The war no doubt in the United States as well as in Great Britain has put an end to individualism for our generation"; but the sentence that follows must find an echo in every Christian mind and heart: "If when the war is over, the unclean spirit of selfishness can be met and mastered before reaction sets in, and kept from returning with sevenfold power, then in sane and social reconstruction some moral equivalent for war can be found."

Dr. Bickersteth illustrates his practical treatment of the way in which communicants can widen their ideas as to what is a Churchman's duty by a wealth of illustrations from his experience in London and Leeds as a parish priest and a social student and worker. He speaks frankly, but always with a fine restraint, avoiding the temptation to which many yield who write on social ills to attack with a sweeping and savage thrust, making no distinction between the tares and the wheat. The temper of his book is best indicated by its closing words: "Hope, as St. Paul pictured her, with eager look in the attitude of earnest expectation, will never lift her eyes in vain if Christ as a Redeemer and Mediator be lifted up before all men."

What Dr. Bickersteth says of England is equally true of America: "The rank and file of Christian people . . . have not yet learned to throw their weight and wrestle with circumstances in the political palestra." He adds most wisely: "When action by the nation for the nation only can meet the case, no combination of earnest individuals can do more than advertise the need." But that is what such books do: they advertise the need, the deep and poignant need, of humanity. More and more may such books be written, and more and more be read, until the Christian Church shall be roused to "throw its weight" decisively into the struggle for better and juster living conditions in a civilization that may then truly be called Christian!

THINE INSTRUMENT

Play Thou upon the eager tuning of my heart.
These ready strings, that all too oft have rung
Under the careless strumming of some passing hand,
Make Thine. As I have sung
Wrongly and falsely, yet with love, so many times,
Now let me sing Thy songs.
Play Thou upon me, as upon a harp
That's all Thine own!
For here I give Thee this unworthy frame—
Thine instrument. Wilt Thou not choose the tone?
PEARL MANNING WELLS.

WORSHIP of the mysterious and yet simple God is the greatest and most vital action of human life, coloring and invigorating and giving point to all other activities.—Bishop Brent.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

THE ORDERED ARMIES OF REFORM

VERY reform movement like an army has to use different types of fighters adapted to different kinds of work and different stages of development, Professor Farnam points out in the *National Municipal Review*. It is usually preceded by the pioneers or scouts—people of intense conviction, singleness of purpose, and courage. Very often the persecution to which they are naturally subjected develops a certain fanaticism and drives them to extremes. These are the Savonarolas, John Knoxes, Robert Owens, Garrisons, John Browns, and Carrie Nations. A certain amount of fanaticism is often necessary to give them the driving force; it is like the high tension current that spans distance. While their radicalism arouses opposition, it gives what modern parlance calls “good publicity”; it advertises the evils that need reforming. If Samuel Plimsoll had not felt the injustice of the sailor’s lot so intensely as to lose his temper in the House of Commons, the merchants’ shipping act might never have been passed.

The scouts are often followed by the engineers who prepare the way by science and study. They furnish the intellectual basis of the movement. They are men of the type of Helper in the anti-slavery movement, or of the committee of fifty in the movement to regulate the use of alcohol. Their work is often unobtrusive and at the time may seem to be of little value, but they lay the foundation on which others will build.

The artillery of the reform movement is represented by the orators and the pamphleteers. They open the way for the final onslaught of the infantry, which marches in when the mass of the people become convinced of the need of reform and unconsciously become reformers.

The strategist of the reform army is the statesman, Professor Farnam declares, who waits until the scouts and the engineers have done their work, and until he has gathered sufficient artillery and infantry to carry the day. Lincoln was preëminently of this type. The real statesman often has to occupy a middle ground, appearing lukewarm to the eyes of the radicals, and radical to the eyes of the conservatives. He has to endure misrepresentation in silence, but it is upon his ability to weigh the different forces involved that the victory depends.

THE SOCIAL STATUS OF A WORKMAN

Nominally the problem between labor and employers is a question of hours and rates of pay. To my mind, there is something beyond that now. It is not only a question of hours and rates of pay, but of the actual status of men who are performing such a large portion of the work of building up industries, and making themselves as strong an influence as the capitalists and employers. It is a question of what their social status is to be in the future. We may take it for granted beyond question that the working man of the future, the working man of to-day, must be permitted and enabled, and assisted, he and his wife and children, to lead quite different existence to that of the past. They must not be confined to the narrow, sordid lives that circumstances have made hitherto. They must have the opportunity to enjoy the good things of life that those in higher positions have enjoyed.—*Lord Shaughnessy*.

DEMOCRACY IN INDUSTRY

This term generally means, John P. Frey, the labor leader asserts, that the laws of the land are made through the joint action of all citizens. He, therefore, maintains that the terms of employment and conditions of labor in commerce and industry should be made as the result of a collective voice. The methods of democracy are evolution-

ary, not revolutionary. The strong appeal which they have made to the American worker lies in the fact that he is not a revolutionist. He has not been brought up in a country where institutions are such as to leave revolution as the only door through which he could enter to improve conditions.

The question is sometimes asked, Frey says: “What is the ultimate end of trade-unionism differing from other movements to secure improved conditions? It has never created in advance a fixed programme. It would be as appropriate to ask the question: What is the final goal of a republic? The most practical answer would be: To secure equality of opportunity and even-handed justice for all citizens and protect them in their rights to life and the pursuits of happiness.”

CONTROL OF IMMIGRATION

The United States Commissioner General of Immigration is of the opinion that four classes of immigrants should be excluded from the United States. Here is his classification:

1. The person who comes to the United States from an autocracy, where he has had to fight for every right he enjoyed and has not learned that the old way is not required in the United States.
2. The professional criminal, who finds the bomb the quickest way to carry out his purpose, and disregards or ignores all law.
3. The man who honestly thinks the only way to win is by a revolution with fire and sword.
4. The misguided reformer who believes in direct action.

IMPROVED LIVING CONDITIONS

The Community Service Alliance of Philadelphia represents the Commission on Living Conditions of the United States Department of Labor in carrying out its programme in the Philadelphia district. This includes:

- (a) Promoting the organization and assisting the operation of neighborhood and community service associations.
- (b) Acting, with the consent of existing welfare organizations, as a coördinating agency through which they may clear and widen the sphere of their activities.
- (c) Furnishing existing agencies and the general public with information as to the activities and resources of the city.

THE REV. DR. JAMES E. FREEMAN, of St. Mark’s, Minneapolis, is contributing a series of editorials to the *Minneapolis Tribune*. Recent ones dealt with The Relation of the Church to Labor, and the Kingdom of Heaven and Industry. Like all the products of Dr. Freeman’s pen, they make interesting reading.

THE NEW JERSEY State Department of Health maintains a series of public health nurses throughout the large and small communities of that state. In the larger places the nurses specialize. In other communities each nurse does all kinds of work, thus saving time and avoiding duplication in families.

MUCH HAS BEEN done for the child, much is now being done, but the best is not being done. It is toward the best that all social endeavor should aim, and short of the best neither the state nor the individual should rest satisfied.—*W. Clark Hall*.

I BELIEVE a man should be proud of the city in which he lives; and that he should so live that his city will be proud he lives in it.—*Abraham Lincoln*.



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.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:



AY I be permitted to suggest that liberty in the use of the Prayer Book might well be allowed by the General Convention in the following particulars?

1. It should be permissible to omit the word "obey" from the marriage service, when the omission is requested by both parties to the marriage.

2. It should be permissible to omit the Lord's Prayer from the Holy Communion service in the first of the two places where it occurs.

3. All psalms containing imprecatory verses should be printed in an appendix to the Psalter with those verses omitted, and the use of the psalms as thus printed allowed.

4. Intinction should be legalized as an alternative method of administering the Holy Communion.

Brief reasons for the foregoing proposals may be given as follows:

1. There are some to whom the word "obey" stands for the survival of an old theory of marriage as a property-holding relationship of the man to the woman, and others for whom it destroys the mutual character of the marriage bond.

2. To some it seems absurd to say the same prayer twice in the same brief service. It is probable that in ancient times the Lord's Prayer at the beginning of the Holy Communion service was for the priest alone. It should be permitted now either to omit it or to say it silently.

3. While at present all imprecatory verses in the psalms may be avoided except on Good Friday by the simple device of omitting all the psalms in which they occur, this necessitates the entire neglect of such beautiful psalms as the 137th, which by the omission of the sentiments of revenge and child-murder at the end might be kept in constant inspirational use. A note might well be added, explaining that the omitted verses, while consonant with religious feeling at the time they were written, were rendered obsolete by the teaching of our Lord.

4. As the common drinking cup is contrary to the laws of at least some of the commonwealths of our land, it should be permitted those who feel strongly in the matter to use some other method of administering the sacrament. The use of individual cups would seem more distasteful to the members of the Episcopal Church, and less in harmony with the liturgical proprieties, than intinction. That no one's liberty might be infringed upon in this matter, the present method of administration of the chalice should be mandatory, should any desire it, after those preferring the other method have communicated. While this would still fail to satisfy the law in some states, it would be far better than the present compulsion resting upon all to use the same method or to abstain, as many do, from partaking of the sacrament.

In all four cases all that is requested is such a measure of self-determination as shall take away the reproach which attaches to the arbitrary imposition upon all of restrictions which may be obnoxious to some. The granting of the suggested liberty of practice would involve no doctrinal points whatsoever.

Will not some deputy or delegate bring these proposals before the General Convention?

Very respectfully yours,
Dorranceton, Pa., May 26th. ALBERT L. WHITTAKER.

To the Editor of *The Living Church*:



LEASE submit to the consideration of your readers the proposal that the Articles of Religion be no longer bound together with the Book of Common Prayer.

This is proposed entirely on its own merits and with no idea of alteration of doctrine.

(1) Long expositions of the faith, which are not intended to be used liturgically, have no place in liturgical books. None of the Protestant Churches include their Confessions in their service books. The Roman Catholic Church never includes conciliar decrees in any of her service books, nor does the Greek Church. Evidently other Christians see no doctrinal significance in the omission of similar documents and it is not fitting that we be the only exception.

(2) The hard, uncharitable tone of many of the individual articles is unworthy of the spirit of the Prayer Book, if not even un-Christian. The main purpose in writing them seems to have been to deny certain teachings of various Protestant Churches and not at all to develop a confession of the Christian faith.

(3) We talk of our desire for Reunion, and boast of the broadminded simplicity of the Lambeth Quadrilateral and yet it lies buried in the records of the conference, while the articles with their anathemas are constantly before the world. They do not make for unity.

(4) The articles are most inappropriate to be placed before us laymen to read during intervals, dull sermons, etc. With their (intentional?) ambiguity, their round denunciations of long-forgotten heresies, their extreme timidity on controversial points, their absolute lack of reference to the spiritual problems of modern men, they certainly place the Church as a teacher of religion in most unattractive light.

When is the promised revision of the Homilies to appear? As Confirmation is in no way a "state of life allowed by the Scriptures", it must be a "corrupt following of the Apostles" and it grieves the simple-minded layman to learn that this is what the Church teaches. Why is a number and a title given for Article XXI when the Article itself is omitted? Can it be to preserve the accuracy of the reference to II Cor. II v. 24?

Apparently the Church is not sure of her ground in her own Articles, and this is a sad spectacle to show to the rationalistic world.

(5) Finally, I understand that neither clergy nor laity are bound to subscribe to them. Why then waste twelve pages of expensive paper to print something of which no use is made?

I am, sir, Yours very truly,
Buenos Aires, Argentina, May 17th. CYRUS T. BRADY, JR.

IS THE TIME RIPE?

To the Editor of *The Living Church*:



S all well-meaning attempts to secure corporate reunion between our separated brethren and ourselves result only in an *impasse*, and we do not seem to get any "forrarder", may this not indicate that it is not the will of the Holy Spirit that corporate reunion should be achieved at present?

The fact is, those who profess and call themselves Christians are not fit for it. A large religious body would only become tyrannical and oppressive toward those of the contrary part. History shows that the Church cannot stand worldly prosperity. When the Church was one and persecuted she prospered spiritually, but when persecution ceased, and it became the thing to belong to her, she waxed fat numerically and in wealth, but became spiritually lean. Might it not be better to develop our own spiritual life, especially in the grace of humility and brotherly love toward those who differ?

Do we not adopt the same attitude toward our Protestant brethren that Rome does toward us? As we have no absolute certainty that the orders of Presbyterian or Methodist ministers are null and void, why treat them as beyond the pale? We may not accept their sacraments, but why should it be regarded as a sin to unite with them in prayer and praise, when occasion serves? It seems to me to be beyond the powers of any ecclesiastical body to forbid any of its members from joining with others in prayer and praise; and as for preaching, if a man is moved by the Spirit to declare the faith that is in him, who shall forbid?

While deplorable yet there is something humorous in the situation. Rome declares emphatically that we are in a state of schism, that our highest Church bishops or priests are only laymen playing in those roles, and that there is no essential difference between all religious bodies not in union with her. All are equally anathema. We on our part assume that those not of the apostolic succession are schismatics. In each case there is an appeal to history. Now who is to decide authoritatively between these conflicting opinions? We don't like to be called schismatics and our orders denied, for we are assured otherwise by the internal witness of the Spirit working with and impelling us. Why treat others in a manner to which we

object when applied to ourselves? It is not possible now for full communion, but there may be more communion than there is in brotherly love and esteem and recognition of the work of the Holy Spirit—who is independent of the historic episcopate, whether locally adapted, or otherwise.

Estacada, Ore., June 9th.

UPTON H. GIBBS.

THE RED FLAG

To the Editor of *The Living Church*:

I HOSE persons who are trying to make a bugaboo of the red flag should stop, look, and listen. Especially all believers in universal democracy will do well to recognize both the need of an international emblem and the fact that nothing has yet been suggested so appropriate as the crimson banner. It may sometimes be abused and misapplied, but in its essential significance it has long been acknowledged, by both religion and sound statesmanship, as the standard of man's best sentiments and aspirations.

For example:

1. Our revolutionary forefathers, when democracy was in flower, expressed their love of liberty by unfurling the red flag, and it has the distinguished honor of being the first recognized flag of American freedom. (See Funk & Wagnalls' *New Standard Dictionary*, pages 934-935.) It is a solid red, with a small white canton upon which is designed the globe resting upon a red cross. Was there ever conceived a better standard of the gospel of self-sacrificing brotherhood?

2. St. Paul declares (Acts 17:26): "God hath made of one blood all nations." The blood-red flag definitely emblemizes this truth.

3. Bishop Heber, in his well-known hymn, boldly flings the red flag to the breeze, thus:

"The Son of God goes forth to war,

A kingly crown to gain:

His blood-red banner streams afar:

Who follows in His train?"

4. As our several state flags are not destroyed but fulfilled in our national flag, so all national flags find the fulfilment of their best sentiments in the universal flag. In mathematical language it is simply the rule of proportion: The Maryland flag is to the American flag as the American flag is to the red flag.

In consideration of these facts, all patriots and religious people will esteem the red flag, and enlighten others as to its meaning.

Let us add, moreover, that the only flag which the red flag intends to destroy is the "Jolly Roger"—the black flag of predatory wealth.

Very respectfully,

Annapolis, Md., June 9th.

JAMES L. SMILEY.

PROPOSED ORGANIZATION FOR CATHOLICITY

To the Editor of *The Living Church*:

POSSIBLY because of my position as Superior-General of the Guild of the Holy Ghost the Comforter since its foundation in America nearly nine years ago, and for other equally good reasons, I receive letters from all over the country from our clergy, as well as from Canada, which indicate that there is a considerable amount of trouble and unrest amongst them at this time. It is an honor and a privilege to receive such confidences, and I am more than glad when it lies in my power to express an opinion or give some advice that proves of some value to my brethren of the clergy.

But the extent and purport of this correspondence impresses me deeply with the need for an association of Catholic priests who are banded together in defence of the Catholic Faith. I have heard that local attempts to form such an association have not met with success because Catholics themselves are not agreed upon the things that are necessary. I believe it is unfortunately true that there is much difference of opinion amongst Catholics, but surely it ought to be possible to find some basis of union for those who really accept the Catholic Faith, and I feel that much good might be accomplished were such an association formed. It has been my privilege to hold back some who were tempted to become perverts, but how much better it would have been if personal influence had been subservient to the influence of a united band of priests who stood absolutely for Catholic Faith and practice, and who would be always ready to help those in doubt as to the validity of their orders, the Catholicity of the Anglican Communion, or who were troubled by the present day triflings with Protestants, etc.

I wish that there might be some Catholic Priest of standing and influence who would undertake the formation of some such association. There are doubtless many of us who would be glad to back up such a movement.

Yours truly,

LaPorte, Ind., June 14th.

F. J. BARWELL-WALKER.

"THE RITUAL OF THE ALTAR DESK"

To the Editor of *The Living Church*:



THINK the Rev. Dr. Hibbard is unquestionably right in his main contention. "The right side" of the altar, like the right hand of a man, or the dexter side of a heraldic shield, is the right side looking from and not to the holy table. Old Bishop White's explanation is correct, though clumsy. He said: "Standing at the right side of the table is the most agreeable to the spirit of the rubric, and most consistent when a church does not stand east and west, etc." He did not mean that it is least consistent when a church does stand east and west. He should have said "most consistent, whether a church stands east and west or otherwise." So the practice of beginning the Communion service at the epistle side of the altar is incorrect.

It is to be regretted that Dr. Hibbard should use this occasion to pour vituperation on the unfortunate server or acolyte. He quotes the Dean of the Western Theological Seminary as calling this modest functionary "an awkward boy, with heavy clattering or squeaking shoes" and a "half-combed head". It may be so in Southern California or in Northern Illinois, though I doubt it. The sketch is a cheap caricature, if intended to describe servers generally, throughout Anglican Christendom. Dean DeWitt can of course defend himself.

Individual "fads" in ritual are very annoying. They suggest gross neglect in our schools of theology. But I doubt if they keep many devout people away from church. Such people are more likely to become estranged through false doctrine.

RICHARD H. THORNTON.

IN HIS TEMPLE

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF WESTERN NEW YORK]

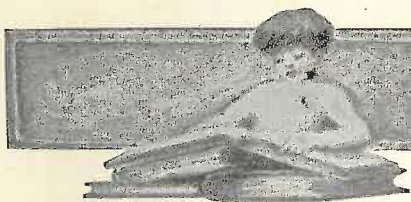
FOR MORE THAN TWO YEARS I have been going in and out of the churches in France. Those churches are places of worship through which a ceaseless stream of worshippers flows—the brave poilu in his war-stained and faded blue uniform, the little children, the sad-faced widow, and the aged peasant. They go to meet God. There may be no service to join in, no preacher to listen to, but they know God is in His Holy Temple always, and they are well content to talk to Him and be talked to by Him. A year ago last Sunday I went to the little village of Neuilly-sur-Luige in the afternoon. There was the sound of singing in the little sixteenth century church on the hill which I often visited. The *curé* was away at the war but all the villagers were there singing vespers. They were gathered to pay homage in worship to the ever present God. A colonial chaplain tells of an incident from his experience in Amiens Cathedral. "Presently," he says, "my eyes caught sight of two figures a dozen yards away to the right—a little before me, but not so much that I could not see their faces. They were sitting perfectly still, hand in hand, and one could read their story plainly enough. She was a young woman of the poorer class, but well dressed as a Frenchwoman should be; he was a soldier in the uniform of the French line, and, what was more, his whole kit was there, significantly, too. I have no doubt whatever that they had slipped into the Cathedral on their way to the station.

"As I watched, she said something, and kneeled forward on the prie-Dieu before her. He stood up as the French soldier does. Then she began to pray for him to hear, and I could catch a murmur. His eyes were fixed on the high altar and never wavered from first to last, but she hid hers in her hands, after a little. Also her voice rose with the passion of her prayer, and soon one knew that she was weeping. At last, she prayed loudly enough for me to catch the words, in French, of course, but I could understand the well-known prayer, and marvel at the simplicity of her so slight change in it. 'Soul of Christ, sanctify him; Body of Christ, save him.' So she went on until: 'Within Thy wounds hide him,' she cried and could say no more for sobs. A while I sat quietly, and waited for I knew not what. The man's voice broke calmly and steadily in, without even a hint of passion or of fear: 'In the hour of my death, call me, And let me come to Thee, That with Thy Saints I may praise Thee, For ever and ever. Amen.'

"And then, like the victor that he was, there, in God's house, and all unashamed before his High Majesty, he lifted the woman to her feet, and turned her face to his, and kissed her long upon the lips.

"Oh, my God, how fine a thing can human nature be! It was no disgrace for you to share it. It has that in it which can look out across the worst that earth can do and gather up its dearest into its arms and go forward—to You."

CONSULT WITH him that is wise and conscientious, and seek to be instructed by a better than thyself, rather than to follow thine own inventions.—*Thomas à Kempis*.



LITERARY

The Philosophy of Plotinus. By William Ralph Inge. London and New York. Longmans, Green and Co. 1918. Vols. 1-2, pp. 270+253. \$9.00 net.

This splendid work comprises the Gifford Lectures for 1917-1918. The five hundred and odd pages of these lectures are packed full of close reasoning, an outline of which is difficult to present in a brief review. It must suffice to show the general trend of Dr. Inge's argument. He begins with a keen and penetrating discussion of mysticism, of which Plotinus was the great philosopher, showing how universal the mystical experience is, and how necessary an understanding of Neoplatonism, in which mysticism in all its purity is revealed, is to the student of Christian theology. In his second and third lectures the author describes the religious and philosophical atmosphere of the third century, when Christianity developed into a syncretistic religion, and when she was in conflict with Neoplatonism. After clearing his way by a discussion of the forerunners of Plotinus, and the cradle of Neoplatonism in Alexandria, Dr. Inge begins his scholarly and sympathetic unfolding of the philosophy of Plotinus, taking up first the world of sense, which, as he shows, Plotinus opposed to the phenomenal world; and then the soul, whose faculties he discusses with scientific accuracy and deep psychological insight, cleverly intimating that what we call self-consciousness is only consciousness of externality. He then shows how slowly the doctrine of the soul's immortality took root even in Christianity in the second and third centuries, and outlines Plotinus' idea of the soul, as that which neither comes into existence nor perishes, but is the indestructible principle of life. Consequently, Plotinus has no room for bodily resurrection, nor for the popular notion of spiritual bodies in a semi-gaseous condition. In the eternal world, spirits will be completely transparent to one another, their individual distinctions being firmly retained. Unrighteous souls will be reincarnated in bodies of a lower order, and will sometimes be chastised by their demon or guardian angels. The spiritual world, the subject of lectures fourteen to sixteen, is shown to be the world of ideas, the only true reality. The absolute is discussed in lectures seventeen to nineteen, where Plotinus is shown to have indicated how goodness, truth, and beauty constitute the idea of the One who is the source of all goodness, truth, and beauty. Dr. Inge then shows the relationship between metaphysics, on the one hand, and ethics, religion, and aesthetics, on the other, developing a valuable synthesis and social and religious life. His final lecture consists of reflections on Christianity, Platonism, and Civilization, showing how they must stand or fall together.

Inge is a thorough Neoplatonist, showing how that system constituted the last chapter in Greek philosophy. He treats his subject with sympathy and enthusiasm, and has produced the most accurate and scholarly treatment of the philosophy of Plotinus in the English language. In this work, and the translation of the original by Dr. Guthrie, reviewed in *THE LIVING CHURCH* of May 3rd, the student of this fascinating system of philosophy and of early Christianity has two excellent and indispensable tools.

SAMUEL A. B. MERCER.

The Secret of the Sealed Book, and its Message for these Times. By the Rt. Rev. G. H. S. Walpole, D.D., Lord Bishop of Edinburgh. Robert Scott, London, Publisher.

Although this is a war book and deals with questions which perplexed many souls during the last four years, yet now that the war is over the book has lost neither its value nor its interest, for in the light of the armistice and peace we see that the Bishop is also a prophet, and that adds interest and weight to his words.

Wars come in obedience to the summons of nature, and end in ultimate victory for righteousness when "the spirit of sacrifice seizes us, changes us, inspires us". The Judgment—the Peace Terms—are but the consequences of Germany's action, and could not be other than they are, than the author predicts they will be. The ground and source of the Church's courage in her present trials is the same as in the days of Domitian when the struggle was with the Roman Empire. True comfort and consolation are offered to those whose friends gave their lives "fighting for liberty, justice, and honor amongst the nations". It is said: "Raymond and The Invisible King are perhaps the most widely read expression of thought, each written by an author of great ability and eminence in the literary world, and yet giving no real help on the problem of existence and our relation to God."

That will never be said of *The Secret of the Sealed Book*, for in these after-war-days it has an interest as deep as in the days for which it was written, if not deeper.

P. W. M.

Ephod and Ark. By W. R. Arnold. Cambridge: Harvard University Press. 1917. pp. 170.

Professor Arnold in this very learned and technical monograph seeks to show that the ephod was nothing more than the primitive loincloth, transformed into a ceremonial apron, and worn by all persons, young and old, priest or lay, when engaged in solemn religious exercises. Later, in the ritual of the Second Temple, its use was limited to the High Priest. It was never connected with the oracular function of the priesthood. The ark was a plural object, employed by priests as their professional organ of divination. It was a box, having its origin perhaps in Canaan, serving as a repository for the sacred lots, and as a miniature temple for the abode of the deity. During the period of the Judges and well into the reign of Solomon, an ark existed wherever there was a sanctuary of Jehovah. In post-exilic times the idea of an ark was projected backwards into the days of Moses, and connected with the Sinaitic tables of stone. The apparent existence of only one ark in the Masoretic text is due to later editorial changes of "ark" to "ephod", thus resulting in the creation of an "ephod" different from the ceremonial apron of the genuine texts. Dr. Arnold's thesis is an excellent piece of work, though not always convincing.

SAMUEL A. B. MERCER.

The Religion of Israel. By George A. Barton. New York: The MacMillan Company. 1918. pp. 283.

This book is of unequal value. The first chapters, which deal with the Semitic background of Old Testament religion, with the value of the early Biblical narratives, and with the origin of the Israelitish nation, are well done. But the chapters on prophecy and prophets, and on the later period of Israelitish religion, are not as satisfactory. Nor is the chapter on Moses what it should be, for if anything in Old Testament religion be true it is that Moses impressed his great personality upon religious thought in such a way as to point him out as a great religious reformer and leader.

The book was "written for college undergraduates"; but for this purpose it is far too technical, and contains far too many details, interesting only to the specialists. It is a good example of how not to write a book on Old Testament religion for college men. No wonder that the Old Testament is so unpopular in colleges! But for theological students, and for the clergy, Dr. Barton's book is most useful.

SAMUEL A. B. MERCER.

IF ONE WANTS a thoroughgoing appreciation of Woodrow Wilson, let him get *Woodrow Wilson: An Interpretation*, by A. Maurice Low. There is no doubt of Mr. Wilson's greatness in Mr. Low's judgment. In fact, the book might very well take the place of a campaign biography, it is so unwaveringly favorable. Mr. Low, who is a well-known journalist of Washington, has been writing for years on American topics for English readers. Although he has lived among us for a generation, and has written a book on the American people which he calls *A Study in National Psychology*, he still remains an alien and as such writes of our President, whom he makes a Lincolnian figure. The book is written in characteristically good English, with an air of authority and finality which carries conviction to the uninitiated. To those who want well-written reasons for believing Mr. Wilson the world's greatest man at the present crisis this book is commended rather than Col. Harvey's weekly comment. Perhaps the truth is in between. In any event Mr. Low, who is the American correspondent of the *London Morning Post*, has given us a volume which it is easy and entertaining to read. [Boston: Little, Brown & Co. \$2.00.]

C. R. W.

IN THE SUMMER of 1919 the Ministerial Association of Schenectady adopted a plan for local Church Unity which was revolutionary and in the following three years developed a real Christianity in the town, with all the characteristics of the primitive Church. At least, such is the purport of a "dream" published by the Rev. B. W. R. Tayler, D.D., at the unanimous request of the association. (*The Church Which Is in Schenectady*. By the Rev. B. W. Rogers Tayler, D.D., Rector of St. George's Church. Price, 10 cts.—to cover cost of printing and distribution.)

Church Kalendar



June 29—Second Sunday after Trinity. St. Peter.
 " 30—Monday.
 July 1—Tuesday.
 " 6—Third Sunday after Trinity.
 " 13—Fourth Sunday after Trinity.
 " 20—Fifth Sunday after Trinity.
 " 25—Friday. St. James.
 " 27—Sixth Sunday after Trinity.
 " 31—Thursday.

KALENDAR OF COMING EVENTS

July 2—California Special Conv., Grace Cathedral, San Francisco.
 " 23—Spec. Dioc. Council, Parkersburg, W. Va.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (In Eighth Province).

CHINA

HANKOW

Miss H. A. Littell (Address direct: St. James' Rectory, West Hartford, Conn.).
 Rev. E. L. Souder.

JAPAN

TOKYO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.
 Ven. T. A. Schofield (in Sixth Province).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth Avenue, New York City.

Personal Mention

THE Rev. J. HENRY BROWN, priest in charge of St. Augustine's Church, Savannah, has been appointed Archdeacon with charge of the colored work in the diocese of Georgia. He will assume his duties on July 1st. Address will be 422 W. Bolton street, Savannah, Ga.

THE Rev. JAY SCOTT BUDLONG assumed charge of Trinity Church, Guthrie, Oklahoma, on Whitsunday, and should be addressed at 310 East Noble avenue.

THE Rev. WALTER B. CAPERS, D.D., at the beginning of June entered upon the rectorship of St. Andrew's Church, Jackson, Miss., in succession to the Rev. William Mercer Green, now Bishop Coadjutor of the diocese.

THE Rev. LOUIS H. EWALD having accepted a call to Holy Trinity Church, Lisbon, South Dakota, he should now be so addressed.

CHAPLAIN (Major) GREGORY MABRY, of the Fifty-fourth Infantry, writes from Adenau, Germany, that he expects to sail for America before the first of July and be demobilized. At the front for eighteen months, he has received nine citations for his work, and lately received a personal letter in which the Commander-in-Chief expresses appreciation of the work done by the chaplain.

THE Rev. WM. V. MUELLER should be addressed at General Delivery, Washington Court House, Ohio, after July 1st.

THE Rev. H. W. ROBINSON, given leave of absence by the vestry of St. Andrew's Church, Darien, Ga., to go to White Springs, Fla., for his health, has gone, but not at the vestry's expense, as recently stated.

THE Rev. ARTHUR B. RUD will be instituted as rector of Trinity Memorial Church, Ambler, Pa., by Bishop Rhinelander, on June 29th.

THE address of the Rev. V. D. RUGGLES is 1933 Toberman street, Los Angeles, California. His mother, Mrs. J. O. Ruggles, and his sisters have also removed to Los Angeles, where their address is 957 Lucille avenue.

THE Rev. GEORGE C. SHAW has accepted a call to Holy Trinity parish, Prince George's County, Md.

THE Rev. JAMES SHEERIN has become superintendent of the Orphans' Home, 168 Convent avenue, New York City. Mr. Sheerin was advised by his physician to give up the exacting work at St. Thomas' Chapel.

CHAPLAIN HARLEY W. SMITH of the 357th Infantry has returned from Europe and can be addressed at 172 West Tenth avenue, Columbus, Ohio.

THE Rev. IRWIN ST. JOHN TUCKER spoke Sunday evening, June 22nd, at the open forum of the Church of the Ascension, New York, his subject being The Problem of the Hour.

Summer Addresses

THE Rev. BERNARD I. BELL will be the special summer preacher on Sunday mornings at St. James' Church, Walnut street, Philadelphia. He may be addressed at Sherwood Forest, R. F. D. No. 2, Annapolis, Md.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., has sailed for Ireland to be the summer preacher at St. George's Church, Belfast, until September. During his absence the Rev. ROBERT W. EMERSON, rector of St. Mark's Church, Hope, Arkansas, will be in charge of the parish.

THE Rt. Rev. CHARLES H. BRENT states that from now till August 10th no mail will reach him.

BEGINNING July 1st, the Rev. HARRY B. HEALD will be in charge of the Church of the Holy Trinity, Jefferson, N. H., for ten Sundays. His address will be The Rectory, Jefferson, N. H.

THE address of the Rev. SAMUEL A. B. MERCER, D.D., till September 1st will be General Delivery, Oxford, England. Address communications about the *Anglican Theological Review* to the Rev. Professor L. C. Lewis, Cragmoor, Ulster Co., New York.

THE Rev. C. MORTON MURRAY will be in charge of St. Peter's Church, Port Chester, N. Y., for the ten Sundays beginning July 1st and will be in residence at the rectory, 23 Smith street.

THE Rev. PAUL R. R. REINHARDT will spend the summer in Porto Rico, and from July to September inclusive should be addressed at Rio Piedras, Puerto Rico, Box 166.

THE Rev. H. LANDON RICE may be addressed until further notice at 403 Ninth avenue, Belmar, N. J., where he is staying at his summer home.

DURING July and August the address of BISHOP SAGE is Richards Landing, St. Joseph's Island, Ontario, Canada.

DEGREES CONFERRED

CHURCH DIVINITY SCHOOL OF THE PACIFIC (San Francisco, Cal.).—The degree of Doctor in Divinity upon the Ven. JOHN ABBOT EMERY, at the alumni service held on June 10th.

KENYON COLLEGE (Gambier, Ohio).—The degree of D.D. upon the Rev. GEORGE SHERMAN BURROWS, warden-elect of the De Lancey Divinity School; the degree of LL.D. upon Major General EDWIN FORBES GLENN of Camp Sherman, Ohio; and upon BISHOP LEONARD in recognition of the approaching thirtieth anniversary of his consecration.

NEW YORK UNIVERSITY.—The degree of Doctor of Philosophy upon the Rev. GILBERT L. PENNOCK, canon missionary of the diocese of Newark, and upon the Rev. MAURICE PICARD, at commencement on June 18th.

YALE UNIVERSITY.—The degree of D.D. upon the Rt. Rev. CHARLES HENRY BRENT, Bishop of Western New York, at commencement.

ORDINATIONS

DEACONS

CALIFORNIA.—The Church Divinity School of the Pacific closed its twenty-sixth year on St. Barnabas' Day, June 11th, with the ordination of two of its students to the diaconate. The service was held in Grace Cathedral, San Francisco, the clergy robing in the library of the divinity school. The sermon was preached by the Rev. D. Charles Gardner, one of the first class of the school, and for many years chaplain of the Stanford University at Palo Alto.

The ordinands were Mr. CYRIL H. BODDINGTON, who goes to Gallup, New Mexico, and Mr. C. T. LEACHMAN, who will be in charge of St. James' Church, Centerville, Cal.

COLORADO.—On Trinity Sunday Mr. THOMAS JEFFERSON HALDEMAN and Mr. HEBER CORWYN BENJAMIN were ordered deacons by the Right Rev. Irving P. Johnson, D.D., in Trinity Church, Greeley, Colorado. The former was presented by the Rev. Harry Watts, the latter by the Rev. Benjamin W. Bonell. The Bishop preached the sermon. The Rev. Mr. Haldeaman will have charge for the summer of missions at Idaho Springs and Central City, with residence at Golden. The Rev. Mr. Benjamin will have charge of work at Fort Lupton and Brighton.

SOUTHERN OHIO.—On the morning of the Feast of St. Barnabas, at Trinity Church, Columbus, Bishop Reese officiated at the ordination of the following to the diaconate: HUBERT W. HUNTER and ROBERT LEE BAIRD (Southern Ohio), WILLIAM VINCENT MUELLER (Fond du Lac), and RAYMOND MCKINSTRY (Kansas). The candidates were presented by the Rev. Dr. Watson, Mr. Clarke, and Dean Purves, the latter also reading the Litany. The Rev. Dr. Watson preached the sermon and the Rev. E. F. Chauncey was master of ceremonies. The epistoler was the Rev. William V. Mueller and the gospeller Archdeacon Dodson. The Rev. R. L. Baird is in charge of the missions at Dresden and Madison, the Rev. Hubert W. Hunter at Trinity Church, Bellaire, and the Rev. Mr. Mueller takes charge of Washington Court House on July 1st.

WASHINGTON.—The Trinity ordination was held in the Chapel of the Nativity, Washington, the only candidate being THOMAS LEMUEL SMALL, a member of that chapel since its beginning, and its first member to give himself to the work of the Church. Mr. Small was ordained deacon by Bishop Harding; he was presented by the Rev. Enoch M. Thompson, vicar of the chapel, who also preached the sermon, and who on that day celebrated the twentieth anniversary of his own ordination. Mr. Small is also the first of the alumni of St. Alban's School to enter the ministry. He was graduated from St. Stephen's College in 1916, and from the General Theological Seminary this year. The coming year he will teach the boys of the lower school at St. Alban's, Washington.

DEACONS AND PRIESTS

HARRISBURG.—On the First Sunday after Trinity, in St. John's Church, Lancaster, Pa., the Bishop of Harrisburg ordered Mr. EDWARD LEESON BELL PIELOW to the diaconate and advanced to the priesthood the Rev. JOHN HENRY SCHWACKE, headmaster of the Yeates School. Both were associated with St. John's Church, the latter as assistant minister, the former as a layman. The Very Rev. W. P. Ladd, D.D., was the preacher, and the presenters were the Rev. H. B. Pulsifer and the Rev. George I. Browne, rector of the parish. The Most Rev. Archbishop Alexander Rodosdolou of the Greek Orthodox Church in America assisted.

NEWFOUNDLAND.—At the Cathedral of St. John Baptist, St. John's, on Whitsunday, June 8th, the Rev. JOSEPH BEAUCHAMP of the Diocesan College, Montreal, and the Rev. ERNEST J. JONES of St. Chad's College, Regina, and Nashotah Seminary, Wis., were advanced to the sacred office of priesthood and Mr. HOWARD MARKS, L.Th., Queen's College, St. John's, was ordered deacon.

The candidates were presented by the Rev. Canon Bolt and the ordination sermon was preached by the Rev. Canon Bayly. The newly made deacon was gospeller.

PENNSYLVANIA.—Four deacons were advanced to the priesthood and five candidates ordered deacons by Bishop Rhinelander at the annual Trinity ordination service held in the Diocesan Church of St. Mary, Philadelphia, on Trinity Sunday. The Very Rev. Dr. H. E. W. Fosbroke, Dean of the General Theological Seminary, preached upon the doctrine of the Trinity, bringing out its vital points, and speaking of the gifts of God which come by His self-revelation. Prominent among the candidates for the priesthood was Dr. GEORGE AARON BARTON, professor of Semitic languages at Bryn Mawr College, who left the Society of Friends to enter the Church because of the pacifist tendencies of his former co-religionists. Professor Barton has been assisting the Rev. Dr. George Calvert Carter at the Church of the Redeemer, Bryn Mawr. OSCAR MEYER, Jr., giving up a career in finance, was ordained deacon. Mr. Meyer has been an active worker at the Center County Mission, at Newtown. ANDREW HUSTON HAUGHEY, ordained deacon, was formerly a pastor of the Methodist denomination. He became associated with the Inasmuch Mission several years ago, and during the war was active

in social work at the Philadelphia Navy Yard. ALBERT HAWLEY LUCAS, a student at the Berkeley Divinity School, JOHN LEWIS ZACKER, who has charge of the diocesan work among the Jews, and EDWARD DURANT, a native of the Island of Barbadoes, West Indies, who is working among the colored people in Chester, were also ordained to the diaconate.

In addition to Professor Barton, those ordained to the priesthood included the Rev. GEORGE ELMER BOSWELL, curate at the Church of the Resurrection; the Rev. ALBERT HYDE HOLT, curate at St. Andrew's Church, West Manayunk, and the Rev. EDWIN VALENTINE GRAY, curate at Old Christ Church. The Rev. George Lynde Richardson, D.D., vicar of the Diocesan Church of St. Mary; the Rev. Samuel Babcock Booth, and the Rev. Arnold H. Hord assisted in the service.

Some account of the work Mr. Zacker is doing among Jewish people may prove of interest. Coming to the city about two years ago he has been holding successful services in a room of St. John the Evangelist's Church. Guilds for women and children are conducted by Mrs. Zacker. Perhaps the most important and striking part of his work was the holding of forty-five open air services on Saturday and Sunday evenings last summer. The average attendance at these meetings being about five hundred, at times more than a thousand were present. Thus the Christian message was presented to many who otherwise would never have had a chance to hear it. During the past year Mr. Zacker visited over three hundred Jewish homes, and in this form of personal contact much important work was done. He also holds a monthly meeting of Jewish Christians, of whom there are about thirty-five or forty in the city, at his own home. He has addressed thirty-two meetings and congregations, pleading for Jewish evangelization, and considerable interest has been aroused. The great need is for a properly equipped Christian synagogue, and a committee is asking for funds for this purpose, \$4,000 in voluntary offerings being needed.

PRIESTS

CONNECTICUT.—On June 11th, at All Saints' Church, Hoosac School, Hoosick, N. Y., the Rt. Rev. George Y. Bliss, D.D., Bishop Coadjutor of Vermont, acting for the Bishop of Connecticut and with the permission of the Bishop of Albany, ordained to the priesthood the Rev. HAROLD SUMMERFIELD OLAFSON, a master in Hoosac School for boys. The candidate was presented by the Rev. E. D. Tibbitts, D.D., rector of Hoosac School, and the sermon was preached by the Rev. Professor A. W. Jenks, D.D. The Rev. George St. John Rathbun said the Litany. At the laying on of hands, the ordinand was vested with the chasuble and the chalice and paten were delivered to him. The Rev. H. F. Rockwell acted as bishop's chaplain. The Rev. Harold E. Sawyer and the Rev. H. E. Pike joined in the laying on of hands.

CUBA.—On the Sunday after the Ascension, the Rev. HARRY THOMAS MORRELL was advanced to the priesthood in Holy Trinity Church, Philadelphia, Pa., by the Rt. Rev. Hiram R. Hulse, D.D., Bishop of Cuba. He was presented by the Rev. Floyd W. Tomkins, D.D., and the sermon was delivered by Bishop Hulse. Mr. Morrell, recently graduated at the Philadelphia Divinity School, will go to Cuba to take duty in that district, to which he belongs.

MARYLAND.—On Wednesday, June 11th, in Mount Calvary Church, Baltimore, the Rev. MILES HUTCHINSON MCCORMICK was ordained to the priesthood by the Rt. Rev. J. G. Murray, D.D. He was presented by the Rev. W. P. McCune and the sermon was preached by the Rev. W. A. McClenthen, D.D.

PITTSBURGH.—On Trinity Sunday, at the St. Mary Memorial, Pittsburgh, the Rev. WILLIAM JAMES WHITE was advanced to the priesthood by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh. The candidate was presented by the Rev. David Vincent Gray and the sermon preached by Bishop Whitehead. The Rev. Messrs. Gray and Clapp united in the laying on of hands. Mr. White is a graduate of the class of 1919, of the General Theological Seminary, and for the summer will do supply work in the diocese of New Hampshire.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every inser-

tion. 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

BAKER.—Entered into life eternal at his home in Buffalo, N. Y., April 23rd, FRANCIS FOLSOM BAKER, son of the late Rev. Edward Folsom and Sarah A. Baker.

Called in the midst of a brilliant and useful career, he gave up all with a sweet submission to God's will. A faithful soldier and servant of Christ unto his life's end.

"Make him to be numbered with Thy saints in Glory Everlasting."

GRISCOM.—Mrs. ANNE STARR GRISCOM, wife of Rodman E. Griscom, died at her home in Haverford, Pa., on June 14th, after ten days' illness. Funeral services were held at the Church of the Redeemer, Bryn Mawr, on June 17th, by the Rev. George C. Carter, rector of the parish. One of her brothers is Isaac T. Starr, accounting warden of St. Paul's Church, Chestnut Hill.

KENDALL.—On June 19th, at the home of her daughter in Media, Pa., MARY C. KENDALL. Burial service at the residence, in Media, of her son-in-law, the Rev. Frederick C. Jewell, and interment at Edgewood cemetery, Pottstown, Pa.

Grant her, O Lord, eternal rest, And may light perpetual shine upon her.

LA BORDE.—Entered into Life Eternal on June 7, 1919, Miss SOPHIA PARSONS CARROLL LA BORDE, of Columbia, S. C. Buried in Trinity churchyard, Columbia, on the evening of Whitsunday, June 8th.

"Christ's faithful soldier and servant unto her life's end."

SMITH.—Miss ANN BACON SMITH, aged eighty-three years, died at her home in Philadelphia on June 15th. She was one of the oldest parishioners of St. Mark's Church (Rev. Elliot White, rector), and took a deep interest in the affairs of the parish.

WOODWORTH.—On June 14th at her home in Concord, N. H., Mrs. MARY PARKET WOODWORTH, president of the Woman's Auxiliary of the diocese of New Hampshire.

WANTED

POSITIONS OFFERED—CLERICAL

PARISH IN FLOURISHING LITTLE CITY in southern Florida desires rector. One hundred and twenty communicants promising opportunity for the Church. Young, unmarried man preferred. Address S. C. CORWIN, Secretary Vestry, Christ Church, Bradenton, Fla.

POSITIONS WANTED—CLERICAL

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

RECTOR OF LARGE CITY PARISH wants to know of opportunity to place his assistant minister as rector of small parish, preferably in a city. He has given four years efficient and satisfactory service. Address ST. STEPHEN'S, care LIVING CHURCH, Milwaukee, Wis.

NEW YORK RECTOR ON VACATION will supply preferably in the West or California, July and August. Good reader and preacher, loyal to incumbent. Address N. Y. R., care LIVING CHURCH, Milwaukee, Wis.

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

SUNDAY DUTY WANTED FOR JULY, August, September, within 75 miles of New York. Address Rev. H. LANDON RICE, 403 Ninth Avenue, Belmar, N. J.

PRIEST 31, RETURNED FROM OVERSEAS service, desires parish. Excellent recommendations. Address VINCENT, care LIVING CHURCH, Milwaukee, Wis.

CAN CARE FOR PARISH NEAR NEW YORK, August and September. Sound Churchmanship, wide experience, musical. Address Rector, Marianna, Fla.

PAROCHIAL WORK DESIRED FOR ALL part of vacation, July 1st to October 1st. Address Rev. HARRISON ROCKWELL, Hoosac School, Hoosick, N. Y.

PRIEST WOULD LIKE POSITION as assistant in a Catholic parish. Address HARDY, care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENS' DUTY WANTED for the month of August. Address Rector, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

THE WESTERN THEOLOGICAL SEMINARY offers a permanent office position to an unmarried man who is competent to do type-writing, library cataloguing, look after the upkeep of the premises, and take charge of the offices. No bookkeeping. Address THE DEAN, 2720 Washington Boulevard, Chicago, Ill.

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

MOTHER'S HELPER WANTED, YOUNG, in good health. Usual salary offered in return for cheerful assistance in the home. Address Mrs. H. D. RODGERS, 150 So. Pine avenue, Albany, N. Y.

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

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choir-master (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minster, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address WM. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

LADY, WITH EXPERIENCE, niece of a prominent clergyman, desires position as custodian in a home when family is absent for the summer. Principal object, home. Best of references given and required. Address CUSTODIAN, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, prominent Philadelphia church eight years; desires change. English cathedral pupil. Splendid recommendations. Address PHILA, care LIVING CHURCH, Milwaukee, Wis.

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

HOUSEKEEPER; CAPABLE, RELIABLE, would like the care of good home, country or suburb. Address HOUSEKEEPER, care Keith Estate, 1227 Sheridan road, Waukegan, Ill.

EXPERIENCED ORGANIST AND choir-master desires change of position. Excellent references. Address K. Z. L., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass.—contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN Co., Hartford, Conn.

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

ALTAR AND PROCESSIONAL CROSSES; Alms 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.

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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.

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

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

HEALTH RESORTS

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

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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.

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

BOARDING—VERMONT

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MISCELLANEOUS

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

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.

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, Miss MARIAN DE C. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

SISTERS OF THE HOLY NATIVITY

The Retreat House of the Sisters of the Holy Nativity, Bay Shore, Long Island, is open to ladies who may wish to make a retreat, or desire a rest of a few days or longer. Address the SISTER IN CHARGE, House of the Holy Nativity, Bay Shore, Long Island.

PERSONAL

My dear, I know you have not forgotten the friend you always called "faithful", or the letters of December 8th and March 11th. I have important things to tell you. Write to the old address, the same as in our childhood.

A. B. C.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street. (Five minutes from Loop.) Sundays: 7:30, 9:15, and 11. Daily: 7, 8, and 6 P. M.

MEMORIAL

WILLIAM RICHMOND MORSS

On the 12th day of June, 1919, WILLIAM RICHMOND MORSS, for twenty years a vestryman, and for six years a warden, of Trinity Church, Carbondale, Pa., entered into life eternal.

Mr. Morss was singularly devoted to both the spiritual and the material welfare of his parish. He studied deeply the faith of the Church and rejoiced in it. He gave himself without reserve to its work. Quiet and unassuming, faithful and devout, he was a true Christian gentleman.

The rector, wardens, and vestrymen of Trinity Church desire to record their deep appreciation of the privilege of his comradeship in the service of the Church; of their high regard for his character; and their prayer that he may rest in peace, and that perpetual light may shine upon him.

E. G. N. HOLMES, Rector.

N. H. HILLER, Senior Warden.

R. H. REYNOLDS, Junior Warden.

GEO. LUDWIG, Secretary.

AN APPRECIATION

HENRY HAMLIN

HON. HENRY HAMLIN of St. Luke's Church, Smethport, Pa., was called to life eternal in his 90th year on the 17th day of June, 1919.

For nearly half a century Mr. Hamlin had been a faithful communicant of St. Luke's Church. Only two weeks before his death he came to receive the Holy Communion in the church which for so long had been the object of his love, thought, and care.

Notable among his benefactions, which had been many, was the handsome and complete stone church of St. Luke's, his gift to the parish and to which he had given a substantial endowment. Many missions in the diocese also were enabled to erect buildings by his aid. The endowment fund of the diocese, the Church Pension Fund, diocesan missions, and every work of the Church called forth substantial gifts.

He will long be remembered for his quiet influence for good, his integrity and uprightness, and his faithful and unostentatious giving. The latter years of his life, those best known to his rector, were marked by a beautiful unfolding and strengthening of spiritual gifts that are the glory of age.

Widely known as he was in business circles, his greatest influence is that which will long remain in the parish which has been his home during all his long and useful life. The quiet dignity, care, and faithfulness with which his religious duties were performed will not be least among the works that do follow.

He was buried from St. Luke's Church, which he had erected to the glory of God, Thursday, June 19th, the rector, the Rev. W. E. Van Dyke, officiating assisted by the Rev. E. H. Edson of North East, Pa., and the Rev. W. H. Overs, Ph.D., of Bradford, Pa.

"Grant him, O Lord, eternal rest,
And let light perpetual shine upon him.
Amen."

W. E. VAN DYKE,

Rector St. Luke's Church.

Smethport, Pa.

RETREATS

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

WEST PARK, N. Y.—There will be a weekend retreat for laymen at Holy Cross Monastery, on July 12th and 13th. Conductor, Father Whittemore, O.H.C. Address GUESTMASTER.

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 THE LIVING CHURCH INFORMATION BUREAU, 19 South 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 Weybosset St.

PHILADELPHIA:

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

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

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

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

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

BOOKS RECEIVED

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

George H. Doran Co. New York.

A History of the United States. By Cecil Chesterton. \$2.50 net.

E. P. Dutton & Co. New York.

The Clash. A study in Nationalities. By William H. Moore.

Macmillan Co. New York.

A History of the United States Since the Civil War. Volume I, 1865-68. By Ellis Paxton Oberholtzer. \$3.50 net.

CATALOGUES

Andover Theological Seminary. Cambridge, Mass.

Catalogue 1918-1919.

PAMPHLETS

Edwin S. Gorham. New York.

The Revival of the Gifts of Healing. By James Moore Hickson. Price 15c.

From the Author.

Betweenwhiles. A War Tramp's Musings. By Virginia Carter Castleman, Herndon, Va. Also on sale at Brentano's, Washington, D. C.

Notes on the Study of Genesis. By T. L. Aborn, B.A., B.Sc., Lond. B.D., Trin. Coll., Tor., Rector of Holy Trinity Church, Pembroke, Ont.

The Church Which is in Schenectady. By the Rev. B. W. Rogers Tayler, D.D., D.C.L., Rector of St. George's Church. Being the fragmentary recollections of a beautiful but erratic dream for which the dreamer disclaims all responsibility. Read before the Ministerial Association and published at the unanimous request of the Association. Price 10c.

The Voice of Montenegro. By Janko Brajovich.

Wm. Stanton Maccomb. 236 S. 38th St., Philadelphia, Pa.

Dedication of the New Hampshire Bay Cloister of the Colonies, Washington Memorial Chapel, Valley Forge, Pa.

PAPER COVERED BOOKS

Longmans, Green & Co. New York City.

The Christian Monarchy with Special Reference to Modern Problems of Church Government. By the Rev. William Crouch, B.A., with an introduction by the Right Hon. The Viscount Halifax. Price \$1.00.

EDUCATIONAL



AT THE GAMBIER SUMMER SCHOOL FOR CLERGY

GAMBIER SUMMER SCHOOL FOR CLERGY

THE GAMBIER SUMMER SCHOOL for Clergy, on June 18th, 19th, and 20th, was the best and most helpful ever held. All sessions were in the grove behind Bexley Hall on account of the extremely warm weather.

The lectures were arranged with view to the reconstruction period in the Church. The Rev. Dr. Delany of New York gave three lectures on the Functions of the Ministry; the Rev. Howard K. Bartow three lectures on Bishop Lawrence's Twenty-Week Plan, and the Very Rev. Dean Larned of South Bethlehem, Pa., three lectures on the Nationwide Campaign. The Rev. Dr. Streibert of Gambier read a most interesting paper on conflicting tendencies of thought in the Old Testament. Mr. Shelby, general secretary of the Brotherhood of St. Andrew, gave two inspiring addresses on The Brotherhood Idea. Forty-five of the clergy were present, and the financial report showed all debts paid and a balance on hand for next year.

Archdeacon Dodshon was reelected president of the school; the Rev. E. A. Powell of Portsmouth vice-president, and the Rev. E. G. Mapes of Cleveland secretary and treasurer. These officers constitute the executive committee, together with the Rev. Dr. Peirce and the Rev. L. E. Daniels.

INSTALLATION AT ST. MARY'S SCHOOL, KNOXVILLE

COMMENCEMENT EXERCISES of St. Mary's School, Knoxville, Illinois, brought together a large number of the alumnae and patrons to take farewell of the Rev. C. W. Leffingwell, D.D., and Miss Emma Pease Howard, the retiring rector and principal, and to welcome the Rev. Francis L. Carrington, LL.D., and Mrs. Carrington, into whose keeping St. Mary's School has been entrusted. At the installation of the new rector addresses were made by Bishops Fawcett, Griswold, and Sherwood, and the Rev. J. H. Hopkins, D.D., of Chicago. President McConaughy, of Knox College, Gales-

burg, welcomed Dr. and Mrs. Carrington on behalf of the secondary schools and colleges of Knox county, Mrs. I. L. Southard spoke on behalf of the alumnae and patrons, and Mrs. M. S. Lacy on behalf of the city. The new rector and Mrs. Carrington were subsequently guests at a luncheon given at the Galesburg Club. St. Mary's will commence its fifty-second year September 24th next as a standard preparatory school and junior college.

PORTER MILITARY ACADEMY

COMMENCEMENT EXERCISES of the Porter Military Academy were held on June 1st to 3rd in the Church of the Holy Communion, Charleston, S. C., the mother parish in which the school had its origin. The commencement sermon was preached by the Rt. Rev. Cameron Mann, D.D., Bishop of Southern Florida, and the oration was delivered by Dr. Curry, President of the University of South Carolina. The graduating class had a membership of sixty-four, largest

in the history of the school. The total enrollment during the year was something over three hundred, the highest attendance recorded, and there was for the first time this year a waiting list of prospective students for whom no accommodation could be provided. A campaign to raise a large fund for permanent improvement of the school property and for endowment has been announced by the trustees.

MILWAUKEE-DOWNER SEMINARY

GRADUATING EXERCISES were held on Friday afternoon, June 13th, in Merrill Hall, the chaplain being the Rev. Charles H. Beale, D.D. The baccalaureate service was held on Sunday afternoon, June 15th, in the college chapel, the Rev. Paul B. Jenkins, D.D., preaching on Loyalty. On Monday the alumnae luncheon was held in Holton Hall, and the commencement play, *Midsummer Night's Dream*, was presented on the campus by the Dramatic Club.

The graduating exercises of the music department were held on Monday evening. The Liebling medal for excellence in piano playing was awarded to Miss Nathalie Wilzin Cohn, of Greenville, Miss. Since the death of Mr. Liebling, this medal is the gift of Mr. August H. Vogel of the trustees.

On Tuesday the Milwaukee-Downer Club of Milwaukee held its annual luncheon in McLaren Hall, and the trustees held their annual meeting. This was also class day.

The commencement exercises, including the conferring of degrees, took place in the college chapel on Wednesday morning, June 18th. The Rev. Walter F. Greenman was chaplain and Professor Joseph Jastrow, Ph.D., of the University of Wisconsin, was speaker of the occasion, dealing with Mental Reconstruction.

Commencement this year marks the end of the time allowed for raising the \$400,000 endowment, the condition of securing \$100,000 from the General Education Board. President Sabin announced that the new endowment including the contribution from the General Education Board, amounted to \$503,618.35.

The next college year opens on September 17th.

CHURCH DIVINITY SCHOOL OF THE PACIFIC

THE ALUMNI held their annual meeting on June 10th, followed by the alumni service, the Rev. W. T. Holt being the preacher. At this service certificates of graduation were given to three students and the degree of Doctor in Divinity was conferred by the Dean of the Divinity School and president of the trustees, Bishop Nichols, upon the Ven. John Abbot Emery, Archdeacon of California. A summer session of the divinity school is held this year, beginning June 17th and lasting for three months.

NOTES

YEATES SCHOOL, Lancaster, Pa., was made a diocesan institution by a unanimous vote at the last convention of the diocese of Harrisburg.

THE BACCALAUREATE SERVICE for George Washington University was held on the afternoon of Trinity Sunday around the Peace Cross on the Cathedral Close, Washington, D. C. Over eleven hundred people gathered, and the scene was impressive. The graduate nurses were in uniform; the other students and faculty wore academic caps and gowns, and there were hoods of vivid color. The preacher was the Rev. Herbert Shipman. The University authorities hope to hold their baccalaureate on Mt. St. Alban again next year, that Uni-

versity and Cathedral may grow into closer association.

A NEW PROVINCIAL SECRETARY

RESPONDING to the great opportunities now before the Church, the Provincial Commission on Social Service at its meeting held in Washington on May 6th established the office of field secretary for Christian

social service for the Province of Washington. A committee on finance was appointed to secure the necessary funds.

The Bishop of Washington, chairman of the Commission, has appointed the Rev. Robert B. Nelson, now civilian chaplain at Camp Lee, who will enter upon the secretaryship as soon as the funds are secured and he can be released from his present position.

THE WAR CUTS DOWN ENGLISH SUNDAY SCHOOL ATTENDANCE

Year Book Reports Loss of 60,000 Pupils — Voluntary Offerings Over \$33,000,000 — Case of Rev. L. S. Wason — Women and Priesthood — New Bishop of Nassau

The Living Church News Bureau }
London, May 30, 1919 }



HE annual publication of the *Official Year Book of the Church of England*, which has just been issued, is always awaited with great interest by all ranks of Churchpeople, for in no other volume is found such a wealth of information concerning the operations of the Church. Compiled, as it is, with the utmost care, it can be relied upon to supply with accuracy the smallest details, and as a book of reference for the Churchman it is quite indispensable.

The statistics for 1918 afford food for reflection. On the one hand a sense of satisfaction may be permitted that during the final year of the world-war much real progress has been made, in spite of difficulties; on the other, regret will be felt that several branches of the Church's work have suffered from withdrawal of so large a number of her keenest workers (clergy and laity) for service abroad in connection with the war.

Encouraging facts are that daily celebrations of the Holy Eucharist throughout the land show a steady advance; also that the number of confirmees is well-maintained. Indeed, if the confirmations of soldiers in the fighting areas (and there were many such) were included in the returns, a substantial increase would be shown. Sunday school work has been hampered by the scarcity of teachers, and a decline in attendances of children has to be recorded, amounting to 60,000 less than in 1917. Various reasons may be assigned to explain this disquieting fact, but with the return of workers an improvement may reasonably be hoped for. The shortage of candidates for the diaconate has been already commented upon, but, here again, signs are not lacking of a much more encouraging future.

A most gratifying feature of the year's record is that voluntary offerings reached the huge total of £6,862,948 (nearly seven millions), and this large sum is exclusive of grants from the Ecclesiastical Commissioners, Queen Anne's Bounty, and kindred aids.

CASE OF THE REV. L. S. WASON

Probably one of the last official acts of Dr. Burrows, as Bishop of Truro, before his translation to Chichester, was to deliver judgment this week in the case of the Rev. L. S. Wason, vicar of Cury, Cornwall. This judgment will be received with mixed feelings by Churchpeople who are concerned primarily with "the good estate of the Catholic Church", but it has naturally

pleased the Protestant party, as is evidenced by a letter of congratulation to the Bishop from the notorious Mr. John Kensit. The circumstances of the case are as follows: The Rev. L. S. Wason was charged with "having in the last two years, on divers occasions, and particularly on February 10, 1918, unlawfully performed a service known as Benediction," in the parish church of Cury-with-Gunwalloe, Cornwall.

The Bishop gave his decision as judge of his consistory court in the chapter room of Truro Cathedral. The defendant's name was called, but there was no response. Mr. Wason had already given his reasons for absents himself from the proceedings, his contention being that the court was in contravention to the ecclesiastical laws of the Church.

Many Churchmen besides Mr. Wason have from time to time expressed their regret for the form which the proceedings were taking, and, strange as it may appear, the regret seems to be shared by Dr. Burrows himself. The only explanation which can be offered for the Bishop making use of such a court is that nowadays very few occupants of the episcopal bench seem to act on principle, but consider only expediency.

The Bishop formally pronounced sentence in the north transept of the Cathedral, depriving Mr. Wason "of all ecclesiastical promotions within the diocese, especially of the vicarage or perpetual curacy and parish church of Cury-with-Gunwalloe, and the profits and benefits of the said vicarage, and of any other ecclesiastical promotions within the said diocese of Truro whereof he may be possessed."

Catholics do not defend Mr. Wason—indeed, no defence can be offered—but they certainly do question the spiritual competence of the court, and this is a matter for grave consideration. Meanwhile, in the columns of the leading Church newspapers are advertisements of books of devotion containing the service of Benediction, and from this it may be deduced that such rite is likely, before long, to become common in many churches. The bishops would therefore be well-advised to grasp the opportunity, and to regulate its form. That, of course, again raises the vexed question of the appointment of bishops. Till such appointments are in her own hands, the Church will never have as her chief pastors men of initiative and keen insight.

"WOMEN AND THE PRIESTHOOD"

An interesting sequel to the outspoken declaration of the Rev. A. V. Magee, which I quoted in my last letter, is that Miss Maude Royden—who, while professing to be a Churchwoman, acts as assistant-minister of the City Temple, the well-known Congregational Church—is advertised to meet Fr. Magee next week in public debate on the question of Women and the Priesthood. Dr. Barnes. Master of the Temple (not the City Temple!) is announced as chairman, and will assuredly have no easy position. Fr.

Magee, as will have been gathered, is strongly opposed to the whole movement, and the average Churchman is not at all inclined to take it seriously. But there is need of warning—for in the days when women strove for the Parliamentary franchise, the "man-in-the-street", so to speak, laughed the movement to scorn. To-day the woman's vote is an accomplished fact. The desire of women to enter the priesthood is part of a great movement, and it will be interesting to know where it is likely to end.

THE BISHOPRIC OF NASSAU

The Rev. Roscow Shedden, curate of All Saints', Margaret Street, as was generally anticipated, has accepted the missionary bishopric of Nassau. It may be recalled that the Rev. G. H. Bown, who was elected to the bishopric nine months ago, died before the time appointed for his consecration. Mr. Roscow Shedden's appointment is of great interest, for it is seldom that men attain to such positions while still under 40, and more seldom still that a priest steps straight from a curacy to a bishopric.

Mr. Shedden, an Oxford man, was ordained in 1907, and took his M.A. degree in 1908. He came to All Saints' in the following year, after a two years' curacy at St. Peter's, Leicester, and soon attracted attention as a promising preacher. He is a fine type of Englishman—tall and muscular, and the possessor of a magnificent singing voice. For several years he has acted as precentor to the Gregorian Choral Association, and is a leading light in Plainsong.

In the last few years he has added immensely to his reputation by the development of qualities of judgment and balance of mind which have made his opinion valued by men much older and more experienced than himself. He is an instance of the kind of man the Church delights to honor when she is free to confer such honor herself.

Mr. Shedden will be consecrated in Southwark Cathedral on the Feast of the Nativity of St. John Baptist (June 24th), together with the new Bishop of Barking (Canon J. T. Inskip) and the Assistant Bishop of Jamaica, the Rev. David Williams Bentley.

DISSENT ABOUT UNITY

The Rev. J. E. Rattenbury, the well-known Wesleyan minister, has been replying to criticisms levelled at him by Dr. Ballard, another Methodist, because of his attitude on the question of Christian Reunion, particularly the reunion of his own Society with the Church of England. "I should be very sorry," writes Mr. Rattenbury, in the *Methodist Times*, "to belong to a Church of which Dr. Ballard was not a member, but between him and me there is very little uniformity at the present moment. His views on the Sacrament," [i. e., the Holy Eucharist] "for instance, so far as I understand, are directly antagonistic to mine, and to John Wesley's, and to all official Methodist theologians, who have never denied the Wesleyan view." Nevertheless, it is but fair to say that Mr. Rattenbury's attitude is not shared by the great mass of Methodists, whether they be preachers or laymen. In fact, it is just possible that the Methodist Conference, instead of welcoming the Bishop of London's proposed scheme, will adopt some modified form of "episcopacy" for themselves, and thus become in outward organization more closely akin to the Methodist Episcopal Church in America.

To show that Catholics could never accept wholeheartedly the recognition of Wesleyan Methodism on any large scale, one has only to compare the Methodist Articles of Religion with the Thirty-Nine Articles. The Methodist Article unequivocally states that "the Sacrifice of the Mass is a blas-

phemous fable and a dangerous deceit," whereas Article XXI says, "the sacrifices [plural] of masses . . . were blasphemous fables"—which, historically considered, is a very different thing.

CENTRAL CHURCH FUND

Collections were made on Rogation Sunday throughout the land for the Central Church Fund. King George very generously contributed £1,000 and Queen Mary another £500. It is not yet possible to estimate the result of the collections, as all have not been sent in, and the work of tabulating will take some time. But, judging by the amounts already received at headquarters, it may safely be assumed that the appeal

has met with wide and generous response, and that the £5,000,000 aimed at will not appear a "mere vision" after all!

CHURCH CONGRESS WILL BE HELD

It has now been definitely settled that the Church Congress will be held from October 14th to 17th, at Leicester, under the presidency of the Bishop of Peterborough. The subjects committee have already prepared a draft scheme, and a provisional list of speakers and readers of papers. Everything promises well for the Congress, and there is no doubt that it will be strongly supported after the lapse of five years occasioned by the war.

GEORGE PARSONS.

DEATH OF REV. LEA LUQUER, D.D., AFTER 53 YEARS' RECTORATE

At Bedford, N. Y.—Death of Mrs. Greer—Healing Mission Closes—Polish Flag Consecrated

New York Office of The Living Church }
11 West 45th Street
New York, June 23, 1919 }



HE Rev. Lea Luquer, D.D., rector of St. Matthew's Church, Bedford, N. Y., died on Tuesday, June 17th, at the rectory, in the eighty-seventh year of his age.

He was graduated from Columbia College in 1852, receiving the B.A. degree; M.A., 1855; D.D., 1908. He was admitted to the bar in 1855; was ordered deacon in 1863, and ordained priest in 1864, by Bishop Horatio Potter.

From 1863 to 1866 he ministered at the Church of the Atonement, Brooklyn, N. Y. In 1866 he became rector of the Bedford parish.

The funeral was held on Friday afternoon in St. Matthew's Church.

DEATH OF MRS. GREER

After a lingering illness through many months of prostration Mrs. Caroline A. Keith Greer, wife of the late Bishop Greer, departed this life on Tuesday afternoon, June 17th, aged seventy-four years.

Funeral services were held in the Cathedral of St. John the Divine on Thursday afternoon. Bishop Burch, Dean Howard C. Robbins, and the Rev. Dr. Charles L. Slattery, rector of Grace Church, officiated, Mrs. Greer being a member of Grace parish.

Only members of her family attended the service, which at the wish of Mrs. Greer, often expressed, was private and of the simplest.

Interment was made in the Greer family plot at Woodlawn Cemetery. The committal was said by Dr. Slattery assisted by Dean Robbins.

Had the Bishop and his wife lived until June 29th, they would have observed their golden wedding.

15,000 SUFFERERS VISIT HEALER

The mission at Trinity Chapel of James Moore Hickson, the healer, who has been receiving hundreds of the maimed and halt daily for the last four weeks, was closed Wednesday afternoon, the end of his ministrations being marked by a simple service, attended by a large congregation and about forty clergymen, who were addressed by the healer and Dr. Manning, rector of Trinity Church. Mr. Hickson expects to go to Philadelphia for a few days, and thence to Boston.

Mr. Hickson said he felt gratified with the results, and hoped the official ministry of the Church would now take the matter in hand and continue his work. He said he could hardly estimate the number of cures effected. The full effect of his mission, he believed, could be observed only in the weeks to come. During his visit here he laid hands on about 15,000 pilgrims from all over the country.

Dr. Manning said: "It has had the effect of rousing great public interest in spiritual realities. It has called forth a remarkable expression of faith from all kinds of people and from every creed, giving people a sense of new power and reality in the work of the Church."

Dr. Manning announced that plans are now being considered for continuation of this work, but details have not yet been decided.

Among those participating in the services yesterday were Dr. Charles L. Slattery, Dr. John Mockridge, and the Rev. J. W. Sutton, vicar of Trinity Chapel.

A PRESENTATION FLAG CONSECRATED

A very interesting ceremony took place on the afternoon of Whitsunday, at the Chapel of St. Cornelius the Centurion, Governors Island, when the Society of the Daughters of the Cincinnati presented for consecration a Polish flag, made to the order of the society for presentation at the tomb of General Kosciusko in the cathedral in Cracow, Poland. The method of presentation, which seemed at first somewhat difficult was happily solved by the arrival of M. Constantin Buszczynski, Consul General of the Polish Government to the United States. He was present with his staff, and through him the flag will be forwarded to Cracow and installed with appropriate ceremonies. The flag was consecrated at evensong and placed on the altar by Chaplain Edmund Banks Smith, who officiated. Prayers were offered by the Chaplain for the repose of the soul of Thaddeus Kosciusko. After the *Veni Creator Spiritus* Chaplain Smith presented the flag to the Consul General in a short address in which he called attention to the fact that General Kosciusko was a member of the Cincinnati, having been made such in 1783 at the close of the American Revolution, when he also received a pension and the rank of brigadier general. The consul received the flag in an appropriate speech, after which the service concluded. The large congregation of Polish representatives who were present participated in the service with devotion and were evidently deeply affected by the ceremonies. The Consul General had with him M. Bender,

illustrator, who will forward to Cracow sketches of the chapel and the participants and a design for a brass shield to be placed on the walls of the Cathedral at the tomb of Kosciusko. The chaplain's address will be sent to the Archbishop of Cracow together with a full description of the occasion.

GROWTH AT ALL SAINTS', HENRY STREET

All Saints' Church, Henry street, New York City, has this winter had its most successful year since 1903. The Sunday school mission offering increased over 200 per cent., and at the service at the Cathedral the Dean made special mention of this historic parish's wonderful showing, and the Junior Clergy Missionary Society certificate of honor showed the parish third in the diocese in increase of work.

About 1886 there was in All Saints' choir a boy named George Bradley Ellis, whose voice made him one of the most celebrated choir soloists of his day. Wild companions misled him, and soon he ceased attendance. He went from bad to worse, was arrested half a hundred times, broke jail, and was considered an expert criminologist. At the midnight mission this "Caruso of the Bowery" was converted and later called to be manager of the Inasmuch mission in Philadelphia. Then he became a Y. M. C. A. secretary, and is now going to do the work of an evangelist in the mountains of Georgia. Before leaving he sang and preached in All Saints', attributing his conversion to the persistent prayers of three friends, who would not give him up. He gave the Church his picture, which on Trinity Sunday was hung in the vestry by the vicar, the Rev. Dr. Kenneth Sylvan Guthrie.

THE MISSIONARY CAMPAIGNS

There was uttered simultaneously in every church in the diocese yesterday a prayer for the Every-Name Campaign, which is part of the Church's plan to muster the full resources of its membership in the Nation-wide Campaign.

The Every-Name Campaign was one of the projects close to the heart of the late Bishop, and the prayer said yesterday, prepared by Bishop Burch at Dr. Greer's suggestion, was approved by the latter as his last official act.

Incidental to the Every-Name Campaign, it is proposed to have a religious survey of the diocese in order that every weak spot may be strengthened for the campaign of national scope.

In many of the churches yesterday the rectors, in connection with the especial prayer, referred more or less extensively to the problems of the day which require solution, and Bishop Burch likewise issued a statement covering the Church's plans, in which he said:

"In common with other communions, the Episcopal Church feels the urge of the spirit of the time which compels its active participation in the solution of problems growing out of the world war, *e. g.*, Americanization, unemployment, immigration, relations between capital and labor, and especially in connection with providing an adequate substitute for the saloon. The degree to which the Church shall be able to apply itself to these problems will be determined by scientific surveys that will be made in the parishes through the diocese. These surveys are also calculated to indicate to each individual parish the measure of its responsibility to its own community."

CAMPAIGN CONFERENCE

The opening conference in the diocese for the Every-Name and Nation-wide Campaigns

was held at Wallace Lodge, Yonkers, on June 18th, attended by nearly one hundred of the leading laymen and clergy of Bronx and Westchester counties.

Chaplain Bryan McCormick, son of Bishop McCormick, struck the keynote in a story

of an experience on the firing line. Other speakers were the Rev. R. Bland Mitchell and the Rev. Milo H. Gates, D.D.; and at a series of group conferences addresses were also made by the Rev. Louis G. Wood, Myron Chandler, and Mrs. Wright B. Haff.

SUMMER CHURCHMANSHIP AND THE BOSTON CATHEDRAL

With Its Open Air Service — The Church at Brockton — And That at Fall River

The Living Church News Bureau }
Boston, June 23, 1919 }



SUMMER Churchmanship is a topic that is seldom discussed. I do not know how it is in other sections of the country, but there is a distinct let-up in religious activities in and near Boston during the summer months. Men and women whose faces turn awfully serious over the mention of any change in the Prayer Book and who profess (and practise what they preach between Advent and Easter) the realest reverence for the Holy Communion never approach the altar during the summer months. I am not quite clear about this contradiction in their reverence. I know that in seeking rest for their bodies, they select homes, camps, or hotels that serve delicious fare and give refreshing service. Now why should not the same principle apply to rest for the mind and soul?

More and more churches open in the summer are having at least one service of the Holy Communion each Sunday in summer. If this regular and essential service is held each Sunday morning, why should not the evening service be an absolute change from the customary evening service? St. Paul's Cathedral for several years has had a popular Sunday evening service during the summer which has proven most beneficial as well as refreshing to an increasing number of people. Part of the success of these services, and a good part, is undoubtedly due to the clear, concise preaching of the Rev. Edward T. Sullivan, rector of Trinity Church, Newton Centre. I personally think that Mr. Sullivan is the best preacher today in the diocese of Massachusetts. But, whether I am right or wrong, I think that Mr. Sullivan would emphasize even more than I the out-of-door singing as another strong feature of these summer evening services. The first summer evening service was held last Sunday evening. In describing this service Dean Rousmaniere writes as follows in the Cathedral Calendar:

"We held our first open-air service of hymn-singing last Sunday evening in the level light of the westering sun. Several hundred people stood on the sidewalk and on the edge of the Common. Some of them had joined in our porch services last year or were evidently familiar with the purpose of the service. They gathered near the iron fence where they could easily read the words of the hymns on the placards, and sang heartily with the choir.

"Others were strange to the scene. They were strolling by, smoking or talking, when they saw the procession and heard the first lines of an old hymn associated with some sacred moment in their lives. Cigarettes and cigars were thrown away, hats came off, faces lighted up with new expression, and at last their mouths opened and they found themselves singing.

"A large congregation attended the fol-

lowing service in the Cathedral, some of whom, no doubt, were led by the invitation which we gave from the steps, but the open-air service carries its message to thousands who will not enter a church building. Old associations are touched, hearts are lifted up for a moment to God, and some sense, however dim, of His presence must be felt."

Another feature of religious activity in the summer is the new emphasis that is being placed on the summer ten days' conference. The Conference for Church Work opened at Wellesley last Thursday evening with an initial attendance of 235. This is most encouraging. I think that the attendance this year will be larger than that of any Conference in New England for the past three years. I shall attend practically all the sessions of the Conference this week, and hope to present a full report of its splendid work. Certainly it is most encouraging to note the representative leaders of the Church at this Conference, conscientiously attending classes of instruction in the methods and spirit of Church work and listening to helpful addresses. I cannot help dreaming a dream that some day vestrymen and leaders in each parish church will answer the summons of the Master, Come ye apart and rest awhile, for refreshment of the body, for clearing the mind of theological tangles, and for "poising" the soul in perfect peace for the coming year's strenuous and exacting work.

Why not now!

THE CHURCH AT BROCKTON

The Rev. Daniel B. Matthews, rector of St. Paul's Church, Brockton, has written the following note explaining a custom which Bishop Lawrence commended at the diocesan convention:

"At the annual convention Bishop Lawrence spoke in complimentary terms of the innovation instituted by your rector several years ago in having the wardens and vestrymen meet the Bishop in the vestry and escorting him to the chancel. He suggested it might be well for other parishes to adopt that custom. When the rector introduced this custom it was with several thoughts in mind. In the first place he thought it befitting the position of a Bishop of the Church to be duly recognized by the parish officials. In the second place the rector felt it was proper to let the wardens and vestrymen see that at least once a year they should be seen in a body by the whole parish in an official capacity. Again, he wanted the wardens and vestrymen to appreciate more fully that their office is an important one, not only one for raising money to run the church, but—what is still more important—one that carries religious responsibility and influence. We appreciate the kind words of recognition of our honored Diocesan."

The Brockton *Enterprise* in its editorial column in its issue of June 13th contained the following note relative to Mr. Matthews:

"Rector Matthews of St. Paul's Episcopal Church, who will observe next Tuesday the twenty-fifth anniversary of his ordination, has given eleven of the twenty-five years to

St. Paul's parish and to Brockton. His work has been notably successful."

MORTGAGE BURNED AT FALL RIVER

The Fall River *Globe* last week contained an appreciative writeup of the work of the Rev. Joseph Eames, rector of St. Stephen's Church:

"Exercises of a nature that will long be remembered by the parishioners of St. Stephen's Church were carried out when with very impressive service the mortgage of \$7,500 with which the parish was encumbered, was burned.

"The church was completely filled with members of the parish and their friends. All joined heartily in the singing of the various hymns and prayers, and the choir sang a special *Te Deum* in thanksgiving for the payment of the mortgage.

"Following the church services all adjourned to the parish rooms, which were attractively decorated for the occasion, and listened to a complete authentic history of the parish taken from the church records,

and of the part of the rector in making this history.

"In his customary brief manner, he congratulated the parish, and at the conclusion of his remarks the senior warden lighted the match and set fire to the mortgage. As it was burning, the entire congregation stood and sang the Doxology with much feeling.

"Following the burning of the mortgage a committee of the vestrymen spoke briefly. At first, their remarks seemed to be general, but then seemed to center about the rector, and to his complete surprise they presented him, on behalf of the parish, a purse of \$102 in gold. It is needless to say that Mr. Eames was completely surprised at this unheralded gift, and for a few moments was at a loss but finally recovered his composure and expressed his thanks in a very feeling manner.

"The Rev. William Smith, rector of St. John's Church expressed great pleasure in being at St. Stephen's at the burning of the mortgage."

RALPH M. HARPER.

lief that the average man, though he might be interested in Christianity generally, was not interested in the Church. But my two years' experience with the allied armies proved the contrary. The attitude of the men tended in two distinct directions: First, that they needed the Church; and second, that the Church needed them. I believe that this attitude was the result of the trained discipline of the army. An idea is always ineffective until it is organized, and the army organization gave definite shape to the men's idea of religion."

COMMENCEMENT AT GIRARD COLLEGE

Mr. Clinton Rogers Woodruff, chairman of the Social Service Commission of the diocese, made the graduating address at the commencement of Girard College, on Wednesday evening, June 25th. The privilege of choosing the speaker is the prerogative of the senior class, instead of the choice being made by the trustees of faculty as is usually the case. Mr. Woodruff's message was "Know your city, love your city, serve your city." He said that voting, while most important, was not the largest part of citizenship, and emphasized the necessity of living as true and loyal citizens between election days as well. Enumerating some of the advantages of living in a big city, he pointed out some of the responsibilities that should be assumed by those so privileged.

ASSOCIATION OF WAR CLERGY

A meeting of the association of the clergy of the diocese who have been in war service was held on June 16th. Committees were appointed to cooperate with the efforts now being made to enlarge the field of service of the Seamen's Institute, as previously reported in these columns, and to work out a plan to reach the men of the city and acquaint them more definitely with the Church and Christianity. A special meeting is being planned for the fall in connection with the annual retreat for the clergy held by the Bishop.

"WELCOME" SERVICE AT ROXBOROUGH

A "welcome home" service was held at St. Alban's Church, Roxborough, on Sunday evening, June 15th. The rector, the Rev. C. S. Lyons, after his address of welcome introduced Chaplain Charles S. Dickens, stationed at the League Island Navy Yard, and Sergeant J. T. Parcel, a member of an ambulance company, as the speakers of the evening.

EDWIN S. LANE.


ST. KATHARINE'S SCHOOL, DAVENPORT, IOWA

COMMENCEMENT at St. Katharine's began with the closing of the lower school on June 7th, when eight girls were graduated into the upper school. The musicale on Saturday evening was given by pupils from the piano, voice, and violin departments. The sermon to the graduates on the next morning was preached by Bishop Longley. Informal tea was served to school and guests in the afternoon. Monday morning in the chapel six graduates were given their diplomas by Bishop Longley in the absence of Bishop Morrison who was away from St. Katharine's commencement for the first time in sixteen years, as Wellesley's commencement, where his daughter was being graduated, coincided with St. Katharine's. After two short addresses by Bishop Longley and Dean Hare the school moved to the east side of the building where with a brief service the stone for the class of 1919 was placed in the foundations of the school building. The year has been one of the most prosperous in the history of the school, which has been filled to its capacity.

BISHOP DELANY ADDRESSES PHILADELPHIA COLORED PEOPLE

On His Work in the Carolinas — Cornerstone Laid at Drexel Hill — At the Cathedral Site — Commencement Events

The Living Church News Bureau }
Philadelphia, June 23, 1919 }

 HE Rt. Rev. Henry B. Delany, D.D., in charge of the work among colored people in North and South Carolina, a territory of 69,000 square miles, was special preacher at the first annual service for the colored parishes of the diocese. By holding this service at the Diocesan Church it is hoped to increase the spirit of fellowship between colored and white communicants, and particularly to give an occasion for a united service.

Bishop Delany told of the possibilities of Church development among colored people. Under his care are thirty clergymen and sixty parishes and missions, of which the largest has 161 communicants. North Carolina has 16 parochial schools and 541 scholars. For his whole work he receives only about \$6,000. It ought to be a great deal larger, for there is no doubt that our influence among the colored people of the South is much larger in proportion than the money we expend. The Bishop states that there are ministers of other denominations who would gladly come into the Church if he were in a position to provide for their support. He is therefore praying that God will put into the hearts of those who have abundance to help his work.

The combined choirs of several parishes rendered the music. Among the clergy present were the Rev. Geo. L. Richardson, D.D., vicar of the Diocesan Church, the Rev. Messrs. Thomas, Harewood, McDuffey, Graven, Young, Hendicks, Bright, and Archdeacon Henry L. Phillips, in charge of colored work in the diocese.

CORNERSTONE LAID AT DREXEL HILL

The cornerstone of the new parish house of the Church of the Incarnation, Drexel Hill, was laid on Saturday afternoon June 14th. This mission, of which the Rev. E. G. Knight is priest in charge, has made great progress in the past year and the parish

house, as a temporary church, became a necessity. Bishop Garland, in his convention address, speaking of the mission, said that it was the first time in the history of the diocese that a mission had come forward at the initial stages of its work and offered to raise a considerable sum of money. The congregation had approached the Bishops and stated that if the diocese would contribute \$10,000 toward the \$20,000 needed they would raise the other half. The proposition was accepted and the congregation already has on hand the \$5,000 it agreed to raise at once, with \$5,000 more in three years. The Bishops having contributed their amounts the work is now well under way. The building programme calls also for a church and a rectory.

SERMON AT THE CATHEDRAL SITE

Bishop Rhinelander, preaching at the site of the proposed Cathedral on the afternoon of Trinity Sunday, spoke of the great possibilities which lie before such a diocesan foundation and some practical steps which may be taken to ensure its erection. The Bishop emphasized membership in the Cathedral League which has been formed with Mrs. Alexander Van Rensselaer as honorary president and Mrs. J. Vaughn Merrick as president. "The Cathedral League is the great opportunity for present service," he said. "It is our hope and plan to organize a branch of the league in every church of the diocese. We have made the dues low, fifty cents a year, so that every member of every church might have a hand in the endowment. These dues will be as much a part of the Cathedral as any large sums donated." Already there are over three hundred members and they are working toward a fund of two hundred and fifty thousand dollars.

A BACCALAUREATE SERMON

The Rev. Edward M. Jefferys, D.D., rector of Old St. Peter's Church, recently returned from France after over two years' service, first as chaplain of Base Hospital No. 10 and then with the army of occupation, preached the baccalaureate sermon before the graduating class of the University of Pennsylvania at St. Peter's on June 15th. "Before the war," said Dr. Jefferys, "it was my be-

PLANS ACCEPTED FOR NEW CHURCH AT EVANSTON, ILL.

Will Be Built Without Debt and Possibly with Endowment — Confraternity of the Blessed Sacrament—Welcome to Bishop Anderson—"Pat" Anderson Window

The Living Church News Bureau }
Chicago, June 23, 1919 }



ON Monday, June 9th, at a meeting of the congregation of St. Matthew's, Evanston (Rev. Jacob J. Steffens, priest in charge), plans and contracts for a new church and parish house were accepted.

The buildings will be so placed that the trees, shrubbery, lawn, and the open space on the corner are retained, with the intention of putting in walks and flower beds. The church will have a high wood ceiling, large trusses, and a specially prepared concrete floor, soft red in color. The altar, sanctuary rail, and organ are memorial gifts already promised. An oil painting will be given for the baptistry. The extra room at the entrance of the vestibule will be furnished with table, easy chairs, couch, bookcase, books, and Church literature, and may be used for various purposes before and after the services. The nave will seat 250 people.

The auditorium of the parish house will seat 350 people, and accommodate eighty couples for dancing. There will also be a stage and dressing room and a kitchen in connection with the auditorium, and underneath a high basement, with cement floor but otherwise unfinished. The structure of the buildings will be concrete foundation, plaster finish, and tile roof.

Members of the finance committee of the new church say that sufficient money has been raised or pledged to assure the congregation that the new project, costing about \$30,000, will be in no way a burden financially. In fact the entire church plant will be completed and paid for by December. Some generous friends have pledged an endowment fund of \$15,000, provided that the parish and community raise another \$25,000 in cash and pledges. This would make for an almost unheard of condition—a church built without debt and with an endowment fund.

ANNUAL FESTIVAL OF THE C. B. S.

On Thursday, June 19th, the Festival of Corpus Christi, the confraternity of the Blessed Sacrament held its annual festival at the Church of the Redeemer, Chicago, which was attended by about thirty of the clergy. Bishop Griswold pontificated; Bishop Webb preached a masterly sermon; Dr. John Henry Hopkins was the celebrant; Dr. George Craig Stewart acted as deacon, and the Rev. F. L. Maryon as sub-deacon; the Rev. W. B. Stoskopf was master of ceremonies. The *Missa de Angelis* was sung by the boys of the parish choir and by the women of the St. Cecilia Choir. There was a good attendance of visitors at the Eucharist and at the council meeting afterward. The council was reelected. Dr. Hopkins was elected treasurer-general, vice the Rev. C. H. Young, who completed his third year in that office.

Bishop Griswold presided at the after-

noon session. A committee was appointed consisting of the Rev. Messrs. Stoskopf, Hopkins, and Young to confer with other Catholic organizations in the Church as to the best methods of defending the ministry against lawlessness and attacks. An admirable paper on intinction by the Rev. W. K. Damuth was thought so highly of that many urged its publication.

Evensong and Litany of the Blessed Sacrament was followed by an open meeting in the parish house. Addresses were made by Bishop Griswold and Dr. Hopkins, on the Devotional Life of the Communicant.

WELCOME SERVICE TO THE BISHOP

The Bishop of the diocese who happily returned from his mission to the churches of Europe early this week was given a reception by the clergy and laity on Friday evening, June 26th, following a thanksgiving service and a welcome at the Cathedral. The exercises were all informal and a hearty greeting was given by all present to their beloved diocesan.

ANDERSON MEMORIAL WINDOW

It was decided at the last vestry meeting of Grace Church, Oak Park, to place a window in the baptistry—the subject to be the Baptism of our Lord—in memory of Charles Patrick Anderson, son of Bishop Anderson, who was born in Oak Park, and baptized in Grace Church. He was killed in action September 16, 1918, being a first lieutenant in the 96th Aero Squadron. The window will be bought by popular subscription.

A PRESENTATION

A very touching event took place on Trinity Sunday at the West Suburban Hospital, where the rector of the Church of the Epiphany, the Rev. Herbert W. Prince, was recovering from an operation.

Trinity Sunday was the tenth anniversary of his ordination to the priesthood. Quite unknown to Mr. Prince the congregation had been preparing a gift for presentation at a reception the evening after Trinity Sunday, while the rector had been making plans for suitable services on Trinity itself. His own preparations were suddenly given up at his removal to the hospital on June 4th, but the presentation plans went forward. On Trinity Sunday the senior warden, Mr. George P. Blair, visited the rector at the hospital, offering him at once a magnificent bunch of roses from the church altar, and then presenting an illuminated and framed letter of appreciation.

Before the rector recovered from the effect of this tribute, Mr. Blair placed upon the bed a little silk bag containing \$275 in gold from the members of Epiphany Church.

AT ST. LUKE'S, EVANSTON

The rector of St. Luke's Church, Evanston, Dr. George Craig Stewart, has taken prominent part in the commencement functions of Northwestern University. On June 16th he presided at the alumni dinner of the College of Liberal Arts. Later the same evening he presided at the great rally of the alumni of all colleges, presented to president *ad interim* Holgate a gold watch on behalf of the alumni, and introduced President-elect Hough to the thousand men who had assembled. On June 17th he was in charge of the alumni day procession and programme, and on June 18th he offered

the invocation at the commencement exercises in Patten Gymnasium, Evanston.

H. B. GWYN.

CONSECRATION OF COLORADO CHURCH

ON JUNE 11TH Bishop Johnson consecrated the beautiful new church of St. Agnes, Sugar City, Colo. The Rev. Thos. Casady celebrated the Holy Communion, assisted by the Rev. Messrs. C. H. Blodgett and T. A. Schofield. The Rev. E. C. Schmeiser, priest in charge, read the sentence of consecration. Other clergy present were the Rev. Messrs. A. P. Mack, J. S. Foster, Z. T. Savage, and D. F. Bolles. The ceremony was attended, also, by some hundred visitors from Pueblo and neighboring towns. The Bishop preached a powerful sermon, drawing an analogy between the realization of the architect's ideal in the visible structure and the realization of the Christian ideal in the lives of men. The music was rendered to perfection by the combined children's choirs of Holy Trinity and Ascension parishes, under direction of the Rev. A. P. Mack.

The church was erected by Mr. and Mrs. Francis King Carey of Baltimore, Maryland, in memory of their daughter, Eleanor Irwin. Mr. Carey, who is the president of the National Sugar Company, provided a special train to transport the visitors to and from Pueblo. At a meeting in the afternoon Mr. Carey announced that he was prepared to give one-half the cost of a community club house, if the people of Sugar City subscribed the other half.

CONNECTICUT CHURCH BECOMES CATHEDRAL

ON THE MORNING of Trinity Sunday Christ Church, Hartford, was formally taken over by Bishop Brewster as the Cathedral of the diocese. Following an address in which the Bishop explained the Cathedral Church corporation, the congregation were asked to rise, and the Bishop with staff in hand read the proclamation which follows: "We declare this House of God to be the Cathedral Church of the diocese of Connecticut, in the name of the Father, and the Son, and the Holy Ghost. Amen." The sermon was by Dean Colladay, who took for his text the opening clause of the Cathedral Constitution. "This Cathedral is established to the Glory of God and for the good of men. It is to be a house of prayer for all people who may resort thereto to worship Him, and shall be forever free and open." The first meeting of the Cathedral Chapter was held on June 12th, when on the nomination of the Bishop the Rev. Dr. Samuel Rakeshaw Colladay was elected Dean, the Rev. Paul H. Barbour, a Canon, and the Hon. Burton Mansfield, Chancellor of the Cathedral. There are to be important improvements of the choir and sanctuary of the church, on the completion of which there will probably be in the autumn a service of the reopening and dedication.

THE NATION-WIDE CAMPAIGN

FOUR DIOCESAN conferences were held the week of June 21st in the New England Province in the interest of the Nation-wide Campaign. Connecticut heard details on Monday, June 16th, in Trinity Church, New Haven, from the Rev. Dr. Milton, the Rev. Eugene S. Pearce, and the Rev. William P. Niles. The latter two speakers also addressed leaders in Rhode Island at Providence on June 17th, those in Maine at

ALBANY

RICHARD H. NELSON, D.D., Bishop

Memorial Services at Hoosac School

ON JUNE 1ST memorial services were held in All Saints' Chapel, Hoosac School, Hoosick, N. Y., for the alumni who gave their lives for their country in the great war, and for Ira Condit Whitehead, Jr., school physician. The immediate families of the seven men whose golden stars adorned the service flag occupied the front pews, while the church was filled to overflowing with a throng of their relatives and friends. The pulpit had been removed and in its place had been erected a cross of evergreens backed by the allied flags and surrounded by lighted tapers. The divisional flags of Major-General William B. Tibbits—precious relics of the Civil War—also formed a conspicuous part of the decorations; on the wall over the baptismal hung the school service flag, containing one hundred and thirty-seven stars. An impressive and stirring eulogy was delivered by the rector, the Rev. Dr. E. D. Tibbits.

ATLANTA

HENRY J. MIKELL, D.D., Bishop

Conference on the Nation-wide Campaign

WITH THE approval of Bishop Mikell, the diocesan conference at St. Philip's Cathedral on June 26th will be a regional conference for discussion of the Nation-wide Campaign. Delegates will be present from the dioceses of Atlanta, Georgia, Florida, South Carolina, and Tennessee. The programme calls for an explanation of the conception and purpose of the campaign by Bishop Mikell; a statement regarding the survey upon which the campaign is to be based, by the Rev. Robert S. Gibson; and other statements by Bishop Reese of Georgia and Mrs. C. L. Pettigrew of Atlanta, president of the diocesan branch of the Woman's Auxiliary. Forty-one dioceses are completely organized for the Nation-wide Campaign and chairmen have been appointed by the bishops of twenty-two other dioceses. Additions to this list are being made daily.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Summer Rest Resorts

ST. DOROTHY'S REST, Camp Meeker, a notable summer home for convalescent and crippled children and the children of our missions needing special care and recuperation, begins its benign work this month and extends to September 1st. It was founded eighteen years ago and has since been conducted by the Rev. Dr. and Mrs. James Otis Lincoln, in memory of their daughter Dorothy. It is bringing health and happiness to several hundred children annually and has never relied on entertainments or other money-making schemes for its support. Since its foundation two buildings have been given in which young working women may secure, at mere cost of the table, the much needed recuperation after months of toil in office and store.

CAMP ST. ANDREW is conducted at Tocaloma by the Rev. George Maxwell Bishop's Aid for Boys. The Rev. Mr. Bishop is also superintendent and house-father of St. Andrew's Inn, in San Francisco, where sons of working mothers and boys working in the city without other homes are cared for. At the mere cost of maintenance the camp gives them, and others who wish to go, a delightful and healthful three weeks' respite from city life.

CENTRAL NEW YORK

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

Every-Member Canvass—District Meetings

THE IGNOTUS CLUB of Zion Church, Rome, has donated a silver loving cup to the Boy Scouts' Baseball League of the city, to become the property of the team winning three successive pennants.

BISHOP FISKE visited Zion Church, Greene, Whitsunday evening and preached on The Fatherhood of God and the Brotherhood of Man. Eastern Light Lodge F. & A. M. attended the service in a body in compliment to the Bishop, who is grand chaplain in the grand lodge.

CHRIST CHURCH, Wellsburg, has just conducted a successful every-member canvass. No thorough canvass of this parish was ever before made, and the result was the securing of pledges in excess of the budget.

THE DAUGHTERS OF THE KING of Grace Church, Waverly (Rev. T. A. Doughty, rector), recently presented the rector with a complete set of linen for private communions, beautifully embroidered; also with a white stole.

THE REV. J. K. PARKER was elected to the vacancy on the Standing Committee occasioned by adjournment of convention before elections were concluded.

THE 2ND DISTRICT will have for its new Dean the Rev. Francis Curtis Smith, rector of St. Luke's Church, Utica. At its recent convocation in Grace Church, Utica, the Nation-wide Campaign was outlined by the diocesan chairman, Mr. F. J. Bowne. This energetic layman counselled the clergy no longer to say apologetically to the people, "I wish you would do this," but rather to say emphatically, "Do this." He admitted that this would startle laymen at first, but said that this course must be taken if great things were ever to be accomplished.

THE NATIONAL executive committee of the Nation-wide Campaign have drafted the Rev. Eugene S. Pearce for three weeks' service. His parish has released him cheerfully and he will begin in Texas.

CHRIST CHURCH, Guilford, splendidly entertained the convocation of the third district at its summer meeting, in Whitsun-week. Wednesday, the 11th, was the anniversary of Bishop Fiske's ordination both to the diaconate and the priesthood, and the Dean of the district, on behalf of the clergy, presented him with a folding traveling bag. Bishop Fiske was celebrant at the early service, assisted by the Dean and secretary. An unusually large number of the laity were present. At the business session, the Rev. T. Raymond Jones was elected secretary and treasurer.

A PETITION asking the General Convention to admit women to a place in its deliberations is being circulated in the diocese by the Rev. Dr. Wm. Bours Clarke of Seneca Falls. In the fifth district it was signed by 7 clergy, all of those present. In both the second and third districts it was placed upon the secretary's table for signatures, after it had been read in full. In the second district, of 19 clergy present only 4 attached their names. In the third district, of 16 present, none did so. The convention of Central New York has never voted directly for or against woman suffrage in Church matters. When the matter was up a few years ago and it became evident that direct endorsement could not be obtained, a resolution was adopted calling for appointment of a committee to take joint action with other dioceses of the state. It was understood that this was primarily for conference—although it afterward seemed that the

resolution conferred broader powers—and it was most certainly supposed that no action secured from the state would commit the diocese without further diocesan action. But when the law was amended through the activity of these committees it gave power to parishes to determine the eligibility of voters and the convention had no opportunity to accept or reject this change. It was contended in those days that the women only desired the right to vote, and did not have the slightest desire to be office holders.

CONNECTICUT

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

Gift to Rector at Westville—Knights of Washington—Religious Education

AT A recent meeting of the vestry of St. James Church, Westville, it was unanimously voted to present the rector, the Rev. J. Frederick Sexton, with a check for \$500 and to grant him a two months' vacation to be taken at his option, in slight recognition of his long and successful work. Mr. Sexton has completed twenty-four years of service as rector of St. James'.

THE FIRST two weeks in July are to be a period of reunion for the diocesan companies of the Knights of Washington. The meeting place is to be Camp Washington, the diocesan centre for men and boys at Bantam Lake. A campfire symposium is to be held on the first three days with good speakers on live topics. Camp Washington consists of a group of most attractive buildings up in the Litchfield hills with accommodations for seventy-five persons.

FOR OVER a year the Girls' Friendly Society of Christ Church, West Haven, have been working on a Eucharistic banner, having a design of a chalice and paten and the words: "Come unto Me."

THE REVIVAL of the pre-war practice of using the third Sunday and week in October as Educational Sunday and week will generally take place throughout the diocese this autumn. The rectors of many of the larger churches have agreed to preach on Religious Education and to use special intercessions on behalf of the work of the Church schools. During the week mass meetings will be held in several of the larger centres.

A CONFERENCE was recently held in Trinity Church, Bridgeport, with a view to introducing the *Christian Nurture Series* into the Church schools of that city. The diocesan Board of Religious Education is standing behind the venture and assisting in its development.

AT THE END of the school year St. John's Church School, Hartford (Rev. William T. Hooper, rector), reports very satisfactory results from the use of the Christian Nurture lessons. Out of the enrollment of 176 the average attendance on Sunday mornings has been 150. A helpful feature in furthering beening the work has been the teachers' supper held on the first Thursday evening of each month.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bp.

Colonial Parish Anniversary

ST. ANNE'S PARISH, Middletown (Rev. Percy Donaghay, rector), celebrated its 214th anniversary on Trinity Sunday. The Rev. Crosswell McBee was the preacher at the morning service and in the afternoon an address was made by Mr. John Dennis Mahoney. The parish was founded in 1705 by the Society for the Propagation of the

Portland on the 18th, and at Springfield, Mass., on the 20th.

Emphasis was laid upon the survey and the best methods of obtaining it. Committees were advised to get out charts illustrating the diocesan resources and needs, and to begin at once to list men and women who had showed ability for public speaking during the war. Haste was urged also in the organization of parish committees.

The programme was also outlined on June 17th, to New Jersey clergy attending summer school at Asbury Park, by the Rev. R. Bland Mitchell. Explaining the survey which is to reveal the resources and needs of the Church, Mr. Mitchell said:

"The nation-wide budget will include the total needs of all the projects listed, whether the diocese plans to care for all of its needs itself or not. For the time being we are bringing into one focus all of the Church's missionary, religious, educational, and social service needs, regardless of the source of their support in the past. That the diocese may be prepared to care for all or part of its needs should not lead you to leave them out of the survey and the budget. They should be included in order that the whole Church may be informed of all that is to be done in its name."

BUREAU FOR CHRISTIAN AMERICANIZATION

THE GENERAL BOARD OF MISSIONS recently chose the Rev. Thomas Burgess to arrange the details connected with a branch of activity which has been called the Bureau for Christian Americanization, and he has outlined a programme, under the three heads of Preliminary, General, and Particular.

Under the head of preliminary work the bureau contemplates obtaining information as to the Church's previous and present work among immigrants and its further needs; consulting those already at work on the problem; conducting a publicity campaign; and making available all publications on the general subject. The general work will be to act as a center to coördinate and invigorate existing and to suggest new work; to arouse the Church to personal responsibility and aggressive action; to become known as a clearing house of experience, advice, and encouragement, and a center of supply. Among particular enterprises it is planned to publish instructive pamphlets and to furnish speakers for our own people; to publish bilingual tracts and service books for non-English-speaking people; to develop an adequate plan for instruction and training of workers; to promote cordial relations with the clergy of the non-Roman episcopal churches, and assist them in reaching their own people; to coöperate with the port chaplains; and to file credentials and other evidences of standing of foreign clergy and missionaries.

Mr. Burgess is the author of *Greeks in America* and pamphlets on the subject of our inter-racial obligations, especially in New England, where he has long worked with Bishop Parker and others in showing to the stranger within our gates the spiritual hospitality which attracts and sometimes illumines. He has an office at the Church Missions House, 281 Fourth avenue, New York, and it is hoped that those who have knowledge which would be valuable to him will not hesitate to forward it.

CONVOCAATION OF HONOLULU

THE SEVENTEENTH annual convocation of the missionary district of Honolulu met at St. Andrew's Cathedral on May 24th, with a full attendance of clergy and laity. The

Rev. Chaplain Bodel was elected secretary.

Careful preparation had been made and business was rapidly disposed of. All parishes and missions had paid their apportionments and assessments.

Elections took very little time.

Charles H. W. Norton was elected treasurer of convocation and board of missions.

Delegates to General Convention: The Rev. Canon Wm. Ault and Colonel R. R. Raymond. Alternates: The Rev. J. Charles Villiers and Guy H. Buttolph.

Council of Advice: The Rev. Canon Wm. Ault, the Rev. Messrs. L. H. Tracy and D. D. Wallace; Messrs. L. T. Peck, H. M. von Holt, and John Guild.

Chancellor Arthur G. Smith was re-appointed.

On Sunday at the Cathedral the Bishop gave his annual address, which dealt with the religious problems of the day, with special reference to Hawaii. In the evening three choirs, English, Hawaiian, and

consecrated St. Mary's Church, Moiliili, which was the gift of the late General Edward Davis in memory of his wife, Margaret Jane Davis. The communion service is the gift of Colonel Alexander Davis and the altar furnishings the gift of his sister, Mrs. H. McK. Harrison, in memory of their mother. The workers in charge of St. Mary's are Miss Hilda Van Deerlin and Miss Sara Chung, both graduates of St. Faith's, New York.

MEMORIALS AND GIFTS

A PAIR of Eucharistic candlesticks has been presented to St. James' Church, Alexandria, La. (Rev. W. S. Slack, rector), by Mr. W. Chase Mathews in memory of the last communion of his sister, Mrs. Medora Mathews Jackson. The candlesticks stand 22½ inches high, were made by the Gorham Co., and harmonize with the altar cross which has been in use for many years. They



PRESENTATION OF "THE LITTLE PILGRIM AND THE BOOK BELOVED"
At St. Andrew's Priory, Honolulu, during the District Convocation.
Every girl pictured is part Hawaiian.

Chinese, all English-speaking young people, sang the service. The Rev. Messrs. Ernest Kau and J. Lamb Doty made addresses.

On Monday a conference of the clergy discussed the problem of reaching English-speaking, American-born Orientals. Buddhism is most aggressive in Hawaii and is making every effort to obtain the young Japanese. It is probable that within fifteen years the Oriental vote will outnumber all others.

On Monday night a conference on the Approach to Christian Unity was attended by English-speaking clergymen of the town and representative laymen.

Tuesday the annual meeting of the Woman's Auxiliary was held, with 120 delegates representing twenty branches. Financial reports were remarkable, especially with the Hawaiian and Chinese branches, which gave proportionately more than others. The Chinese women had per capita more than double the United Offering given by the white women.

On Wednesday *The Little Pilgrim and the Book Beloved* was presented in the front court of the Priory, which has the coral cross in the center. Mrs. Arthur G. Smith took the part of Mother Church and Sister Olivia Mary managed the play. Both of these women attended St. Faith's, New York.

Ascension Day was the fifty-second anniversary of the founding of St. Andrew's Priory and after the Holy Communion at the Cathedral the school and clergy marched in procession to the Priory Cross, where a brief address was made by the Rev. J. Charles Villiers.

On the Sunday after Ascension the Bishop

were dedicated at the early service on Easter Day, at which time new choir stalls and frontals were also set apart for service.

FIFTY DOLLARS in gold was sent by a giver, who prefers to remain unknown, to the Rev. A. R. Berkeley, rector of St. Paul's Church, New Orleans, La., as a golden thank offering celebrating the fiftieth anniversary of his first Communion in that church. Along with the gift was a letter, part of which reads as follows: "I enclose a golden gift, small in proportion to my feelings for that blessed House of God, so filled for me with sweet and sacred memories." A liberty bond purchased with the gold pieces was added to the endowment fund.

ST. MARK'S CHURCH, Northumberland, Pa., has received from Mrs. F. N. Shepperd of New York an oil painting which is a copy of the *Descent from the Cross* in Antwerp Cathedral. Services have been resumed in this church after a period of two years during which only cottage meetings were held.

MRS. DODSHON of Zanesville, Ohio, has presented to the church in Camp Sherman a pair of brass Eucharistic candlesticks. Archdeacon Dodshon has given the church a chalice and paten.

ON THE Sunday after Ascension Day two memorials were dedicated to the glory of God, in St. Luke's Mission, Fairport, N. Y. One was a brass altar cross in memory of Clara DeCosta Bramer, and the other a chapel organ installed in memory of Mr. and Mrs. Martin Galusha. The Rev. Jerome Kates, rector of Zion Church, Palmyra, has the Fairport mission under his charge.

Gospel, and the present edifice was erected in 1768. So most of the details are colonial. The bricks of which the church is built are in excellent preservation and are said to have been brought from England. The communion silver presented in 1759 is still in use. The anniversary offerings for several years have been devoted to the erection of a wall around the historic old churchyard.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

The Delegation to Detroit—White Earth Indians Commemorate Settlement

FOLLOWING IS the list of deputies to General Convention from this diocese:

Clerical—The Rev. James G. Ward, the Rev. A. W. Ryan, D.D., the Very Rev. E. W. Couper, the Rev. E. C. Kah-o-Sed. Lay—Messrs. James A. Brown, Fergus Falls; F. W. Paine, Duluth; W. E. Magner, Duluth; Thos. A. Wood, Duluth.

Alternates: Clerical—The Rev. Messrs. George Backhurst, Albert Carswell, S. J. Hedelund, George E. Renison. Lay—Mr. A. P. Silliman, Hibbing; Dr. J. H. Beaty, St. Cloud; Dr. W. H. Smith, Cass Lake; Mr. W. B. Windsor, Fergus Falls.

THE INDIANS of White Earth reservation held their annual commemoration on June 14th and 15th. Fifty-one years ago the Ojibway people first settled in White Earth. The annual observance of this historic event was originated by the first Indian priest, the Rev. J. J. Enmegahbowh. A special service and memorial sermon and a picnic dinner were features of the day. Gradually, however, it was turned into a carnival, with the usual accompaniments of round-about, shows, dancing, and other things more harmful. The Church lost her hold on the day, as the whole Church has lost many of her holy days, which have been completely turned into mere holidays. This year an effort was made, with some success, to regain a hold upon the commemoration. On Sunday, June 15th a special service was held in St. Colomba's Church, White Earth, at which the missionary, the Rev. E. C. Kah-o-Sed, took part, together with the Rev. George Smith of Ponsford and the Rev. Louis Manypenny of Beaulieu. The memorial sermon was preached by the Rev. George Backhurst, superintendent of Indian missions in the diocese. A picnic dinner followed. The spread being laid out on the grass and the women first feeding the men, then themselves, and the children. When all was cleared away and the men had smoked their pipes, the church bell rang and all went inside the church to consider the suggestions made by the superintendent in his sermon of the morning. After two hours of discussion, taken part in by both men and women, it was decided to elect a chairman to develop further the Church commemoration next year. The Rev. George Smith, one of the oldest Indian priests, was chosen chairman.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Opening of Rectory

AFTER THE confirmation service in Grace Church, Riverside, June 8th, the congregation was invited to ceremonies at the rectory given by Mrs. L. E. Wells in memory of her husband. At the request of the Bishop a blessing in Hebrew was invoked by Rabbi Theodore F. Joseph. Two members of the first confirmation class of forty years ago were present at the service.

LOS ANGELES

Jos. H. JOHNSON, D.D., Bishop

New Memorial Chapel at San Bernardino—
Every-Member Canvass Doubles Income

ON WHITSUNDAY in St. John's parish, San Bernardino, the rector, the Rev. W. A. Cash, blessed the altar and ornaments in the new Buck memorial chapel, on that occasion used for the first time. This chapel is the direct result of five dollars presented to the rector, to start something with, last November. Several persons added to the sum. Then a friend of the Buck family volunteered to make and present an altar. The result was that "almost before we knew it the chapel was well under way." The chancel and altar are the gift of a friend whose name is not to be used. The altar is a marvel of beauty, the work of his own hands. The hangings, linen, and reredos are gifts from the altar guild. The brass cross, brass candlesticks, carpet, and side curtains are the gifts of Mr. and Mrs. H. M. Buck. The rood screen is the gift of the parish. The communion rail is the gift of the friend who made the altar—also his own handiwork. Other gifts are to follow. The chapel and all it contains is a memorial to a brother and a son of Mr. H. M. Buck.

DURING THE afternoon of Whitsunday, an every-member canvass of the parish was made. While all the members were not seen, it is known that the pledged income was more than doubled. This guarantees the parish meeting all its obligations for the year. The first act of the vestry was to vote a material increase to the rector's salary. On the preceding Friday evening, the only evening available, the men of the parish gave a well-attended dinner. St. John's Guild prepared the meal, and the Girls Friendly Society had charge of the tables.

After addresses from the Woman's Auxiliary, St. John's Guild, and the vestry, and by the Rev. R. P. Eubanks, rector of Upland, the rector explained the every-member canvass, and laid the budget before the people.

MAINE

BENJAMIN BREWSTER, D.D., Bishop

Campaign Conference

A DIOCESAN conference in connection with the Nation-wide campaign was held at the Cathedral Hall, Portland, on June 18th. There were about twenty-five people present. The first speaker at the afternoon session was the Rev. William P. Niles, who made a stirring address on the general object of the campaign. He was followed by the Rev. E. S. Pearce who spoke on the details of the campaign. At the evening meeting, about thirty-five persons were present, and the same speakers made addresses.

HAITI

A description of the work of the Church in that interesting country written by the Reverend Arthur R. Gray, D.D.
(Secretary for Latin America)


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MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop
WILLIAM MERCER GREEN, Bp. Coadj.

THE MEN'S CLUB of St. Andrew's Church, Jackson (Rev. Walter B. Capers, D.D., rector), at a recent meeting unanimously voted to push forward plans for a modern parish house, while a strong sentiment in the congregation favors purchasing a new rectory at once.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Appreciation for a Rector

SEVERAL MONTHS ago while conducting a mission in Westfield, where the Rev. James A. Smith is rector of St. Paul's Church, Dr. Cyrus Townsend Brady suggested that the remarkable parish work of the rector demanded unusual recognition, and offered his presence on the occasion. The men's club of the parish immediately began to work on the line laid down, and late in May an entertainment took place in which Dr. Brady entertained eight hundred people and the rector was given a purse of \$1,500 "with more to follow". The Rev. Mr. Smith had of course known of the gift, but was astonished at its unexpected magnitude. The men's club had taken the initiative, but the gift came from representatives of the entire community. Dr. Brady writes that he holds a great many missions but does not as a rule guarantee any such sequel.

OKLAHOMA

THEODORE P. THURSTON, D.D., Bishop in Charge
Nation-wide Campaign

ON JUNE 17TH Archdeacon Chapin called together clergy and laity at the Cathedral in Oklahoma City to confer with the Provincial Secretary, the Rev. A. W. S. Garden, just returned from the conference in Chicago regarding the Nation-wide Campaign. Despite short notice, all but two of the clergy were present. Mr. Garden's suggestion for evangelistic work in the province was heartily approved. Two of the local priests, the Rev. Messrs. Golden-Howes and Griffith, told of their experience in the district on that line, and earnestly commended some such agency to supplement methods based upon the parochial idea inapplicable in this country of vast distances.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop

Bishop Fawcett Heads State Chamber of Commerce

BISHOP FAWCETT, president of the Quincy chamber of commerce, presided at a meeting of civic representatives from all over the state held at Quincy on June 16th and 17th, at which a state chamber of commerce was organized, with the Bishop as temporary president. Permanent organization will be effected at a meeting in October.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Brotherhood Campaigning—Nation-wide Campaign—Memorial Service

THE CAMPAIGNING of Messrs. Randall and Rogers in the diocese in the interest of the Brotherhood of St. Andrew has had good effect wherever they have been in arousing young men and in increasing attendance at Church services.

A BEGINNING was made in the Nation-wide Campaign for missions at a meeting on June 17th at the Bishop McVickar House of the heads of the several diocesan committees. The Rev. A. M. Hilliker presided and explanatory addresses were given by the Rev. Eugene S. Pearce and the Rev. W. P. Niles. People of the East are quite ignorant of its scope and meaning, and a good deal of education is necessary to make the plan a success.

ON THE EVENING of Trinity Sunday in the Church of the Advent, Pawtucket, a service held in memory of Florence Pauline Barbour, wife of the rector, the Rev. James E. Barbour—known throughout the diocese before her marriage as Deaconess Jones—was largely attended by parishioners and others. The service was in charge of the associate diocesan missionary, the Rev. G. S. Pine, who preached. There were present in their vestments the Rev. Messrs. Alva E. Carpenter, J. M. Hobbs, Wm. Pressey, E. C. Bennett, H. J. Piper, and J. L. Dwyer, some of whom assisted in the service.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Parish Debt Paid at Florence

ST. JOHN'S CHURCH, Florence (Rev. W. S. Poyner, rector), has recently completed a campaign to remove a debt of \$5,000 which has hitherto impeded plans for a new church building. A large part of the subscriptions has already been paid, and the balance will be paid within sixty days. This parish also reports the recent organization of a men's club and unusual activity of both senior and junior chapters of the Brotherhood and the women's guilds. It is also reported that most of the men returned from service overseas are taking active interest and are showing a willingness to render personal service wherever possible.

TENNESSEE

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

Provincial Conference, C. B. S.

THE CONFERENCE of the Confraternity of the Blessed Sacrament for the Province of Sewanee will be held at Christ Church, Chattanooga, during the octave of Corpus Christi. The rector, the Rev. Wm. C. Robertson, is the provincial superior, and Sister Mary Michael of the Sisters of the Tabernacle is provincial secretary. Letters



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of notification have been sent to all members and a large attendance is expected. The clergy will be entertained by St. Faith's and St. Mary the Virgin's wards. The programme begins with solemn procession and evensong at 8 P. M. on June 23rd, and ends with the noon-day prayers for missions on the 25th.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Need for More Nurses—New Organ for Rockville

THE BISHOP has addressed a letter to the clergy urging coöperation in explaining the great need of pupil-nurses in the training schools of Washington hospitals, especially the Episcopal Eye, Ear, and Throat Hospital. This hospital has only a special undergraduate course, and a post-graduate course, outlined in a circular procurable from the hospital; but arrangements can be made with other hospitals for a complete course. "The high calling of the trained nurse," says the Bishop, "is second only to that of the graduate physician. It involves no less self-sacrifice and intelligence. As a profession it has attained very high rank, and has become an indispensable institution in our social life." The scarcity of applicants for the training schools, and the increase of the population of the city, have made the situation serious; and every effort is being made to interest intelligent young women in this important work.

CHRIST CHURCH, Rockville, is to have a new two-manual pipe organ, which has been ordered by the vestry from Lewis & Hitchcock. The organ will cost about \$4 000 and will be installed in the fall.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Knights Templar at Church Home—Hymns in the Open Air

IN THE afternoon of Trinity Sunday the two local commanderies of the Knights Templar paid their annual visit to the Church Home in Buffalo. Evening prayer was said in the chapel by the Rev. Charles D. Broughton, chaplain of the Hugh de Payens commandery. The Rev. G. F. Williams, chaplain of Lake Erie commandery, made a brief address. After the service an informal reception was held for the Sir Knights, when the children of the Home choir sang and gave a carnation to each of their visitors and served them with ice cream and cake. In accordance with their usual custom, the Sir Knights brought a gift to the children. This year it was the sum of \$250, to be used in erecting a fence around their playground. After each child had been granted the coveted honor of holding a "real sword" and wearing a plumed hat for a few minutes and had also been given a box of candy, "good-bys" were said, the children singing *Auld Lang Syne* as the knights departed. The oldest "child" of the Home, Miss Elizabeth Hoyt, celebrated her 86th birthday on that occasion as well. There are now 68 members of the family of children and 37 men and women of the grown-ups.

ST. PAUL'S CHURCH, Buffalo, is repeating an experiment of last year with even more success. On Sunday evenings the vested choir sing hymns on the pavement of Shelton Square for fifteen minutes before proceeding into the church for evening prayer, when those who have gathered to listen are invited to follow the choir into the church. As Shelton Square is in the business heart of the city, those who come to listen are

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Hymns and Psalter from June 22nd during July and August are as follows:

DATE OF LEAFLET	HYMNS	PSALTER
June 22—1st Sunday after Trinity	388, 474, 12, 386	22nd Evening
" 29 {S. Peter's Day	179, 580, 11, 176	29th Evening
{2nd Sun. aft. Trinity }		
July 6—3rd Sunday after Trinity	311, 200, 196, 516	16th Sel., Ps. 118
" 13—4th " " "	489, 485, 15, 465	19th Sel., Ps. 147
" 20—5th " " "	462, 470, 466, 452	20th Evening
" 27—6th " " "	458, 450, 18, 395	27th Evening
Aug. 3—7th " " "	396, 481, 261, 22	3rd Evening
" 10—8th " " "	402, 404, 423, 403	10th Evening
" 17—9th " " "	316, 599, 23, 408	17th Evening
" 24 {S. Bartholomew's Day	507, 505, 19, 509	24th Evening
{10th Sun. aft. Trinity }		
" 31—11th " " "	506, 503, 580, 582	Last Evening

September arrangement will be published later.

For Fourth of July

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CANADA

Diocese of Quebec

THE REV. J. B. DEBBAGE, who with his wife recently celebrated the fiftieth anniversary of their wedding, has again taken charge of the quarantine station at Grosse Isle, as chaplain.—THE REV. F. G. LEGALAIS has volunteered to go to the Labrador Coast as missionary for one year, in place of the Rev. C. Bown, who is unable to go.

Diocese of Huron

THE JUNE meeting of the Rural Deanery of Perth was held in St. James', Stratford. The chief subject was the Forward Movement and the organization of that effort. The Needs of the Foreign Field was taken up by the Rev. F. Anderson, for many years a missionary in India. The Rev. C. Q. Warner, of Memorial Church, London, gave an address on The Call.—THE RECTOR of All Saints', Woodstock, has resigned to take up work in Nicaragua, under the Bishop of Honduras.—THE REV. CANON WOODCOCK, a returned chaplain, rector of Oakville, was the preacher at the united service in St. George's Church, Guelph.

Diocese of Caledonia

SUNDAY, June 5th, was appointed as a day of intercession in all the churches. For Christian Unity and for the re-union of the separated members of the Body of Christ.—AT THE recent meeting of the diocesan Synod the report on Social Service took up a good deal of time. The Rev. W. Leversedge spoke on the stand taken by the Social Service Council of Canada on the Relationship of Capital and Labor.—IT is proposed to transfer the Ridley Home from Metlakatla to St. Rupert's, as a more central position.

Diocese of Rupert's Land

THE PRIMATE, Archbishop Matheson, gave the address of welcome at the banquet given in St. John's College, Winnipeg, to the returned men from overseas. Dr. Speechly responded to the toast of the medical profession. A short memorial service was held in the college chapel before the banquet, conducted by the Primate and Dean Coombes.—A TABLET at Morden to the memory of Private H. Pigott, who was killed at Paschendaele, was unveiled by Archbishop Matheson, on his recent visit.

Diocese of Toronto

THE COLORS of the Canadian Mounted Rifles were received in St. James' Cathedral, June 5th, by Canon Plumtree, rector, and delivered by Lieut.-Col. Patterson. The preacher, the Senior Chaplain, said: "The outstanding feature of the war was its moral interpretation."—CANON PLUMTREE preached at the service when the Army and Navy veterans attended in St. James', June 1st.—A FAITHFUL MEMBER of St. Paul's Church, Toronto, passed away June 9th—Mrs. John G. Greay. She was a most active worker until crippled with rheumatism some years ago. Three of her sons were on service overseas, one was wounded and one gained the Military Cross.—A RECTORY and garages are to be built for St. John's, West Toronto, costing \$7,000.

The Magazines

IN THE *Constructive Quarterly* for June the reviewer turned first to Eugene Stock's "Kikuyu Rediviva", partly because he had met the author and the genial personality

of the veteran secretary of the C. M. S. had long ago won his interest, partly because the conferences of Kikuyu promised something of value for the realization of aspirations very generally felt in the home Churches. He was not disappointed. Here is, first, a very quiet, dispassionate view in due perspective of the conditions that led to the first conference in East Africa in 1913 and of the controversies in England that resulted in the very cautious pronouncement of the Central Consultative Body created by the Lambeth Conference and in the further "Statement" by the Archbishop of Canterbury in 1915, with its preference for "Coöperation" over "Federation", which "required a sanction more than local" and must be referred to the prospective Lambeth Conference. Conditions in Kikuyu seemed hardly to admit marking time till 1920 and a second conference was held in 1918 at which the Bishop of Zanzibar was welcomed and invited to present his divergent point of view. Civil officials and other visitors also coöperated effectively, effecting among other things the elimination of the word "native" as applied to the future Church of East Africa, in which Dr. Stock finds "a striking and welcome token of their confidence in the work of Missions and their realization of the true principle that the United Church must be the work of all nationalities alike." This time there was no united Communion service. In this connection Dr. Stock calls attention to a fact that he thinks has escaped the attention of many. In 1908 a special committee of fifty-seven bishops reported to the Lambeth Conference that Presbyterian Churches which had held closely to their traditions and standards "satisfy the first three of the four conditions of an approach to re-union", as expressed in the Quadrilateral. Now the third of these conditions, argues Dr. Stock, is the ministering of the two Sacraments. It would appear then that in the opinion of the Fifty-Seven if Dr. Arthur, the head of the Church of Scotland Mission at Kikuyu, had officiated in his

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church at a Communion service after the conference it would have been a "valid Eucharist". The Lambeth Conference of 1920 will, he says, "have to face this question, which is the fundamental question that involves all schemes of Intercommunion and Reunion . . . *Domine, dirige episcopos.*" A very timely article by Professor Louis Bréhier, of Clermont-Ferrand in France, deals with Sancta-Sophia in Constantinople, past and present, and makes effective plea for the liberation of that historic sanctuary, whose memories "form a heritage of tradition which all Christian peoples claim in full as their own". The relations of freedom in thought to religion are considered in differing aspects by Professor Ackerman of Nashotah House and Professor Glover of St. John's College, Cambridge. The British Baptist leader, J. H. Shakespeare, looks to America to "make some great contribution, on the same scale as its President is making in the realm of government, to unite those of the English-speaking race who love and follow our Lord". The late Archbishop of Kiev, since fallen a victim of the Bolsheviki, presents some fresh ideas of Russian Orthodoxy on the doctrine of Redemption, to which his martyrdom gives poignant interest. There is a notable exposition of the Trends in Religious Literature by Dr. Cope Chicago. Articles by Professor van Nes Leyden, Dr. Falconer of Toronto, Chairman Brailsford of the Scotch Wesleyans, Dr. Powicke, a distinguished English Congregationalist, further attest the scope catholicity of interests in a review that won a place not to be gainsaid in the hands of forward-looking Christians.

THRIFT

"OF THE thirty-eight parables expounded by Jesus Christ, sixteen strongly emphasize a man's relation to his money," said Dr. W. A. Colledge, vice-director of the Savings Division, U. S. Treasury Department, in an address at a session of the South Carolina State Sunday School Convention.

"A wrong attitude toward money was the main thing that stood between Zacchaeus and Christ," said Dr. Colledge. "After meeting Christ, Zacchaeus changed his attitude and salvation came not only to him but to all his household. In much of His teaching, Jesus used as a text the uses to which men placed their wealth, clearly showing the imperative necessity of a correct appreciation of its use.

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"One billion dollars was substantially the amount of money required before the war to run all the departments of the Government of the United States—one billion dollars. During the twelve months preceding the armistice, the junk salvage of the United States under the supervision of the government amounted to \$1,500,000,000. This vast sum—enough to run the government in peacetime before the war and present every man, woman, and child with \$5—was salvaged from the old metal, old rubber, old rags, and waste paper that we usually throw out of the back door.

"Few men and women realize that 85 per cent. of the American people are living from

day to day with nothing between them and actual poverty but daily wages. Ninety per cent. of the men over sixty years of age are partly or wholly living on friends, relatives, or public charity. It is estimated that sixty-six out of every one hundred die leaving no estate.

"The whole campaign of thrift springs from a religious motive. Christ taught thrift in the miracle of the loaves and fishes. The remains of the feast must be gathered up that nothing be wasted—an illustration which might be considered as family thrift. In the wise and foolish virgins, He taught the folly of individual waste. In the Old Testament, Joseph is shown as an example of thrift storing the grain in preparation for a future emergency—a lesson in national frugality. Take the average thrifty man: he is usually temperate in all his affairs, not only in the use of money but in time, in health, in everything pertaining to his everyday living. In nearly all cases, the thrifty man is a mainstay in the support of the Church, and ready to serve in any movement that has for its object the upbuilding of truth and right among his fellows."

WHEN God names any person by the name of any grace or power, He gives that person also a gift to be or to become that which He names it.

When our Blessed Lord gave to Simon the surname of Peter, at his very first introduction to Him by his brother S. Andrew, the name was not simply a mark of honor, but was a pledge and sure token of the many excellent gifts. You and I, and all Christians, are so far like S. Peter, in that we have received each a new name from Saviour, and like S. Peter's name, it also was and is the pledge and sure token of many good gifts: yea, of the best and most excellent of all gifts, "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost."

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St. Louis, Mo., June 23rd

A handwritten signature in dark ink, reading "David J. Sutton". The signature is fluid and cursive, with a long horizontal flourish extending to the right.

NEARLY all of the spiritual leaders of the Church are on record in words like these.

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